

THE BEREA BAPTIST BANNER

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

Volume VII, Number 11

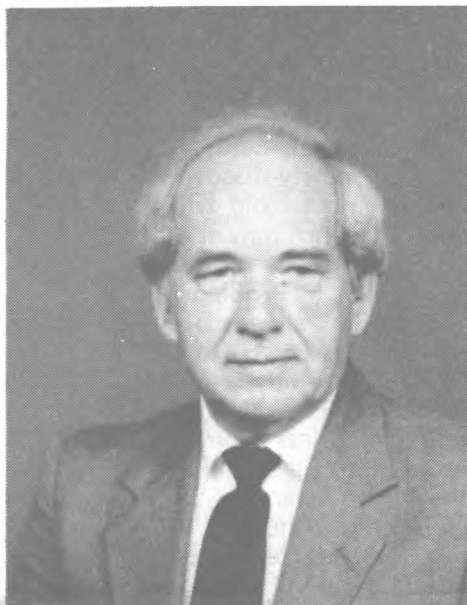
SOUTH POINT, OHIO, NOVEMBER 5, 1986

Whole Number 95

The Curse Of Antinomianism

By George Sherman
South Point, Ohio

Ye are the salt of the earth: but if salt have lost his savour, whither shall it be salted? it is thenceforth good for nothing, but to be trodden out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever



George Sherman

therefore shall break one of these (Continued on page seven)

Faith That Saves

By Rosco Brong
(1908 - 1985)

"We are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Heb. 10:39).

Two opposite but equally fatal errors are widely held among professed Christians with regard to the means of obtaining salvation: first, that we are saved by our works, or by a combination of faith and works; and, second, that we are saved by a mere historical and intellectual faith.

Very little spiritual understanding or knowledge of the Scriptures is needed to show us that our works can neither save nor help to save us. "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5). "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28). "For by grace are ye saved through faith; and that not of yourselves: it is the



Rosco Brong

gift of God" (Eph. 2:8). "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Rom. 11:6).

(Continued on page seven)

Church Truth At The Point Of Crisis

By Jarrel E. Huffman
Duncan, Oklahoma

(Continued from October issue)

D. The New-Landmark or Neo-Campbellite Problem

Nothing is more common to

"New-Landmark" problem, we mean that it is not historical landmarkism—as our forefathers believed. When we speak of this problem as "Neo-Campbellite," we mean that it smacks of the teachings of Alexander (Continued on page two)



Jarrel E. Huffman

man nature than the proneness to tremes. When we call this the

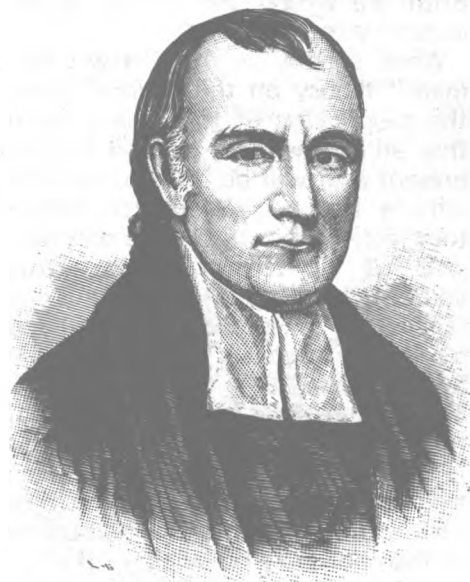
Effectual Calling

By Thomas Baldwin
(1753 - 1826)

(Continued from October issue)

II. To show, that all who are thus called do really love God.

There are many Christians who often doubt whether they have been savingly called, and consequently



Thomas Baldwin

doubt whether they ever loved God aright. With a view to determine this point satisfactory, we will briefly explain what is meant by loving God, and then produce some of the evidences which prove the existence of such a temper.

(Continued on page three)

Sin And Its Wages

By Milburn Cockrell

(Preached on the Berea Baptist Broadcast July 20, 1986)

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

There is no being in the universe who knows the full extent of sin and its consequence except God. On no subject has He spoken more frequently or more solemnly than on this. Sin and salvation from sin are the great themes of the Scriptures. All of the Bible's instructions and motives, promises and warnings, are

directly or indirectly subservient to this end.

How unlike God puny man is. In the estimation of man sin is a mere trifle. "Fools make a mock at sin" (Prov. 14:9). They see sin as an innocent pleasure or something to joke about. They see very little in its nature and tendency to alarm their fears. The threatenings of the Bible about the practice of sinning does

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THE BEREA BAPTIST BANNER

Millburn Cockrell, Editor

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Church Truth

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Campbell and his followers.

Extremes on any position are abuse and neglect. The extreme of "neglect" has produced the "universal-invisible" church theory; the extreme of "abuse" has produced the "New-Landmark" church theory. Both are wrong and should be rejected by true Baptists.

What exactly is this "New-Landmark" theory on the church? First, the proponents of this theory teach that all of the elect of God (in this present age) will be brought to unite with a true Baptist church before they die; hence, if anyone dies outside of a Baptist church (true church), he evidences that he is unregenerate. Second, "New-Landmarkism" teaches that the Holy Spirit dwells only in the church. Third, Jesus was baptized for all of the O. T. saints in His baptism. This is an attempt to reconcile the position of O. T. saints with the new theory on the church. If one must be in the church to be saved, or if all of the saved do align themselves with a true church, one must somehow bring the O. T. saints into the same relationship—or admit that God has two plans of salvation.

Now if this does not smack of Catholicism and Campbellism, I am unable to understand plain words. The Catholics have always taught that one must be a Catholic to be saved. The Campbellites have always

taught that one must be baptized into the Campbellite (Church of Christ, if you prefer) to be saved.

The "New-Landmarkers" deny the parallel, but it is unavoidable. To teach that all of the elect will end up in a scriptural church before they die is NEW, but it is not TRUE.

II. WHY DO WE HAVE THIS PRESENT CRISIS CONCERNING CHURCH TRUTH?

For every effect there must be a cause. Church history is replete with movements which have come as a reactionary movement. History is never static. There is always movement—good or bad. Spurgeon said, "In the case of every errant course there is always a first wrong step. If we can trace that wrong step, we may be able to avoid it and its results" (*The Down Grade Controversy*, p. 13).

In part we notice four problems which face Baptists in the area of Ecclesiology. Let us now examine these, and attempt to discover why they have surfaced.

A. The Athenian or New Light Problem

History is filled with scattered accounts of this problem. Many of the past and present problems in ecclesiology stem from this aberration in interpretation. One example typical of the "Athenian" problem concerns the eternal Sonship of Jesus. The Athenians discovered that Jesus was not the eternal Son, but became the Son either in His incarnation, baptism, or death. True Baptists took a stand against this, and the rift was inevitable.

In the present Baptists are suffering from a number of things which has resulted from brethren discovering new truths. It seems that some good Baptist brethren are in nature like the Athenians (Acts 17: 21). They are not content to preach, teach, and contend for the old truths, but insist on discovering something new—something that no Baptist in history found. Evidently, they never stop to think that their "discovery" might not be scriptural.

"New-Lightism" and its varied branches is proof of this problem. I remember exactly when and by whom this problem arose among modern-day Baptists. This new interpretation of the Scriptures in matters of ecclesiology has spread like a cancer. Moving with subtlety, deceitfulness, and excessive verbiage, these tend to "bowl over" those weak and ungrounded in the faith. And let this be a reminder to Baptists everywhere: a brother may be kind, may be congenial, may be of a good attitude and spirit, and may employ the Scriptures to back up his new doctrine (and what heretic in Christendom has not come with a "thus saith the Lord"?); yet, this can be the most dangerous kind to encounter.

The Athenian problem is described thusly: from one problem to another, from one extreme to another, from one position to another. And like the one-eyed mule

that moved away from a hole in one side of the bridge, and fell off of the other side, these "pace-setters" are hard to close in on and hem in. They begin to study a point of doctrine, and the more they study the more they see, and the more they see the more they speculate, and the more they speculate the more convinced they are that the "Old Landmarks" must be abandoned and the "New Light" accepted. Spurgeon adds a warning to this persuasion of brethren: "Our counsel is—Do not go too near the precipice; you may slip or fall over. Keep where the ground is firm; do not venture on the rotten ice" (*The Down Grade Controversy*, p. 11).

Let us remember the old axiom: IF ANYTHING IS NEW (THAT IS, AS TO ORIGIN), IT CANNOT BE TRUE. This does not mean that all "old" ideas are true, for they may be only tradition; neither does it mean that a "newly-discovered" truth is wrong, for an old truth, newly-discovered, is not new at all.

B. The Protestant or Non-Sectarian Problem

There has always been the desire, by some Baptists, to be like everybody else. And, if not exactly like everybody else, they want to be less odious and less offensive. Hence, the attempt to place the "Puritans" and the "Protestants" in the Lord's church—somehow.

It is disheartening to see brethren attempt to place good men—not Baptists—into the Lord's church. Various attempts are employed in this undertaking: (1) Create a "universal-invisible" church; this will place all of the elect under the same canopy; (2) Ignore or de-emphasize baptism. Baptism is a "thorny" problem, for unless this ordinance can be set aside—both as to mode and design—there is no way that Pedobaptists can be brought into church capacity. Hence, the effort on the part of some brethren to "minimize" baptism. One good brother has gone so far as to declare that "Baptism is the golden calf of Landmarkism." Strange thinking indeed, when history is proof that millions of Baptists have died at the hands of religionists (Catholic and Protestant alike) due to the issue of "baptism."

C. The Reformation or Historical Problem

Any doctrine can be proved from history. Historians are mere men, even though many of them were good men. What group at the present does not attempt to trace itself back to Christ? Perhaps a few of the cults do not, but all of the mainstream organizations do. The Protestants are not ashamed to trace their line through apostate Rome. But if true Baptists go the same route as others, or if there have been breaks in the line of succession or perpetuity, then Baptists are no better than any other group, and all of the claims to perpetuity go down the drain. If this be the case, the name "Baptist" must be placed on the same level as "Catholic," "Presbyterian," "Methodist,"

etc. This fact should be revolting to all who hold dear the Biblical, historical, and scriptural name of BAPTIST!

Most of the large Baptist groups—American Baptist Convention, Southern Baptist Convention, etc.—consider themselves to be PROTESTANTS. They do not deny this. They refer to themselves as such. Thus, they have slacked off of their historic Baptist claims to uniqueness and at the same time have viewed the Protestants with more favor.

There is no denying that this particular issue is a "problem." But the problem is not solved by vain attempts to place all of the elect into the church. If Protestant ecclesiology is true, then millions of Baptists in the past have taken a stand for nothing. Surely this cannot be!

D. The New-Landmark or Neo-Campbellite Problem

There is no question that "Landmarkism" has been a controversial subject among Baptists for years. The truths of "Landmarkism" reach throughout Baptist history, although the specific term was not employed by all of the forefathers. Opponents to "Landmarkism" have attempted to trace the origin of such to J. R. Graves and J. M. Pendleton. But these men did not begin a new doctrine. They merely called Baptists back to the historic position on particular issues.

The question before us, then, is "How did we get into this present problem over 'Landmarkism'?" Liberal Baptists have never accepted the tenets of "Landmarkism." Such would destroy their ecumenical spirit. Groups that despise Landmarkism—as the Southern Baptist Convention—realize that such would destroy their Protestant leanings. Reformed Baptist groups also reject "Landmarkism," for such would set aside their "universal-invisible" church. The term, "Reformed Baptists," by its very name, ties such to the Reformed theologians. In essence, Reformed Baptists are nothing more than immersed Presbyterians. One good brother, who at one time was a solid believer in Baptist doctrine and sovereign grace, has now dropped the "Baptist" name, and has become identified with the Presbyterians. One could not expect such a person to be strong for church truth or Landmarkism. Other brethren have chosen to remove the word "Landmark" from their church signs—as well as from their theology. One wonders what name will be removed next.

Within the last few years there has been a concerted effort within the ranks of Sovereign Grace Baptists to discredit "Landmarkism." Many of these are good brethren, but in reaction to some extreme position, have backed off the bridge on the other side.

What have these opponents to "Landmarkism" proposed? First, they have asserted that true Baptists

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n history were anti-Landmark; second, they have declared that church succession and perpetuity are unnecessary; third, they have made the Baptists of old NON-SECTARIAN—that is, accepting Protestants on a equal basis with other Baptists.

But let us look at the other extreme—NEW-LANDMARKISM.

What new truth have they found for us? First, in a vain attempt to oppose the other extreme—the universal, invisible church theory—, these have created a “universal Baptist church” composed of all the elect. With the opposite swing of the pendulum, these have reacted TOO FAR to the other extreme. To get rid of the problem, “What can we do with the elect not in Baptist churches?” these have placed all of the elect within Baptist churches. First, they assert that all the truly regenerate will, before they die, be aligned with a scriptural Baptist church; second, they teach that Jesus was baptized for all of the Old Testament saints—in effect making all of them Baptists.

A crisis! You had better believe it! When such extreme positions are taken by those called BAPTISTS, such is new, but it is not true!

III. WHAT IS THE ANSWER TO THE PRESENT CRISIS CONCERNING CHURCH TRUTH?

Suffice us to say, the Bible has the answer to every new twist of doctrine. And true Baptists should not hesitate to condemn the bad and approve the good. The prophets did so; Jesus did so; the apostles did so; and our Baptist forefathers did so.

A. The Athenian or New-Light Problem

What is the best way to deal with the Athenian problem? Shall we ignore it? No! for it will not go away of itself. Shall we overly criticize those holding this position? No! for over-criticism usually means attacking the person and taking the other extreme. Shall we face this problem with Scripture and common sense? Yes! for God's Word has the solution for every problem.

First, Baptists should emphasize that the Scriptures ALONE are the rule of faith and practice (II Tim. 3: 16, 17). Let the old, established doctrines—those which our forefathers lived and died for—be strongly set forth to God's people. These have been clearly delineated by Scripture and practice—the inspiration of the Scriptures, the virgin birth and deity of Christ, salvation by free and sovereign grace, baptism for believers only, closed communion, local church truth, the miracles of the Bible, the second coming of the Lord, etc. Surely the propagation of these doctrines will demand the majority of our time and effort. This is better than sifting through the dusty pages of history to find some “new” thing.

Second, let us seek to “adorn” the

doctrines of the Word of God. Paul exhorted Titus: “. . . adorn the doctrine of God our Saviour in all things” (Titus 2:10). Either extreme position on any doctrine—abuse or neglect—makes a doctrine grotesque and out-of-shape.

Third, let us use study helps with caution. Good lexicons, Greek and Hebrew helps, confessions of faith, and commentaries can be very useful. But we must make sure that these do not become hindrances. Protestant writings may be good, to some extent, but they can become damaging and misleading—especially to young ministers and those immature in the faith. Not a few have been led astray by the sayings of the fathers, while they rejected the teachings of the Scriptures. Do not go to seed in either extreme. Do not reject all books as helps, but do not major on books to the neglect of THE BOOK!

Fourth, let us keep our feet on the solid ground of a “Thus saith the Lord.” We know from Old Testament revelation that many can come along and say, “Thus saith the Lord,” when the Lord has not spoken (Jeremiah 23:21). So it is today. Many claim a truth, base it on God's Word, and then rake through the dusty pages of history in an attempt to substantiate the conclusion they have already reached. Beware of such hodge-podge theology!

Fifth, let us be slow to sanction, promote, or teach any doctrine that our Baptist forefathers knew nothing of. This is not to say that any man is now inspired, nor is it to declare that confessions of faith are inspired, but the point is this: IF TRUE BAPTISTS IN HISTORY KNEW NOTHING OF A TEACHING, AND DID NOT PUT SUCH IN ANY CONFESSION OF FAITH, IT IS SUSPECT TO SAY THE LEAST!

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Effectual

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To love God in the sense of our text, is to feel and exercise a temper of heart, corresponding in some good degree to the requirements of the divine law. That law which requires us to love God with all the heart, soul, mind and strength, is a transcript or exhibition of the moral perfections of God. It is the same under every dispensation. It claims our obedience from the immediate relation we stand in to Him as our Lord and Lawgiver. Our obligations are founded in the nature and fitness of things, and can never cease, so long as God continues worthy of esteem, and we have capacities to love an amiable object.

This heavenly temper can never exist in any proper degree, but where the undivided affections of the heart are supremely placed on God. No rival can be admitted. And however strong our affections may appear for some endeared created object, they will all be subordinated to this, when the heart is rightly exercised.

Do any of you, my Christian friends, begin to suspect yourselves, whether you are the subjects of this holy temper? We will now place before you some of the evidences by which you may try yourselves.

1. This love embraces with delightful complacency the whole of the Divine Character. This distinguishes it from a false or spurious affection, which generally fixes on some single attribute, such as mercy, or goodness; but is wholly unreconciled to justice and holiness. True love rejoices in God because He is God; because He is just such a being as He is. His law and government appear perfectly right. This pious heart often expresses the language of David, “O how love I thy law.” The innumerable objects which surround the believer, each bearing some mark of the Divinity, serve as so many conductors to lead his thoughts up to God. His soul sweetly rests in the divine favour, and exclaims with holy ardour, “Whom have I in heaven but thee, and there is none on earth that I desire besides thee.”

This heavenly temper is not less visible in adversity than in prosperity. Sometimes God is pleased to hide His face from His own dear children, probably to bring them to repentance for some forgotten sin, or to try the strength of their love. You may now find them “cast down, but not destroyed.” They go mourning from day to day as without the sun; and are often saying to themselves, “O that I knew where I might find him.” Still seeking, and still disconsolate, they ask the watchman, “When saw ye him whom my soul loveth.” I mourn an absent God, and nothing can satisfy my soul but the returns of His love.

2. Another mark, or evidence of our love to God, is, an unfeigned love to those who bear His image. “We know,” says the apostle John, “that we have passed from death to life, because we love the brethren.” But is this a certain criterion? Are there none that love Christians but those who have been born from above? There are none who love them with a right affection, but such as have the love of God in their hearts. It is a distinguishing trait in this love, that it attaches to the divine image, and to nothing else. It forms a union, or oneness of soul, which cannot be formed upon any other principle. “He that is joined to the Lord is one spirit.” If we love God whom we have not seen, we shall certainly love our brother whom we have seen.

It is not to be doubted, that many serious reflecting persons, who have never experienced a saving change, feel a regard and veneration for Christians, which they do not for vicious persons; but this differs, after all, from Christian love. Can it be supposed that any but a parent ever knew that peculiar distinguishing love which parents feel to their tender offspring? It is a fact that they do not. Many have thought they did, but when they came to be

parents they knew to the contrary. So others, before their conversion, have thought they loved the children of God as Christians love one another; but when they came to experience a change of heart, they have found an affection to the disciples of Christ, totally different from what they ever felt before.

3. A further evidence of our love to God, and of our being called according to His purpose, is manifested by a cheerful obedience to His commands. Where the divine law is impressed upon the heart, it is a sure pledge of interest in the new covenant, and never fails of producing obedience to the whole revealed will of God. Our Lord lays this down as a test of our friendship to Him. “If ye love me, keep my commandments.” Again, He states it more positively, “If a man love me, he will keep my words.” Not all the fears of Hell, nor dread of future punishment, ever produced a single act of acceptable obedience. The real Christian is not driven to duty by a slavish fear, but drawn by the constraining influence of divine love. Animated by this noble sentiment, duty becomes a pleasure, and the Cross of Christ his chief glory. The most difficult and self-denying precepts are not grievous but joyous. He delights to do the will of God, because it is His will. He ardently desires that happy period, when he will be entirely conformed in heart and temper to the holy will of God. I add,

4. This holy affection is also manifested by a sincere delight in the worship and ordinances of God.

The public worship of God seems designed, not only to impress the mind with a solemn reverence for the Supreme Majesty, but to furnish the soul with an occasion of delightful intercourse with God. Hence these seasons have been highly prized by good men in every age. Who can fully conceive of the pious joy which animated the chosen tribes, when repairing to the hill of Zion! They preferred the holy solemnities of the temple above their chief joy. With what inimitable beauty does David express the feelings of his heart, when lamenting his absence from the house of God! “How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: My heart and my flesh crieth out for the living God.” “As the hart panteth after the water-brooks, so panteth my soul after thee, O God.” When shall I come and appear before God? There, my brethren, are the sentiments and feelings of all who love God, who have been called according to His purpose.

We seldom, if ever, enjoy more of God, than when waiting upon Him in ways of His appointment. When He is graciously pleased to favour us with His divine presence in His ordinances, our joys rise “unmeasurably high, and heaven begins below.”

You are not, my Christian friends, strangers to these devout pleasures. What precious seasons have you en-

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Effectual

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joyed within these walls! How often have your souls been animated with the glories of Christ displayed in His gospel, so as to lose sight of every thing but God! And although like Anna, you could not abide in the temple day and night, yet you have carried a sweet savour of religion with you into the business and concerns of the week. I trust that many of you could appeal today to the great Searcher of hearts, who knows the sincerity of your affection, that you often most ardently long for the return of these precious seasons. You place them among your happiest moments; and look forward with joyful anticipation to that day, when you will join your kindred spirits above, to worship God in the beauty of holiness. But I must not enlarge.

I am far from thinking that I have described all the exercises of the soul by which the love of God manifests itself; but these must suffice for the present.

III. We proceed to consider the unlimited declaration in the text, "that all things work together for good to them that love God, to them who are the called according to his purpose."

I have scarce time to glance at this part of the subject, but would briefly observe, that if there were not another promise in all the book of God, this, if fully realized, would be sufficient to support the believer under all his trials. "All things work together for good." It is not said that "all things," separately considered, or of their own nature and tendency, work for the good of the believer; but, (let the idea never be forgotten) it is under the controlling agency of our covenant God, that all things are made subservient to our good.

Some things are in their nature so opposite to the happiness of the believer, that if permitted to take their own course, they would work his eternal ruin. Such is the nature and tendency of all sin and unbelief; and such would be their final issue, if not controlled by the gracious interpositions of Heaven. Hence the opposition of the enemies of religion is not to be estimated by the injury produced, but by what was intended. Could we believe the language of the text, would it not serve to calm our minds under the crosses and trials of life? But so slow are we to learn, that, after having experienced in innumerable instances the truth of this promise, yet, when beset with new trials, we cry out with Jacob of old, "All these things are against me." God sometimes arrays Himself with terrors, and effects the purposes of His love in such mysterious ways, that His own children are filled with amazement.

We are usually called to encounter trials and difficulties without being permitted to see their final issue. It is in this way only that our faith and love can be properly tried. Had Abra-

ham known beforehand what God intended in calling him to offer up his son, we should never have discerned any great degree of heroism in his faith. He might indeed have shown considerable zeal in repairing to Mount Moriah, and with great parade have erected his altar and laid the wood in order; but had he known, after all, that he had only to offer up a ram caught in a thicket instead of his son, it could not have been considered as a very high expression of love to God. But taking the account as it is, and it exhibits one of the severest trials, and at the same time one of the noblest instances of unwavering faith, of magnanimous, undissembled love recorded in the history of man. Abraham, by this transaction, proved his love to God; and by the issue, God proved, that all things work together for good to them that love him.

The promise in our text is designed to be of common use to all believers. It comes to their relief upon every occasion. It travels with the Christian through the whole journey of life, and rests with him at every stage. Whatever may be the allotments of Providence respecting him, whether riches or poverty, prosperity or adversity, all shall work together for his good. The temptations of Satan, the opposition of wicked men, and even the struggles of the old man within, shall all be overruled for his good. Should one trial follow another in swift succession, like Job's messengers; should the dark clouds of adversity collect with sevenfold blackness; the believer may calm his mind with this consideration, that all shall work for his good in the end, however painful the operation. O how privileged is the good man! Who would not, like Moses, "choose rather to suffer affliction with the people of God," (if this is to be the end of their sufferings) "than to enjoy the pleasures of sin for a season?" Surely nothing can harm us, if we be followers of that which is good. We shall ere long come off conquerors, and more than conquerors, through Him who hath loved and given Himself for us. Then shall we see, with greater clearness than ever, God's gracious designs in permitting the sorrows and afflictions which befall us in the present life, and shall be fully satisfied that all have contributed to promote our greatest happiness. They that come out of great tribulation, will be finally presented before the throne in robes washed white in the blood of the Lamb. But I must draw to a close.

1. From the subject thus opened and explained, we see most clearly the safety and happiness of the people of God. They are safe, because that, conformably to an eternal purpose, they are in Christ Jesus, and consequently freed from condemnation.

This is evident, from their effectual calling, from their love to God, and from their walking after the Spirit,

and not after the flesh. They are happy in what they now enjoy, and from their interest in the promise in the text, that all things shall work for their good. What a firm foundation, my brethren, does our subject present, for our hopes to rest upon. The immutable, eternal purpose of God; His unchanging love and faithfulness, accompanied with the most gracious declarations and promises! Will not a consideration of these things serve as a constant stimulus to duty? Will they not bind us in everlasting obligations of gratitude? "While we were yet sinners, Christ died for us." Yet He had died in vain, had we been left to ourselves. We should have still continued in our sins, and remained enemies to the gospel, had it not been attended with "the power of God. Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

In this deep laid plan, what amazing riches of grace do we behold! "God's kindest thoughts are here expressed." Boundless love and mercy have burst forth upon the children of men, to the astonishment of angels! And have you, my brethren, been made the happy participants of this grace, while many around you still refuse it? Let me exhort you, to live to Him who died for you. Let your daily conduct and conversation witness that you have been with Jesus. If you have a saving interest in Christ, you will not walk after the flesh, but after the Spirit. Your trials may be many and severe; they will probably be short; and while they continue, they are all at work (whether you perceive it or not) for your greatest good. When you shall be finally prepared for your inheritance among them who are sanctified, Christ will receive you to that "kingdom which was prepared for you from the foundation of the world." "And so shall you be ever with the Lord."

2. Our subject suggests the only solid ground of hope to the anxious

sinner. Has he not long been trying every effort, which an unrenowned heart can make? And what relief has he gained? None at all. Nor can he expect any from this quarter. In vain is salvation hoped for from the hills, or from any thing else, but the infinite mercy of God. Can you place any dependence upon yourselves, that you will ever be any better until renewed by grace? If you have any acquaintance with your own hearts, surely you cannot. But you may ask, Can there be any hope for a wretch so vile as I am? for one who has sinned so long against light and love, and all the tenders of mercy? Hear the gracious answer of God himself! "Thou hast destroyed thyself; but in me is thine help." From the very circumstance of your being awakened, you have reason to hope God has designs of mercy for you. Jesus hath said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37). Are you really burdened with sin? Can you adopt the language of one of old, "I mourn as a dove; mine eyes fail with looking upward; O Lord, I am oppressed; undertake for me?" (Isa. 38:14). Then hear the inviting voice of Jesus; "Come unto me, all ye that labour and are heavy laden, and I will give you rest." O that you may know the sovereign, distinguishing love of Christ, in your effectual calling; that you may be enabled to give your hearts unreservedly to Him, and enjoy all that peace and consolation which results from believing. I add once more--

3. That there is no other foundation on which sinners of any description can build a hope of salvation, but that which is laid in the eternal purpose of God. Many have said, If this doctrine be true, it is very discouraging. But it may be asked, What is there to encourage them if this doctrine be not true? Is there any thing in depravity which would ever lead a sinner to God? If so, we have mistaken its nature. The sinner, whose heart is today in opposition to

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Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WFTO, Fulton, MS	Sunday 1:00-1:30 p.m.	1330	5,000 AM
WFTA, Fulton, MS	Sunday 9:30-10:00 a.m.	101.7	3,000 FM
WNDA, Huntsville, AL	Sunday 9:30-10:00 a.m.	95	50,000 FM
WANO, Pineville, KY	Sunday 7:30-8:00 a.m.	1230	1,000 AM
WYWY, Barbourville, KY	Sunday 7:30-8:00 a.m.	950	1,000 AM
WGNT, Huntington, WV	Sunday 8:30-9:00 a.m.	930	5,000 AM
KBMC, Eugene, OR	Sunday 1:00-1:30 p.m.	94.5	100,000 FM
WDZ, Decatur, IL	Sunday 8:30-9:00 a.m.	1050	1,000 AM
WRNO, New Orleans, LA	Sunday 7:00-7:30 a.m.	49m	3,000,000
(short wave)	(London time)	(6110 KHZ)	

Time Conversion on WRNO to the British Isles and Europe:

GMT London, England time (also Ireland and Portugal)

(During Summer: GMT + 1 hour)

GMT + 1 Western Europe and Poland, Yugoslavia, Czechoslovakia, E. Germany, Albania (During Summer: GMT + 2 hours)

GMT + 2 hours Hungary, Rumania, Bulgaria, Finland, France, Greece.

(During Summer: GMT + 3 hours)

GMT + 3 Soviet Union (During Summer: GMT + 4 hours)

GMT + 5 Eastern USA and Canada (During Summer GMT + 6 hours)

GMT + 6 Central USA and Canada (During Summer GMT + 7 hours)

Effectual

(Continued from page four)

the gospel, will remain the same tomorrow, unless changed by sovereign grace. It would be the most cruel of all deceptions, to flatter him, that if left wholly to himself, unembarrassed by a divine purpose, he would do well enough. Though opposed at present, yet at some future period he would undoubtedly be willing to forsake his sins and turn to the Lord. This is a very plausible error; but it is the very height of delusion and falsehood. As well might you expect a stream, that had been descending for ages, to turn about of its own accord, and ascend to its source.

Do any of you, my dear hearers, begin to make the ancient, though too common objection; If all is dependent on God, "Why doth he yet find fault? Who hath resisted his will?" Nothing which I can do can alter the divine purpose? To this I reply; You may rest assured, that God has never purposed to save any in impenitency and unbelief; nor to damn any, who repent and believe the gospel. Are you not commanded to "seek first the kingdom of God and his righteousness" (Matt. 6:33); ---to "strive to enter in at the strait gate" (Luke 13:24); ---to "Labour for the meat which endureth to everlasting life" (John 6:27); ---to "repent and believe the gospel" (Mark 1:15; Acts 17:36; 1 John 3:23). If these are commanded duties, under the gospel dispensation, and you live and die in the neglect of them, be assured you will not be condemned for what God has done, or not done, but because you have violated the holy law of God, and neglected and despised the great salvation. O that you might feel your own impotency to every thing that is good, arising entirely from your opposition of heart to God; that the Spirit of the living God might awaken in you a deep and affecting sense of your need of salvation; and that you may be enabled to "seek the Lord while he may be found, and call upon him while he is near."

You will not think that we, who preach the gospel to you, feel indifferent towards you, or unconcerned about your eternal well-being. Far from this, with all the tender solicitude which your situation, and our own accountability can inspire, we endeavour to set before you the whole counsel of God; and cease not to "pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power" (11 Thess. 1:11). To the infinite compassion of that God, who is "able to subdue all things to himself;" and who in all the gracious operations of His Spirit does all things "according to the counsel of his own will," we commend you, through Jesus Christ, to whom be glory forever and ever. Amen.

Sin

(Continued from page one)

very little to dissuade them from committing acts of sin. Men are so blinded by sin that they have no desire to escape from its dominion and curse. They never seem to consider that "the wages of sin is death."

WHAT IS SIN?

The underlying idea of sin is that of a law and of a lawgiver. The lawgiver is God. Sin is everything contrary to the expressed will of God. 1 John 3:4 says: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 5:17 declares: "All unrighteousness is sin." The word "sin" literally means "missing the mark." One miss makes a sinner, and one offence makes one guilty of all. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10). He who yields to one sin casts contempt upon the authority that made the law, and on this account breaks all. One taste of the poison of sin pollutes the whole moral system of man.

The being and law of God are perfectly harmonious, "God is love." The sum of all the commandments likewise is love. Sin in its nature is egotism, selfishness. Self is put in the place of God, and the sinner becomes a moral atheist. The Prophet Isaiah said: "All we like sheep have gone astray; we have turned every one to his own way. . ." (Isa. 53:6). Selfishness is at the bottom of all sinning, and it becomes hostility to God when it comes into collision with His law.

When Adam sinned in the garden of Eden his sin was immediately imputed to the whole human race. We are all made sinners by Adam's original transgression. "Therefore as by the offence of one judgment came upon all men to condemnation . . . For as by one man's disobedience many were made sinners. . ." (Rom. 5:18-19). Transmitted sin and its effects are manifest in a fallen nature, spiritual death, and depravity. They are received mediately from Adam through physical generation. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

SIN IS A MURDERER

Sin, like its originator, Satan, is a murderer from the beginning (John 8:44). God told Adam what would be the effects of his disobedience in eating the forbidden fruit: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). This was just another way of saying that "the wages of sin is death." Throughout the entire Bible the effects and consequence of sin are spoken of as being death. ". . . the soul that sinneth, it shall die" (Ezek. 18:4). "For if by one man's offence

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— J. EDGAR HOOVER
DIRECTOR F.B.I.



death reigned by one. . ." (Rom. 5:17). "For to be carnally minded is death. . ." (Rom. 8:6). "For if ye live after the flesh, ye shall die. . ." (Rom. 8:13). "The sting of death is sin. . ." (1 Cor. 15:56).

Sin is a service or slavery, and its reward is death. Death is the just recompense of sin. Death is due to a sinner who has sinned as wages are due an employee when he has done his work. Death is the wages of the least sin that a sinner commits. Death is the only just and righteous demerit of sin. Its proper punishment and compensation is death. The sinner has earned it; he has labored for it; he must receive it. There can be no bankruptcy in his case to defraud or disappoint him. The sinner shall surely die. This is what every sinner deserves, and a just God will certainly give the sinner his deserts. No sinner has any just ground of complaint against God for his punishment. A sinner merits Hell. No pain is inflicted on the sinner which he does not deserve. Sinners in Hell will be treated just as they deserve to be treated.

There is a connection between sin and death, so that the latter is the consequence of the former. Where the one is the other will surely exist. If there is sin, there will certainly be death. It is unfailing offspring and production: "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (Jas. 1:15). Wherever we see sin we may be infallibly as-

sured that death will certainly follow. And wherever we see death, or any of its harbingers, we can be perfectly sure there is sin. There is no connection between death and any thing in the universe but sin. Exclude sin and death will cease to exist.

THE DIFFERENT KINDS OF DEATH

Physical death is the wages of sin. We are doomed to die because we are all sinners. 1 Corinthians 15:22 says: "For in Adam all die." ". . . bloody and deceitful men shall not live out half their days. . ." (Ps. 55:23). ". . . the years of the wicked shall be shortened" (Prov. 10:27). Death is an evil inflicted in accordance with law and as a penalty. It is the natural and never failing consequence of it. It is an error to consider natural death as a mere misfortune, containing nothing of punishment in it. The Unitarians and Modernists are wrong in teaching that death comes as merely the results of natural law. Are excruciating pains, raging fevers, and the severest calamities proof and evidence of God's good will and favor to man? Surely not. But these are the harbingers and attendants of death.

Spiritual death is the wages of sin: "The soul that sinneth, it shall die" (Ezek. 18:4). "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). Sin excludes the soul from the favor of God, which is the life and bliss of the

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Sin

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soul (Eph. 4:18; Jude 19). Spiritual death consists in the loss of the moral image of God and of those holy principles and dispositions in which man was originally created. It is to be separated from God who has everlasting life.

Eternal death is the final and full wages of sin. This is only the continuance and completion of spiritual death. It is not any thing different in kind, but the end and consequence of it. Eternal death is being **"punished with everlasting destruction from the presence of the Lord, and from the glory of his power"** (11 Thess. 1:9). It is hearing Christ say: **"Depart from me, ye that work iniquity"** (Matt. 7:23). It is going **"away into everlasting punishment"** (Matt. 25:46). It is to **"drink of the wine of the wrath of God, which is poured out without mixture into the cup of indignation"** and to **"be tormented with fire and brimstone"** (Rev. 14:10). It is to be cast into **"the lake of fire which burneth with fire and brimstone: which is the second death"** (Rev. 21:8).

Do not be deceived by the Devil! There is a righteous retribution beyond the grave where the sinner, unreclaimed and unpardoned in this life, is to receive the wages of sin, which is eternal separation from God. In the lake of fire God will abandon the sinner to the dominion and misery of sin. This is the extinction of all spiritual life in the soul and consignment to all the evils of eternal estrangement from God. There the Holy One will execute upon the sinner the full penalty of His law and the awful threatenings of His Word. There a terrible sense of wrath is impressed upon the soul. A perfect and absolute despair of any change in his condition will attend him!

WHY SIN'S WAGES IS DEATH

First, the wages of sin is death as it tends to perpetuate its existence in the soul. Under the government of God an intelligent moral being, who once casts off his allegiance to the Lawgiver, will never be recovered to God's favor except by a special interposition of sovereign grace in his behalf. No individual will ever return to obedience and God by self-impulse or the prompting of his own will. The tendency of sin in the heart is to form a fixedness of character in sin and bind the soul to its dominion and curse forever. Having once departed from God, the sinner will always continue to depart from Him, unless reclaimed by the Holy Spirit. Sin having taken control of the mind, enslaves the will, and prevents any desire to retrieve its lost position. Unless restored by sovereign grace, a lost soul will wander eternally in the regions of darkness and guilt.

Second, the wages of sin incapacitates and unfits the soul for the enjoyment of happiness and God. Sin

arms the mind against itself--against its true well being and happiness. It destroys the balance of the affection and introduces disorder and collision among the faculties of the soul. Therefore, it unfits the soul for a happy existence both here and hereafter.

Someone may say, "Sin does not always produce the results which you have specified." But because judgment for sin lingers, we must not imagine that there is no great evil in sin. Just because sin does not make you miserable now is no guarantee it never will. A man may take poison in his system and infer he will never be hurt because it does not immediately kill him. However, let him wait until it has entered his blood stream, and he is a dead man. In this life the tendencies of sin are restrained; its natural effects cut short and its ultimate consequences lie concealed in eternity.

But how fearful to contemplate the death of the unrighteous! In death all restraints are removed and the principle of evil is left to act itself out. With nothing to control its operation, it must inevitably incapacitate the soul from all enjoyment and render it forever miserable. The sinner will then be a disembodied spirit where the principle of evil will become entirely predominant. A spiritual being in a spiritual world, surrounded by unholy, selfish, lost beings like himself. There sin will become the elements of universal misery and death.

Third, the wages of sin is death because it excludes the soul from the presence and favor of God. Sin is directly opposed to the pure and perfect nature of the Infinite Being. He cannot look upon it but with eternal abhorrence. The disposition of the sinner is at variance with this all perfect God and with the law of His moral kingdom. It would be impossible for a sinful being to dwell in the presence of such a holy and just God. A sinner would be out of place before such a Being. He would be out of place among the holy and happy subjects of His kingdom. If a sinner could go to Heaven with all his sinful nature it would be Hell to him. Hence he must go out a miserable exile from God's presence to dwell forever with beings like himself in feelings and character--hateful and hating one another!

THE EVIL OF ALL EVILS

How deadly and devastating have been the results of sin in the world! It was sin that made one of the highest angels into the Devil! It was sin that expelled the fallen angels from the world of light and confined them in chains under darkness unto the judgment of the great day. It was sin that excluded our first parents from the bliss of the first paradise and brought a curse upon this fair creation with all the sufferings that fall on our race. It was sin that destroyed the old world with a deluge of water and the cities of the plain with a storm from Heaven. It is sin that has

overspread the earth with crime and woe. It is sin that has given the law its curse, to death its sting, and to eternity its terrors. If it is not restrained by God, sin will sweep from the universe every vestige of virtue and of good. Indeed, nothing else is evil in the sight of God but sin. Against sin God has arrayed His righteous authority and awful threatenings.

If God were to open the eyes of the strongest nerved sinner on earth to see what a terrible thing sin really is, it would prove too much for him. It would dissolve his mortal frame, unless supported by Divine aid in an extraordinary manner. If a man could see his sinful condition as God sees it, all the angels in Heaven could not give him peace were they united in their utmost efforts! The only man who has just begun to realize that the wages of sin is death is the disembodied sinner who presently is suffering for his sins in Hell beneath!

But sin is a meaningless word to many. It hardly enters their thoughts. They eat, drink and sleep and pursue their pleasures without the least reflection upon their condition before God. They daily commit the abominable thing which God hates, His law condemns, and His justice will certainly revenge. The wise man said: **"Though hand join in hand, the wicked shall not be unpunished. . ."** (Prov. 11:21). Again he said: **"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil"** (Eccl. 8:11).

The soul that enters eternity in its sins is lost forever. Jesus declared: **"I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. . . I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins"** (John 8:21,24). Woe to the soul which continues to be a despiser of God and a neglecter of salvation till we lose sight of him in the grave. At death he passes into the unseen world with the temper and character of sin upon him. There is not the slightest ground of hope that this dead sinner will ever be saved. There is not a verse in the whole Bible which speaks of his recovery. A soul entering eternity in its sin is lost forever. **"The wages of sin is death."**

It is vain to speak of the reforming influence of the suffering of the wicked in Hell. The fires of Hell have no purifying effect upon sin. Suffering has had no effect on the fallen angels. Neither does it have any upon suffering sinners. If the sicknesses and sufferings that fall upon a wicked man in this life, if the commands and invitations of God, if the threatenings of God's holy law, if all the prayers and efforts of good men fail to turn the sinner from his way, what hope is there of his recovery when he shall be deprived of these means and mercies, and shall go as an outcast into a world of lost spirits, to spend eternity in the society of per-

fectly unholy and selfish beings like himself? The Holy Spirit does not convert sinners in Hell! The elect angels do not go there to comfort sinners. The ministers of the gospel do not go there. Therefore, the salvation of Christ comes not to those in this awful place. There sin reigns forever, and it will forever be visited with its appropriate wages which is death!

BE ALARMED AT YOUR CONDITION

The present condition of the sinner is far more alarming than he is prone to believe. Why is his situation so critical? He was created for eternity. He has entered upon an existence under the government of God which is never to end. Every man is entrusted with the care of his soul which is worth more than the whole world--a soul which must be either happy or miserable forever, according to the character formed in this state of probation. Sin has so permeated the soul of the sinner that no human means can eradicate it. Except for Divine intervention, he will perish in endless darkness and despair.

Sin is a terrible thing! It demands and deserves death as its just wages. It has awful power to blind, deceive and destroy. Dream not, dear friend, that you shall escape the final results of sin, if it now has dominion over you. Sin will be your ruin, if unrepented and unforsaken. Guilty man carries the elements of his own perdition within him; the seeds of death are in his very sinful nature. By acts of sin he is gathering wood for his own everlasting bonfire!

Only the grace of God can do away with sin and raise the soul fallen under its deadly power to God and life again. **"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."** Please consider the last part of my text. Where sin abounds the grace of God superabounds. This throws a cheering light over the otherwise hopeless condition of the sinner. There is hope in Christ. You can be saved from the dominion and curse of sin. The gospel of grace tells the sinner that there is help laid upon One who is mighty to save to the uttermost all who come unto God through Him. A full salvation is offered to every needy sinner within the sound of the gospel.

Oh, my hearer, sin is hastening you on to an eternity of torment and the second death. Disbelieve it, disregard it, forget it you may, but that will not alter the fact. **"The wages of sin is death."** The connection between the two can never be broken but by the power of God. Shake off worldliness that makes you unmindful of the danger of sin. Cast yourself on His mercy, and you shall be justified from sin by your faith in Him and have peace.



Faith

Continued from page one)

OPPOSITE ERRORS

The second error mentioned above, that a mere historical and intellectual faith is sufficient, is more commonly entertained among Baptists. This error naturally encourages, as a reaction, the opposite heresy of adding dead works to a dead faith in a vain attempt to obtain that which is thus despised and rejected --- the grace of God.

Let us always remember, therefore, that not with the head but "with the heart man believeth unto righteousness" (Rom. 10:10).

Our text above (Heb. 10:39), with its context, suggests that there is a seeming form of faith that is really a drawing back to perdition. We find the same truth expressed in James 2:19, 20: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?"

DEAD FAITH

It was with reference to such a "dead faith" that James wrote (verse 14): "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" The answer is, of course, that such faith as a man merely says that he has, such faith as is dead, such faith as does not work --- such faith cannot save.

HOW JUSTIFIED?

So although, with reference to justification before God, "a man is justified by faith without the deeds of the law" (Rom. 3:28), yet James tells us that before men "Ye see then how that by works a man is justified, and not by faith only" (James 2:24).

These statements are in perfect harmony. God knows our hearts and needs not to wait for our works to prove our sincerity, but the only way that men can justify us in our claim to believe is to observe our works.

SAVING FAITH

What does it mean, then, to believe to the saving of the soul? If we will search the Scriptures, we will find that saving faith includes belief about Christ, belief of Christ, and belief on or in Christ. Any one of these expressions, in the true sense, necessarily involves the others.

THE ANOINTED

"Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1). "Christ" or "Anointed" is the official title of Jesus, signifying His threefold office of Prophet, Priest, and King.

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3:22, 23).

"Christ being come an high priest

of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but of his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:11,12).

"He hath on his vesture and on his thigh a name written, King of kings, and Lord of lords" (Rev. 19:16).

BORN OF GOD

Now, if you really believe that Jesus is the Christ thus revealed in the Bible, it is not written that you will be born of God, but that already you are born of God. In fact, literal translation of I John 5:1 is: "Everyone believing that Jesus is the Christ has been born of God."

However, the believing referred to is not a mere surface assent with inward reservations and denials, but what we might describe as a heartfelt conviction of the soul, or, as Philip said to the Ethiopian eunuch, "If thou believest with all thine heart" (Acts 8:37).

BELIEVE HIM

If we truly believe that Jesus is God's great Prophet Whom all must hear or be destroyed, we will heed His words. Millions of people call themselves Christians who will deny the plain teachings of Christ, and to them He says: "The Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not" (John 5:37, 38). And in John 3:36 we read: "He that believeth not the Son shall not see life; but the wrath of God abideth on him."

ETERNAL LIFE

Above all, we must say that to believe to the saving of the soul is to believe "on" or "in" Jesus. So we read "that whosoever believeth in him should not perish, but have eternal life" and "he that believeth on the Son hath everlasting life" (John 3:15, 36).

To believe in Jesus means simply to receive Him as our Saviour, to trust Him to save us, and therefore humbly to give up, surrender, or deny ourselves that we may live with Him.

RECEIVE HIM

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

FOLLOW HIM

"Whosoever will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:34, 35). And again: "If any man come to me, and hate not his father, and mother, and wife,

and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:26,27).

BELIEVE NOW

My dear reader, are you among them who draw back unto perdition, or of them that believe to the saving of the soul? It is written of certain others that they could not enter in because of unbelief. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4:1,2).

May the Spirit of God enable you now to believe in Jesus to the saving of your soul. "Believe on the Lord Jesus Christ, and thou shalt be saved."



The Curse

(Continued from page one)

least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5:13-19).

If the preceding passage of Scripture was properly scrutinized and analyzed by all those hearts truly acquainted with our sovereign Lord, the curse of Antinomianism would fade to nothingness before the onslaught of truth. How shall pure souls condone this heresy? Antinomianism is indeed a curse, for it is a denial of the moral law of God. Its precepts are an outrage against the precious doctrines of sanctification, personal holiness, responsibility, perseverance, and rewards. Antinomianism is a perversion of sacred truth. Its filthy breath is a stench in the nostrils of an infinitely holy God.

Antinomians teach the regenerate are totally free from any moral responsibilities, that since Christ's obedience and sufferings have satisfied the demands of the law, the believer is free from obligation to observe it. The Antinomian view rests upon a misinterpretation of Romans 6:14 which says, "For ye are not under the law, but under grace." We shall not presently deal directly with this verse, nor the opening passage, but will rather use them more or less as the capstone of our message.

Agricola and Amsdorf of the sixteenth century were champions of this view. Amsdorf said, "Good works are hurtful to salvation." Agricola said, "Moses ought to be hanged." Sandeman, the founder of the sect called Sandemanians, asserted as his fundamental principle the deadliness of all doings and the necessity for inactivity to let God do His work in the soul. Anne Hutch-

ison was banished by the Puritans from Massachusetts in 1637 for holding that, "No sanctification can evidence to our justification." What these ancients are saying is that after one has been saved they have no obligation to any moral precepts. In fact some are saying it is detrimental to observe any code of moral precepts.

Brethren, this view is not only unscriptural, it is anti-scriptural and sacrilegious. There is an old old song of the South that embodies the very essence of Antinomianism. It says, "You may rip and tear, you may cuss and swear, but your just as sure of Heaven, as if you'd done gone there." The language of this crude song epitomizes the doctrine of Antinomianism. How can anyone remain true to the precious Word and sanction such smut? Antinomianism is the dregs of human imagination.

By now someone may say, "Brother, you are very hard on Antinomians." To which I reply, "Brethren, I'm taking no prisoners." This doctrine needs to be repudiated, for therein lies the reason for the collapse of the moral structure of individual Christians as well as entire local churches. Antinomians are not only of the past, but they are our contemporaries; otherwise, there should be no concern. Many today who believe themselves to be sound Baptists have been caught up in this and are proponents of it, if not in word yet in practice. This doctrine has been the demise of many Baptists. It has destroyed their testimony and opened the door to an immorality unheard of in the annals of Christianity. I believe that our future Christian witness as Baptists hangs in the balance. Shall we Baptists who know the truth stand mute in the presence of this?

I object to this doctrine on scriptural grounds. And I shall state my opinions in the following. First of all, there has been a gross misinterpretation and wresting of the Scriptures to justify this doctrine. It is a product of private interpretation. II Peter 1:20 reads, "Knowing this first, that no prophecy of the scripture is of any private interpretation." I Corinthians 2:13 says, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" that is comparing Scripture with Scripture. We are admonished in II Timothy 2:15 to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." In the Greek, rightly dividing means to "cut straight." In regard to our subject, we need to cut straight, all of us.

Let us now read in its entirety the proof text that the Antinomians use to try to justify their position. Romans 6:14 says, "For sin shall not have dominion over you: for ye are not under the law, but under grace."

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This means exactly what it says. But it does not mean what Antinomians say it means. If it does, let us by all means put on our bathing suits, grab a six pack of beer and head for the beach. Why waste time crucifying the flesh. Let us eat, drink and be merry for our every action is hidden from God under a cloak of grace. Antinomians are in essence saying, "Before I was saved by grace, the evil deeds of my flesh were sin. But now that I am saved by grace these deeds are no longer sin, for Christ satisfied the demands of the law at the cross. Therefore, I am no longer responsible nor accountable to God for my actions." This is a twisted, distorted, and perverted view of God's marvelous grace. Brethren, if God's grace cannot make me after that I am saved, more than I was before I was saved, I don't need it.

The Antinomian view of grace as related to the moral law of God is not unlike a physician who prescribes for a patient one medicine that cures all ills. The prescription reads, "Take this one medicine once, only once. Once taken, it replaces forever the need for proper diet and exercise, prevents heart disease, cancer, sclerosis, strokes, chicken pox, kidney infection, pregnancy, hunger, thirst, blindness, arthritis, deafness, aging, baldness, tooth decay, sore throat, hang nails, pimples, boils, overweight, athlete's foot, runny noses, anger, depression, wrong judgment, indecision, misunderstanding, speech impediment, epilepsy, nightmares, hallucinations, and anything else that might deter human comfort and unhappiness. Well, you shall say, that is unthinkable. No medicine will do all of that. And you are right. No medicine will do all of that. This is total exaggeration and over emphasis of what one medicine will do. And yet this in view of grace is exactly what Antinomians are saying.

They teach that once grace is bestowed upon the believer in salvation, God becomes blind to every sin the believer commits, to every duty that he omits, and to every passion to which he submits, and to every opportunity he remits. This Antinomian view of grace teaches that once one has become a believer, grace tranquilizes, mesmerizes, insensitizes, robotizes and sterilizes the believer in relationship to all sin. This is nothing less than the doctrine of "perfectionism." This was the view of John Wesley and Finney of the past.

This view cannot stand in the presence of I John 1:8 which says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." The doctrine of Antinomianism cannot undergird perfectionism any more than Romans 6:14 can undergird Antinomianism. This is a house built upon sand that is destined to fall under the sentence of divine judgment.

Now, in working our way back to our opening passage in Matthew 5, let's first analyze this "so-called" proof text that Antinomians use as basis for their belief, reading again Romans 6:14. It says, "For sin shall not have dominion over you: for ye are not under the law, but under grace." Again, this is not teaching that one is totally free from sin in his flesh because he has been freed from sin in his soul, nor from responsibility and accountability unto God for the sinful deeds of his mortal flesh. Grace does not free us from the law as a rule of life. If so, why does Romans 6:12-13, which reads, "Let . . ." This word "let" indicates a freedom of will and choice on the part of the creature in this matter. It is the creature's responsibility to respond to the moral law, yet he has the freedom of will and choice not to do so. We are not speaking of the salvation of the soul, which is God's choice and His alone, we are speaking of the freedom of a Christian to obey or disobey, and if he disobeys to be held accountable for it.

Please note: "Let not sin therefore reign in your mortal body, that, ye should obey it in the lusts thereof. Neither yield. . . ." The word "yield" also indicates a freedom of will to exercise a choice in this matter. "Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." This is all very plain. God has given to the child of God a moral concept of the law. It is the Christian's duty and responsibility to respond to this law. Otherwise, why the sin unto death in I John 5:16, and why the sickness and death for disobedience in I Corinthians 11:30, and why this fearful looking for of judgment for willful sins of the believer in Hebrews 10:26-31? Brethren, why the judgment seat of Christ? II Corinthians 5:9-11 says, "Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences."

No brethren, we are not free under grace from our obligation to the moral law and Romans 6:14 does not teach such. It is still the rule to govern our actions in the flesh. To break it means to pay a price. No, Romans 6:14 is not teaching that the moral law has been abrogated by grace as a rule of life. What it teaches is that grace frees us from the law with its claims as a method of salvation. Grace frees us from the necessity of trusting our salvation to a future impossible obedience to the law for that salvation. It teaches that grace frees us from any legal claim of

the law upon the immortal soul. But it does not teach that we are free from the moral law in this mortal flesh. It has been, and will always continue to be so, that the flesh is subject to the moral law of God. God's grace is unlimited in power but it is limited in scope. God has not extended grace to everyone. Neither has He extended His grace to His people in the flesh in such a way as to hold them unaccountable for their actions. Romans 6:14 does not teach it so. I have little sympathy for any religion that teaches God's people to sin.

Let us now look at the opening passage of our lesson in Matthew 5:13-19. Verse 13 says, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Antinomians have lost their savour. They are like lukewarm water in the mouth of God to be spued out. Their theology is likened unto worthlessness, something useless, something beneath one's feet, to be walked on. Verse 14 says, "Ye are the light of the world. A city that is set on a hill cannot be hid." The world knows our claim to Christianity. They know our verbal testimony and they see us going in and out of church buildings. We are so obvious that we cannot hide ourselves, like a city that is set on a hill. But let us remember, they see our worldliness also. Antinomians have not yet seen the truth of this.

Verse 15 says, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." The light that we give to the world is our obedience to the moral law in our flesh. The world can only see the light of Christ in us as we walk in the light with Christ. If we run amuck in the flesh, we have hidden our light under a bushel. Verse 16 says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Antinomians trample this verse under their feet. The light of Christ cannot be seen in us if our deeds and works are like the world. "I will not go to church with those hypocrites. They are no better than I am," is the cry of the world. And all too often we give the world room and occasion by our actions to say this.

Verse 17 says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." It is inconceivable to think that God would ever destroy Himself. The law is His Word and John 1:1 says, "In the beginning was the Word, and the Word was with God, and the Word was God." I Peter 1:25 says, "But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." Is it feasible, yea, scriptural, for God to set Himself aside and say, "You are worthless and therefore useless"? I think

not. God's moral law under the law dispensation was given to control and govern the actions of the flesh. Under grace, God has not loosed men from their obligation to the moral concept of His law. If this is not true, why then has God said, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry"? The New Testament is replete with Scriptures of this nature. How can a head that is stayed on truth deny it?

Verse 18 says, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Heaven and earth have not yet passed away, it is evident. With equal evidence, the law has not passed away. Then as surely as the heavens and the earth still stand, the moral law is still imposed upon us to control our actions in our flesh.

Allow us to look at this subject in the following light. Before we were saved, adultery was sin was it not? Is it any less sin after we are saved? Does grace immunize us from the guilt of it? Before we were saved, false witness was sin. After we are saved by grace, if we bear false witness, is it any less sin? Does grace immunize us from the guilt of this? Nay brother, we are responsible to the moral law of God, even though eternally saved by grace. We are not free from responsibility to perform righteousness in our bodies. I believe in the efficaciousness of God's sovereign grace to secure eternal salvation for us, but I do not believe that after salvation the child of God is loosed from his responsibility to perform in a Christ-like manner.

Antinomians cry long and loud about the merits of sovereign grace which is good, but there is one thing that they have not yet learned, and that is the truth of Titus 2:11-12 which reads, "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." How does the grace of God teach us this? It is through the divine precepts of the moral law.

Verse 19 says, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." The first part of verse 19 is in keeping with Romans 2:11, "For there is no respect of persons with God." We shall note again that verse 19 says, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Let every man be warned. It makes no difference what any man's position or stature is in this life, big preacher, or whatever, if he breaks these precepts of the law

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and teaches other men to do likewise as Antinomians do, he shall be called the least in the kingdom of Heaven.

Antinomians use the same Bible as those who have the truth in this matter. They are ignorant of these truths, willingly ignorant, because they refuse to consider the whole concept of what the Bible teaches in regard to grace and its proper position in relationship to the moral law. I believe this to be wilful sin. Hebrews 10:26-31 says, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for us, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."

Antinomianism is a curse. It is a deceptive trap of Satan to rob God's people of their sanctification, personal holiness, testimony, perseverance, and rewards. Our Lord said, "Be ye holy, for I am holy." Hebrews 12:14 admonishes us to "Follow peace with all men, and holiness, without which no man shall see the Lord." I would ask, what has happened to the Bible concept of Christianity among us? Where is the old time Christian? Where is the man, woman, boy or girl that labors to bring their bodies under subjection to the moral law of God so as to bring honor and glory to the Lord who has so graciously saved them?

Brethren, though I fear that I am neither, but of the two, I would rather be called a great Christian than a great preacher. I would rather face my Lord having conquered the passions of my flesh to His glory than anything else. Antinomianism cannot provide this. In fact it is the opposite of this. It behooves us as God's dear children to give due consideration to God's grace in its relationship to God's moral law. He is the author of both. Let us remember and consider with the poet of the past

A charge to keep I have
A God to glorify
Who gave His Son, my soul to save
And fit it for the sky

To serve the present age
My calling to fulfill
O may it all my powers engage
To do my Master's will.

Arm me with jealous care
As in Thy sight to live

And O, thy servant Lord prepare
A strict account to give.

Yes we shall all give an account to our Lord for the conduct of our lives.

Hyper-Calvanism has led to a cursed Antinomianism that destroys the identity of the child of God. I can think of nothing more damaging to a Christian than to be seduced by this devilish doctrine. In our closing thoughts, may we consider II Peter 1:3-10, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

If I understand this last verse, it is saying that those who deny the necessity of the preceding and fail to practice them, their salvation is questioned. I am afraid that this is the position of the Antinomian. His spiritual posture is one of jeopardy. Brethren, the Bible teaches us to be holy for our Lord is holy. We are to live like our Saviour. He is our example. We should by all means make a concerted effort to comply with God's moral law for the Scriptures say, "What shall we say then? Shall we continue in sin, that grace may abound" (Rom. 6:1). And lastly, Romans 3:31 asks, "Do we then make void the law through faith? God forbid: yea, we establish the law."

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Have We Misunderstood The Great Commission?

By Milburn Cockrell

Part 1

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:16-20).

Christ met here with His disciples on a mountain in Galilee. It was a place He had told them to meet with Him. Scholars and theologians usually call this "the great commission" text. Were these words merely addressed to the eleven apostles? Was this commission limited to them? When they died did this commission cease to be binding? Is it not for us today? I wish to answer these questions by the Bible.

QUESTION ONE: HAVE WE MISUNDERSTOOD TO WHOM IT WAS GIVEN?

By looking at Matthew's account alone we might suppose that it was addressed to the eleven apostles only. But even Matthew's Gospel implies that there were more present than the eleven when examined closely. Note the words in verse 17: "...but some doubted." This could not have been the eleven because earlier they had their faith in the resurrection confirmed. They saw Christ in Jerusalem before this time (Mark 16:14; Luke 24:36-43; John 20:19-23). Thomas was absent at this first meeting (John 20:21), and he continued to doubt the Lord's resurrection (John 20:24-25). So Christ appeared a second time when Thomas was present. This second appearance removed the doubts of even Thomas (John 20:26-31). The eleven apostles who met with Christ on the mountain in Galilee had no doubts about the resurrection. Hence the words "some doubted" cannot apply to them.

Then to whom do we apply them? To those disciples who were present and who had not before this time actually seen the risen Christ. I Corinthians 15:5-6 gives us some light on the great commission text: "And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present time, but some are fallen asleep." Those who doubted were some of the five hundred brethren who were also present at the mountain meeting in Galilee.

On the expression "but some



Milburn Cockrell

doubted" A. T. Robertson commented: "The reference is not to the eleven who were all now convinced after some doubt, but to the others present. Paul states that over five hundred were present, most of whom were still alive when he wrote (I Cor. 15:6). It is natural that some should hesitate to believe so great a thing at the first appearance of Jesus to them. Their very doubt makes it easier for us to believe. This was the mountain where Jesus had promised to meet them. This fact explains the large number present. Time and place were arranged beforehand" (*Word Pictures In The New Testament*, Vol. I, p. 244).

By a study of Matthew's Gospel we can see that this meeting was announced three times before it actually occurred. In Matthew 26:32 Christ said: "But after I am risen again, I will go before you into Galilee." The angel at the empty tomb told the women: "And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you" (Matt. 28:7). As the women went to tell the disciples Christ Himself appeared to them and said: "Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me" (Matt. 28:10). Observe the words of Christ here: "Go tell my brethren that they go into Galilee." Then compare them with Paul's words: "...was seen of above five hundred brethren at once..." (I Cor. 15:6). The Lord had appointed this special place for them to meet Him, for He had something special for them. That special thing was the world-wide and age-lasting commission of our text. Those present on the mountain were the greater part of the Jerusalem church!

The meeting was held in Galilee because it contained a greater number of trustworthy disciples than Judea or Perea. It was held on an appointed mountain so it would not attract the

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What does it mean in I Corinthians 15:28 when it says "that God may be all in all"? -----Tennessee



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"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him; that God may be all in all" (I Cor. 15:28).

In order to understand this verse, we must deal with it in relation to its context. The context is dealing with the mediatorial work of Christ accomplished in His death, burial, resurrection, and exaltation. In His mediatorial office, which was executed in His incarnate state, He assumes a subordinate position in relation to the Father and exercises authority and power designated by Him. When the second person in the Trinity agrees to the place of a mediator between the Trinity and rebellious man, He agrees to be commissioned and sent on a lowly errand.

The mediator between God and man could not be God only, or man only. He must be the God-man. "Therefore when He (the mediator) cometh into the world, he saith, a body hast thou prepared me" (Heb. 10:5). Numerous Scriptures speak of this condescension, humiliation, and dependence of Christ as Mediator. Note Matt. 11:27; Phil. 2:6-8; Gal. 4:4-5; John 14:28; 6:38; 17:14; Heb. 2:9. These and many other passages, including I Corinthians 15:25-28 show us that Christ, as Mediator of the covenant of grace, took a subordinate position in relation to the Father until His mediatorial work, which included putting "all enemies under his feet" (I Cor. 15:25), was finished. When that work is finished, and Christ, as Mediator, has finally put an end to sin and destroyed the last enemy which is death, He will then deliver up the mediatorial kingdom to the Father, there being no more need for a mediator between the sinner and God. Then God as God will be "all in all."

By "God," in the text, is not meant the Father personally, but God in the fullness of the Trinity--Father, Son, and Spirit--who are the one true and living God; to whom all the saints will have immediate access, and with whom, as dwelling in His presence, they shall have uninterrupted fellowship without the use of such mediums as is now necessary.

"That God may be all in all"

simply means that there will come a time when there will be no more subordination of any party in the Godhead to any other, no more acting by a delegated power or authority. It will no longer be said of the Son that He is set down at the Father's right hand; but rather all the three Divine Persons will have equal power and government over all the saints. They will sit in absolute equality upon the same throne. Bro. John Gill says of this: "This phrase expresses both the perfect government of God, Father, Son, and Spirit, over the saints to all eternity, and their perfect happiness in soul and body, the glory of all which will be ascribed to God; and it will then be seen that all that the Father has done in election, in the counsel and covenant of peace, were all to the glory of His grace; and that all the Son has done in the salvation of His people, is all to the glory of the divine perfections: and that all that the Spirit of God has wrought in the saints, and all that they have done under His grace and influence, are all to the praise and glory of God, which will in the most perfect manner be given to the eternal Three in One" (Gill's Commentary, Vol. III, p. 264).

Because of the great amount of anti-trinitarian teaching which is abounding today, I should mention a few things this statement does not mean. First, it does not mean that God the Son will be lost in the Father. God the Father is not "all in all" to the exclusion of the Son, but with the Son and with the Holy Spirit. Again, it does not mean that God the Son will suffer the loss of any honor or glory, for the Father wills "that all should honor the Son, even as they honor the Father" (John 5:22-23).

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In this great portion of God's Word many precious truths are set before us. Paul gives us a gold mine of information concerning the gospel, the resurrection of Christ, our own forthcoming resurrection, the order of resurrection, the subduing of all His enemies and ours. Our last enemy to be put under His feet is death. These precious words have provided untold comfort for believers throughout the history of

Christianity and will continue to do so until that time when the Son shall deliver up the kingdom to the Father.

The kingdom to be delivered up is the mediatorial kingdom in which Christ is presently "all in all." Daniel 7:14 tells us that "His dominion is an everlasting dominion which shall not pass away," and we are not to suppose that God has given up His kingdom and that it must be returned to Him. But when the events described by Paul in I Corinthians 15 takes place there shall no longer be a need for the mediatorial kingdom to be in Christ alone for He has accomplished that which was necessary in the deliverance of the saints. All their enemies have been destroyed when this happens. This kingdom will continue forever, but at this time, God will be "all in all."

When Christ shall fully remove all that has cut us off from God the Father, our Father will then be with us (Rev. 21:3) and the Father, Son and Holy Spirit will be seen in the fullness of their co-equality. He shall be "all in all."

This is the time that His (Christ's) kingdom merges with the Father's kingdom. As believers we do not now fully recognize God as "all in all" but we shall when this blessed time arrives.

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"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (I Cor. 15:28).

We see the righteous rule and reign of Christ over his kingdom, when all enemies have been subdued, then the kingdom given Him by the Father shall be given back to the Father. Every rule and authority will be subject to Him. The Psalmist said, "The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool" (Ps. 110:1). The divine rule will not leave any enemies unsubdued. God the Father delivered all things into the hands of Christ as mediator. He gave Him all power in Heaven and earth to rule over all creatures and things. The Psalmist said, "Thou madest him to have dominion over the works of thy hands thou hast put all things under

his feet" (Ps. 8:6).

When all things have been subdued the Son will be subjected to the Father. This will take place when the last enemy is destroyed. The Son will give an account of His mediatorial kingdom to the Father. The Son at all times has acted according to the will of the Father, and all of His acts have been to the honor and glory of God. All will be evidence of His subjection to the Father.

He will be the immediate light of the saints. He is described as the light of the new Jerusalem for those that dwell in the city and those that walk in the light of it. John said, "And saw no temple therein: for the Lord God almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:22,23). Christ will reign over and among His saints forever, with the Father, that God may be all in all. This phase expresses perfect rule over all the saints through the eternal ages. The saints will fully understand all the Father has done for them.

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Looking forward to God's complete reigning over all His universe, having made all to be in subjection to His sovereignty, Paul writes: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he (Christ) must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may be all in all" (I Cor. 15:24-28).

Satan, sin, and death are to be in subjection to Jesus Christ. Christ must continue to reign until death with all its associates are put in subjection to the Son. All but the Father are to be in subjection to the Son. There is no lordship of the Son over the Father. The prey and captives in subjection to the Son will be turned over to God the Father that He may be all in all or utterly supreme in position. This does not suggest that the Son becomes subsidiary to the Father, but I do think it proves the successfulness of Christ in the incarnation purpose. This passage

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Forum

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cannot prove the inferiority of the Son in relation to the Father.

God will be "all in all" in the new heaven and the new earth. "That at the name of Jesus, every knee should bow, of things in heaven and things in earth and things under the earth; And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Phil. 2: 10-11).

And now in risk of repetition see again: "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him (Father) that put all things under him (Son) that God may be all in all" (I Cor. 15:28).

This is the fulfillment of verse 24 and I repeat: "Then cometh the end when he shall have delivered up the kingdom to God even the Father. . ." (I Cor. 15:24). Here is the kingdom of God in perfection. No further rebellion is permitted. Sin and Satan will be victims forever. God as sovereign will, if not now but then, be duly respected in the ages of the ages! Selah!

E. D. STRICKLAND

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Does the Holy City in Revelation 21:2 belong to the millennial state or the eternal state? Who will live in this city? Will it hover over the earth or sit on the earth? -----Ohio



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"And I John saw the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2).

The new Jerusalem in Revelation 21:2 belongs to the eternal state. For the last two chapters of Revelation introduces us to the eternal ages. God has created a new heaven and a new earth according to His divine purpose and plan. The former ones have been burned up. The apostle Peter spoke of this time. He said, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Pet. 3:10). The new Jerusalem is a city that Christ has prepared (John 14:2-3). It is the same city that Abraham looked for in Hebrews 11:16. When Christ returns He will bring it with Him, and it will be suspended above the earth in the earth's atmospheric heavens until the creation of the new heaven and earth. The new Jerusalem will be brought to earth during the eternal ages. John said, "I saw the holy city, new Jerusalem coming down from God out of heaven."

In the remainder of the 21 chapter, we notice some people who will dwell in the holy city and others who will dwell outside. There are three distinct groups mentioned.

The first group of people is the bride, the Lamb's wife (Rev. 21:9). They are represented by the twelve apostles. John said, "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb" (Rev. 21:14). The Word of God identified these as the true New Testament Baptist churches of the Lord Jesus Christ. The apostle Paul wrote to the Corinthian church. He said, "And God hath set some in the church, first apostles" (I Cor. 12:28). So the Lord Jesus Christ and His wife will dwell in the new city.

The second group of people is the wife of God. These are represented by the twelve tribes of Israel. John said, "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names writ-

ten thereon, which are the names of the twelve tribes of the children of Israel" (Rev. 21:12). Israel has played the role of a harlot and she is now God's adulterous wife, but she shall be reconciled to Him.

The third group is the saved or redeemed that are not included in the first two groups. They are described as saved nations. John said, "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it" (Rev. 21:24). These live outside of the city, but they will be able to go in and out of the city.

All three groups of people are the elect of God. They were chosen in Christ Jesus before the foundation of the world. They are all members of the family of God and they will enjoy all of these great and glorious privileges designed by a sovereign God.

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"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2).

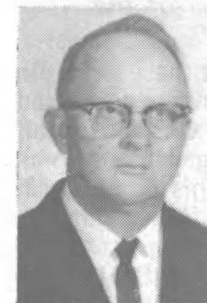
I believe the Holy City belongs to the eternal state. In Revelation chapter 20 we are taught that the first resurrection (the resurrection of the just) has already happened. We are also told that the binding of Satan for a thousand years takes place before the Holy City comes down from Heaven. The millennial reign of Christ will occur during the time that Satan is bound. The resurrection of the unjust happens after the thousand years have expired. "But the rest of the dead lived not again until the thousand years were finished. . ." (Rev. 20:5). The Great White Throne Judgment begins after Satan is loosed from the bottomless pit and gathers the unsaved of the earth to engage in his last desperate attempt against our King, the Lord Jesus Christ. He (Satan) meets his ultimate defeat and is cast into the lake of fire and brimstone. The unsaved will join Satan in the terrible place of punishment after their judgment at the great white throne.

It is my personal conviction that the bride of Christ, the church, will live with Christ in the Holy City.

Revelation 21:24 says, "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it." The nations of saved people, I believe, represent great multitudes of people who were children of God but were not a part of Christ's bride. Perhaps this may sound strange to those who believe that all the saved will be in the bride of Christ, but if there are to be guests at His wedding, and there will be, can all these guests be a part of the bride? The gates of that city shall not be closed and the nations of the saved will bring their glory and honour into it, but as I understand the teaching of Scripture the city itself will be for the habitation of Christ and His bride.

I have not found any text of Scripture which would lead me to believe that the Holy City will merely hover over the earth. Therefore, I must believe that the city which comes from the throne of God will indeed rest upon the earth.

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Here we have in the first question two states or periods mentioned, ie. millennial and eternal. A millennium is a thousand year period. This is specified in Revelation 20:1-7. It refers to the binding of Satan and the reigning of the saints of God with Christ. But it ends in rebellion and apostasy. It does not seem that this state includes the fulfillment of II Peter 3:10. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works therein shall be burned up." See also verse 7.

Following the millennium will be the judgment of the deceived nations, the devil, and wicked mankind in general. See Revelation 20: 7-15 and thus II Peter 3:7-13 is fulfilled.

The "eternal" or "perfect" state is at hand and Philippians 2:9-11 and I Corinthians 15:24-28 are fulfilled.

Now John sees many other things, the Holy City coming down: "And I, John, saw the Holy City, New

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Commission

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attention of the rulers in Jerusalem. This accounts for the stress laid three times on going to Galilee and while there being able to see the risen Christ. So this great commission was not merely given to the eleven apostles as some teach. It was given to the greater part of the first church.

For the benefit of those who may think that the putting of Matthew 28:16-20 with 1 Corinthians 15:6 is a novelty, I would point out that this is the opinion of some of the greatest scholars who ever lived on earth. In *The Harmony of the Gospels* by John Brodus they are put together. The same is true of Robinson and Clark in their harmonies. C. H. Spurgeon takes this position, and so does Cobb, Ellicott, Godet, Weiss, Jamieson, Fausset, and Brown, and a number of others.

Commenting on these words, C. H. Spurgeon remarked: "It was evidently a meeting for which he had made a special appointment, and his own words to the women, following these of the angel, seem to point this out as the one general assembly of His Church on earth before He ascended to His Father. Those who gathered were, therefore, a representative company; and the words addressed to them were spoken to the one Church of Jesus Christ throughout all time" (*The Gospel of the Kingdom*, p. 257).

I firmly believe that these words in the great commission were addressed to the church which Christ Himself had organized during His personal ministry on earth. This church had been organized out of the materials prepared by John the Baptist (Luke 1:17). The Foundation Stone was laid when John baptized Jesus in Jordan. Others were added to this building when Jesus called John's disciples unto Himself (John 1). This company which followed Christ from the baptism of John (Acts 1:21-22) was called by the Holy Spirit in Acts 2:47 "the church." This company of baptized disciples had already observed the two ordinances—baptism and the Lord's Supper (John 4:1-2; Matt. 26:26-28). They had already received the rules of church discipline (Matt. 18:15-17). The apostles, the first officers of the church (1 Cor. 12:28), had already been set in the church (Mark 3:14).

Some are determined at all cost to deny that the commission was given to the church as a corporate, visible institution. They attempt to limit it to the apostles, or to individuals. They simply cannot bring themselves to believe that it was given to the church as a Divine institution. The fallacy of this reasoning is evident. If Christ gave the great commission to the eleven apostles only, then when they died the commission ceased, and we are in no sense under it today. The same is true if you make it merely individuals. This would leave

us without a commission to evangelize the world for Christ, for all of the apostles and individuals to whom the Lord personally spoke the words of the great commission are now dead.

There are some very good reasons for believing that the commission was given to the New Testament church as an institution, and since that institution still exists, then we are under the great commission, and we are obligated to carry it out today as much as the first church. This must be true for two reasons. First, it would have been humanly impossible for these eleven men to go to all nations, to make disciples in all nations, to baptize these disciples in all nations, and to teach these baptized disciples all that Jesus Christ commanded to be taught to the end of the age. Second, Christ could not have been with these men in this work until the end of the age as He promised here, for in a few years all of these men were deceased. Christ could and would be with the church as an institution across the centuries who did go to all nations as He commanded them.

I conclude that the great commission was given to the Jerusalem church and those churches which came down from her by a succession. All the true churches on earth today are under this mandate from Heaven to evangelize the world. This commission will rest upon the churches of Jesus Christ until His second advent.

"The Lord left the authority to execute His laws and to carry out His great commission to evangelize the world in the hands of the church. No man has the right to preach or to teach authoritatively, nor to baptize believers unless authorized by the church to do so. The authority to preach the gospel, to baptize, to observe the Lord's Supper, and to teach the observance of all things whatsoever the Lord commanded was given to the church—and to the church only" (J. E. Cobb in *Cobb's Baptist Church Manual*, pp. 24-25).

When I say that the great commission was given to the true visible church I am saying no more than the Anabaptists of Europe said. Franklin H. Littell, professor of Church History at Chicago Theological Seminary, tells us: "According to Anabaptist understanding of right faith, the Great Commission was fundamental to individual witness and to the ordered community of believers as well. The proof text appeared repeatedly in Anabaptist sermons and apologetic writing. Confessions of faith and court testimonies gave it a central place. . . . The Anabaptists were among the first to make the Commission binding upon all church members. In their organization, the promise to go where sent was part of the ceremony of admission to the True Church. . . ." 1

William R. Estep, professor of Church History, Southwestern Baptist Theological Seminary, Fort

Worth, Texas, relates the following concerning the Anabaptists: "Unlike the inspirationists, the Anabaptists desired no new revelation as a basis for rebuilding the church. Like Nehemiah, who returned to rebuild the Temple on the old foundation, they saw themselves as rebuilding the visible church on the original foundation, Jesus Christ. . . . The Anabaptists believed themselves to be in exactly the same position in relation to the church as were the apostles. The Great Commission was their commission. They were to gather the church through preaching, baptizing, and teaching. This view of the apostolic pattern was enunciated in some form by every Anabaptist writer of consequence from Grebel to Menno Simons." 2

I must say that many have misunderstood as to whom the great commission was given by Jesus Christ. There were no missionary conventions, no missionary associations, no mission boards, nor missionary societies in the New Testament because all members of each church were engaged in the great work of evangelism. These extra-scriptural, man-made organizations came into being in very modern times after many of the churches lost the vision of world missions. Missionary societies were formed to arouse interest in and prompt missionary activity. While those who originate them have the purest of intentions, all honest men must confess that they are utterly foreign to the New Testament.

The great commission was not given to the Southern Baptist Convention, nor the American Baptist Association, nor the Baptist Bible Fellowship, nor the Billy Graham Evangelistic Association, nor the PTL Club. Such organizations are extra-scriptural and unscriptural. I say unscriptural because they take control of the mission work of the churches, and the churches have little, or no control, over these societies, save to pay the bills. Apart from the local church Christ instituted no general organization to do the work of evangelizing, baptizing, and teaching. I, for one, am profoundly persuaded that this responsibility should be retained by the local church. The Head of the church has fixed it there, and it cannot be transformed unless Christ revokes the great commission.

In the New Testament each individual church was a missionary society within itself. Every church member was a missionary. I believe today that we should have as many missionaries as we do church members. Christ ordained it to be so in the beginning, and so it must be until the end of the age. The burden of sending and supporting missionaries should rest upon the local church. The trials and discouragements of the foreign fields should be the immediate concern of the churches. Let the churches get in the saddle, and with reins in hand, let them manage the missionary work as the Holy

Spirit directs (Acts 13:1-4).

The present situation in our world is enough to make the angels weep and the demons to shout. In most churches very few members are active in witnessing for Christ. To strengthen themselves, they go outside of their church and unite with others of kindred spirits in associations, conventions, Bible Fellowships, evangelistic associations, and religious clubs. By this practice the churches lose their individuality and try to transfer the great commission to secretaries, committee members, board members, or some prominent preachers. By such unwise actions on the part of local churches they have allowed themselves to be robbed of a blessing—the blessing of having the presence of Christ while carrying out the great commission! This abdication to missionary societies has caused the churches to cease to give Christ the glory that belongs to Him (Eph. 3:21). It has also made worldly and wealthy organizations who control the churches and who preach very little of the true gospel to sinners! It seems that the churches have forgotten that the great commission was given to them and to no one else.

Many who say they are Landmark Baptists and believe that the commission was given to the churches practice the opposite of what they preach. Even Landmark Baptists have their foreign mission boards, their missionary committees, and self-perpetuating boards of directors. Why preach that the commission was given to the church, and then in practice act as if it was given to some extra-scriptural organization? This is so inconsistent that if it were not the things of the Lord it would be a laughing matter. Indeed if we believe that the commission was given to the church, then let us not try to transfer it to some man-made organization. Let us practice what we preach, or be consistent enough to start to preaching what we are going to practice!

SECOND QUESTION: HAVE WE MISUNDERSTOOD THE COMMAND TO GO?

In Matthew 28:18 Christ declared that He had complete and universal authority: "All power (*exousia*—authority) is given unto me in heaven and in earth." He did not assume or

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Commission

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usurp this authority. It was given Him by the Father in the eternal counsel, and it was reaffirmed during His earthly ministry (John 5:27; 12:49; 13:3; 17:2; Matt. 9:8; 20:23; 21:23). As equal with the Father, all power was originally, legally, and essentially His. But as the Mediator of the covenant, all authority was given Christ in recompense for His work of redemption. His authority comprehends the universe, for He is "Lord of all" (Acts 10:36) in the upper celestial realm of Heaven and in the lower terrestrial region of earth.

Immediately after saying that authority had been given to Him, He told His church: "Go ye therefore." In effect He was saying that authority is given to Me by the Father, and now I am giving you the authority to make disciples, to baptize, and to teach My commandments. We must go into all the world because the One who told us to go as His witnesses possesses all-comprehensive, all-sufficient, all-encompassing authority. The only legitimate authority for missionary work is the authority of Jesus Christ. If we want power in our evangelistic effort we must depend on Him who has all power and authority. And remember that Christ gave this power to the church He established and to no one else.

We do not evangelize by the authority of some convention, or association, or Bible fellowship, or some board. We go out as members of New Testament churches to preach the gospel to every creature by the authority of a resurrected Savior, endowed by God with universal authority. Let us go out with a deep and lasting conviction that we are sent into the Lord's service with authority which surpasses any obtained through earthly organizations. All power is given to us as members of a New Testament Baptist church by our Divine Lord, and we march out in His power with no help needed from any other organization.

"Go ye" is the marching orders of every true church in existence today. We must go in His power and in obedience to His command. We must go with the message of salvation because Christ has sent us forth. The first two letters of the word "gospel" is "g-o." In the light of the great commission it is not God's plan that some should pray, others should give, and a few should go. The commission says: "Go ye." In response to this command, the members of the early church "went forth, and preached everywhere" (Mark 16:20); they went "every where preaching the word" (Acts 8:4). Acts 5:42 says: "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

Every church member is to go out and declare the gospel of salvation by Jesus Christ. Some may go across the street while others go to the

foreign fields. The distance one travels is not the significant thing. Both those who go across the street and those who go across the ocean are desperately needed. The Master's command is to go with the gospel, not to sit down and let God save the elect.

The great commission cannot be accomplished without going. The growing church is the going church. Jesus Christ did not say to sit or to send, He said: "Go ye." Psalms 126:6 says: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Matthew 13:3 says: "Behold, a sower went forth to sow." Jesus says to us: "Son, go work to day in my vineyard" (Matt. 21:28). He again says to us: "Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23). In Mark 16:15 Christ told His church: "Go ye into all the world and preach the gospel to every creature." Paul said in Romans 10:15: "How beautiful are the feet of them that preach the gospel of peace."

As New Testament Baptist churches we must obey our Lord. We must carry out the great commission. We must obey the command: "Go ye." Deep oceans, barren deserts, wild beasts, snow-capped mountains, shipwrecks, savage tribes and death itself are not excuses for disobedience to Christ's command.

We must not forget that there are many heathen at home to whom we should give our attention rather than those in some distant land. There are many in easy reach of us who know not Christ. No one is a missionary abroad who is not a missionary at home. An ocean voyage or an air plane ride never made a missionary. In the heart of every true missionary there must be a divinely implanted love for lost souls. One of the first evidences of genuine conversion to Christ is the desire to make Him known to others. There is little need to send a missionary abroad if we are not willing to go to our friends and family at home. Missionary work begins at home: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47). After this we are to go to the rest of the world (Acts 1:8).

It is to be feared that many Sovereign Grace, Landmark, Independent Baptists have become hardshell in practice. We give a little to missions abroad, but we do little at home. Today very little personal witnessing is being done by our churches. The cults put us to shame. If any work is done it is done by the pastor and a few other members. In some so-called Missionary Baptist Churches no one witnesses to the lost. Professed Christian parents do not even witness to their lost children. Very few people are being converted in our churches because most church members are in rebellion to

the great commission. They have forgotten that Christ told us to preach the gospel in the world (Mark 16:15). They seem to think that the commission said to preach the gospel in the church on Sunday morning and Sunday night and let the world go to Hell. Unless we recover our evangelistic zeal we are soon to be the former Sovereign Grace, Landmark, Independent Baptist churches!

I can tolerate an honest hardshell. He is consistent. He does not believe in missionary work; therefore, he does none. But many Missionary Baptists claim to believe in missions and do no missionary work at home or abroad. They are inconsistent! They are hypocrites! They profess to be missionary but in practice they are hardshells!

Because we have lost our evangelistic zeal we have become cold, callous, and complacent. We fuss and fight each other. In our backslidden condition we have become critical of everybody and everything. We go off on strange new doctrines. We manifest a great amount of spiritual immaturity. If we do not return to the work of the great commission Ichabod is soon to be written over our door.

The lost world has Jesus Christ and His church on trial. We are His witnesses (John 15:27; Acts 1:8,22; 2:32; Luke 24:48). A witness is responsible to tell what he knows (Acts 4:20). If we do not tell the lost world of the good news about salvation by Jesus Christ, we are false witnesses before God. If we do not tell a lost world that Jesus Christ saves, we are ashamed of His gospel and in rebellion to the great commission. A man who has no concern for lost souls had better be concerned for his own soul!

1 Littell, Franklin H., *The Origins of Sectarian Protestantism* (New York, N. Y.: The Macmillan Company, 1952), pp. 111-112.

2 Estep, William R., *The Anabaptist Story* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1975), p. 184.

Horum

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Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband" (Rev. 21:2,10).

Who will occupy the city? Revelations 21:8,27 tells us who will not enter.

Some say the saints will have the privilege of entrance. We are referred to Revelations 21:3--"his people." We are also referred to verse 7, which includes overcomers. Verse 24 is used to "prove" all the saved will enter inclusive of Kings, etc.

There is an opposite view that limits the inhabitants of the city to the bride of Christ. See verse 2. See also: *Lets Study Revelation* by E. G. Cook, p. 207, Ch. 21.

Regarding the city's proximity to the earth in the perfect eternal state ahead, John saw it "coming down" (Rev. 21:2). This "coming down"

would associate the Holy City with the New Earth and residing thereon.

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"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:1-2).

It seems to me that Revelation 21:1 answers your first question. Verse one clearly sets forth the fact that the writer is setting forth facts concerning the eternal state. He says: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." When this old earth passes away we will have entered into the eternal ages.

Having set forth the entrance of the eternal state, the writer then proceeds to describe certain aspects of it. Thus, he sets out to introduce and describe the Holy City, New Jerusalem, which appears to be the very center or capital city of the new earth. From the contextual setting of this description of the New Jerusalem, it seems evident that it belongs to the eternal state.

The city is the habitation of "the bride, the Lamb's wife" (vs. 2,9,10), i.e. the bride of Christ. The Scriptures identify the bride of Christ as being composed of those who are members in good standing (i.e. faithful members) of Scriptural New Testament churches. This is the same people of whom it was said: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her it was granted that she should be arrayed in fine linen, clean and white" (19:7-8). They are those of whom Paul speaks when he said: "Christ loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing" (Eph. 5:25-27). Clearly, the church is spoken of as the bride of Christ throughout the New Testament. It is also clear that the New Testament speaks of only one kind of church--a Scriptural New Testament Baptist Church. Therefore, it is my conviction that the inhabitants of the New Jerusalem will be those who make up true New Testament churches.

I find no Scripture which definitely states the position of the city as to its being on the earth or hovering over it. However, from all the description given of it in Chapters 21:9-22:5, it seems to me to be on the earth.

JAMES GREEN



Dear Sis. Pack

By Beverly Pack, Chesapeake, Ohio

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

QUESTION: During the day, I find that I become frustrated with the behavior of my two toddlers, and often end up correcting them in a way that upsets both of us. Are there any special guidelines from the Bible you could offer me and all the other moms in need, to help us develop patience and a loving type of discipline?

ANSWER: Being, in the Lord's providence, childless after twenty-six years of marriage, let me hasten to state that I cannot offer help born of personal experience as a mother. I will, however, be drawing from my years of experience as a pastor's wife, during which time I have had occasion to observe parents and children from all walks of life and with all sorts of relationships. Most importantly, I will endeavor, as you request, to share with you and any other mother who may identify with your situation, some guidelines from God's eternal Word.

Mothers, how I admire you! Yours is one of the greatest tasks on earth--preparing leaders for the next generation. Never lose sight of your goal. Being a mother is an investment of time. We who are childless have more time, but oh, what we miss in the joy and blessing of children! **"Where no oxen are, the crib is clean; but much increase is by the strength of the ox"** (Prov. 14:4).

To recognize a problem is to be well on the way to solving it. Let us thank God that He has allowed you to see your need for more patience with your children and a more loving type of discipline. I'm sure you pray about this need, but please allow me to impress upon you the beauty of I John 1:9. Earnestly confess your impatience to God as a sin. If this verse read, "If we confess our sin. . ." we might be justified in generalizing, but God says, **"If we confess our sins. . ."** This means I must say, "Lord, I have lied. Lord, I have been covetous, impatient, etc." This isn't easy, but it is God's way and He wants it that way for a purpose. After we have confessed the sin, **"...he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."** we may justly claim His forgiveness and cleansing. To continue to carry guilt for a sin that we have earnestly confessed to God, is to doubt His Word.

"But", you may say, "I just do it again." Then confess it again. There is an unexplainable strength derived from prayer. This is not to say that

we repent with the intention to sin and sin with the intention to repent. We as God's people don't want to sin, but we do sin and, therefore, we become disgusted with ourselves. I have never seen this disgust better expressed than by the apostle Paul in Romans 7:15,19: **"...what I would, that do I not; but what I hate, that do I...the good that I would I do not; but the evil which I would not, that I do."**

Sisters, encourage yourselves in the Lord. He understands our weaknesses. Psalms 103:14 has often encouraged my poor heart: **"For He knoweth our frame; He remembereth that we are dust."** God does not tire of our coming to Him in prayer; He loves to hear our voice. **"...in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice. . ."** (Song of Solomon 2:14). Notice that word, *secret*; we see it employed again with regard to prayer in Matthew 6:6: **"...when thou prayest, enter into thy closet, and . . . pray to thy Father which is in secret. . ."**

I think it is significant that only today in our family devotions, we read from Galatians 5 about the fruit of the Spirit. It is not accidental that Paul, under the influence of the Holy Spirit, does not call it "the fruit of the Christian." This fruit is not produced by us, but by God's Spirit in us. As you know, patience (longsuffering) is a part of this cluster, and God's Word even tells us how He produces this patience. He uses tribulation (Rom. 5:3). The word, tribulation, comes from a Latin root meaning to rub or grind. We wouldn't choose things in our lives that "rub" us the wrong way or upset us; but it is as we flex those spiritual muscles to endure and combat tribulation, that patience is developed in us. So you see, although it may not be clear to you on a day-to-day basis, the tribulation (or, as you express it, frustration) you experience with your toddlers is being used of the Lord to develop patience in you.

Society today seems to place so many demands upon us. We are expected to keep a clean and orderly house, provide nourishing meals for our family, keep ourselves and our children clean and neat, and on and on goes the list. We all have our limitations. Mothers, may I lovingly admonish you not to "spread yourselves too thin." Allow yourself time

to get the rest that your body requires to function at its best. If you must leave something off, don't let it be your rest. You (and, consequently, your family) will suffer for it in fatigue and irritability, and it isn't worth the price.

One interesting principle kept emerging as I consulted different mothers (various ages) and other sources, concerning your question. Play with your children. My mother-in-law, now 88, was married at 15 and a mother at 16. Her eyes still light up as she talks about getting out in the yard in the evenings after the work was done and playing hide-and-seek with her children. One mother of teen-agers said, "I wish I had let some other things go and done more things with my children when they were little." Marabel Morgan in her No. 1 Best Seller, *The Total Woman*, says, "play with your child".

One personal incident. Several years ago we were keeping two little brothers, ages two and four, foster children, in our home which, at that time, was an 8-foot-wide trailer. One day they seemed especially rowdy and I was becoming frustrated with their behavior when the thought came to me, "Why not join them?" And I did! The three of us had a good romp on the bed and all felt better for it. Somehow, seeing things from their point of view and sharing the carefree exercise was just what I needed to break the tension. The relief I felt for myself and for them was so great that the memory of it has lingered in my mind through these 20-odd years. There is a lot of "child" remaining in all of us; sometimes it is good if it comes out.

We come now to one of the most important questions regarding this issue. Since I know nothing about you except what you have stated in your letter, I know you will understand that this is a general question and not one aimed at you individually. Do you require obedience of your children? As an older Christian, I am constrained to make this inquiry. **"The aged (older) women. . .be in behaviour as becometh holiness. . . that they may teach the young women to. . .love their children"** (Titus 2:3-4). Hebrews 12:16 tells us that the Lord chastens those whom He loves. Proverbs 13:24 tells us that if we rightly love our children, we will do likewise. We live in an age when parents in general are so tolerant, permissive and indulgent with their children that, rather than being the joy God intended them to be, these children are a burden to their parents and a nuisance to others.

At what age may we begin to train our children? One writer in treating the subject, told of a young mother who asked her doctor this question. "How old is your child?" the doctor inquired, to which the mother replied, "three." The doctor's wise response should speak volumes to us: "My dear lady, you have already

wasted three years." Another writer lightly comments that one should wait until a baby girl is six weeks old to spank her, but we do well to start on a baby boy as soon as we bring him home from the hospital. The fact is that children can be trained to be obedient at a very early age and in past generations this was the rule. Today, sad to say, it is the exception. How refreshing, though, to see it! It was vividly illustrated for us only recently when we observed a young mother instructing her son, perhaps three, and him obeying to the letter, happily and respectfully. (This doesn't happen automatically.) This child's handsome, vivacious countenance was certainly not that of one whose personality had been warped. Children can be trained to obey the first time they are spoken to--or to wait until the third time, or the fifth time, or until the parent raises his voice. The secret lies in being persistent and not allowing our emotions to rule our judgment. **"...let not thy soul spare for his crying"** (Prov. 19:18). Can we administer this kind of chastisement in love? My question to you is, "Would God require it of us if we could not?"

Wives of preachers and missionaries, I love you; I am one of you. It is because I love you that I must warn you; your and your husband's life and ministry are judged in a great measure by the kind of children you produce--and justly so (I Tim. 3:4). Your preacher husband may lose opportunities to preach and you and your missionary husband may suffer loss of support because of your unruly children. I have seen it happen.

A good many years ago, I read an article in a Christian periodical that brings out many of these very truths. It was (and is!) the best thing I have read, apart from the Bible, on rearing children. It is available in booklet form (22 pages) and is entitled, *Under Loving Command*, by Al and Pat Fabrizio. Copies may be ordered from Sheva Press, P. O. Box 183, Palo Alto, Ca., 94302, for \$5.00 each. Quantity prices are available. Our church recently ordered a supply. I heartily recommend this booklet to any mother who desires to apply Biblical principles in rearing her children.

In conclusion, let me share some information that I believe will be an encouragement as you seek after this patience and loving discipline for which you express a desire. Suzannah Wesley had 19 children. She took care of their personal needs and gave each of them all their formal education. Besides all of that, she prayed for and with each one individually every day. When she pulled her apron over her head in the midst of the bedlam, the children knew they must be quiet because Mother was talking to God on their behalf. She produced two mighty men of God, Charles and John Wesley. So if you need a challenge, remember Suzannah!

GLAD TIDINGS FROM AFAR

MISSIONARY REPORTS



**MISSIONARY
DEMPSEY HENDERSON**
September - 1986

Dear friends in Christ,

"Weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5). "Until the day break, and the shadows flee away. . ." (S. of S. 2:17). "My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning" (Ps. 130:6). The darkest hour is just before the dawn, and just beyond the darkest night there awaits the brightest day, and above the darkest cloud the sun is always shining. The darker the hour, the brighter the morning light, the darker the night the brighter the day, and the darker the cloud the brighter the sun shines through, when the cloud is passed. The hour, the night, the cloud is very dark for Dorothy and me just now, and this present trial is the deepest and darkest that we have experienced, but at any moment we expect the new day to dawn brighter than ever before, the dark cloud to pass, and the sun to break through in all of its glory, and this present trial to end with greater experiences of joy, peace, and glorious blessings in the Lord's service than ever before. Therefore, our souls wait for the Lord more than they that watch for the morning, and we lift our hearts in thanksgiving to God for the sweet assurance of that new day, before it ever dawns. And we thank God for your prayers, cards and letters with such wonderful words of encouragement, visits, offerings, for being such a great source of encouragement and strength to us in these dark times: for being willing to be used of God for this purpose.

It seems that every door of hope in doctors, medicine, and research programs for Dorothy has been shut to us, but the door to Heaven is always

open, and we know that God is able to do exceeding abundantly above all that we ask or think: so our hope in God is unshaken. Dorothy has had a rough time this past month. She got infection and had fever up to 104 once. They started her on antibiotics, and the doctor thought at first that she had staph infection and asked me to take her to my doctor for further examinations. He decided that she had a touch of pneumonia. She is doing better now. Her fever is about gone, and she is eating better. She didn't lose any weight, which is a miracle in itself. She is trying hard to get enough strength back to be able to go back to Brazil, which we plan to do, the Lord willing, as soon as possible. Dorothy's sister, Hilda, has promised Dorothy to go back with us and stay a month and help Dorothy. The Lord is blessing me with good health so that I can take care of Dorothy, for which I am thankful.

The work is going well in Brazil, for which we are thankful. They have had a number of professions of faith, and some have been baptized. The construction work on the buildings in the missions is progressing well, thank the Lord, and the brethren are busy conducting services somewhere most every night, and the women and young people are busy visiting and witnessing every day somewhere. The Lord called one of our women home to glory last month, and she went out of this world praising the Lord. We have three other women and the young daughter of one of them who have serious problems, and have to go to cities in the south for treatment and surgery. Please pray for them.

I have been busy preaching in different churches this past month, and I am thankful for the opportunity. I continue the jail services every Monday night and the radio broadcasts every Saturday afternoon. I received letters from three different inmates who had been transferred to other jails. One of them, a young man who was saved soon after I started preaching at the jail, and who has shown very promising spiritual change and growth, said in his letter that he is thankful for what I did to help him in his spiritual life and growth, and that he is enjoying witnessing for the Lord where he is. A group goes there each Thursday night and has singing, Bible study, and preaching, and he was asked to give his testimony last night. He was so thrilled, and I am too.

I will close for now. Thank you all once again for all that you have done for us. We love you all, and thank

God for you daily. Keep praying and hoping, as we are doing. God bless you all.

In the Master's service,
Dempsey Henderson

OFFERINGS

Grinter Heights B. C., Kansas City, KS	\$ 31.00
Fellowship B. C., Lexington, KY	19.00
Grace B. C., N. P. Richey, FL	25.00
Liberty Mis. B. C., Burton, MI	50.00
Beech Grove B. C., Bardwell, KY	49.59
Calvary B. C., Arlington, KY	18.70
Bible B. C., Clarksville, TN	30.00
Bryantville Mis. B. C., Lancaster, KY	75.00
Richland B. C., Livermore, KY	63.91
Berea B. C., South Point, OH	10.00
Northside, Elkton, KY	10.00
Maranatha Mis. B. C., Louisville, OH	60.14
Faith Mis. B. C., Streamwood, IL	31.25
Covenant B. C., Troy, MI	166.00
Bryan Station B. C., Lexington, KY	200.00
Big Creek B. C., Wayne, WV	100.00
Stephens Branch B. C., Manton, KY	141.42
Central B. C., Marion, KY	50.00
Meadowthorpe B. C., Lexington, KY	126.00
Faith Mis. B. C., Paducah, KY	150.00
Fellowship B. C., Mt. Sterling, KY	20.00
Sunnyview B. C., Clarksville, TN	15.00
Faith B. C., Sacramento, KY	35.00
Trust Fund, Corbin, KY	46.30
North Ballard, Wickliffe, KY	206.60
Grace Mis. B. C., Wyandotte, MI	30.00
Zoar B. C., Cunningham, KY	46.80
Solid Rock B. C., Central City, KY	14.88
Hopewell B. C., Mayfield, KY	117.86
First B. C., Alexandria, KY	25.00
Berea B. C., Clarksville, TN	10.00
Immanuel B. C., Jackson, MI	1,307.35
Sov. Grace B. C., Mansfield, OH	25.00
Richmond Road B. C., Lexington, KY	50.00
Shady Grove B. C., Wickliffe, KY	73.28
Trinity Mis. B. C., Richmond, KY	50.00
Calvary B. C., Ashland, KY	30.00
Calvary B. C., Logansport, LA	25.00
Immanuel B. C., Monticello, KY	25.00
Calvary B. C., Cannel City, KY	12.00
Citrus Mis. B. C., Inverness, FL	10.00
Muddy Ford B. C., Georgetown, KY	10.00
James H. Sims, Hattisburg, MS	45.00
Ashland Ave. B. C., Lexington, KY	58.00
Independence B. C., Foristell, MO	70.50
Morris Street B. C., Hobbs, NM	150.00
Grace B. C., Toledo, OH	50.00
Storms Creek B. C., Ironton, OH	300.00
Bible B. C., Harrisburg, IL	48.18
Julien B. C., Gracey, KY	190.00
Central B. C., Tampa, FL	10.00
TOTAL	4,513.76

EXPENSES

Salary	600.00
Auto & travel	115.10
Utilities	175.45
Medical	880.74
Radio broadcasts	125.00
Mission work in Brazil	1,600.00
TOTAL	3,406.29
Total Offerings	4,513.76
Bal. brought forward	1,295.31
Expenses	3,406.29
New Balance	2,402.78

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

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



**MISSIONARY
ROBERT FISHER**
8-16-86 to 9-15-86

Dear Brethren in Christ,

Greetings in the name of the Lord Jesus Christ, the great Creator and Sustainer of the universe. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by Him and for Him: And He is before all things, and by Him all things consist" (Col. 1:16-17). We trust that this mission report finds you established in the truth and zealously serving the Lord.

As servants of the Lord Jesus Christ, we again thank Him for His grace and strength which has allowed us another month of service in our field of Eugene, Oregon and the Pacific Northwest. Day by day the Lord gives us the patience and ability to continue preaching the Gospel and doing New Testament mission work. The attendance in our public worship services is about the same as I reported in last months accounting. The Lord brought us into contact with several new people this month and opened the door for us to witness to them. We continue to witness, pass out tracts, and mail out tapes and information as we wait upon the Lord to give the increase. We greatly desire to see growth and to see the work increase, but we want the growth to be from the Lord and based on the truth. Pray with us to this end as we seek to see people saved and churches established.

The Lord also allowed me to fly to Ohio to be with my home church and attend the Bible Conference at the Mt. Pleasant Baptist Church. I was able to answer questions and report on the work while with Brother Cockrell and the Berea Baptist Church. This helped them to better understand the conditions we face while laboring on this field and enables them to pray for the work more effectively. I also want to thank Brother Leroy Pack and the Mt. Pleasant Baptist Church for the wonderful hospitality and fellowship I experienced at the conference, as

(Continued on page sixteen)

Missionary

(Continued from page fifteen)

well as the invitation to preach. Our nearest fellowship in Oregon with sister churches is almost 300 miles away. This is why hearing others preach God's Word and fellowshiping with those who also believe the truth is such a precious blessing to me.

We are continuing to look for a public meeting place. The ones that I had hoped to obtain decided that they would like to have a "compatible retail business" in their location rather than a church group. There are other locations that we are looking into and should be able to tell you more next month. I also have been invited to return to the radio talk show that I have mentioned in previous reports on October 21st to continue discussing the doctrines that distinguish us as Baptists. Pray for me that I will be an able witness for the truth and pray for those that will be listening to the program.

Thank you for your prayers and spiritual support. The faithful support of the Lord's people and churches is great blessing to our family and the work here in Eugene. We know that the blessings of the Lord are with those that seek to do mission work according to the Biblical pattern.

By His Grace,
Robert Fisher

FINANCIAL REPORT

Beginning Balance	\$ 3,327.09
RECEIPTS:	
Grace Mis. B. C., Holly, MI	30.00
Central B. C., Marion, KY	50.00
Trust Fund, Corbin, KY	46.30
I-20 B. C., Darlington, SC	25.00
The Bible B. C., Plant City, FL	50.00
Olmstead B. C., Olmstead, KY	30.00
Sov. Grace B. C., Craggsville, WV	25.00
Midland Mis. B. C., Franklin Furnace, OH	15.00
Pinehill Mis. B. C., Summerville, SC	90.00
Briar Creek B. C., Williamsburg, KY	75.00
Sov. Grace B. C., Mansfield, OH	25.00
The Lord's C., Goose Creek, SC	25.00
Faith B. C., Seffner, FL	100.00
First B. C. of Ojus, N. Miami Bch., FL	25.00
Bryan Station B. C., Lexington, KY	70.00
Ella Grove B. C., Glennville, GA	50.00
Heritage B. C., Salem, OH	90.00
West Milton B. C., West Milton, OH	30.00
Mt. Pleasant B. C., Chesapeake, OH	50.00
Concord B. C., Leesville, SC	25.00
Grace B. C., Corbin, KY	25.00
Independence B. C., Foristell, MO	20.00
Big Creek B. C., Wayne, WV	100.00
Claude Creech, N. Port Richey, FL	10.00
Nellie Creech, N. Port Richey, FL	10.00
Berea B. C., South Point, OH	100.00
Memorial Heights B. C., Perry, GA	100.00
Grace Memorial B. C., Memphis, TN	50.00
Temple B. C., Ocala, FL	50.00
Central Ave. B. C., Tampa, FL	10.00
Oakvale B. C., Danese, WV	100.00
Grinter Heights B. C., Kansas City, KS	31.00
Faith Mis. B. C., Madison Heights, MI	100.00
Covenant B. C., Troy, MI	20.00
Central B. C., Marion, KY	50.00
Mission Offerings	325.00
Subtotal	2,027.30
TOTAL	5,354.39
EXPENDITURES:	
Salary	1,000.00
Housing Allowance:	
House payment	388.63
Utilities	175.11
Repairs, Misc.	149.15
Auto expenses	89.90
Insurance	130.48
Office supply/postage	51.57
Radio program	160.00
Advertising	49.54
Misc. mission expenses	15.72
Educational materials	109.05

TOTAL	2,319.15
ENDING BALANCE	3,035.24
BUILDING FUND:	
Beginning Balance	3,969.20
RECEIPTS:	
Interest	13.79
Offering - Mt. Pleasant B. C.	245.00
Subtotal	258.79
TOTAL	4,227.99

EXPENDITURES:	
Airline tickets to Bible Conference at Mt. Pleasant B. C., Educational Curriculum	468.00
TOTAL	135.00
TOTAL	603.00
ENDING BALANCE 9/15/86	\$ 3,624.99

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

Home Address:
Robert Fisher
3225 Wood Avenue
Eugene, Oregon 97402
Phone 1-503-689-7192



**MISSIONARY
MIKE CHANNELL**
September - 1986

Dear Brethren,

We send greetings from West Tennessee hoping that all is well with you in our Lord. This has been a very busy month and time has flown by.

We have had very good visits this month, telling the gospel and the truths of our Lord's Church. The folks surrounding us were once taught Church truth, but today they do not so much as hear a word of these truths preached. Proverbs 23: 23 tells us, "Buy the truth and sell it not." We have had many who have sold out.

People in this area seem to be slow to come in, however, we have had our high attendance this month with 16. My wife's family were down to visit us and we also had a local visitor, a young man that I have witnessed to. Please pray for him, that our Lord might deal with his life.

Members of Grace Baptist Church helped us this month by getting us some tires for our car for which we are very thankful. Bro. Irving Cummins and his family were with us for a short visit this month. It's always a blessing to have their fellowship. We are also rejoicing in the two new churches who have voted to start supporting the work here. This is a great blessing, as it enables us the freedom to get out more and do more in His service.

May our Lord be with us all as we

strive to stand and serve Him, supporting each other.

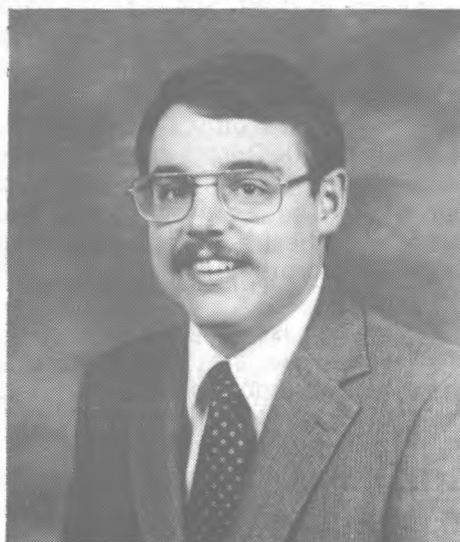
By His Grace,
Mike Channell

OFFERINGS

Northside B. C., Elkton, KY	\$ 10.00
Faith B. C., Sacramento, KY	35.00
Mt. Pleasant B. C., Chesapeake, OH	75.00
Grace B. C., Cario, IL	100.00
Harmony B. C., Alton, IL	55.00
Bryan Station B. C., Lexington, KY	50.00
First B. C., Frankfort, MI	20.00
Faith B. C., Lynn, AR	68.53
Mashell Mis. B. C., Eatonville, WA	25.00
Big Creek B. C., Wayne, WV	100.00
New Hope B. C., Oblong, IL	40.00
Berea B. C., South Point, OH	10.00
Sov. Grace B. C., Craggsville, WV	25.00
TOTAL	\$ 613.53

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

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



**MISSIONARY
TOM ROSS**
September - 1986

Dear Brothers and Sisters in Christ,

We greet you in the precious name of our Lord Jesus Christ. It is such a blessing to serve the Lord through one of His churches. Ephesians 3:21 states: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

The month of September was a busy one for us here in Xenia. The Lord was pleased to save two people by His sovereign grace. We are hoping to baptize them soon. The Lord also added five people to our mission this month. These are the first people to join with us. Our average attendance was 26 with a high of 31 and a low of 18. Our offerings continue to grow as we averaged \$320.00 per week, as a result we have asked Bryan Station Baptist Church to cut back our support. We are longing for the day when we can be self-supporting so that we can support missions.

We had to knock down some partition walls and do some remodeling work so that we can accommodate more people. Our present sanctuary only holds 48, the new one will seat approximately 80. The men who have been attending our mission have done all the work, and it has helped

to unify our work more. We are excited and thankful for all the blessings of God. Yet, at the same time it is humbling to know that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are: that no flesh should glory in his presence."

We also have the privilege to teach at the Baptist Voice College in Wilmington. I am teaching through the book of Daniel, and the doctrine of Ecclesiology, which is a thorough study of the Lord's kind of New Testament Church. I believe the school is carrying on a good ministry as we teach the truths that Landmark Baptists have taught since the days of the apostles. How important it is to follow the advice that Paul gave young Timothy in II Tim. 2:2; "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

We ask that you would continue to keep us in your daily prayers. We are nothing and can do nothing apart from the grace and power of God. We thank you also for your continued financial support. We love you in the Lord.

A sinner saved by grace,
Tom Ross

FINANCIAL REPORT

Bryan Station B. C., Lexington, KY	\$ 500.00
LaRue Robinson's S. S.	35.00
Berea B. C., Bloomfield, NM	25.00
Berea B. C., South Point, OH	15.00
First B. C., Independence, KY	50.00
First B. C., Harrison, OH	40.00
Frist B. C., Alexandria, KY	25.00
Grace B. C., Frankfort, KY	25.00
Heritage B. C., Salem, MI	90.00
Heritage B. C., Salem, MI	
(Children's S. S.)	30.00
Landmark B. C., Collinsville, IL	50.00
Liberty Mis. B. C., Burton, MI	50.00
New Providence B. C., Paris, KY	50.00
Twelve Ryan	25.00
West Milton	60.00
Twinbrook Hills, Hamilton, OH	50.00
Wilmington B.T., Wilmington, OH	300.00
Wilmington B. Adult Class	137.00
Zion Mis. B. C., Taylor, MI	100.00
Beverly Manor B. C., Washington, IL	40.00
Grace B. C., Gerogetown, KY	105.00
TOTAL	1,772.00

EXPENSES:	
Salary	800.00
Rent	800.00
TOTAL	\$1,600.00

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

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

(Continued on page nineteen)



THE BIBLE AND THE NEWSPAPER

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

CALIFORNIA INDIANS FIGHT SERRA SAINTHOOD

California Indians are planning an ambush of the pope next year when he visits California. They haven't forgotten what the first Roman Catholics in California did to them. What has them on the warpath is the proposal to "beautify" Junipero Serra, a Franciscan and active member of the Spanish Inquisition who came with the first Spanish explorers and founded the California missions system.

Beautification is the second step in a three-step process of assigning sainthood to a prominent Roman Catholic. The purpose of the process is to establish the person's worthiness to become an intercessor for men before God. Since 1645, about 300 prominent, dead Roman Catholics have been cleared for such duty in heaven.

The first step in the process requires the pope to declare the dead person "venerable." This is after extensive lobbying effort has established that the person lived a "heroically virtuous life." So far about a million dollars has been spent to convince the pope that Serra so lived. In May, 1985, Pope John Paul II declared that Serra had achieved this first level.

This is what stirred up the Indians who claim that Serra's "heroic virtue" was "...to bring the Indian people through the baptismal into slavery," according to Auh-Ho-Oh. Historians on both sides of the controversy admit that "conversion" of the Indians by the Franciscans was a brutal process. Indians who came innocently to the missions to trade or learn skills were forced to convert to Catholicism and then forbidden to return to their tribes. Those who resisted were beaten with whips, or chained in shackles and stocks.

Others were rounded up by troops, brought to the missions, lodged separately by sex and required to work row crops and provide labor to construct mission buildings. The Indians died like flies, many from exposure to the European diseases brought by the Spaniards for which the Indians had no natural immunity. Today there is a monument in the Mission Dolores graveyard indicating that some 5,000 unnamed Indians are buried in one mass grave. More than 15,000 are buried at San Juan Bautista.

But it seems an almost certainty that Pope John Paul II will declare

Serra "blessed" when he visits Serra's grave in Carmel, California, next year (*Battle Cry*, Sept. - Oct., 1986).

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning..." (John 8:44).

GLEANINGS FROM HERE AND THERE

LOS ANGELES, Calif. (EP)—A \$30 million judgment against the Church of Scientology of California was upheld by Superior Court Judge Ronald Swearingen, who also refused to grant a new trial.

PHOENIX, Ariz. (EP)—Edwin T. Dahlberg, president of the National Council of Churches from 1957-60, died Sept. 6 in Phoenix, Arizona. He was 93. Dahlberg, an avowed pacifist, was a traveler, lecturer and author. A former two-term president of the American Baptist churches (1946-48), he was the first Baptist and first active pastor elected to the National Council of Churches presidency.

NEW YORK, N. Y. (EP)—Most kids in the U. S. are put to bed with a kiss and a prayer according to a Public Attitudes survey done for Springs Performance, a maker of novelty sheets. The survey of 514 parents of children ages 3-13 showed that 92 percent kiss their children good night, and 65 percent say bedtime prayers. The survey also showed that 52 percent often tell or read stories to their children, 15 percent tuck their kids in with a toy or stuffed animal, and 20 percent have trouble getting their kids to bed.

VATICAN CITY (EP)—Three gunmen fled empty-handed from the Vatican's payroll office Sept. 30 after what police said was the first robbery ever attempted at the Vatican. The incident took place on the Vatican's payday, and a Vatican spokesman said nearly \$710,000 in lira was in the Vatican's safe.

BATON ROUGE, La. (EP)—Television evangelist Jimmy Swaggart lost a tax court battle recently when a California judge ruled the state could collect sales taxes on items sold through Swaggart's ministry. Attorneys for Swaggart had sought reimbursement of \$185,167 in sales taxes collected on books and tapes sold in California through Jimmy Swaggart Ministries.

OVERLAND PARK, Kan. (EP)—Former astronaut James Irwin, whose last trip to Turkey's Mount Ararat to search for Noah's Ark ended after Turkish officials detained his team, says he is giving up the search. "I think I've done all I can to attract attention to the ark. I think it is time others take up the search," he said while addressing the Wellspring Mission Volunteers Foundation. Irwin, 56, said his failure to find the Ark during several trips to Ararat are an indication that God has something else for him.

VIRGINIA BEACH, Va. (EP)—Television evangelist Pat Robertson's announcement of an exploratory candidacy for the 1988 presidential race has drawn criticism of his views and background, and has also led him to step down from his position as host of "The 700 Club."

Robertson announced Sept. 22 that he would give up his spot as host of his television program, "The 700 Club," because of the demands of his political travels. He said he would appear no more than three times each week as a commentator. Asked if his appearances on "The 700 Club" would pose a problem under federal regulations requiring equal air time for political candidates, he said, "I have withdrawn as host of The 700 Club. I'm not hedging on any rules whatsoever. At the present time, no campaign is in full swing."

MISSIONS AGENCIES NOTE BOOM IN SHORT-TERM WORKERS

PASADENA, Calif. (EP)—The most striking trend revealed in the newly-published Mission Handbook is the gain and concentration in short-term missionaries, according to Missionary News Service. Almost 30,000 short-term workers were overseas for the reporting year, compared with less than 18,000 at the time of the previous edition six years ago. The short-timers are concentrated in slightly fewer agencies; while the total number of agencies has grown, fewer are reporting short-termers.

When short-termers are added to career missionaries, the total reaches 68,000 people serving overseas from the United States and Canada, compared to 51,000 six years ago. Career missionaries increased by 3,000. If the present trend continues, short-termers will outnumber career missionaries within five years.

More women than men are engaged in active missions work. Samuel Wilson, who directs Missions Advanced Research and Communication Center—publishers of Mission Handbook—said, "Early analysis indicates that at least 55 percent of the nearly 40,000 career missionaries are females." He said the figure could actually be higher, because of incomplete data.

"...be wise..." (Prov. 23:15).

DEADLY GAS DEVASTATES CAMEROON CHRISTIANS

WHEATON, Ill. (EP)—Nearly half of the reported 1500 people killed by lethal gases spewing from a Cameroon lake were Christians, according to a report by Missionary News Service (MNS). MNS says Baptist General Conference missionary Ken Gullman surveyed the rugged terrain for several days, and said 500 to 700 people affiliated with the local Baptist community had died.

One church with 170 adult members lost 105 adults and 117 children. The pastor of the church survived, but lost his wife and four children. Of 28 adults enrolled in a membership class, only nine survived.

Another church, organized just two weeks before the disaster, lost all 29 of its charter members. Missionaries and pastors visiting the disaster scene four days later reported that bodies had not yet been buried.

"And these...having obtained a good report through faith..." (Heb. 11:39).

CARTER TO FALWELL: 'GO TO HELL' FALWELL TO CARTER: 'GO TO HEAVEN'

RALEIGH, N. C. (EP)—Former President Jimmy Carter said that television evangelist Jerry Falwell can "go to hell" for denouncing his foreign policy. A few days later Falwell responded by saying that he hoped Carter "can go to heaven after a long, fruitful life."

Carter's remarks came as he addressed a crowd at Meredith College in Raleigh, North Carolina on Sept. 11. Carter accused Falwell of questioning whether a Christian could have carried out such policies as Carter's SALT II and Panama Canal treaties.

"There is nothing any television evangelist can do to shake my faith," said Carter, a Baptist. "Jerry Falwell can --- in a very Christian way --- as far as I'm concerned, he can go to hell."

Falwell's first reaction was one of disbelief. "I have too much respect for President Carter as our former head of state and brother in Christ to believe he would tell anyone to go to hell," he said, and suggested that Carter's remarks had been misquoted or taken out of context.

Falwell, founder of the Moral Majority and host of TV's "The Old Time Gospel Hour," said he didn't recall making the statements that disturbed Carter, and added, "I may have been questioning his sanity, but not his piety."

On Sept. 15's "CBS Morning News," Falwell said, "I think Mr. Carter is a very fine Christian. I think he got on a roll and had a little group of 250 who were agreeing with him. I've done the same thing and never told anybody to go to hell."

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart,

(Continued on page eighteen)

News

(Continued from page seventeen)
this man's religion is vain" (James 1: 26).

REHNQUIST ON ERA AND FEMINISM

I have watched with great interest how the liberals have opposed Chief Justice William H. Rehnquist. They uncovered a memo in which he questioned both the feminist movement and the Equal Rights Amendment. The memo, written while Rehnquist was head of the Justice Department's Office of Legal Counsel, was requested by the Nixon White House to answer pro-ERA arguments by an attorney in Rehnquist's office. Saying that ERA would "hasten the dissolution of the family," Rehnquist added: "I cannot help thinking [that there is within the women's movement] a virtually fanatical desire to obscure not only the legal differentiation between men and women, but, insofar as possible, physical distinctions between the sexes."

Personally, I am delighted that a man who is a Christian and holds to such views has now been confirmed as Chief Justice of the Supreme Court in the U. S. A.

GREAT SYNAGOGUE IMPRESSIVE

(Jerusalem)—On a typical Sabbath morning at the Great Synagogue, a variety of people will be seen in services—Christian groups, tourists, secular Kibbutzniks, Reform and Conservative Jews, modern Orthodox and Hasidim from Mea Shearim. There is always a full choir and a sense of ceremony and order. Cards are distributed requesting that congregants refrain from talking.

The Jerusalem Great Synagogue stands back from the busy King George Road and looks out toward much of the original sections of western Jerusalem facing the Old City. By its sheer size, its seating capacity (1,800), its ordered services, (8:00 a.m. to 10:40 a.m.) and its sheer audacity, it has firmly planted the Anglo-Jewish high tradition at the nerve center of world Jewry.

Criticism has come to Jewish leaders because of the tremendous expense involved in its erection, which came to eighteen million dollars. Maurice Jaffe is the Great Synagogue's chairman, and says that half of his committee's members are under 35 years of age. As founding president of the Union of Israeli Synagogues, Jaffe has organized the building of more than fifty other synagogues throughout Israel. He solicited funds for the Synagogues and was surprised when a man in Brighton, England, gave him 400,000 Swiss francs for its construction immediately after hearing him speak. "He has been in Europe during the Holocaust and vowed that, if he got out alive, he would donate money for the rebuilding of the Temple," Jaffe explains (*The Jewish Chronicle*

via *The Everlasting Nation*, Sept. Oct., 1986).

"... Rise, and measure the temple of God..." (Rev. 11:1).

S. B. C. SCHOOL DECIDES UNIVERSALISM IS NOT HERESY

G. Temp Sparkman, professor of Religious Education and Church Administration at Midwestern Baptist Theological Seminary, Kansas City, Missouri, has been accused of heresy. On Oct. 13 the school's board of trustees declared he was controversial, but not heretical, in a vote of confidence which was 21-7.

The trustees voted after a seven-member instructional committee said Sparkman's teachings were within the context of the seminary's Articles of Faith, and recommended that he be retained by the seminary.

Sparkman, who has taught at the Seminary for 15 years, explained, "The primary conflict is my belief that we are all created children of God—a status given at birth."

Informed Southern Baptists know that Sparkman espoused universalism, situation ethics, socialism, modernism, and rank Arminianism. In his 1972 book, *Being A Disciple*, published by the Sunday School Board, he denies total depravity: "Man has been berated as a sinner and then told the good news that he can change, but the order is reversed. He is already good" (p. 17). This book contains many statements on universalism (See pp. 41,43-45,72).

So let all take notice that the trustees of this Southern Baptist seminary view the teaching of the universal salvation of the human race, not as heresy, but merely controversial. If these trustees are honest men then they should seek to abolish all the mission boards in the S. B. C. After all, if men are all born saved and are eternally secure in Christ, why send missionaries to the heathen?

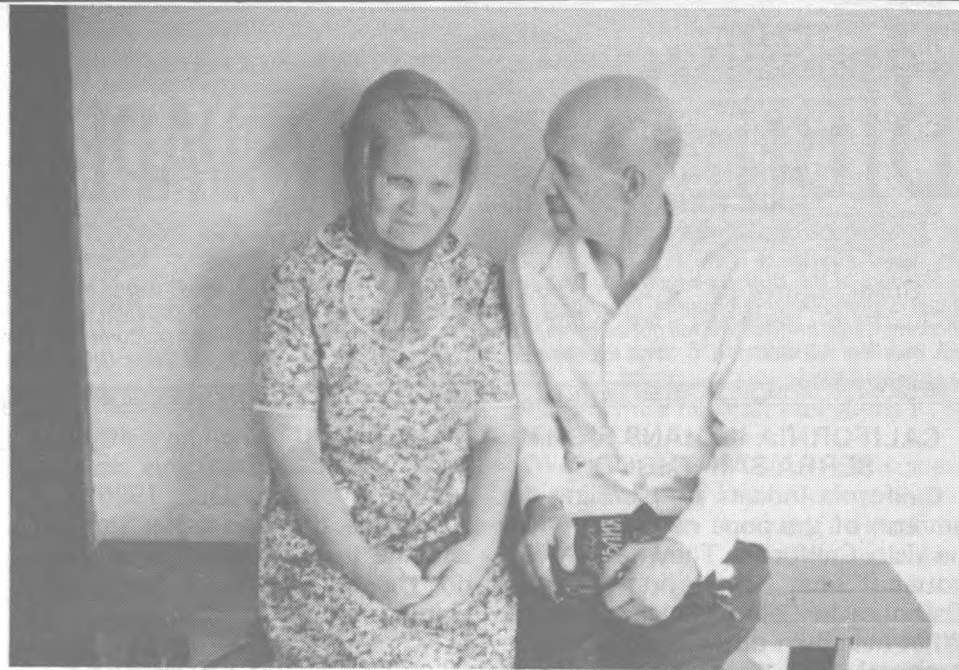
"Wherefore come out from among them, and be ye separate, saith the Lord..." (II Cor. 6:17).

BAPTIST PASTOR RELEASED

(Dzhambul, U. S. S. R.)—Yakov Skorniyakov was released from a Soviet prison camp in spite of threats from the authorities to resentence him.

Skorniyakov, 58, has served three terms of imprisonment totaling eleven years for his active ministry as a pastor and member of the Council of Evangelical Baptist Churches (CEBC). At the end of his second prison term in 1983, he was resented to an additional three years. Authorities threatened to resentence him a second time in 1986, but many Christian friends prayed and petitioned government officials on his behalf. As a result, he was released on schedule June 30, 1986.

At his welcome home service, Pastor Skorniyakov showed the congregation notebooks he had put together in prison camp of letters he received from Christians around the



Pastor Skorniyakov with his wife Nina. Photo courtesy of Prisoner Bulletin, Georgi Vins.



Pastor Skorniyakov with his 9,500 letters. Photo courtesy of Prisoner Bulletin, Georgi Vins.

world, a total of 9526! His first sermon as a free man again lasted three hours.

More than 150 Baptist men and women are currently imprisoned in Soviet prison camps, sentenced for active Christian service. Many members of the CEBC leadership are in bonds: Pyotr Rumachik, Mikhail Khorev, Ivan Antonov, Veniamin Markevich, Yakov Ivaschenko, Grigory Kostiuhenko, Vasily Ryzhuk, and Pavel Rytikov (News release of Georgi P. Vins, Elkhart, Ind., 10-1-86).

"Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him" (Acts 12:5).

BEREA BAPTIST BROADCAST Financial Report September - 1986

Beginning Balance	\$ 2,372.80
RECEIPTS:	
Briar Creek B. C., Williamsburg, KY	250.00
Philadelphia B. C., Decatur, AL	50.00
Grace B. C., Corbin, KY	125.00
Rollynsburg B. C., Talcott, WV	50.00
Sov. Grace B. C., Orange, TX	50.00
Philadelphia B. C., Aztec, NM	50.00
Living Stone B. C., Barboursville, WV	230.32
Estill Frazier, Colfax, NC	250.00

Berea B. C., South Point, OH	299.84
Trust Fund, Corbin, KY	92.60
Anonymous	25.00
Dividing Checks	342.60
NSF check returned for deposit	200.00
Subtotal	2,015.36
TOTAL	4,388.16

EXPENDITURES:	
WFTO-WFTA (2 Months)	200.00
WYWY (2 Months)	200.00
WANO (2 Months)	152.00
WRNO (Foreign)	580.80
WGNT	415.00
Supplies	20.76
Wages for tape production from 10-11-85 to 8-30-86	430.74
Dividing Checks	342.60
TOTAL	2,341.90
	2,046.26
Bank Service Charge	4.00
ENDING BALANCE 9-30-86	2,042.26

CORBIN, KENTUCKY REPORT

Beginning Balance	1,957.42
RECEIPTS:	
Grace B. C., Corbin, KY	25.00
Trust Fund, Corbin, KY	46.30
Subtotal	71.30
TOTAL	2,028.72

EXPENDITURES:	
WYWY (2 Months)	200.00
WANO (2 Months)	152.00
Wages for tape production from 10-11-85 to 8-30-86	100.00
TOTAL	452.00
BALANCE 9-30-86	1,576.72



Missionary

(Continued from page sixteen)

MISSIONARY RICK KELLEY

Dear Friends in Christ,

Greetings to you in the name of Christ. My name is Rick Kelley and I'm a missionary from the Bryan Station Baptist Church.

The Bryan Station Baptist Church has given us the authority to do missionary work in Louisville, Kentucky.

Before coming to Louisville, my wife and I were in the city of Trenton, in the state of Ohio doing missionary work.

We were there for two years and saw two souls saved, for which we give God all the glory.

We prayed and fasted much before leaving Trenton, for we wanted the will of God for our lives. So we came to Louisville believing that this is where God would have us to be.

We have a lady with her three children meeting with us now. The Lord has blessed us with a fantastic building, for which we are thankful.

It used to be used by the Lutherans to have services, but they bought a new building. Then a singing group bought the building and rented it two days a week to us, for \$400.00 per month, and they pay the utilities.

We thank God for working this out for us. Now our purpose for writing this report is to let the readers know that we are in the Louisville area, and perhaps some churches would like to help us financially.

This along with your prayers would be greatly appreciated. If you have loved ones in our area please write or phone us, and we'll be glad to visit them.

May God bless all of you is our prayer.

Rick Kelley
10910 Oak Harbor Drive
Louisville, KY 40299
(502) 267-0074



Ray Sexton

BEREA SENDS ANOTHER MISSIONARY

On Sunday night, October 19, 1986, the Berea Baptist Church of

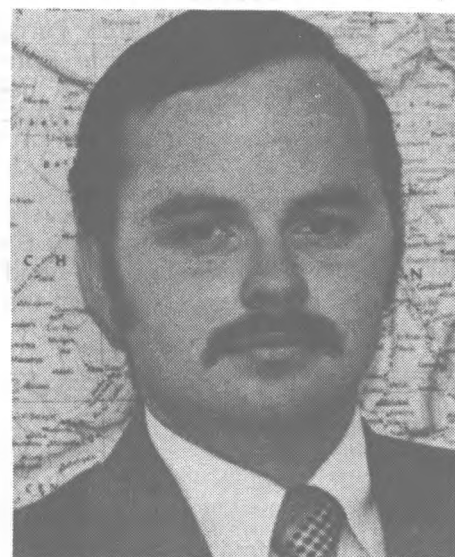
South Point, Ohio, approved a new missionary to be sponsored by our church. Elder Ray Sexton of Lexington, Ohio, was approved by the church after he successfully answered our missionary questionnaire which contains 57 questions. He also spoke to the church on Sunday morning. Bro. Sexton is no stranger to the Editor and his family. I have known him for over eight years.

I shall give a brief history of him for the benefit of those who do not know him personally. He was saved and called of the Lord to preach in 1972. He has pastored churches from 1972 to 1984. He has only one wife, Edna. He and his wife have four children: Darren (20), Shelley (18 - married), April (7), and Brian (6). Bro. Sexton is 43 years old (his picture is a bit younger).

Missionary Sexton will begin a mission in the Old Railroad Depot in Lexington, Ohio. For the first few Sundays the mission will meet at 4:00 p.m. Sunday afternoon. For more information contact Bro. Sexton at 1-419-884-0273. He will be happy to give you the details of the work, or to answer any questions you may have about the work, or his stand on Bible doctrine. If you would care to read the questionnaire he answered for our church we would be happy to share it with you.

Since he feels that he should immediately begin the work, he will not be able to travel great distances to visit churches. However, he will be happy to come within a reasonable distance to visit with your church on Wednesday night. You may contact him directly, or us, if you prefer.

If your church is looking for a good missionary to support we recommend Bro. Ray Sexton. The BBB will be carrying his report each month, beginning in December.



MISSIONARY
KENNETH LONG
Sept. - Oct. - 1986

To the churches of our Lord,

Great grace and peace be unto you through our Lord and Saviour Jesus Christ.

We are thankful for the opportunity that we had to preach God's Word to the Mt. Olivet Baptist Church of Rush, Kentucky. Also we

visited the Northwest area and was allowed to preach and present the work at the Marshall Baptist Mission of Eatonville, Washington, the Lord's Baptist Church of Tacoma, Washington, and the South Park Baptist Church of Seattle, Washington. There are two good brethren in Washington who are doing mission work—Elder Mark Fenison at Eatonville and Elder Jim Turner at Port Orchard. I do recommend them to our Lord's churches for consideration. I feel that they are worthy of your prayers and support. Also, I encourage you to continue to remember Elder Robert Fisher of Eugene, Oregon, in your prayers. He is laboring faithfully where God has called him.

As for me, I do need your prayers. My need is so great that I must either demand that you pray for me or I must beg you to pray for me; whatever will motivate God's churches to pray for me and the work. Now I know that some are praying, as one pastor wrote to me in a letter saying, "We won't quit praying for you."

As of today, we still haven't received word from Nigeria, which may indicate that something is seriously wrong. But just what is wrong, I am not certain. My Lord has not revealed to me anything further but to wait. Even though I have not heard from them, I still sent \$1,500.00 to Calvary Baptist Church of Calabar to pay the lawyer who is helping them to register with the government. Looking at the situation from my end, the only obstacle I see that is preventing me from going back to Nigeria is the registration of the church with the government. Therefore, I sent the money, hoping this will speed things up. I am thankful that my Lord had provided me the extra funds.

Now allow me to speak to you freely. I feel that I've been here in the states too long. Though I know that I must wait solely upon our Lord to open the door, I also know personally for myself and possibly for others, that this long waiting period has been discouraging and will lead to discouragement. It is during this period of our service that we must be careful not to make rash decisions or find ourselves fighting against God. Therefore, after prayerful consideration, I am praying that by January 1, 1987, our Lord will either open the door or reveal to us that He will open it soon. Some may feel that I am putting a deadline upon God, but I am placing a deadline for His churches; God will do as He pleases. With the deadline upon us, it will motivate us to pray even more. We know that our deadlines are subject to change, and we will change it if our Lord shows us that we should. Another reason for this deadline is to give you the freedom to prayerfully consider whether to stop your support of me—not your prayerful support, but your monetary support. The purpose of this request is that if our Lord has not revealed to us that He will open the

door soon, then I feel the need that the churches should prayerfully consider using their mission money where it is more needed. Whether my Lord will lead me to another area of His service, I do not know. But I do know that He will provide my needs and he can do no wrong. Therefore, He will do with me as it seems good for Him to do. And if He would later open the door to Nigeria, I know He can move you to support me again as He has moved you to do in the past, which you have so faithfully done. And I thank you greatly for it.

I feel that this is the best course of action so as not to discourage the Lord's churches from doing and supporting mission work. I do not ask you to do this because I am discouraged, but so that I myself will not become a hindrance and a discouragement to the Lord's work. I haven't given up hope, for I believe that He will open the door to Nigeria again. Therefore, pray with me that by January 1 He will open that door so we can go back to Nigeria to serve Him.

Please do not cease to pray for the brethren in Nigeria. Do not give up on them. Feel free to write if you have any questions or comments. May our Lord greatly bless you.

Yours in Christ,
Kenneth Long

FINANCIAL REPORT August - 1986

Berea B. C., South, Point, OH	\$ 10.00
Berean B. C., Batesville, IN	30.00
Bethel B. C., Lawton, OK	40.00
Beverly Manor B. C., Washington, IL	600.00
Cedar Creek B. C., Cedarville, WV	106.65
Grace B. C., Brandon, FL	50.00
Graphic B. C., Mountaintop, AR	25.00
Mem. East Corbin B. C., Corbin, KY	23.16
Mt. Pleasant B. C., Chesapeake, OH	75.00
Naborton B. C., Mansfield, LA	75.00
Philadelphia B. C., Birmingham, AL	25.00
Sov. Grace B. C., Duncan, OK	20.00
Sov. Grace B. C., Mansfield, OH	25.00
The Lord's C., Goose Creek, SC	25.00
Vashti B. C., Taylorsville, NC	75.00
Windsor B. C., Windsor, IL	25.00
TOTAL	1,229.81

LOVE OFFERINGS:	
Beverly Manor B. C., Washington, IL	300.00
Dessie B. C., Clem, WV	100.00
Philadelphia B. C., Birmingham, AL	100.00
Philadelphia B. C., Decatur, AL	500.00
Truth Ind. B. C., Huntsville, AL	104.00
Vashti B. C., Taylorsville, NC	243.04
Anonymous	50.00
TOTAL	1,397.04
TOTAL INCOME FOR AUGUST	2,626.85
Balance Carried Forward	1,006.32
	3,633.17
Less Expenses	1,600.00
BALANCE 8-31-86	2,003.17

EXPENSES:	
Living Expenses	986.01
Utilities	83.55
Telephone	34.43
Supplies & Postage	53.73
Travel Expenses	217.28
Contributions	225.00
TOTAL	1,600.00

PASSAGE FUND:	
Balance Carried Forward	1,734.92
Dessie B. C., Clem, WV	50.00
Faith Mis. B. C., St. Joseph, IL	35.00
Memorial Heights B. C., Perry, GA	100.00
Unity B. C., Glendon, WV	25.00
TOTAL	1,944.92

FINANCIAL REPORT September - 1986

Berean B. C., Batesville, IN	\$ 30.00
Bethel B. C., Lawton, OK	40.00
Beverly Manor B. C., Washington, IL	600.00
Cedar Creek B. C., Cedarville, WV	98.50

(Continued on page twenty)

Missionary

(Continued from page nineteen)

Grace B. C., Bradenton, FL	50.00
Graphic B. C., Mountaintop, AR	25.00
Mem. East Corbin, B. C., Corbin, KY	23.16
Mt. Pleasant B. C., Chesapeake, OH	75.00
Naborton B. C., Mansfield, LA	75.00
Philadelphia B. C., Birmingham, AL	25.00
Salem B. C., Washington, IL	100.00
Sov. Grace B. C., Duncan, OK	20.00
Sov. Grace B. C., Mansfield, OH	25.00
Sov. Grace B. C., Mt. Olivet, MI	50.00
The Lord's C., Goose Creek, SC	25.00
Vashti B. C., Taylorsville, NC	150.00
Windsor B. C., Windsor, IL	25.00
Berea B. C., South Point, OH	10.00
TOTAL	1,446.66

LOVE OFFERINGS:

Beverly Manor B. C., Washington, IL	920.00
Mt. Olivet B. C., Rush, KY	20.00
TOTAL	940.00
TOTAL INCOME FOR SEPTEMBER	2,386.66
Balance Carried Forward	2,033.17
	4,419.83
Less Expenses	3,800.00
BALANCE 9-30-86	619.83

PASSAGE FUND:

Balance Carried Forward	1,944.92
Dessie B. C., Clem, WV	50.00
Unity B. C., Glendon, WV	25.00
Faith Mis. B. C., St. Joseph, IL	35.00
Memorial Heights B. C., Perry, GA	100.00
Interest Posted	25.96
TOTAL	2,180.88

EXPENSES:

Living Expenses	986.06
Utilities	127.53
Telephone	66.91
Auto Expenses	42.47
Supplies & Postage	45.11
Auto Insurance	142.82
Travel Expense	349.10
Calvary B. C., Calabar (Lawyer's fee)	1,500.00
Contributions	540.00
TOTAL EXPENSES	3,800.00

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

Home Address:
Kenneth Long
214 Vohland Street
Washington, Illinois 61571
(309) 745-3093



BOOK REVIEWS

BELIEVING TRUTH ABOUT THE CHURCH by Harold Cooper; Baptist Publishing House; Texarkana, Texas; 78 page (paperback); \$3.50.

A most excellent book with the following chapters: "The Founding of the Church," "The Form of the Church," "The Functions of the Church," "The Finances of the Church," and "The Future of the Church." The last chapter is very good and so are the others. By all means order this book from our bookstore.

BAPTIST DOCTRINES AND HISTORY by D. N. Jackson; Baptist Publishing House; Texarkana, Texas; 94 page (paperback); \$3.50.

A book which I have often read in the old edition to my profit. It is a classic on some points about the church, especially the chapter on the

origin of the church. Be careful with the chapter on associations and mission systems. Order from our bookstore.

THE CHURCH IN THE WILDERNESS by W. W. Everts, Jr.; Baptist Bookshelf; Nappanee, Indiana; 52 pages (paperback); \$2.25.

A good book on the history of Baptists by a well-known old writer. Bro. Everts shows that Baptists are not Protestants, but rather have a history that antedates both the reformation and the heresy of Catholicism. Order from our bookstore.

THE DOCTRINE OF HELL by Milburn Cockrell; Berea Baptist Church Bookstore; South Point, Ohio; 19 pages (paperback); \$1.25.

This is the first publication of our bookstore which was printed by us, except for the cover. The unusual cover was printed by Paragon Printing Company, Huntington, W. Va., and it was drawn by Darin Sexton, son of Missionary Ray Sexton. This book consists of three sermons originally preached on the Berea Baptist Broadcast on the subject of Hell. They were so well received that they were reproduced in other papers and aired a second time on the broadcast. We now offer them in printed form. Order from our bookstore.

POSTAGE CHART	
Up to \$15 . . .	Add \$1.50
\$15 to \$25 . . .	Add 10%
\$25.01 to \$50 . . .	Add 8%
Over \$50	Add 6%
Canada	Add 15%
Foreign	Add 16%

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ANNOUNCEMENTS

On Thursday evening, Oct. 16, 1986, the Berea Baptist Church, South Point, Ohio, and Pastor Milburn Cockrell organized their mission in Stonington, Ill., into a New Testament Church. The new church chose the name of its mother church, and it also ordained Bro. Lyle Thomas to the office of deacon. Assisting the new church in this was Elder John Massie and the Editor.

The local Fellowship Meeting will convene with the Berea Baptist Church, South Point, Ohio, and Pastor Milburn Cockrell on Nov. 28 at 7:00 p.m. The Men's Meeting will be with the same church on Nov. 14, at 7:00 p.m.

The Berea Baptist Church also plans to have a New Year's Eve Service on December 31. After your Wednesday night service come over and be with us. Various speakers will be there.

The Liberty Baptist Church, 2211 Maple St., Flint, Mich., and Pastor Michael Powers will have special services Nov. 19-22. The Editor will be the speaker, and he will speak on prophetic themes.

The Sovereign Grace Baptist Church, Fulton, Miss., and Pastor Jimmie Davis will host a Bible Conference Nov. 11-16. The speakers are Pastor Wilbur Johnson, Wickliffe, Ky., and Pastor Earl Smith, Plummerville, Ark.

The Portland Baptist Church, Plumerville, Ark., and Pastor Earl Smith will conduct special services Dec. 1-5. The Editor is the speaker.

The Calvary Baptist Church, Paris, Tenn., will conduct a Bible Conference on Saturday, Dec. 6th beginning at 9:30 a.m. Bro. Joe Simpson invites all to attend.

Why not send the BBB to every member of your church for only \$1 per member for a whole year? Send it for 1987 and we will give them the rest of this year!

STORIES THE PREACHERS TELL

After a Catholic woman's husband died she was constantly being hounded by the priest for more money to get him out of purgatory. She finally asked the priest, "How much more do you need to get him out?" The priest said, "We lack one more leg?" She asked which leg. He replied, "The left one." She said, "Let it burn. It was a wooden leg anyway."

A pastor preached a strong sermon to his church one Sunday morning. A deacon was highly offended. He placed a note on the pulpit which read: "Bro. Pastor, don't you know that you are to feed sheep, not skin them?" The pastor found the note on Sunday night. He read the note and replied, "If sheep are dead, all you can do is skin them."

BEREA BAPTIST BANNER Financial Report September - 1986

Beginning Deficit	\$ -470.69
RECEIPTS:	
Johnstown B. C., Rock Camp, OH	20.00
Temple B. C., Johnson City, TN	45.00
Berea B. C., Bloomfield, NM	150.00
Landmark B. C., Elida, OH	100.00
Sov. Grace B. C., Mansfield, OH	25.00
The Lord's C., Goose Creek, SC	100.00
Hillcrest B. C., Winston-Salem, NC	30.00
Julien B. C., Gracey, KY	25.00
Briar Creek B. C., Williamsburg, KY	175.00
Mrs. Richard McKay, Rootstown, OH	1.66
H. F. Blake, Craigsville, WV	20.46
Mt. Pleasant B. C., Chesapeake, OH	100.00
Grace B. C., Corbin, KY	25.00
Robert Whaley, Middleburg, FL	175.00
Big Creek B. C., Wayne, WV	100.00
Philadelphia B. C., Dacatur, AL	1,050.00
Nellie Creech, N. Port Richey, FL	10.00
Claude Creech, N. Port Richey, FL	13.00
Mildred Logan, Avon Park, FL	37.00
Merle Hall, Knob Noster, MO	200.00
Mrs. O. C. Whitaker, Cushing, TX	15.00
John B. Wild, Breaks, VA	20.00
Berea B. C., South Point, OH	168.30
Central Ave. B. C., Tampa, FL	25.00
James C. Lewis, Columbus, GA	3.50
Rollynsburg B. C., Talcott, WV	50.00
E. W. Tompkins, Jasper, FL	25.00
Medford Lord, Mansfield, LA	10.00
Cyril Auer, Glendale, CA	10.00
George Crawford, Summerlee, WV	20.00
W. E. Bruton, Austin, TX	14.56
Sov. Grace B. C., Raleigh, NC	20.00
Sov. Grace B. C., Orange, TX	50.00
Harry A. Miley Sr., South Point, OH	60.00
Faith B. C., Lawtey, FL	25.00
Sov. Grace B. C., Fulton, MS	50.00
Philadelphia B. C., Birmingham, AL	25.00
Steve Layman, Troy, IL	50.00
John Otis, Agra, KS	65.00
Leroy Bullard, Albuquerque, NM	100.00
Trust Fund, Corbin, KY	69.46
Elmo Woodson, Sheridan, AR	20.00
Berea B. C. Radio Fund	
(wages for making tapes from 10-11-85 to 8-30-86)	430.74
Subscriptions	171.51
Anonymous	55.00
Dividing Checks	50.00
Subtotal	4,005.19
TOTAL	3,534.50

EXPENDITURES:

Printing	516.92
Postage	393.18
Dividing Checks	50.00
Composer payment	216.50
P. O. Box Rent	7.00
Wages	1,608.00
(wages are for 1½ papers due to our trip to New Mexico)	
IBM	315.00
(3 months service agreement on composer)	
TOTAL	3,106.60
BALANCE ENDING 9-30-86	427.90