

## Work While It Is Day

By Rosco Brong  
(1908 - 1985)

**“I must work the works of him that sent me, while it is day: the night cometh, when no man can work”** (John 9:4).

That the day and night of our text are figurative is evident from the context. Passing by, Jesus saw a man blind from birth. Answering His disciples, Jesus declared in effect that this blindness was not a result of sin either of the man or of his parents, **“but that the works of God should be made manifest in him.”** Then came the words of our text, followed by a claim suitable only to the only begotten Son of God: **“As long as I am in the world, I am the light of the world.”**

Jesus then proceeded to work another of His miracles, restoring sight to this man who was born blind. So were the works of God made manifest in the man who testified, **“Whereas I was blind, now I see”** (John 9:25).

### DAY OF OPPORTUNITY

Jesus knew that the time to help this man was right then, when the blindness was the subject of conversation and attention and while the blind man and the Great Physician were in contact. Here was one of the works the Father had given Him to do, and the time in which to do it was limited. **“The night cometh, when no man can work.”**

As always, Jesus did that which pleased His Father (John 8:29). He did not fail to do His assigned task, as we so often do, by putting it off until the opportunity was gone.

**“As we have therefore opportunity, let us do good unto all men, especially**

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## In Every Thing Give Thanks

By Milburn Cockrell  
1941 - 2002

**“In every thing give thanks: for this is the will of God in Christ Jesus concerning you”** (I Thess. 5:18).

It is the nature of fallen man to be thankless with respect to His Creator. Ingratitude is a sin against God. The Bible joins “unthankful” with “unholy” in II Timothy 3:2. In Luke 6:35 our Savior joined the word “unthankful” together with the word “evil.” Of all God’s creatures, the Christian needs to abound in the grace of thanksgiving. God’s giving deserves and demands our thanksgiving in every thing we receive from the great Giver.

Our text says we are to give thanks in every thing. This means every event

## To Die No More---Forever

By W. Doyal Thomas  
of Hartselle, Alabama

**“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life”** (John 5:24).

For every blood bought child of God, here is one of the most precious promises that could ever be spoken. Here is assurance from the mouth of Jesus Christ that His own are forever secured in the Hand that shall never fall. It is sweetness of possessive love that issues forth from the depths of God to guarantee His own a life that shall never end.

To rest upon the promises of God is great joy for us who have been made accepted in the Beloved. To rest upon the promises of God is to be made to be contented with our portion down here while we await His soon coming. To rest

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God’s revealed will for us.

Our American Thanksgiving Day was celebrated during the second winter the Plymouth colonists spent in the New World. The first winter had killed nearly half of the members of the colony. But new hopes grew with the abundant corn harvest in the summer of 1621. Governor William Bradford decreed that December 13, 1621, be set aside as a day of feasting and prayer, to show the gratitude of the colonists to God for health and food.

Thanksgiving Day soon spread from Plymouth to other New England colonies. Finally, in 1863, President Lincoln issued a proclamation setting

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and every circumstance in our life should furnish an occasion and a theme for thanksgiving. Things are never so bad with us but they might be worse. This giving of thanks is according to

## Shamed By the Heathen

By Raymond Bennett  
of Ithaca, New York

**“And the ark of the LORD was in the country of the Philistines seven months. And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us**

**wherewith we shall send it to his place. And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you. Then said they, What shall be the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords. Wherefore ye shall make**

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SECOND IN A SERIES OF ARTICLES ON MORALS BY MILBURN COCKRELL (1941 - 2002)

## Loafers, Leisure-Lovers and Lazybones

**“For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies”** (II Thess. 3:10-11).

The Apostle Paul commends and commands secular labor in this text. This is in harmony with God’s original command to Adam: **“In the sweat of thy face shalt thou eat bread”** (Gen. 3:19). When God gave the Ten Commandments

to Moses He said: **“Six days shalt thou labour, and do all thy work”** (Ex. 20:9).

The Bible teaches that every man is to labor to make an honest living. Each person is to have a job or a calling: **“Let every man abide in the same calling wherein he was called”** (I Cor. 7:20). Ecclesiastes 9:10 says: **“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.”** The wise man said: **“In all labour there is profit”** (Prov. 14:23).

All of the men in the Bible that God called to special service were men of a vocation. Amos was a farmer. David was a shepherd. Simon Peter was a fisherman. Matthew was a tax collector. Paul was a tent maker. Jesus Christ Himself was a

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***A humble soul knows, that to bless God in prosperity, is the way to increase it; and to bless God in adversity, is the way to remove it.***



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1. To honor God and to exalt the Lord Jesus Christ.
2. To preach the gospel to lost sinners.
3. To spread the whole counsel of God's Word.
4. To encourage God's preachers and to strengthen His churches in the most holy faith.
5. To motivate God's children to a closer fellowship around His Word.
6. To inform people of world events in light of Bible prophecy.
7. To condemn and expose error wherever it may rear its ugly head.
8. To stimulate Christian growth in grace.
9. To make the Devil and his demons as mad as possible.

## In Every Thing Give

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aside the last Thursday of November in that year "as a day of thanksgiving and praise to our beneficent Father." In 1941 Congress ruled that the fourth Thursday of November would be observed as Thanksgiving Day and would be a legal holiday.

Christian influence in America has brought about this national holiday. Every day to the Christian should be a day of thanksgiving, especially the last Thursday in November.

### IMPORTANCE OF THANKSGIVING

First, thanksgiving is essential to prevailing prayer. In Philippians 4:6 it is written: **"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."** Supplication for mercies should go hand-in-hand with thanksgiving for past favors. When we approach the throne of grace, let us come with our thanks in our hands. Paul told Timothy: **"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men"** (I Tim. 2:1). It is so necessary that there be **"thanksgiving in prayer"** (Neh. 11:17) for grace and mercy already received, if our prayers be not hindered.

Second, the giving of thanks is vitally connected with acceptable praise to God. The psalmist said: **"It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O Most High: To show forth thy loving-kindness in the morning, and thy faithfulness every night"** (Ps. 92:1-2).

According to this passage of Scripture, Christians must begin and end each day with praise and thanks to God. In the morning we should thank Him for the mercies of the night; in the evening for the mercies of the day. **"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name"** (Heb. 13:15).

Third, thanksgiving is associated with soundness in the system of Christian doctrine. Paul wrote to the Colossians: **"Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving"** (Col. 2:7). If we are not continually and habitually in a thankful state of mind, we are not sound in the faith. It is our duty to join thanksgiving with all our hopes of improving our knowledge of the faith by study.

Fourth, it is required in magnifying God: **"I will praise the name of God with a song, and will magnify him with thanksgiving"** (Ps. 69:30). God is pleased to reckon Himself magnified by the thankful praise of His children. Knowing

this to be so, let us **"enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name"** (Ps. 100:4).

Fifth, the Scriptures exhort us to render thanks to God. **"O give thanks unto the Lord; call upon his name: make known his deeds among the people"** (Ps. 105:1). **"Offer unto God thanksgiving"** (Ps. 50:14). **"Be ye thankful"** (Col. 3:15). In view of such plain commands of the Bible, it is our solemn, serious, and sacred duty to cry, **"O LORD my God, I will give thanks unto thee forever"** (Ps. 30:12).

What an example Jesus Christ left His disciples! Three times during His ministry on earth He gave thanks to the Father (Matt. 11:25; 26:27; John 11:41). We cannot be His disciples unless we do as He did when He lived on earth. Revelation (4:9; 7:11-12; 11:16-17) discloses that the heavenly host is engaged in giving thanks to God. If that is to be our happy lot in the world to come, why don't we begin our Heaven now by thanking God for all His benefits and blessings?

### THINGS TO BE THANKFUL FOR

The world itself could not contain the lists of things for which we ought to give thanks to God. They are more numerous than the stars of Heaven and the grains of sand on the seashores of the world. They cannot be reckoned up in order, for they are innumerable. Space will permit me to mention only the more important things.

### THE PERSON OF GOD

More important than all else, it behooves us to be thankful for the Person, nature, and attributes of God. The psalmist so well said: **"Praise ye the LORD. O give thanks unto the LORD; for he is good: for his mercy endureth for ever. Who can utter the mighty acts of the LORD? who can show forth all his praise?"** (Ps. 106:1-2).

How we ought to praise Him for His goodness to the children of men! The whole world is crowned with the manifestation of His goodness. Our English word "God" seems to be a contraction of the word "good." The English name of the Divine Being is taken from the attribute of goodness. All goodness in men and angels is derived from the One **"abundant in goodness"** (Ex. 34:6).

Today, I am thankful that I serve a sovereign God. Of old, David declared: **"Thine, O LORD, is the greatness, and the power, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy**

**glorious name"** (I Chron. 29:11-13).

Blood-washed saints the world over on this day should shout with the heavenly host: **"We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned"** (Rev. 11:17).

Today, I am grateful for the mercy of God. **"O give thanks unto the LORD; for he is good: for his mercy endureth for ever. O give thanks unto the God of gods: for his mercy endureth for ever. O give thanks to the Lord of lords: for his mercy endureth for ever"** (Ps. 136:1-3).

Mercy is the very essence of God. Heaven be praised for the mercy shown to the **"vessels of mercy."** The Lord has dealt with us in mercy and not after our sins. Since His mercy endures forever, it will never be withdrawn; it will endure in us unto the glories and joys of the world to come. **"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever"** (Ps. 23:6).

### SPIRITUAL BLESSINGS

This morning I thanked God for electing me to eternal salvation. **"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth"** (II Thess. 2:13).

I cannot tell you why God chose a worthless wretch like Milburn Cockrell to salvation. I know not why He set His love upon me in eternity past and wrote my name in the book of life. I am unworthy of the least of His mercy, for in my flesh dwells nothing good. I did not deserve salvation from sin and eternal punishment. But it makes my cup over flow with joy to know I am a vessel of mercy prepared for glory to come.

Somebody asks: "How do you know you are a vessel of mercy?" To this question I can only say that I know my election of God because He called me by His gospel to the obtaining of the glory of the Lord Jesus Christ. The gospel came to me in power, in the Holy Spirit, and in great assurance. I have made my election sure by making my calling sure.

Second, I thank God for the gift of His Son: **"Thanks be unto God for his unspeakable gift"** (II Cor. 9:15). What is God's unspeakable gift? Isaiah wrote: **"Unto us a son is given"** (Isa. 9:6). The Bible says: **"For God so loved the world, that he gave his only begotten Son"** (John 3:16).

It pleased the Father to give up Christ to suffer and die for His people. Christ's enemies could not have crucified Him had the Father not delivered Him unto them. Realizing the Father **"spared not his own Son, but delivered him up for us all"** (Rom. 8:32), then I dare not fail

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new address. The post  
office charges us \$.70  
for each returned wrong  
address.

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to give up a few perishing gifts for His sake.

Third, I thank God for making me fit for my heavenly inheritance: **“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son”** (Col. 1:12-13).

To make “meet” is to make fit or suitable. Heaven is a prepared place for a prepared people. An unprepared man would not enjoy Heaven. It would be Hell to him. By the effectual working of God’s power, the vessels of mercy are **“afore prepared unto glory”** (Rom. 9:23). Those who enjoy the benefits of God’s grace are duty bound to give thanks unto the Father.

Sovereign grace rescued us from the darkness of sin’s dominion, the prince of darkness, and the darkness of Hell. The Father working through the Spirit has translated our souls into the kingdom of Christ out of the kingdom of Satan. God has done all of this to prepare us for the eternal happiness of Heaven.

Fourth, I thank God for victory over indwelling sin. The Apostle Paul wrote: **“O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin”** (Rom. 7:24-25).

I too am a wretched man just as Paul was when he wrote those words. I, too, serve the law of sin more than I want to. The old man, this body of flesh and bones, the Adamic nature, is troublesome to me. I go around like a man with a dead body tied to him. In this body of sin I groan and cry out for deliverance.

This will not always be the case. One day I shall have deliverance by the coming of Jesus Christ. When He returns I will be conformed to His image. I will enjoy eternity without sin or sigh. In the resurrection morning all the saints will shout as they pass through the air: **“Thanks be to God, which giveth us the victory through our Lord Jesus Christ”** (I Cor. 15:57). In that blessed day we will be more than conquerors through Him that loved us.

The believer continually triumphs in Christ. Satan, do your worst, my Savior has already defeated and judged you! Sin, wage your strongest battle, victory is mine through Christ! Let the enemies of truth stand their ground, for they can never frustrate the eternal purpose of God! Flee evil angels to Hell, your certain destiny! Christ is greater than all! **“Now thanks be unto God, which always causeth us to triumph in Christ”** (II Cor. 2:14).

THE MINISTRY OF THE WORD

How thankful we ought to be that we live in a land which has churches, Bibles, ministers of the Word, hymnbooks, tracts, religious papers and religious books. In many parts of the world this is not the case. In America we can freely preach Christ anywhere we want to. As I look out on the world today, I see many who have been saved by God’s Word having free course. I feel compelled to say with Paul: **“But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you”** (Rom. 6:17).

We would all do well to remember that it was not so long ago we were **“foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another”** (Tit. 3:3). This ought to keep us humble. It ought to give us a compassion for lost souls. The saving grace of God should cause us to give ourselves up to the service of God. We are no longer the servants of sin. God be thanked! We can speak of a sinful state as a thing which is past.

Today I thank God for all true Baptist churches who preach the gospel of grace. I praise the Lord for the faith that they exhibit. Paul wrote to the Roman Church: **“I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world”** (Rom. 1:8). To the Corinthians he declared: **“I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ”** (I Cor. 1:4).

I magnify my Redeemer for the zeal exhibited by other churches of like precious faith. God is blessing the efforts of true Baptists the world over. **“Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father”** (I Thess. 1:3).

What thanks can my church render to our many friends around the world? **“For what thanks can we render to God again for you?”** (I Thess. 3:9). May our tongue cleave to the roof of our mouth, if we forget to thank our **“God upon every remembrance of you”** (Phil. 1:3).

I thank God that He has been pleased to make me a minister of the message of grace. **“And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry”** (I Tim. 1:12). I believe this is the second greatest honor the God of Heaven can bestow upon a sinful mortal, salvation being the first and greatest.

TEMPORAL BLESSINGS

I express thanks to God for my earthly life which He has given me in this world. In Him I live, move, and have my being. It is God Who **“giveth to all life, and breath, and all things”** (Acts 17:25). How thankful I am that my Creator did not make me a rock or a tree. He made me more than the beasts of the field and

the fowls of the air. He made me in His own image and likeness.

I am thankful for food, shelter, clothes, family, friends, and finance. **“He that eateth, eateth to the Lord, for he giveth God thanks”** (Rom. 14:6). **“Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation”** (Ps. 68:19).

My, what a boon good health is! None of us thank God enough for the portion of health we enjoy in this world. When we get sick and recover, we often forget to thank God as the nine lepers did. We thank the doctors and nurses, but do we thank God? When Hezekiah became sick, it was of the Lord that he **“was recovered of his sickness”** (Isa. 38:9).

FOR ALL THINGS

In the Bible we are commanded to give thanks for everything. **“Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God”** (II Cor. 9:11). Paul told the Ephesians: **“Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ”** (Eph. 5:20).

Such verses of Scripture mean that we are to thank God even for His loving chastisement, which is the means of improving our character. Sufferings are appointed us for holy ends and our highest good. We must not forget to thank God for them. **“For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully”** (I Pet. 2:19). Suffering must be borne without bitter repining and selfish brooding. In all ages there has never been a pious life that did not share this experience. To be exempt from it, gives clear proof that one is not a Christian.

One day when we climb the shining hills of glory and look back with a clearer vision of this earthly life, how deeply grateful we shall be for those afflictions that we found hard to endure. We will discover such experiences are **“unto praise and honour and glory at the appearing of Jesus Christ”** (I Pet. 1:7). The sufferings of this life will but enhance, by contrast, the blessed exemptions of the life to come.

The great New Testament missionary-evangelist seems to grasp a bit of this vision while still in this terrestrial region. On board a ship as a prisoner in chains on his way to the tyrant Nero, **“he thanked God, and took courage”** (Acts 28:15). If he could thank God in a condition like that, then you and I ought not to have any trouble thanking God on this Thanksgiving Day.

Let us develop the habit of thanksgiving. This grace tends to quell repining, to enhance enjoyment, to soothe the distress, to ally anxiety, to deepen penitence, to brighten hopes, and to strengthen for endurance and exertion. Let us make every day and everything an occasion of gratitude to God. **“Surely the**

**righteous shall give thanks unto thy name”** (Ps. 140:13).

Georgia B. Adams so well said:

*I’m thankful, Lord, for many things,  
But this Thanksgiving Day  
I’m dedicating to the praise  
Of only thee, I pray!  
Aside from blessings temporal  
Apart from gifts so kind,  
I’m thankful for the GIVER more  
Than all the gifts combined!  
I’m thankful, Lord, for Who thou art,  
For Thy great love divine  
That stooped one day at Calvary’s cross  
And saved a soul like mine!  
I’m grateful for the years gone by  
In which with guiding Hand  
Thou hast with utmost wisdom led  
All by a perfect plan!  
I’m thankful, Lord, for many things,  
Apart from gifts so kind  
I’m thankful for the GIVER more  
Than all the gifts combined!*

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**images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land. Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?”** (I Sam. 6:1-5).

The Ark of the Lord, like so many items that God had intended as ‘reminders’ of Him, His works on behalf of the people, and His glory, had become an icon of superstition. The people of Israel had gone ‘whoring after’ Baal and Ashtaroah, mingling that false, idol worship with the worship of Jehovah. They had replaced much of the prescribed worship of Jehovah with more convenient, palatable ‘customs’. The ‘clergy’ had become careless, fat, materialistic, immoral, and abusive of their position. These practices had been the root of the spiritual roller coaster ride throughout Judges, and in fact, throughout the entire history of National Israel. These practices were the root of their not keeping the statutes, principles, and commands of God. They had gone down in defeat!

That in itself should be a lesson to our country, our society, and our churches!

They had now reduced the physical, material, Ark of the Lord to a virtual ‘good luck charm’ and brought it to the battle scene, thinking the presence of the Ark would bring them victory. But alas, instead of victory they suffered an even greater defeat and the Ark was

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taken by the Philistines. (A study of the 'nations,' as per both secular history and Gen. 10, would indicate that the Palestinians of today are the descendents of the Philistines and Canaanites that plagued Israel throughout most of her pre-captivity history. Another good lesson for our modern, supposedly Bible believing, society!

In verses 1-2 we see that the Philistines wanted to get the ark back to Israel because of the devastation it was causing among them (5:9-12). It is important to notice that when the presence of God (His Word, His symbols, or His people) are where they do not belong, the people want to get rid of it. The subtle contrast here is that, as in the spread of the gospel (Acts and church history), the presence of God is where it is supposed to be. There it is persecuted! The Philistines simply wanted to get it out of the country. (Cf. Abraham, and later Israel – expelled from Egypt.)

But also notice that even in these places God is known, even if not worshiped. The Philistines knew of God and His mighty power against those that were against His people (v.6). Many are the oppressors of Israel in later years who recognize that their victory over the 'people of God' was because God had delivered them into their hands. It is sad that often the heathen recognize that long before the professed 'people of God' do. Wake up America!

These heathen are granted a witness for God and a knowledge of God, yet they refuse to worship Him as God (Rom. 1:21-32). These, like the Gadarenes (Mark 5 & Luke 8), desire Him to depart from them (Luke 8:37) despite the obvious and experienced benefits.

His presence cramps their style of living, forces some doctrinal and practical changes, demands some self-examination and discipline, and generally makes them uncomfortable unless God has changed their hearts. Dear reader, even professing Christian, even one who considers yourself something of a spiritual leader, - is this where you are?

There are so many that are aware of the doctrines of grace and the biblical doctrine of the church, even professing to believe them, but are, seemingly, afraid of them.

They are aware of the ramifications of the doctrines of grace, how they will affect your view of God, your self-evaluation, and perhaps especially your methods. And others have gone to the other extreme and are afraid to have almost any type of program.

They are aware of the ramifications of the biblical doctrine of the church, how it will affect your concept of the church (which is His Bride), church membership, baptism, communion, and inter-church

fellowship. Others here also have gone to the other extreme, Sacerdotalism, and the Catholic (and Cambellite) doctrine of the 'priesthood of the church'.

Therefore, they beseech him to depart from them; for they were taken with great fear. I know! I've been there! That's a major reason why we are so 'alone' in the northeast. Most 'church people' in the northeast want to be a 'law unto themselves'; they want to be like the Frank Sinatra song, "I did it my way" rather than **"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time"** (1 Pet. 5:6).

It is interesting that these 'uncircumcised Philistines' were still aware of how to 'test' the action to see if it be the will of God. (v. 7-9) And their test was proven. (v. 10-12)

We conclude with these three lessons.

1. It is sad that the heathen often have a better understanding of how to treat God than do many professing Christians. When they do deal with God they have more respect and courtesy for God – and often God's true people – than the professing believers do.

2. Even considering all the plagues and destruction God wrought on the Philistines, it appears that those who handled the ark were not struck down as were the people of Bethshemesh (6:19) and was Uzzah (2 Sam 6:7). Perhaps this was because the Philistines had no way of knowing any better and were showing the best respect and handling they knew to do while the people of Israel knew better, or should have if they had been following the Word of God that had been given to them.

When this is placed beside Titus 2:11-12, **"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"** it should strike fear into the hearts of those who have repeatedly heard the Word of God but rejected it for their man-made, modern, 'more convenient' ways.

3. May we learn to properly recognize God:

- As Nebuchadnezzar did (Dan. 4:34-37) and as the eunuch did (Acts 8:37) – as God; not just another in a theological montage of gods.

- As the right object of our faith, not the memorials of teaching aids He has given us.

- As LORD – to be obeyed and followed – in the way we worship and who we worship with.



### THE VERY LAST ISSUE

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## Elijah The Tishbite

By Wendell P. Furlong  
of Glasgow, Kentucky

**"But He himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers"** (I Kings 19:4).



It has been observed of holy men of Scripture that their most signal failures took place in those points of character for which they were remarkable in excellence. Moses was the meekest of men, but it was Moses who "spake unadvisedly with his lips." John was the apostle of charity; yet he is the very type to us of religious intolerance, in his desire to call down fire from Heaven. Peter is proverbially the apostle of impetuous intrepidity, yet twice he proved a caven. If there were anything for which Elijah is remarkable, we should note it was superiority of human weakness. Like John the Baptist, he dared to arraign and rebuke his sovereign: like the commander who cuts down the bridge behind him, leaving himself no alternative but death or victory, he taunted his adversaries the priests of Baal, on Mount Carmel, making them gnash their teeth and cut themselves with knives, but at the same time insuring for himself a terrible end in case of failure, from his exasperated foes, and again, in his last hour, when he was on his way to a strange and unprecedented departure from this world---when the whirlwind and flaming chariot were ready, he asked for no human companionship.

The bravest men are pardoned if one lingering feeling of human weakness clings to them at the last, and they desire a human hand in their hand---a human presence with them. But Elijah would have rejected it all. In harmony with the rest of his lonely severe character, he desired to meet his creator alone. Now it was this man---so stern, so iron, so independent, so above all human weakness---of petulance and querulous despondency to which there is scarcely found a parallel. Religious despondency is our subject.

### I. THE CAUSE OF ELIJAH'S DESPONDENCY.

On the reception of Jezebel's message, Elijah flees for his life---toils on the whole day---sits down under a juniper tree, faint, hungry, and travel worn; the

gale of an oriental evening, damp, and heavy with languid sweetness, breathing on his face. The prophet and the man give way. He longs to die: you cannot mistake the presence of causes in part purely physical.

We are fearfully and wonderfully made of that constitution which in our ignorance we call union of soul and body, we know little respecting what is cause and what is effect. We would fain believe that the mind has power over the body, but it is true that the body rules the mind. Causes apparently the most trivial: a heated room---want of exercise---a sunless day---a northern aspect---will make much of the difference between happiness and unhappiness, between faith and doubt, between courage and indecision. To our fancy there is something humiliating in being thus at the mercy of our animal organism. We would fain find nobler causes for our emotions. We talk of the hiding of God's countenance, and the fiery darts of Satan. But the picture given here is true. The body is the channel of our noblest emotions as well as our most subliminal sorrows.

Two practical results follow. First, instead of vilifying the body, complaining that our nobler part is chained down to the base partner, it is worth recollecting that the body too is the gift of God, in its divine way---"the temple of the Holy Ghost;" and that to keep the body in temperance, soberness, and chastity, to guard it from pernicious influence. And to obey the laws of health, are just as much religious as they are moral duties; just as much obligatory on the Christian as they are on a member of a sanitary committee. Next, there are persons melancholy by constitution, in whom the tendency is incurable; you can not exercise the phantom of despondency. But it is something to know that it is a phantom, and not to treat it as a reality---something taught by Elijah's history, if we only learn from it to be patient, and wait humbly the time and good pleasure of God.

Second, want of sympathy.

**"I, even I only, am left."** Lay the stress on only. The loneliness of his position was shocking to Elijah. Surprising this: For Elijah wanted no sympathy in a far harder trial on Mount Carmel. It was in a tone of triumph that he proclaimed that he was the single, solitary prophet of the Lord, while Baal's prophets were four hundred and fifty men.

Observe, however the difference. There was in that case an opposition which could be grappled with: here there was nothing against which mere manhood was availing. The excitement was passed, the chivalrous look of the thing gone. To die as a martyr, yes, that was easy, in grand failure; but to die as a felon---hunted, caught, taken back to an ignominious death---flesh and blood

♦ (Continued on page 205)

# Elijah The Tishbite

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recoiled from that. And Elijah began to feel that popularity is not love. The world will support you when you have constrained its votes by a manifestation of power, and then shrink from you when power and greatness are no longer on your side. **“I, even I only, am left.”**

This trial is most distinctly realized by men of Elijah’s stamp and placed under Elijah’s circumstances. It is the penalty paid by superior mental and moral qualities that such men must make up their minds to live without sympathy. Their feelings will be misunderstood, and their projects uncomprehended. They must be content to live alone. It is sad to hear such appeal from the present to the judgment of the future. Poor consolation! Elijah has been judged at the bar. We are his posterity: our reverence this day is the judgment of posterity on him. But to Elijah what is that now? Elijah is in that quiet country where the voice of praise and the voice of blame are alike unheard. Elijah lived and died alone; once only the bitterness of it found expression. But what is posthumous justice to the heart that then ached?

What greater minds like Elijah’s have felt intensely, all we have felt in our own degree. Not one of us but what has felt his heart aching for want of sympathy. We have had our lonely hours, our days of disappointments, and our moments of hopelessness---times when our highest feelings have been misunderstood, and our purest met with ridicule. Days when our heavy secret was lying unshared, like ice upon the heart. And then the spirit gives way: we have wished that all were over---that we could lie down tired and rest like the children, from life---that the hour had come when we could put down the extinguisher on the lamp, and feel the last grand rush of darkness on the spirit.

Now, the final cause of this capacity for depression, the reason for which it is granted us, is that it may make God necessary. In such moments it is felt that sympathy beyond human is very needful. Alone, the world against him, Elijah turns to God. **“It is enough; now, O LORD”** (1 Kings 19:4).

Third, want of occupation. As long as Elijah had a prophet’s work to do, severe as that work was, all went on greatly; but his occupation was gone. Tomorrow and the day after, what has he left on earth to do? The misery of having nothing to do proceeds from causes voluntary or involuntary in their nature. Multitudes of our race, by circumstances over which they have nothing to do---in single life or widowhood---in straightened circumstances---are compelled to endure lonely days, and still more lonely nights and evenings. They who have felt the hour’s hand so heavy can comprehend part of Elijah’s sadness.

This misery, however, is sometimes voluntarily incurred. In artificial civilization certain persons exempt themselves from the necessity of work. They eat the bread which has been procured by the sweat of the brow of others. They are reckoned the favored ones of fortune and envied. Are they blessed? The law of life is, in the sweat of thy brow thou shalt eat bread. No man can evade that law with impunity. Like all God’s laws, it is its own executioner. It has strange penalties annexed to it: would you know them? Go to the park, or the esplanade, or the solitude after the night of dissipation, and read the penalties of being useless, in the sad, jaded, listless countenances---nay, in the very trifles, which must be countenance---nay in the very trifles which must be contrived to create excitement artificially. Yet these very eyes could, dull as they are, beam with intelligence: on many of these brows is stamped the mark of possible nobility. The fact is that the capacity of expansion is one of the signatures of man’s immortality. It is his very greatness which makes inaction misery. If God had made us only to be insects, with no nobler care incumbent on us than the preservation of our lives, or the pursuit of happiness, we might be content to flutter from sweetness to sweetness, and from bud to flower. But if men with souls live only to eat and drink and be amused, is it any wonder if life be darkened with despondency?

Fourth, disappointment in the expectation of success.

On Carmel the great object for which Elijah had lived seemed on the point of realization. Baal’s prophets were slain---Jehovah acknowledged with one voice---false worship put down. Elijah’s life aim, the transformation of Israel into a kingdom of God, was all but accomplished. In a single day all this bright picture was annihilated.

Man is to desire success, but success rarely comes. The wisest has written upon life its sad epitaph---**“all is vanity,”** nothingness.

## II. GOD’S TREATMENT OF IT.

1. He recruited his servant’s exhausted strength. Miraculous meals are given---then Elijah sleeps, wakes, eats: on the strength of that goes forty days journey. In other words, like a wise physician, God administers all necessities, for before Elijah was unfit for reasoning.

2. Next, Jehovah calmed his stormy mind by the healing influences of nature. He commanded the hurricane to sweep the sky, and the earthquake to shake the ground. Helighted up the heavens till they were one mass of fire. All this expressed and reflected Elijah’s feelings. The mode in which nature soothes us is by finding meaning and nobler utterance for our feelings than we can find in words---by expression there is relief. Elijah’s spirit rose with the spirit of the storm. Stern,

wild defiance---strange joy---all by turns were imaged there. Observe, “God was not in the wind,” nor in the fire, nor in the earthquake. It was Elijah’s stormy self reflected in the moods of the tempest, and giving their character. Then came a calmer hour. The “still small voice” of the harmony and the peace of God.

3. “What doest thou here?” Here in this short life. There is work to be done-- -evil to put down---good men encouraged---doubting men directed--a country to be saved---time going---eternity long---what doest thou here?

4. God completed the cure by the assurance of victory. “Yet have I left me seven thousand in Israel who have not bowed the knee to Baal.” So, then, Elijah’s life had been no failure after all. Seven thousand, at least in Israel, had been no failure. In God’s world, for those that are in earnest, there is no failure. Never has the cup of cold water given for

Christ’s sake lost its reward (Matt. 10:42).

Distinguish, therefore, between the real and the apparent. Elijah’s apparent success was in the shouts of Mount Carmel. His real success was in the unostentatious, unsurmised obedience of the seven thousand who had taken Elijah’s God as their God. Ministerial success lies in altered lives and obedient humble hearts: unseen work to be recognized by the Lord, in the Judgment Day. In the humble hearts of the seven thousand, lay the proof---the gold, silver, precious stones, as proof that Elijah’s ministry was counted by God as a success.



## Thankfulness, An Assistance In Work

By Charles H. Spurgeon  
(1834 - 1892)

Soldiers march best to battle when the trumpet and drum excite them with enlivening strains; the mariner brightens his toil by a cheery cry at every pull of the rope; and it is an excellent thing when Christian



men know how to sing as well as to work, and mingle holy music with holy service. The best music of a Christian consists in thankfulness to God. Thanks should be rendered by the believer with all the acts common to men. Our eating, our drinking, our social meetings, our quiet conversings one with another, in all we should give thanks unto God and the Father. This we should do in the labours peculiar to our vocation. Whatever your trade and calling may be, if you cannot sing aloud, you can sing in your hearts while your hands are busy; you can ring out the praises of God as well to the sound of the hammer on the anvil as to the peal of the organ; your feet at the sewing machine may beat time to a sacred tune; you can as well praise God while you crack your whip as when you sing to a Psalm tune. Why not? If the heart be right you can mount up to the heavens from any place or labour.



## MORNING PRAYER

Now the shades of night are gone,  
Now the morning light is come;  
Lord, we would be thine to-day,  
Drive the shades of sin away.

Fill our souls with heavenly light,  
Banish doubt and clear our sight:  
In thy service, Lord, to-day  
Help us labor, help us pray.

Keep our wayward passions bound,  
Save us from our foes around;  
Going out and coming in  
Keep us safe from every sin.

When our work of life is past,  
O receive us all at last;  
Sin’s dark night shall be no more  
When we reach the heavenly shore.

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## Mini-Edition

by Joseph Harris

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### Morality, the Constitution and the Supreme Court

I hate being in the dark. I like to know some things for certain, and there are some facts I know for sure. I know I am a male, I know I am married and I would like to know for sure if John Roberts and Harriet Meirs are really conservatives. You see, if they are real conservatives, I can rest easier about potential decisions they will make that will drastically affect my children and grandchildren. Conservatives usually have a conscience when it comes to morality.

It seems logical that a conservative President would appoint conservatives. However, there is just no definite proof. You know a dog is a dog, a cat is a cat and a fish is a fish, because they fit certain criteria that is difficult to question. A conservative is usually identified as such because of matching certain standards. And a conservative is almost always known to be a conservative. It's the liberal who is usually not forthcoming about their philosophy. One issue of difference between conservatives and liberals is morality.

It remains to be seen whether or not Judge Roberts is a conservative and originalist on interpreting the Constitution. As for Meirs, it is certainly anyone's guess about her. We are being constantly reminded she is a born again Christian with a good heart. But we are also assured her moral beliefs have no sway whatsoever on any decisions she may make. I understand that Supreme Court decisions are supposed to be based on the law, not feelings, desires or hopes. But can anyone completely divorce themselves from personal moral beliefs? It is as obvious as a rhino in a bathtub that Supreme Court Justices have been guided by criteria other than the Constitution in the past. Some even admit to international law playing a role in final decisions. Others have been guided by emotion and contemporary culture, as displayed in decisions on abortion and homosexuality.

If personal and religious beliefs have no influence on her decisions, she may as well be an atheist. At least then, as an atheist, it would be acceptable in today's society to be guided by her Godless worldview. However, if her worldview even remotely includes God and morality, they must be left outside the courtroom door.

We have heard that character and morals do not affect job performance (as with Bill and Monica), but I want someone with morals to interpret the

Constitution, which, by the way, is based on morality. Our law, based on the Constitution, is supposed to determine right and wrong, which has to do with morality. Murder, stealing, etc., are either right or wrong, and they are moral issues. Anyone not influenced by their morals does not have the courage of their convictions (sometimes known as "guts"). What good are convictions based on morality, if they are not lived? This would be nothing more than empty philosophy or at best, theory, and theory is useless without practice. There is a strange theory going around that humans need to eat daily to stay alive. This theory is proven when not practiced, as evidenced by starvation and death.

Is it possible to separate morality from law? Liberals demand conservatives do it, while they themselves are influenced by the immorality of evolutionary humanism, sprinkled with existential relativism and multi-culturalism. Oh, that's right! Only CHRISTIAN morality is to be set aside.

The Constitution upholds inalienable rights for all. The right to life is an unalienable right. Murder is wrong from a moral, religious and civil perspective, therefore, this basic premise of the immorality, sinfulness and illegality of murder should have rendered the opposite decision in ROE vs. WADE. The current ruling in ROE vs. WADE is inconsistent with the overall premise of the Constitution based on the meaning of unalienable rights (*which means given by God, not man; if man can give them, he can take them away*). But the majority set aside morality, common sense and thousands of years of thinking on murder, and ruled in favor of the "constitutional" right of a woman to murder her baby. No one ever saw this "right" in the constitution before this decision, because judges were not in the habit of setting aside morality when rendering decisions. The law is not amoral or anti-moral. It is a moral instrument resting directly on the Ten Commandments.

The only thing liberals want to know about a Supreme Court nominee is: will he or she continue to uphold the right for women to slaughter their own children? Everything else is secondary. What I want to know is: will they interpret the law through the lens of Biblical morality? At this point, I do not know if Roberts and Meirs will. We can only pray.



## Work While It Is Day

(Continued from page 201) ♦

**unto them who are of the household of faith**" (Gal. 6:10).

The time to feed the hungry is when they lack food. The time to clothe the naked is when they are destitute of clothes. The time to visit the sick is when

they are sick. It is no good to wait until night, until they have starved to death, frozen to death, or sickened to death, and then give vain expression to our good intentions and regret that we failed to act while the day of opportunity was with us.

### FOR SUCH A TIME

Now, it is true that, while no one else could do the works of the Father that Jesus came to do, *God can and does use other means when merely human instruments fail to perform as they ought.*

**"God is able of these stones to raise up children unto Abraham"** cried John the Baptist (Matt. 3:9). And when the Pharisees told Jesus to rebuke the disciples for shouting His praises, His answer reflected the divine necessity of prophetic fulfillment that could not be frustrated by human frailty: **"I tell you that, if these should hold their peace, the stones would immediately cry out"** (Luke 19:40).

But if we neglect our day of opportunity till someone else does the good we ought to have done, we can expect no blessing or reward from it. So when Queen Esther hesitated to risk her life to save her people, Mordecai's message was to the point: **"If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"** (Esther 4:14).

### DAY OF EARTHLY LIFE

Not only was there an opportune time for Jesus to give sight to the man born blind, but the day of Jesus' life on earth during which He must accomplish His mission had its limits before determined. This is the fact to which He alluded in the words, **"As long as I am in the world, I am the light of the world"** (John 9:5).

It was only when the fullness of time came that **"God sent forth his Son, made of a woman, made under the law"** (Gal. 4:4). And His enemies, try as they might, could not lay hands on Him to end His earthly life until the appointed hour (John 7:30; 8:20; 13:1; 17:1).

It was in reference to this definite day of His earthly life that could be neither shortened nor lengthened that Jesus said: **"Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world"** (John 11:9).

Patient old Job knew that every man born of woman has his appointed day of life on earth: **"Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass: Turn from him, that he may rest, till he shall accomplish, as an hireling, his day"** (Job 14:5, 6).

True, few of us have advance knowledge of the precise time our day

will end, but this is all the more reason to finish the work that God has given us to do while it is day. **"It is appointed unto men once to die"** (Heb. 9:27), and with this end of life's short day our record book will be closed until opened again for judgment.

### DAY OF SALVATION

**"Behold, now is the accepted time; behold, now is the day of salvation"** (II Cor. 6:2).

The most important work our Master has given us to do is that of being witnesses for Him, preaching the gospel to every creature, preaching repentance and remission of sins, making disciples of all nations (Acts 1:8; Mark 16:15; Luke 24:47; Matt. 28:19).

In this matter, too, our working day is of limited duration, and when the twelve hours are past the night cometh when no one can work. This can be applied both to the end of individual life on earth and to the end of the age.

**"I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come"** (John 8:21). Such were the words of Jesus to unbelievers. *The Bible offers not one word of hope for sinners who die in unbelief. They must be saved now or never!*

Solemn thought! Though it be son or daughter, father or mother, brother or sister, husband or wife---it is as true for them as for the multiplied millions of other lost sinners that *now is the day of salvation*, and when they have lived out their short day of this life, it will be for ever too late to tell them about Jesus. *If they are not saved before they die, they can never be saved at all.*

Moreover, not only every individual life on earth, but this whole day of salvation is drawing to its close: **"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are"** (Luke 13:24-25).

*Today the door of salvation in Christ stands open: soon the day of mercy will be over as the day of judgment approaches: the night of this world cometh when the commandment to repent will give way to the pronouncement of woes eternal upon the unrepentant.*

**"It is enough for the disciple that he be as his master, and the servant as his lord,"** said Jesus in a different context. Surely here too, if our Master recognized the necessity of working while it was day, we His servants must do His works in the time He gives us. Acceptable service and eternal rewards depend upon it.



## Loafers, Leisure-Lovers

(Continued from page 201) ♦

carpenter. God never calls a man who is not busy at work.

### INDUSTRY COMMENDED BUT LAZINESS CONDEMNED

We are not to be burdensome to our friends, nor scandalous to strangers. **"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel"** (1 Tim. 5:8). We are to eat our own bread and take pleasure in doing so. I Thessalonians 4:11 declares: **"And that ye study to be quiet, and to do your own business, and to work with your hands, as we commanded you."**

Nowhere in all the Bible does the Lord put any premium upon laziness. **"Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger"** (Prov. 19:15). **"He also that is slothful in his work is brother to him that is a great waster"** (Prov. 18:9). **"The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing"** (Prov. 20:4). **"He that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough"** (Prov. 28:19). Among the children of men there ought to be work in opposition to idleness.

The Bible warns that laziness lead to covetousness: **"The soul of the sluggard desireth, and hath nothing"** (Prov. 13:4). **"The desire of the slothful killeth him; for his hands refuse to labour. He coveteth greedily all the day long"** (Prov. 21:25-26). Who are these people who break in homes and rob stores? In the main they are people who are too lazy to do a day's work. They seek to live off the labors of others who do work. Thieves are those who are too lazy to earn an honest living for themselves.

The Scriptures disclose that the diligent man will bring himself to wealth, while the careless and lazy man will bring himself to poverty. In Proverbs 10:4 it is written: **"He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich."** **"The soul of the diligent shall be made fat"** (Prov. 13:4).

Poverty is often caused not by society's failure to help the individual, but by the individual's failure to help himself. Some who are born poor remain that way because they are too lazy to work. **"Drowsiness shall clothe a man with rags"** (Prov. 23:21). **"Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread"** (Prov. 20:13). **"By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through"** (Eccl. 10:18).

King Solomon well said: **"I went by the field of the slothful, and by the vineyard of the man void of understanding; And,**

**lo, it was grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth; and thy want as an armed man"** (Prov. 24:30-34).

I like the little sign which reads, "I fight poverty. I work." This should be the attitude of every person in the world.

### NO WORK, NO EAT

Notice the words of the text again: **"If any would not work, neither should he eat."** Here we are taught that consumption is to be enjoyed in portion to production. God has given some men the ability to be more productive than others, and no one has the right to seize a large portion of the results of the diligent man's efforts and give it to some loafer! To do so is legalized thievery. **"Thou shalt not steal"** applies to the federal government as much as to those who are the governed.

Material gain and economic prosperity cannot be guaranteed by any government. These things are the result and reward of hard work and industrious production. Any attempt of the government to redistribute the material reward of labor can only result in the eventual destruction of the productive base of society. Today society needs to hear more about individual responsibility and less about handouts.

Too often the federal and state governments take from the haves and give to the have-nots. Those who are deprived of a large portion of the fruits of their labor often are now becoming discouraged and their efforts are declining. At the same time, those who are allotted more than they produce are learning to depend upon others and to produce less and less themselves. Many Americans have found it too easy to live without work and have now become accustomed to live from the labor of others. That's what always happens when the government goes into the relief business. I sometimes wonder who will pay the taxes when we all get on the guaranteed income or welfare.

Presently, the over-burdened taxpayers of our country are footing the bill for many who are loafers, leisure-lovers, and lazybones! Today our country pays people not to work! In our generation it may truly be said that it pays to be poor! Now you can pass around the poverty cup and all take a drink! For those too lazy to work will have a guaranteed income!

America has embraced the false economic philosophy that you can get something for nothing. Washington has nothing to give its people, which has not been taken from its citizens in the form of taxation. A government handout is about like taking a pint of blood from your right arm to go in your left arm,

# Funnybone

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

A few of the young kids were playing on the playground at the Possum Trot School when they got into a discussion about bathing.

One boy said proudly, "My father only bathes twice a week."

Little Sammy Counts said, "That's nuttin', my father bathes three times a week."

And little Sussie Snooze yelled out bluntly, "Oh yeah? My dad keeps himself so clean that he never takes a bath!"

\*\*\*\*\*

Little Jimmie Johnson was standing outside the church door with his arm in a cast.

Pastor Brown asked, "Well, Jimmie, how did you break your arm?"

Jimmie replied, "I slipped on a limb and fell out of the tree."

Pastor Brown inquired, "Well then, how far did you fall?"

Little Jimmie muttered out, "How far do you think? I fell all the way to the ground!"

\*\*\*\*\*

A sign hangs by the door of the Possum Trot Baptist Church that reads: "You are not too bad to come in and, likewise, you are not too good to stay out."

\*\*\*\*\*

The Sunday School teacher was reviewing her students on the day's lesson. She placed an apple on the table and said, "This is my apple."

"If you see someone take my apple, what Bible verse does it bring to mind?"

One little girl answered, "That shalt not steal."

The teacher again asked, "Now if you see two kids fighting, what verse comes to mind?"

A young boy spoke, "Be ye kind to one another."



Now the teacher asked, "If you see two boys fighting over a cat and one is pulling it by its front paws, and the other is pulling it by its tail what verse comes to mind?"

Little Minney Miser quickly said, "What God hath joined together, let not man pull asunder!"

\*\*\*\*\*

An old fisherman was sitting on the bank waiting for a bite at the end of his line when a gentleman in a nice, clean uniform walked up. The gentleman stood there quietly for a few minutes.

The old man asked, "You a game warden?"

The gentleman replied, "Yep."

With a causal hum from his mouth he begins to move the pole from side to side. Finally he lifts the line from the water and a large catfish is hanging on the end.

The old man slowly said, "Just teaching him how to swim, ... just teaching him how to swim."

\*\*\*\*\*

Pastor Brown returned home early from a wedding ceremony.

Mrs. Brown asked, "How did the wedding go?"

Pastor Brown replied, "Fine, my dear, until I asked the bride if she would obey and she said, 'Do you think I'm crazy?' And the bridegroom, who was in sort of a daze from the remark shouted, 'I do!' then things really began to happen."

while spilling about ninety percent in the process.

A study by the North American Newspaper Alliance (N.A.N.A.) discloses that there are more than 47 million government workers and dependents---exclusive of active-duty military and their dependents---financed from the public payroll. An estimated 71 million others receive government assistance, including Social Security and Welfare. Over all, N.A.N.A. concluded, more than 123 million Americans are supported at least in part by the taxpayers. This means that 41 percent of the citizens help support the other 59 percent.

This is the type of thing that has produced a bunch of social parasites who live off of the fat of the land. It has filled our street corners with loafers who are too lazy to take a bath or cut their hair. It has filled Washington with a bureaucracy of homosexuals and sex perverts. It has destroyed individual initiative and has brought this nation to the brink of economic disaster!

We do not need any more federalization of welfare. We need drastic welfare reform as soon as possible. This reform is needed from the county to the whole country. Welfare should be localized in

♦ (Continued on page 208)

**Outlines for Country Preachers**  
**by a Country Preacher**  
*Sermon Outlines by Milburn Cockrell*

# THE OLD PATHS

## Jeremiah 6:16

Here Jeremiah employs the memory of the past as a motive to repentance. He wants the people to return to the better ways in which their fathers walked. The calamities which were falling so heavily upon them were the result of their having forsaken the old paths. They needed to return to the old paths that revival and prosperity might come back again.

## I. IN LIFE THERE ARE MANY PATHS---“WAYS” AND “PATHS.”

1. All human beings are travelers. Life is the way in which they are journeying. Eternity is the termination to which all are daily hastening.
2. In this world there are many “ways” (Prov. 14:12), but only the way of Christ leads to Heaven (John 14:6).
3. There is the way of reckless transgressions, of thoughtless indifference, of base avarice, of exclusive devotion to earthly ambitions, of mere virtuous respectability, of religious indecision, etc.
4. Then there is the way of repentance and faith, the path of the just (Prov. 4:18), the narrow way (Matt. 7:14), a more excellent way (I Cor. 12:31), the right way (II Pet. 2:15).
5. My text was written to those in the wrong way. They needed to turn to the right way and get out of the wrong way.

## II. THE PATH IS TO BE DETERMINED AFTER THOUGHTFUL DELIBERATION---“STAND IN THE WAYS, AND SEE, AND ASK FOR.”

1. The first lesson in moral science is observation (Hag. 1:5). Note facts, trace laws, and draw conclusions.
2. "Stand" or pause in your career. Stop, look, and listen! Satan says "Go for it, man!" Many are going to Hell because of inconsideration.
3. "See" or investigate to make sure it is the right way. Don't listen to what others tell you about the way. See for yourself.
4. "Ask" or inquire as to the old paths.
  - (1) Ask spiritual Christians who have long traveled the way. Avail yourself of their knowledge and experience.
  - (2) Ask not for any way, but for the old paths, the good way.

### III. THE OLD PATHS ARE THE GOOD WAY---“WHERE IS THE GOOD WAY?”

1. It is the way made by a good God for the good of His people. Those who travel it are made good for it is the King's highway of holiness. The unclean do not pass over it.
2. It has been chosen by all the good men who have ever lived in the world. It will produce goodness in us---peace, joy, hope, safety, etc.
3. It is good in its commencement, continuation, and consummation!
4. It is not an easy way, or a popular way, or a crowded way (Matt. 7:13-14), or the shortest way.
5. Evil ways may be more smooth, pleasant, and flowery at the starting, only to lose themselves in the pathless wilderness. The good way may at first look steep and rugged, but it leads to Heaven!

#### IV. THE GOOD WAY IS AN OLD WAY---“THE OLD PATHS.”

1. The right way is older than the wrong---Adam and Eve.
2. It is a well-beaten and well-known path. The patriarchs, prophets, apostles, and martyrs left their footprints upon it. Elijah ascended from it in a chariot of fire. Abraham and Enoch trod it.
3. It is a trail of blood. It is stained with the blood of righteous Abel, Old and New Testament saints, the martyrs of the Dark Ages, and saints who died for the faith in Communist countries. John the Baptist and Jesus Christ stained it with their blood!
4. The old paths have been tested by experience. They are nearer to the original fountain of inspiration. Go beyond theologians, Puritans, Reformers, and church fathers. Go to Christ and His apostles for the true way!
5. Many today are leaving the old paths of morality and doctrine for new and untried paths!

**V. HAVING FOUND THE OLD PATHS, WE NEED TO WALK IN THEM---“AND WALK THEREIN.”**

1. Resolve to choose and walk therein. Knowledge is useless without practice.
2. Guilt is aggravated if, knowing the right, we walk in the wrong (James 4:17).

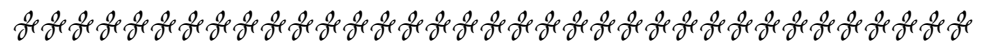
3. It is God's will that we walk therein. Asking is to be followed by action.
4. In walking in the old paths the pilgrim experiences the blood of Jesus to justify, the love of God to satisfy, and the power of the Spirit to sanctify.
5. Never give up the old paths for the new paths. He who does so is a first-rate fool.

## VI. THE REWARD OF OBEDIENCE---“AND YE SHALL FIND REST FOR YOUR SOULS.”

1. There are few resting places during the earthly travel (Ps. 23:2). All the way we have inward peace (Prov. 3:17). Perfect peace and rest awaits us at the end (Ps. 37:37).
2. This is not a mere lethargy of the soul or sleep of conscience, but soul rest in Jesus Christ (Matt. 11:28).
3. This is rest from guilty fears and the slavery of sin. The false way gives no rest.
4. Romanists and Arminians have no soul rest. But the traveler of the old paths finds rest that he never enjoyed before.

## CONCLUSION.

1. The old paths are not hard to find (Isa. 35:8).
2. The way of the transgressor is hard (Prov. 13:15). So, stand, see, and ask for the good way.
3. Do you have soul rest? What path are you traveling? Where are you headed? Are you satisfied to stay where you are?



## Loafers, Leisure-Lovers

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a community. Few people will impose upon their neighbors. They will strive more diligently to provide for themselves. No one wants to be known as the town drunk. Very few women would engage in the profession of raising illegitimate children, if they had to be supported by their own community.

## HELP THE NEEDY, NOT LOAFERS

I am not opposed to relieving the needy at home or abroad. Very few people are. The Bible enjoins us to help the **“fatherless and widows in their affliction”** (Jas. 1:27). Ephesians 4:28 commands: **“Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.”** But there is a vast difference in giving to him that is in need and giving to him that is too lazy to do a day’s work.

Private and church charity is expressly taught by God. It brings a blessing to the giver and receiver. Paul told the Ephesian elders: **“I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive”** (Acts 20:35). Jesus Christ said to His disciples: **“Give alms”** (Luke 12:33). Paul tells us **“that we should remember the poor”** (Gal. 2:10) and to **“follow. . .charity”** (II Tim. 2:22).

God told Israel: "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother. . . .thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this

thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land” (Deut. 15:7-11).

The same truth is seen in the New Testament: **“But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”** (I John 3:17). The giving is voluntary and on an individual basis here and in Deuteronomy. It is not something the government forces you to do. Rather, it is something that love for God and humanity constrains one to do.

Individual charity for those really in need is sanctioned by the Scripture when done voluntarily. The so-called state charity for social mis-fits has no Biblical warrant. State charity soon induces the beneficiary to think that the government owes him a living; that it does not cost his fellows anything, and that he therefore has a right to it. He expects it, demands it, and grows indignant if he does not receive it. Neither the state nor any one else will ever completely alleviate poverty. Jesus Christ declared: **“For ye have the poor always with you”** (Matt. 26:11).

## CHRIST AND THE APOSTLES ON THE ECONOMY

Jesus Christ and His apostles did not intend to uphold any particular economic system. However, we find principles in their writings which if applied in society will inevitably lead to freedom in the realm of economics, or the free enterprise system.

Christ spent His time ministering to people's spiritual needs. This He knew was the most effective way to improve their material conditions. He knew that the

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## Loafers, Leisure-Lovers

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want and woe of the world comes from sin, from failure to live in accordance with the law of God. Christ conducted a war on poverty---the poverty of the poor in spirit (Matt. 5:3). As far as the poor was concerned, He said: **“The poor have the gospel preached to them.”** If they will receive it, they have made a good start toward overcoming their poverty.

Jesus Christ believed not in economic determinism or government determinism, but in spiritual determinism! This is the heart of the Christian message, vital and dynamic, yesterday, today and for ever!

### SPIRITUAL LABOR NEEDED

The Bible condemns and humanity deplores a lazybones. But there is another kind of social bum that is just as despicable as the one I have already condemned. He is the spiritual loafer. Romans 12:11 reads: **“Not slothful in business; fervent in spirit; serving the Lord.”** The writer of Hebrews wrote: **“Be not slothful, but followers of them who through faith and patience inherit the promises”** (Heb. 6:12). Professed Christians who fail to obey these commands of God are spiritual bums!

Churches suffer more from these than society does from its mis-fits. A church bum is the worst bum of all. Some church members never pray! They never go to the church they are members of! They never read the Bible! They never witness for Christ! They do not tithe their income to the church! These people are deadweight in the church. They are deadheads to God. They are stumbling blocks to the unsaved. The churches would be better off if they were not even members.

There ought not to be such a thing as an inactive church member. All the people who belong to a local congregation should be active in the work of that church. But such is not the case today. You have two kinds of people in the church. One small group is willing to work for the Lord and the other large group is willing to let somebody else do all the work. These church bums profess to know God, but in works deny Him. They want their names on the church roll, but they will do nothing to help in the great work of the church. They are church parasites. They want to be nominal members so at their funeral the preacher can say they were church members.

A lazyboned church member ought not to be a church member. Any church member who does not attend the services, support the program of the church, and work for the conversion of the lost should be excluded. In Hebrews 10:25 the Bible commands: **“Not forsaking the assembling of ourselves together.”** To continually and willfully absent yourself from the services of the church is disorderly

conduct. II Thessalonians 3:6 says: **“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.”** If churches would do this, they would have greater strength, influence and spirituality. I do not advocate throwing sick people out of the church who cannot attend, but I do advocate throwing church parasites out.

Dear church member, “Are you an active member, or do you just belong? Are you an active member. . .The kind that would be missed. . .Or are you just contented. . .That your name is on the list. . .Do you attend the meetings. . .And mingle with the flock. . .Or do you stay at home. . .And criticize and knock. . .Do you ever visit. . .A member that is sick. . .Or leave the work to just a few. . .And talk about the clique. . .There’s quite a program scheduled. . .That I’m sure you’ve heard about. . .And we will appreciate it. . .If you’ll come and help us out. . .So come to the meetings often. . .And help with hand and heart. . .Don’t be just a member. . .Dig in, and do your part. . .Think it over, brother. . .You know right from wrong. . .Are you an active member. . .Or do you just belong?”

Why not stop right now what you are doing, and ask yourself the question if every member of my church were just like me what kind of church would my church be? A praying church, a witnessing church, a tithing church, a gripping church, or a dead church?

Oh, that many church folk would confess and say: “I’ve been a dead weight many years. . .Around the church’s neck. . .I’ve let the others carry me. . .And always pay the check. . .I’ve had my name upon the rolls. . .For many years gone by. . .I’ve criticized and grumbled too. . .Nothing could satisfy. . .I’ve been dead weight long enough. . .Upon the church’s back. . .Beginning now, I’m going to take. . .A wholly different track. . .I’m going to pray and pay and work. . .And carry loads instead. . .And not have others carry me. . .Like people who are dead.”

Are you one of Madlyn’s atheists?

Bob Harrington, Chaplain of Bourbon Street, and Madlyn O’Hair, the arch leader to remove all religion from public schools, sometime ago debated on the radio in Nashville, Tennessee. Mrs. O’Hair claimed that 30,000 people belong to her Atheism movement, and that hundreds of thousands were sympathetic with her movement. Then Mrs. O’Hair dropped her bombshell.

It went like this:

“Thousands of atheists are members of churches.” Bob responded: “Thousands? I don’t believe it.” Mrs. O’Hair came back, “Oh, yes! Why don’t you know that two out of every five members never attend Sunday school or church or support it in

any way? They sure aren’t helping your cause, and for all practical purposes, they are adding a lot to ours.”

Listen carefully to the words of this atheist. You might learn a great lesson? Are you a Christian atheist? Are you one of Mrs. O’Hair’s practical atheists?



## To Die No More

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upon the promises of God is to say with Isaac Watts:

*Should earth against my soul engage,  
And fiery darts be hurled.  
Then I can smile at Satan’s rage,  
And face a frowning world.*

What is the basis of God’s declaration? What are the depths of love expressed? What are the glorious benefits that spring forth? O God, I do not know. I cannot comprehend Thee and Thy love. Help me I pray, to see Thee as Thou hast presented Thyself. I am just a dust worm and my understanding is nothing. But Thou art Infinite, and all Thy ways are above me. Help me I pray. Help me to see Thee.

Those ways, though limited, that I have been allowed to see I seek now to speak of, to His glory. I want to speak to those around me of God, and His eternal love and most gracious provisions for His people. It is to the praise of the glory of His grace that I now turn, and invoke His blessings upon these feeble efforts. It is to the praise of the glory of His grace that I beg Him to open our understandings that we may all see Him as he works all things to His own honor and glory.

It is necessary to know that God is the Eternal One; that He is the I AM. It is necessary, I say, to be brought to Him in order to see Him in His Divine Perfections. We can never see Him while we gaze and stare upon ourselves. We can never see Him while we vainly imagine some inherent good residing in ourselves. We must be brought to the end of ourselves, and this occurs when we are brought to see Him as He is.

The prophet Isaiah was so brought for he cried out: **“In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts”** (Isa. 6:1, 5).

For mine eyes have seen the King, the Lord of hosts! Isaiah was made to see God, who He is. When he saw the King he cried out, **“Woe is me!”** what anguish is here displayed as a creature sees the Creator in His own glory and is caused to be cast down before Him in remorse and helplessness.

Why must man be brought down? Has man always been out of harmony and communion with his Creator? Man has always been, since his beginning, a mere creature, and God has always been, from eternity, the Creator. But at his creation man was made just and upright and was permitted to have fellowship with God (Eccl. 7:29).

But sin ruined this sweet fellowship, and man became sinful and he died. He died in that a spiritual separation came as the just but terrible consequence of his sin and rebellion against his Creator. He died on the self same day that he disobeyed God and knowingly rebelled against Him. Adam and Eve died spiritually that day and the curse of physical death hung over them until the day their bodies died.

Every son of Adam received also that day the curse of physical death, and we all die as the result. But what about the spiritual death that Adam and Eve died? Does that end await us as we are born physically? Does it come upon us in the first day that we sin?

Our spiritual state is clearly a state of deadness, and it was evident when we were born. Adam and Eve died spiritually but all the rest of us were born in that state. We were born dead, spiritually. We were never in a spiritually alive state to commune with God. We were born that way. **“For as in Adam all die”** (I Cor. 15:22).

Oh, the sinfulness of sin! How awful that creatures would disobey their Sovereign. Sin is terrible and is offensive to a Thrice Holy God. It has its end, and rightly so. That end is death, a state of separation. **“ . .in the day that thou eatest thereof thou shalt surely die”** (Gen. 2:17).

The subject we have been led to examine, “To Die No More---Forever” now comes before us.

Jesus declared: **“ . .he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”**

To be passed from death unto life is to experience spiritual resurrection, and is coincident with regeneration of life as the Holy Spirit works His wonderful work. It is to be born again. To be born out of a state of spiritual death into a state of spiritual life. A calling forth from death unto life is resurrection, and all who are born of God have experienced this marvelous transaction. Jesus said that we have passed from death unto life, never to die or pass backward into death.

In this state of spiritual life there is not, nor can there ever be any condemnation. No judgment or condemnation is the lot or portion of born again children of God. He has vicariously suffered the penalty, judgment, or condemnation that our sins demanded. He has substitutionally

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# The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

Is it possible for man to obtain spiritual and physical perfection while in this life? In light of Matthew 5:48, **"Be ye therefore perfect, even as your Father which is in heaven is perfect,"** shouldn't we try to obtain perfection? If we are commanded in the Scriptures to be **"perfect"** is it not therefore possible to obtain perfection? - email

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**myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you."**

Our perfection is bound up in Christ and the new nature which the Holy Spirit has created within (I John 3:9). Until we shed our fleshly nature and body we will always be imperfect. However there is coming a grand and glorious day when we shall be forever done with the flesh and be entirely conformed to the likeness of Jesus Christ. I John 3:2 declares: **"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is"** (cf. Rom. 8:17-23, Phil. 3:20-21).

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There are really two questions that are asked here. The first and the last question are basically the same question.

First of all, is it possible for man to obtain spiritual and physical perfection while in this life? The simple answer is "no." Nobody can examine the moral law of God (i.e. the Ten Commandments) and rightly believe that they can keep them. Even the Apostle Paul declared, **"I find then a law, that, when I would do good, evil is present with me"** (Rom. 7:21). This entire passage speaks of Paul's desire, yet inability, to keep the Law of God. It is NOT possible for man to obtain spiritual and physical perfection while in this life. Does this mean God doesn't have the right to demand perfection? A thousand times no. The natural man is commanded to repent (Acts 17:30) even though he cannot. Man is commanded to be holy like God (I Pet. 1:16) even though he cannot. We don't need to have the idea that God is not allowed to require something that we can't do. God's standards are higher than man can achieve. The fault lies with man—not

with God. Perfection is required, but, man cannot achieve it.

Secondly, shouldn't we try to obtain perfection? Absolutely!! We don't need to have the attitude that since we cannot achieve perfection that we shouldn't try. God is perfect as the text teaches. Christ was and is perfect. God's Word is perfect. We, as Bible believing Christians, need to try to be Christ like. This means that we should absolutely strive for both spiritual and physical perfection. Just because we cannot achieve it doesn't change the requirement. We, as children of God (and all of mankind for that matter), should strive for perfection.

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As long as we define "perfect" Biblically, then the saints of God can and should be perfect. The Greek word translated "perfect" is "teleios." It means completeness and maturity. God requires His people to grow in grace unto Spiritual maturity. There are many passages that teach this truth. **"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection"** (Hebrews 6:1). **"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus"** (Colossians 1:28). **"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing"** (James 1:4).

When people use the word "perfect" in our present day, they generally mean "without flaw" or "beyond improvement." This is not the Biblical meaning, and certainly no Christian is able to obtain this kind of perfection prior to their resurrection. Being perfect however, is not being without flaws or sin, but dealing with sin according to God's command by confession and repentance. Being perfect is not being beyond improvement, but it is always growing in the grace and knowledge of our Lord Jesus Christ (II Peter 3:18).

It is also important to understand that our goal in life is not our personal sanctification. The goal of the Christian is to advance the kingdom of God. We sanctify ourselves in order to be used by God in His kingdom. Our sanctification

is not an end in itself. Any Christian who views sanctification or sinless perfection as their goal is a selfish and sinful Christian. True Christians live for something bigger than themselves. They have a calling from God that transcends personal status. When a Christian understands this truth and structures his or her entire life around the Lordship of Christ, then that person is well pleasing to God. **"And whatsoever ye do, do it heartily, as to the Lord, and not unto men"** (Colossians 3:23).

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**"Be ye therefore perfect, even as your Father which is in heaven is perfect"** (Matt. 5:48).

In a word, NO! **"Perfect"** in the Bible is translated from various words, not of which convey the thought we have of 'perfect' in our 20<sup>th</sup> and 21<sup>st</sup> century English. The original words of Scripture convey the thought of completeness, equipped, and accuracy. In the verse used 'perfect' is teleios. Strong defines this word, "brought to its end, finished, wanting nothing necessary to completeness." Thayer, Bullinger and Vine add nothing to Strong's definition.

The 'perfection' spoken of here is that of reaching our full potential, spiritually, not some level of sinless perfection. It is that of ever growing in grace and Bible knowledge, and of putting that grace and Bible knowledge in practical living and service. It is to strive for scriptural accuracy in our practical and theological lives. To strive for *this* perfection is a noble goal and puts us in the camp with Paul, **"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus"** (Phil. 3:12-14) where he uses the same word for perfect.

But as surely as Paul realized that sinless perfection was not attainable in the flesh (cf. Rom. 7:18-19) we must also realize that sinless perfection will never be attained in this life. If it were possible, Christ would not have had to die for us.

We must be careful that we do not fall into the Arminian error of sinless perfection or the Mormon cultic error of becoming gods ourselves.

RAY BENNETT

# The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

What is the difference between the Family of God, the Kingdom of God, and the Church of God? - Kentucky

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These terms are frequently and seemingly used almost interchangeably but there is a difference. I am rather surprised that the questioner did not include the term 'kingdom of heaven' in this question.

The 'Kingdom of Heaven' is used 32 times and confined to Matthew. Scofield has a rather lengthy note on the subject with Matt. 6:33, but we suggest that his note does more to muddy the issue than clarify it. Matthew, writing primarily for the Jewish community, uses this term interchangeably with the 'Kingdom of God' as per the writings of the other three Gospels. (Compare Matt. 4:17 with Mark 1:15, both referring to the same message from the lips of our Lord.) According to Scofield, the 'kingdom of heaven' refers to the reign of God, or "the establishment of the kingdom of God on earth," which of course would fit with the Scofield dispensational system's millennial reign, yet future. It would seem that Matthew has in mind the Messianic kingdom and restoration of the Glory of Israel, as under David's reign, that even the disciples were looking for at the ascension of Christ, Acts 1:6.

The 'Kingdom of God' is used 69 times and, as all of these terms, only in the New Testament. The concept of a 'kingdom' necessarily involves the domain that is under the king's rule. The varied usages of the term do not give a very clear picture to us because some verses, or the teaching we have received on those verses, imply that only 'born again' people are in the kingdom of God. Such an understanding would necessarily exclude the angels. We suggest that the 'born again' (literally, born from above) applies only to men. **"Except a man be born again, he cannot see the kingdom of God."** (See our comments later on the 'family of God'.) Yet, in all 69 references to the Kingdom of God there are no references that include angels. In fact, 1 Cor. 6:3 implies that the angels themselves are *servants* of the kingdom and in the final fulfillment of the kingdom (Matt. 14:25; Rev. 21:1) the angels will be subordinate to us who have been 'born into the family of the King'. (See again our comments on the 'family of God'.)

The Kingdom of God is 'spiritual,' not

political (Luke 17:20) and pure (1 Cor. 6:10 with Rev. 21:8).

The *Family of God* is not found in our Bible! This is a 'theological' term derived from the obvious family relationship of God's people. God called Israel "**my son**" in Ex. 4:23; Israel is seen as the 'wife of God' in Jer. 31:32 (see also Ezek 16 and Hosea). New Testament saved are seen as the (*children*) of God (John 1:12; Rom 8:16-17) and the church is seen as the 'Bride of Christ' (Rev. 19:7; 21:2). All of these are family terms, but not necessarily the same family member.

The *Church of God* is found only 8 times in the New Testament, (Acts 20:28; 1 Cor. 1:2; 10:32; 11:22; 15:9; 2 Cor. 1:1; Gal. 1:13 and 1 Tim. 3:5). always marking the 'Church of God' as a separate entity from the rest of the family or kingdom, usually in a very local and *gathered* setting (see 1 Cor. 11:22 and 1 Tim. 3:5) and a few times in a more collective, or generic terminology, uniting the various local churches but still distinct from the rest of the kingdom (see 1 Cor. 10:32).

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The phrase "Family of God" is never once found in Scripture. The closest thing to it is in Ephesians 3:15, **"Of whom the whole family in heaven and earth is named."** This is also the only place in the New Testament where we find the English word "family." There is certainly nothing wrong with this phrase, but we should be aware that it is not exactly the language of the Bible. Even so, there are many other familial terms or phrases used in the Bible with reference to God's people such as "brethren," "sons," "children of God," etc. A good example is in Romans 8:29, **"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."**

The term "Family of God" should generally refer to all who have a familial relationship to God through Jesus Christ. This would be the whole number of the elect as we see in the above passage.

"The Kingdom of God" is a common phrase of the New Testament; found at least 69 times not counting the places where "Kingdom of Heaven" is used (32

times). There are more references to God's kingdom in the New Testament than there are references to God's church. It seems to me that most Christians believe the Kingdom of God has mainly to do with the millennial reign of Christ in the future and is of very little importance in our present day. However, according to the Scripture, the Kingdom of God has to do with the dominion of Christ in all ages. It has to do with Christ's Lordship. This is why the great commission is connected to the Kingdom in Matthew 28:18 where Christ says, **"All power is given unto me in heaven and in earth."** The central theme of the gospel message is the Lordship of Christ. The good news we declare to the world is that Christ is King of kings and Lord of lords. All men must repent and submit to Him because He is the anointed One of God who will rule the earth in righteousness and redeem the world to Himself.

The phrase "Church of God" is found 8 times in the New Testament and it is always a reference to the organized congregation of saints. There are many other references to the church in the New Testament, which almost always refers to the same thing; namely, the local, New Testament assembly of baptized believers. The word "church" comes from the Greek word "ekklesia" which basically means "a called out assembly." The church is the body of Christ (Colossians 1:24), the pillar and ground of the truth (1 Timothy 3:15), and the Temple of the living God (Ephesians 2:21; 1 Peter 2:5).

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There is no way to list all of the Scriptures containing each occurrence of these three terms and explain them. I shall endeavor to simply answer the question as I understand it.

The Family of God includes all of the saved of all time. This means from creation to the end of time as we know it. The Kingdom of God includes all of the saved on Earth at any given time. The Church of God speaks of local assemblies of properly baptized believers. This means with the proper authority and with the proper mode. Though those church members would be considered part of the kingdom of God, there are

many in the kingdom of God who are not members of one of the Lord's churches. These would be members of the Family of God and the Kingdom of God, but, outside of the Lord's Church.

This is as simple of an answer as I know how to give on this subject.

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The late H. Boyce Taylor, formerly the pastor of the First Baptist Church, Murray, KY wrote an excellent tract that has been published by the Bryan Station Baptist Church in Lexington, KY that answers the question posed above in great detail.

I will answer the question very simply and concisely:

The Family of God consists of every person who has ever been born again by the Holy Spirit, whether they are now in heaven or on earth. **"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him... For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named"** (Eph. 1:10, 3:14-15).

The Kingdom of God consists of all those on earth who have been born again by the Spirit at any given time. There is a spiritual reign of Christ as Lord in the hearts of all those indwelt by the Spirit of God on earth right now. **"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"** (John 3:3, 5 cf. Col. 1:12-14). The spiritual reign of Christ in believers will later be manifested literally when Christ physically returns to earth to reign with His saints for a thousand years, otherwise known as the Millennial Reign. This is what the saints in Heaven are looking forward to according to Revelation 5:9-10: **"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth"** (cf. Rev. 20:6). Thus, there is a spiritual kingdom composed of living saints indwelt by the Holy Spirit on earth, and there will be a literal and physical kingdom in the future where the saints

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# To Die No More

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died the death they were due. He has met every charge that was or ever could be laid against them, and has fully paid all the costs.

The results of His great suffering and death are ours by imputation. His death is laid up against our account and is found to be of sufficient quality and quantity to meet all charges. The account is forever and fully paid and we go free. We are ransomed. We are redeemed. We are free, and none can "lay anything to the charge of God's elect for it is God that justifieth" (Rom. 8:33).

Because of what Christ has done, **"There is therefore now no condemnation to them which are in Christ Jesus"** (Rom. 8:1). Where condemnation is removed there is justification. Condemnation results from the charges of sin that was ours. In Christ this condemnation is taken away and justification has replaced it. The charges are removed by payment and the account is cleared.

How long does this life that is given us in Christ Jesus endure? What is its duration? What are the guarantees that secure it?

Dearly beloved, it is upon this point that our hearts are made to rejoice. It is this eternal security that assures us that we shall die no more. We have been passed from death unto life, and can never be brought back to the previous dead state. Praise the Lord; we are forever alive in our Saviour.

In Paul's letter to the Roman saints we read of this security. We are told in Romans 8, verses 31 through 39 that we can never be separated from the love of God, which is in Christ Jesus our Lord. No power is able to gain one of our Father's very own.

The Apostle John records the words of our dear Lord Himself who declared that "no man is able to pluck them out of my hand" (John 10:28). Jesus also declared, **"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).

There are numerous other scriptures that teach us that Christ will forever keep us. His gracious words come in to our ears and we hear such assurances as, **"Peace be unto you"; "I will never leave thee, nor forsake thee"; "Let not your heart be troubled,"** etc.

Since Jesus has spoken so often and so plainly on the promise of life everlasting for His children, we may be comforted. Remembering that Jesus always spoke the words of His Father, we know that it is the Father's will that His own be forever alive and safe.

In the Old Testament, God the Holy Spirit had moved upon the prophets to speak much on this subject also. We will give just one account from Old Testament

writings that should forever settle our minds on this most glorious truth.

You will recall that in Numbers 35, God instructed Moses to set aside six cities of refuge as places of safety and security for those who needed them (manslayers who were in jeopardy for their lives) because of their guilt. The guilty ones were instructed to flee without delay to these specified cities. They were to make no provisions for their safety or keeping, but were to flee at once to the places already prepared and specified. Only there was there safety. Only there were they in no danger.

But the most wonderful assurance came to the guilty one in verse 25 of Numbers 35. Here it is: **"...and he shall abide in it unto the death of the high priest..."** Unto the death of the high priest! That's how long there was safety for the guilty man.

What a marvelous truth this presents to us. Since Jesus Christ is our High Priest, and since He is never to be subjected to termination of office, He ever shall live to provide our safety. And so long as He shall live, we are safe in the City of Refuge. He is our High Priest who "ever

liveth to make intercession for us" (Heb. 7:25).

For those who hold to the unscriptural position of "falling from grace," I remind you that if this were possible it would require the death of the high Priest. If you can die, or be subjected to death, then your high priest is not Jesus Christ. If you are not forever secured, then you have not fled to the City of Refuge. Search yourself. See if you have believed in Jesus to the saving of your soul. Many are deceived on this point. Search yourself.

For those who have fled to the Person and Place of safety, we urge you to lift up your voice in praise and adoration to God. Shout praises to his name. Proclaim abroad of His gracious provisions and of His effectiveness in securing you against all enemies. Tell someone about the Saviour and urge them to flee to Him.

Above all, rest upon the sure promises of Almighty God. Rejoice and be glad, for your names are written in Heaven. In Christ only is there safety, and to be in Him is to know that we shall die no more---forever.



**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 them to The Berea Baptist Banner, PO Box 39, Mantachie, MS 38855-0039.

## NEWS ITEMS

### HATE CRIMES LEGISLATION COULD SILENCE SERMONS ON HOMOSEXUALITY.

(EP)--The Children's Safety Act sounds like it could be a good thing. And much of the bill passed this month by the House of Representatives to crack down on sex offenders is good, both liberals and conservatives agree. But now included in the potential law is an expansion of "hate crimes" legislation that could silence pastors on the issue of homosexuality.

The Local Law Enforcement Hate Crimes Protection Act was added to the bill as it moved to the Senate and would place restrictions on "speech and thought," opponents say.

"I hope Christians throughout the nation will understand what's at stake with this issue. Homosexuals already have equal protection under the law; they don't need special protection. Inevitably, granting special rights and protections to homosexuals will lead toward removing rights from those who oppose the homosexual lifestyle on biblical grounds," said Pastor Rod Parsley, founder and president of the Center for Moral Clarity.

"It seems inconceivable that our great nation, which is supposed to support freedom of religion, could make the truth of the Bible

a criminal offense. But I'm concerned that's exactly what will happen if 'values voters' are silent where this legislation is concerned."

Parsley went on to cite laws that have stifled religious liberties in Sweden, Canada and the state of California.

Already, a law passed last year in Pennsylvania has had a chilling effect on pastors' preaching about homosexuality, as many began to fear lawsuits.

"It is a measure of our times that religious leaders have lately considered taking out liability insurance to cover remarks made from the pulpit," said Kevin J. Hasson, president of the Becket Fund for Religious Liberty, in reference to the Pennsylvania legislation that added "sexual orientation" and "gender identity" as motives that trigger larger penalties for the crime of "harassment," which could include "harassment by communication," i.e. spoken words alone.

The Becket Fund wrote a letter to Pennsylvania pastors encouraging them not to be deterred from preaching against homosexual conduct and offering to defend, "free of charge, anything said from the pulpit, conservative or liberal, wisdom or nonsense, so long as it is a religious message given in good faith."

Parsley is hopeful that an appeal to senators to nix the hate-crimes language (H.

Amdt. 25) of the Children's Safety Act will keep pastors from needing defending.

The Center for Moral Clarity is asking Christians to tell their senators that they support the original provisions of the Children's Safety Act, but not the hate-crimes language, which provides "special rights to some Americans at the expense of others," and that they would rather see the act die in the Senate than be passed with the hate-crimes segment included.

"Voicing your disapproval of this language is the only way we can protect our pulpits from this type of threat," Parsley said.

Many say the hate crimes laws pave the way for the Bible to be regarded as "hate literature" and thereby suppressed.

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### NIGERIAN ANGLICANS STAND FIRM ON HOMOSEXUALITY, REJECT LEADERSHIP FROM MOTHER CHURCH

(EP)--The more the Anglican church embraces homosexuality, the further away it pushes its 17.5 million Nigerian members, who are taking a stand against what Archbishop Peter Akinola calls a "Satanic attack" on the church.

In the latest news on the widening rift, the Nigerian church has removed all references to its mother church from its constitution. Instead of referring to "communion with the see of Canterbury," the constitution now affirms links with all churches that maintain the "faith, doctrine, sacrament and discipline of the one holy, Catholic and apostolic church."

Akinola wrote an open letter to other Anglican leaders, saying the Nigerian church had made the change "so that those who are bent to walk a different path may do so without us."

The move follows the July 25 announcement from England's bishops that gay priests who register their relationships via a new domestic partner law in Great Britain will remain in good standing as long as they promise to remain celibate.

Akinola called on the House of Bishops of the Church of England to renounce their statement and return to the "historic faith, teaching and practice of the Church."

**"...neither be partaker of other men's sins:"** (1 Tim. 5:22).

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### SOUTHERN CALIFORNIA CHURCHES TO LEAVE ABC-USA OVER HOMOSEXUAL ISSUES

(EP)--American Baptist Churches USA's refusal to declare homosexuality incompatible with Scripture has cost the denomination some 300 churches, which announced this month they will secede from the national organization. The Pacific Southwest Region of American Baptist Churches USA includes congregations in Southern California and other parts of the West. Churches in West Virginia and other areas have also mentioned plans to leave, according to an Associated Press article. With 1.5 million members, American Baptist

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Churches USA is smaller and more liberal on gay issues than the 16 million-member Southern Baptist Convention. Before a split can become final, the region's executive committee must brief the Pacific Southwest board on breakup-related issues including ownership of church property. If approved, the region's congregations would be asked to vote on splitting. Already the directors have voted to stop contributing financially to the national organization by year's end.

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### “INTELLIGENT DESIGN” DEBATE GOING TO FEDERAL COURT

(EP)--The long-running debate over the teaching of evolution in public schools is soon to take center stage in a Harrisburg, Pa., federal court, where eight families are suing the school district for introducing students to another theory -- that of “intelligent design.” The Dover Area School District will go to court Sept. 26 in a civil suit to defend its policy requiring ninth-grade students to hear about intelligent design before embarking on biology lessons on the theory of evolution. The idea of intelligent design simply says that Charles Darwin's theory cannot fully explain the origin of life or the development of highly complex life forms and that life on earth is more likely the product of an intelligent force. The families suing the school district claim that the idea is creationism cloaked in scientific terms and allege that the policy violates the constitutional separation of church and state. According to the Associated Press, Dover is believed to have been the first school system in the nation to require students to hear about the concept under the policy adopted a year ago. But the clash over intelligent-design is everywhere. “All the Dover school board did was allow students to get a glimpse of a controversy that is really boiling over in the scientific community,” said Richard Thompson, president and chief counsel of the Thomas More Law Center, which is defending the school district. President Bush has said schools should present both concepts when teaching about the origins of life.

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### JESSE JACKSON AND SON TO FACE TRIAL FOR ASSAULT

(EP)--Jesse Jackson and his son, Jonathan, will go to trial in Los Angeles County Superior Court in January to face charges of assault, intentional infliction of emotional distress and a California civil rights claim, after a judge ruled on Sept. 21 that their case would not be dismissed. The public interest group Judicial Watch filed the case on behalf of Jesse Lee Peterson, an ordained minister and founder of Brotherhood Organization of a New Destiny who has dedicated his life to working with underprivileged black youth and men. The suit stems from a public meeting held in Los Angeles, Calif., on Dec. 10, 2001, to discuss participation in Toyota's “21st Century Diversity Strategy,” which had been announced after Jackson and Rainbow/

PUSH threatened to boycott Toyota. After remarks from Jackson and Toyota representative Irving Miller, the meeting was opened to questions. Rev. Peterson asked Miller if black Republicans and conservative groups would have to go through Rainbow/PUSH to participate in the Toyota program. Within minutes following adjournment of the meeting, the lawsuit alleges Jonathan Jackson struck Rev. Peterson and Rev. Peterson was physically threatened and verbally assaulted by both Jesse Jackson and Jonathan Jackson. “I feared for my life,” said Peterson, who was surrounded by an angry crowd, incited by Jackson's comments. Peterson said he looks forward to going to court to hold Jackson accountable for his actions.

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### ACLU NEBRASKA GIVES UP TEN COMMANDMENTS FIGHT

(EP)--ACLU Nebraska has finally given up its battle against a Ten Commandment display in a Plattsmouth, Neb., park. An appellate court had ruled Aug. 19 that the monument, “makes passive and permissible use of the text of the Ten Commandments to acknowledge the role of religion in our nation's heritage,” and cited the Supreme Court ruling that allowed the Texas Capitol to keep its Ten Commandment display. Lincoln attorney Jefferson Downing, who had served as local counsel for Plattsmouth, was thankful for the ACLU's decision not to pursue another appeal. “It's really only the ACLU that has this vision of America that there ought not to be any religious monuments or statements on public display. That's a very distorted view of the law,” Downing told the Associated Press. The monument in the city of 7,000, is among hundreds donated to cities and counties around the nation in the 1950s and 1960s by the Fraternal Order of Eagles. “Those monuments aren't a threat to America,” Downing said, “but the ACLU is a threat to our small towns.” It is estimated that the ACLU spent some \$50,000 on the legal battle, representing an unnamed atheist who complained that he was offended when he saw the monument on his drive to work and when he attended events in the park.

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### ATTORNEY GENERAL TO FIGHT PLEDGE RULING

(EP)--Attorney General Alberto Gonzalez is on the “short list” to be the next Supreme Court justice, but he has not gotten the support of conservatives, despite being a Bush favorite. But he made some religious conservatives happy when he said the U.S. Justice Department will fight to overturn the federal court ruling that the Pledge of Allegiance cannot be recited in public schools due to the fact that it contains a reference to God. Atheist Michael Newdow, whose own case against the Pledge was thrown out of court, is acting as an attorney for the parents involved in the case. They contend the phrase “under God” makes its use in school settings a violation of the establishment clause. However, Gonzales said that U.S. Supreme Court “has affirmed time and again that such official acknowledgments of our nation's

religious heritage, foundation and character are constitutional.”

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### GROUP SAYS BIBLE SHOULD BE TAUGHT IN PUBLIC SCHOOLS

(EP)--The National Council on Bible Curriculum in Public Schools is leading an effort on Capitol Hill to get the Bible taught in the nation's public schools. Council attorney Mike Johnson said it is important to have a Bible curriculum taught in the public schools. “The first public education laws in America actually made Bible study compulsory,” Johnson said in a release. “There was a reason for that: the founders saw biblical values as the basis of our republic and the foundation of public education.” Johnson said that even if you reject that viewpoint, the Bible should be taught in schools because it helps students understand literature and history. He said it is impossible to understand fully some of the great literary works of western culture -- from Dante to Faulkner -- without a working knowledge of the Bible.

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### CHINESE CHURCH LEADER RELEASED FROM PRISON

(EP)--A Chinese church historian who had documented countless stories of suffering and persecution of Chinese Christians will have his own story to write after serving a two-year sentence in a labor camp.

Zhang Yinan, who was released on Sept. 25, thanked supporters for their prayers and said he was privileged to “taste a little bit of the Lord's cross.”

“Because of your prayers and God's mercy,” Zhang said, “I could come out of the prison without any resentment or hatred toward the Chinese authorities. In fact, I have more compassion for those who do not know the love of God.”

Instead of being allowed to go straight home upon release, Zhang was taken to a police station and “instructed” about what he should not tell or do. According to a Voice of the Martyrs press release, police told him he was “very defiant” because he wouldn't admit his “mistakes” -- choosing to be a Christian and a part of an unregistered church.

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### SUPREME COURT PLUNGES INTO ASSISTED SUICIDE ISSUE

(EP)--Hastening someone's death is not a “legitimate medical purpose” for using a medication and therefore violates federal law. That was former Attorney General John Ashcroft's reasoning in 2001 when he issued a directive to prevent doctors -- even those in Oregon, where assisted suicide is legal -- from using federally regulated drugs to help their patients die.

It is still the government's position as the case is argued by the U.S. Supreme Court, where new Chief Justice John Roberts proved Oct. 5 that he is not afraid to plow right in.

Roberts interrupted the senior assistant attorney general from Oregon during his first minute and followed up with a number of questions.

At the crux of the issue is whether the federal government has the right to enforce

a drug law across all 50 states.

“If one state can say it's legal for doctors to prescribe morphine to make people feel better, or to prescribe steroids for bodybuilding, doesn't that undermine the uniformity of the federal law and make enforcement impossible?” Roberts asked. He said the federal government's authority to determine what is a legitimate medical purpose “suggests that the attorney general has the authority to interpret that phrase.”

But two lower courts, the federal court in Oregon and the U.S. Court of Appeals for the Ninth Circuit, have struck down the Ashcroft directive. It is unclear which way the Supreme Court will rule.

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### MOST BROADCAST INDECENCY LINKED TO FOUR COMPANIES

(EP)--The Center for Creative Voices in Media (CCVM) examined radio stations that violated federal rules for indecency and found most were affiliated with a few large media companies.

Jonathan Rintels, executive director of CCVM and lead author of the study, “Ownership Concentration and Indecency in Broadcasting,” said one of the unintended consequences of deregulating the broadcast industry may have been an increase in indecency.

“Of all the indecency fines levied by the FCC in radio, 96 percent were levied against four of the nation's largest radio station ownership groups, Clear Channel, Viacom, Entercom and Emmis,” he said.

He pointed out the four companies own only 12 percent of radio stations reaching 48.6 percent of the nation's radio audience.

The report suggested that an effective approach to the problem might include “breaking up large station groups, reintroducing meaningful station ownership limits and limiting vertical integration of ownership of programming and distribution.”

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### ROY “TEN COMMANDMENT” MOORE TO RUN FOR GOVERNOR

(EP)--Out of the limelight since he was kicked out of office in 2003 for defying a court order to remove a Ten Commandments monument from the state judicial building, former Alabama Chief Justice Roy Moore, 58, has announced he'll run for governor next year. Although he said, if elected, he does not plan to relocate the monument, now on display at a church in Gadsden, Moore did make one promise. “I will defend the right of every citizen of this state -- including judges, coaches, teachers, city, county and state officials -- to acknowledge God as the sovereign source of law, liberty and government,” he said. Refuting critics who have called him a one-issue candidate, Moore signed a giant copy of his campaign platform calling for limiting legislators to three terms, barring lawmakers from holding two state jobs, ending annual tax reappraisals of property and imposing new penalties on businesses that employ illegal immigrants.

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He will face GOP Gov. Bob Riley in the June primary. Democrats Lt. Gov. Lucy Baxley and former Gov. Don Siegelman have also announced they will seek the governor's position.

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## GAMBLING INDUSTRY GETS BOOST IN KATRINA'S WAKE

(EP)--More than 438,000 people have lost their jobs because of Hurricanes Katrina and Rita and more than 22,000 Katrina victims are still living in shelters. But never fear, thanks to Mississippi and U.S. lawmakers, people in the devastated Gulf Coast area may soon have more places than ever to gamble.

The Magnolia State legislature earlier this month approved a measure to allow casinos, formerly relegated to barges tethered to piers, to be built on land along the Gulf Coast. A bill now proposed would extend the welcome a step further, decreasing the rent water-based casinos pay the government and eliminating the charge completely for those who build on land.

Secretary of State Eric Clark said the bill would not only extend gambling, but it would "gut the Tideland Fund, which has generated about \$60 million for improvements on the Coast."

Pro-family organizations say the promotion of the casinos will do much more to the community than can ever be measured in monetary terms.

Heavy damage to the current casinos - allowed since 1990 on the waters of the Mississippi or the Gulf of Mexico -- opened the door for the gambling industry to push toward land.

Mississippi Governor Haley Barbour has disappointed many of his conservative backers with his push to boost the gambling industry. He campaigned in 2003 on preventing the expansion of gambling into any cities or counties where it's not already legal, a promise that many feel he has forgotten.

Family advocates were also distressed by the federal promotion of the industry.

President Bush announced recently that Congress was considering a bill that would give about \$500 million in tax credits to the casinos on the coast to help them rebuild in Katrina's wake.

"The gambling industry has never received government aid in the past. But now all that is changing," Donald Wildmon lamented. "Gamblers will be treated as a legitimate business and our government will go to their aid with our tax dollars."

Meanwhile, in New Orleans, Mayor Ray Nagin began pushing for a huge expansion of casino gambling, announcing a plan Oct. 7 that would allow hotels along Canal Street to become gambling establishments.

Currently Louisiana law allows just one land-based casino in New Orleans, operated by Harrah's.

Under the mayor's plan, the city and state would split tax revenue generated by new

casinos. Taxpayer funds would be used to pay off Harrah's to give up its city monopoly on land-based gambling.

Nagin told CNN he is "not a big gaming person," but that it is time to "think out of the box."

"We will probably limp along for the next three to five years unless we do something bold," Nagin announced at a news conference. "And to me, this is a bold statement."

Despite Nagin's claims that state leaders were open to discussing the plan, Louisiana Governor Kathleen Blanco shot down the idea just days after the mayor's press conference, saying that gambling should not be the basis for economic development in New Orleans.

According to Associated Press reports, Blanco's statement urged "caution in looking to the expansion of gambling as a quick fix to our economic problems."

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## NATIONAL BRIEFS

(EP) - A self-described Wiccan priestess will get \$53,000 from Great Falls, S.C., to cover the costs of suing the town for using the name of Christ in prayers before council meetings. Federal Judge Cameron Currie ordered the town to pay Darla Wynne's legal fees, but the town has until Oct. 15 to decide whether to appeal Currie's order. According to the Associated Press, Wynne's lawsuit, filed in 2001, played out through federal and appeals courts, until the U.S. Supreme Court this summer refused to hear the Chester County town's request for more appeals.

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(EP)--Elementary students at a Raleigh, N.C., school were asked to chant and use their "life forces" last month at a program that has led parents to file a complaint with the Wake County Schools. Called2Action, a local activist organization, says the Emily Diane Gunter's stress-reduction classes violated the First Amendment and promoted New Age beliefs. According to an Associated Press article, Gunter, founder of the Rites of Passage Youth Empowerment Foundation in Durham, denied her class had any religious content and that she simply "enhances students' learning practices." But her Web site says the foundation's mission is "to bring peace to our world through the personal empowerment and spiritual development of the Youth," and notes that Gunter just returned from a spiritual pilgrimage in the Himalayas of Tibet and Nepal, where she wrote her newest book, "A Rite of Passage to Spiritual Enlightenment: Living with Compassion." The school district's attorneys are reviewing the complaint.

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(EP)--An Arkansas abortion clinic is offering free abortions for hurricane evacuees. Dr. Jerry Edwards of Little Rock said he's doing it because if evacuees wait until they can return home, it may be too late to have an abortion. But Rose Mimms, executive director of Arkansas Right to Life, said the offer to kill unborn babies for free is an offer to cause further physical and psychological damage to evacuees already extremely

traumatized by the storm. "This just adds to the devastation these women already have in their lives," Mimms said. "Some have lost family members. They all lost property. Taking the lives of unborn children who are survivors of the hurricane is the wrong response." Mimms said her group is reaching out to survivors with "Operation Baby Box," providing basic supplies to those who have lost everything.

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(EP)--Why do pastors change churches or leave the ministry? A new survey conducted by Arizona-based Ellison Research finds most pastors who have moved to take a different church say they did so for reasons other than a clear calling from God. Common reasons pastors gave for changing jobs included getting promoted to a higher position, such as from an associate pastor at one church to the senior pastor of another church (20%) or wanting to pastor a larger church (16%). Ellison president Ron Sellers said that, of course, God could be speaking through these circumstances, but he said that only 12 percent said they changed because they believed God wanted them at a different place.

"... but he that is called of God" (Heb. 5:4).

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(EP)--The U.S. Supreme Court has agreed to hear a Vermont case involving campaign spending limits, setting the stage for a national debate on just how much money political candidates can spend to win voters, Reuters reported. The high court agreed to hear a 2004 appeals court ruling that upheld Vermont's campaign finance law. The appeals court ruled that Vermont has the right to limit spending to curb corruptive political influence and relieve the burden of excessive fundraising on candidates. That law was approved in 1997 and imposes strict limits on campaign contributions. The Supreme Court has not addressed spending limits in almost three decades, though in 2003 it upheld a federal campaign-finance law that bans unregulated "soft-money" and restricts certain television and radio advertising.

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(EP)--Senate Republicans, in an effort to help their colleague, Sen. Tom Coburn, R-Okla., keep his medical practice while serving in the Senate, have crafted a "sense of the Senate" resolution they hope will be adopted by the Ethics Committee, Roll Call reported. The Senate Ethics Committee had previously told Coburn, an obstetrician, he had until the end of September to bring his medical practice in Muskogee to a halt. According to Coburn's Web site, as a practicing physician, he has delivered nearly 4,000 babies including more than 400 while serving in office. But earlier this year the Ethics Committee told Coburn to shut down because his "other job" was considered a conflict of interest under Senate rules. "The idea that there's a conflict of interest of me treating somebody for a sore throat or delivering a baby, and that being an influence on me for something that would be untoward or unseemly, is completely

ludicrous," Coburn said last April.

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(EP)--Gay and lesbian couples headed to Connecticut courthouses Oct. 1 after the Constitution State became the third in the U.S. to recognize same-sex civil unions, a move that has family advocates calling for action to prevent the next step -- full marriage rights for homosexuals.

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(EP)--South Carolina's attorney general says he will not tell local governments whether they can pray before their meetings. At least two groups are urging local boards and councils to stop using the name of Jesus Christ in prayers at public meetings in the state. The American Civil Liberties Union asked Attorney General Henry McMaster to offer cities guidance. However, McMaster, who believes that saying prayers is OK, said he would not issue guidelines, in part because he believes the ACLU is baiting him so they can file a lawsuit. John Whitehead of the Rutherford Institute said that in general, when someone is asked to pray at a public event, he can pray however he wants without it being seen as an official establishment of religion.

# The Cause of Ruined Lives

By Timothy Hille  
of Pleasant Plains, Illinois

Read Luke  
6:39-49.

"And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

Our text is part of what is commonly referred to as Jesus' sermon on the mount, also recorded in the gospel of Matthew, chapters five, six, and seven. Sadly, we live in a day when there are many hearers of the Word of the Lord, but not very many doers. There is not much spiritual prosperity, not much growing and glowing for Jesus, not much being fruitful and abounding in the Lord, and not much growing in grace and in the knowledge of our Lord and Saviour Jesus Christ; and the root cause of this is that there is not much attendance being given to the Lord's instructions. To many church members today, God's Word has become little more than a curiosity or a triviality. The precepts of Christ are not important to them, and the judgments of God are not real to them. The measure of faith is action: as James states, "But wilt thou know, O vain man, that faith without works is dead?" (Jam. 2:20). Jesus Himself reveals what is wrong



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## The Cause of Ruined

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with many today who profess Him as Lord yet do not do the things which He commands: “neither doth a corrupt tree bring forth good fruit.” A person can only manifest what is in his or her own heart, and if what is in his or her heart is evil, then evil works will show forth. Some need a new heart which can only come by the new birth. “Therefore if any man be in Christ, he is a new creature: **old things are passed away; behold, all things are become new**” (II Cor. 5:17).

When those who are saved by the grace of God through faith in Christ Who died for sin, was buried, and rose again do not live by the Word of God, they fall into many hurtful errors. Because some do not pay any attention to what Jesus says, they are unconscious of their own condition and the spiritual danger in which they stand. They receive no spiritual instruction because they have no spiritual diet in which they partake of the teaching and preaching of the Scriptures. They have no fellowship with Christ because they are not in His house where His presence is manifest, as He promised, “For where two or three are gathered together in my name, there am I in the midst of them,” (Matt. 18:20). They excuse themselves from following the Lord fully, and so in most cases they follow Him not at all, for a half-hearted commitment is no commitment. They are all “like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.”

If you are of a mind that serving the Lord through faithful attendance (being regularly, consistently present at every service) to His house is unnecessary (whether because you find it inconvenient or unimportant, or whatever reasoning your spiritually-blinded mind has conceived); that learning and obeying the teachings of the Scriptures is an option; and that pleasing the flesh is how to be truly happy, then be it known unto you that your life shall not only be ruined, but that right quickly and beyond your ability to mend. Some people professing Christ have tried to ignore God’s Word and the result is always the same, “. . . the ruin of that house was great.” You may spend many weeks, months, and years building a life apart from the commands and instructions of Christ, paying no heed to His plan or His purpose; and yet that life will fall to the ground as in a moment when the floods of testing come upon it. Perhaps you have thought to bargain with God, and so you have decided what will be acceptable in serving Him so far as you are concerned. Jesus said very plainly, “Why call ye me, Lord, Lord, and do not the things which I say?” Jesus does not ask you what you would like to

do, or what you think is appropriate and acceptable. He tells you what you will do for His honor and for His glory.

When a person hears but does not obey the instructions of Jesus, it is as if that person stands looking at a table overspread with a feast, but never eats of the provisions set on that table. There is no receiving of the fruits and meats and drinks set thereon, and so there is no strengthening of the body or enlightening of the eyes. Jesus says, “Blessed [happy] are they which do hunger and thirst after righteousness: for they shall be filled,” (Matt. 5:6). Why is it that so many church members are spiritually starving to death? They do not follow after righteousness by seeking the things of God first in their lives. Why do they not hunger and thirst after righteousness? Have they no inward desire for the truth, no taste for God’s Word, no longing for spiritual refreshment and nourishment? A person generally ignores only the things in which he or she has no interest: so do all these who profess Christ but deny Him by their lack of obedience to His Word have no interest in what He says?

There is an inseparable link between the instructions of Christ and the happiness of Christians. Is it any wonder that so many church members are spiritually miserable and find no joy in the worship of God when they daily neglect the very Word of God? I am persuaded that in many people’s Bibles the psalm which states, “This is the day which the **LORD hath made; we will rejoice** and be glad in it,” (Ps. 118:24) is actually rendered, “This is the day which the Lord hath made; we will complain and be sad in it.” Perhaps instead of the Kings James Version they are reading from the New Backslidden Baptist’s Revised Edition; or the Today’s Bible for the Unconcerned and Uninterested Church Member; or perhaps they have a copy of *The Bad News for the Modern Man Who Thinks More of Himself than of God* version. They do not come into God’s house with joy, with hearts made ready by prayer and study of the Scriptures to offer up thanksgiving and praise unto God. They do not come with a mind to fellowship with the saints of God around the truths of the Word of God. They can hardly wait until the service is over so they can go home and go back to the cares and pleasures of their worldly-centered lives. Sometimes they just plain don’t bother to come to God’s house at all. Jesus doesn’t say, “Seek ye first your own comfort and desires and please yourself, relatives, and friends; and when that’s done try to make time for God.” Rather, He states, “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you,” (Matt. 6:33).

Beloved, God is never deceived. We deceive ourselves when we know that which is commanded and required of

the Lord and we do it not. Do you really think that God excuses us from attending His house because we have excused ourselves? Do you really think that God excuses us from tithing and giving free-will offerings unto the Lord because we deem it something unnecessary or inconvenient for the present time? Is God deceived because we see no need to live separate from sin and ungodliness and live holy unto the Lord of glory? We deceive ourselves when we do not that which Jesus has ordered, but we do not ever deceive Jesus. If you call Jesus Lord and yet you do not what he says, you are living a lie. Happiness is found in obedience, and you won’t have spiritual happiness and contentment until you follow His will for your life. The popular notion of the day is that God gives us religion without responsibility. People have made for themselves a god who does for them what they desire, but who requires nothing. God is not the boss, they are. The Bible says you are the disciple and Jesus is the Master. You are the servant and Jesus is Lord. His will is supreme, not yours, and we are to be subject to His will.

Perhaps we do not obey Him fully because we do not trust Him fully. We do not put our whole confidence in Him. We think we know a better way or a more suitable way, so we assure ourselves that He will understand if we do what we think is best rather than what He says. When that wise man founded his house on the rock, he was placing his house on something that was greater than himself and that would last the test of time and troubles. Who knows more, you or God? Why do you think your way is better and will tend to more happiness if you don’t know as much as God? The wise man wrote, “Trust in the **LORD** with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths,” (Prov. 3:5,6).

The reason some live lives of disobedience and are seemingly unable to follow the will of God is because they live in the flesh and do not walk in the Spirit. The old sinful nature which you have as a child of Adam will never be accommodating to the will of God. If you do not cultivate the new nature which you have as a child of God through the new birth by faithful church attendance, faithful study and practice of the Scriptures, and faithful praying on a daily basis, then you’ll always be spiritually miserable and never have the joy that comes from a closer walk with God. Stop trying to live the same way you lived before you were saved, if you are saved, because you can’t live that way any longer! You’re going to have to put some old things away for good and start taking care of some new things from now on.

The two most miserable persons on

the earth are a lost sinner trying to live like a child of God and a child of God living like a lost sinner. The longer you live in disobedience to the Word of God, the more you will ruin your life. The only answer for you if you have been living in disobedience to Jesus is repentance. You don’t need to say you’re sorry, you need to repent, turn away from your sin and forsake it to live in it no more. “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy,” (Prov. 28:13). If you have neglected your place as a member of your church, you need to come and stand before your church and ask your church’s forgiveness and God’s forgiveness and recommit your life to following Jesus. “Confess your faults one to another, and pray one for another, that ye may be healed,” (James 5:16). Saying, “I asked God to forgive me,” isn’t going to make it right. If you’ve sinned against a brother or sister in Christ in word or thought or deed, then you need to repent and be reconciled to that person without making excuses. Jesus said you cannot worship God until you repent toward that person. I don’t care what you think about these things: if you call Jesus Lord, I expect you to do what He says; and if you won’t, you have bigger problems than being out of fellowship with your church or some member of it.

What have you built your life on? Is it something you can depend on? Are you following the Lord? Jesus said, “Take my yoke upon you, and learn of me,” (Matt. 11:29). The yoke speaks of responsibility, but His yoke is much easier than the yoke of sin. You need to learn of Him, but you can’t learn of Him if you’re not abiding where He is.

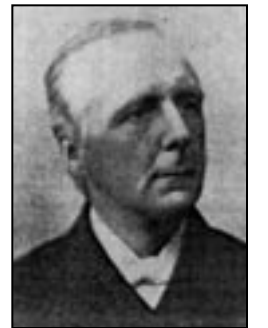


## The House of the Lord Forever

By F. B. Meyer  
(1847 - 1929)

“**Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever**” (Ps. 23:6).

The passing of the years awakens in our hearts the cry for permanence. Our nature is keyed, not to the temporal, but to the eternal. And as we see the leaves falling before the autumn winds or littering the forest glade down which we walk in the short winter days, as the changes of the natural



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## Forum #2

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shall reign with Christ on the earth.

Entrance into the Family of God and the Kingdom of God is through the new birth, otherwise known as regeneration performed by the Holy Spirit of God.

To qualify for entrance into the Church of God, an individual must be a born again believer. However, the new birth does not make someone a member of the Church of God. Entrance and membership in the Church of God is only obtained through scriptural baptism as administered by a New Testament Baptist Church. Acts 2:41 declares: **“Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers”** (cf. I Cor. 12:13-18).

To illustrate: If Martin Luther and John Calvin were born again and expressed saving faith in Jesus Christ they are now considered part of the Family of God even though they are in Heaven. While they were living on earth they were part of the spiritual Kingdom of God and are currently awaiting the day when they shall reign with Christ in the literal, physical Millennial Kingdom on earth. However, neither submitted to the ordinance of Scriptural baptism as administered by a New Testament Baptist Church, therefore neither were ever members of the Church of God. By way of contrast, the late Milburn Cockrell, a precious saint of God has membership in the family, kingdom, and church of God!

TOM ROSS



## House of the Lord

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world compel us to remember the still greater ones which are ever carrying us out of the familiar world of our past into one as strange and undiscovered as the new world to which Columbus sailed, there arises up within us a passionate desire for a home which death cannot invade; friendships which time cannot impair; chaplets of never-withering flowers; and a condition of existence which is impervious to change.

This permanence for which we wait seems promised in the words with which the shepherd minstrel closes the psalm, which are simple as the words “home” and “mother,” and quite as full of meaning. The course of the psalm is as full of change as life itself. Every sentence is a word-picture, painting in strong and vivid outlines some new scene in our earthly pilgrimage. But here the troubled stream, broken over many a stone, driven

to and fro in many a sinuous bend, seems to fall into the great deep of the ocean, eternity, the music of whose waves, as they break on the shores of time, is always in the same sweet monotone, “Forever.”

No doubt the changes of our mortal life are all needed to fit us for the changeless. Time is the necessary vestibule or robbing-room for eternity. Earth is the training house for the real life which awaits us when the last lesson is learned and the school-bell rings. But all that is, and has been, and shall be, is just completing our character; adding finishing touches to our symmetry; and all shall be forgotten, as a dream of the night, when once we have entered on that eternity, which is permanent in the sense of never taking from us any of our true possessions, except to complete them; or in the same way that the seed is taken away, when from it is developed a higher and ever higher growth.

But better than the thought of permanence is the thought that heaven is a HOME, ---it is **“The house of the Lord,”** which is the nearest approach possible in the Old Testament to the words of Jesus **“In my Father’s house are many mansions.”**

What a magic power there is in that word “home!” It will draw the wanderer from the ends of the earth. It will nerve sailor and soldier and explorer to heroic endurance. It will melt with its dear memories the hardened criminal. It will bring a film of tears over the eyes of the men of the world. What will not a charwoman do or bear if only she can keep her little home together?

“Be it ever so humble,

There’s no place like home.”

What is it that makes the idea of home so fond? Not the mere locality, or the bricks and mortar; the gardens where childhood used to hide; the furniture which is associated with tender memories, ---any of which the sight of it will immediately educe. No; it is not these that make home. These, without the beloved forms which used to occupy them, would be a solitude in which the survivor would find it impossible to remain. We find our home where father, mother, brothers, and sisters, the wife, and children are: where the presence of the stranger throws no shadow over the unrestrained play of family life.

Now let us turn our thoughts to that Heaven of which we know comparatively so little, except that our Good Shepherd is gone thither; and see what light is thrown upon it by the comparison instituted here between it and home. It is surely home in the sense of its happy social life. We shall be as free in the presence of God as children are in the presence of the father and mother whom they tenderly love. We shall know each other as well, and converse with each other as freely, as we have done with the merry throng of bright young hearts with whom we have

sauntered in the woodlands gathering wild-flowers; or have gathered around the blazing fire when the log crackled.

Think of the large family of noble children of all ages, ---from the little child of six up to the young man just beginning his professional or city life in the great metropolis, ---all gathering to spend a time together in the ancestral hall, standing amid its far-reaching grounds; and you will have some faint conception of what the home-going will be, when, amid the welcoming shouts and songs of angel harps, the last child reaches the Father’s house, and the whole family in Heaven and earth is gathered in the Father’s house for ever and for ever. Never again to part! Never again to go out! Never again to break up the long, happy, and glorious home festival!

These words may be read by lonely ones in all parts of the world, over whom there steals at times a strange homesickness:

“Oh for the touch of a vanished hand,

And the sound of a voice that is still!”

“Oh to be little children again, and to have others providing for our comfort and our joy, instead of having to fend for ourselves, and to be the source of all to others!” And mingling with such natural back-yearnings there may be the tears of recent bereavement; the thought of graves so new that the flowers have not had time to root themselves in the fresh soil.

Come, it will not do for us to indulge thoughts like these! They unfit us for the stern realities of life. They unnerve us. Let us not dwell on them. If the paradise of the past is lost, so that an angel stands with drawn sword forbidding our return, there is another and a better paradise before us, at whose gates beckoning angels stand, ---the paradise of our Father’s home. Let us not think of separation, but of reunion. In olden days the crews of out-going vessels, till they reached the line, used to toast friends behind; but as soon as they had passed it, they began to toast friends before. Let us set our thoughts on the friends before us, who, thank God, are those whom “we have loved long since and lost awhile.”

Blessed are the homesick, for they shall reach home.

There is great certainty in these words. The psalmist has no doubt that he will be there. Yet he had been a wandering sheep; his record is by no means stainless; his temper rather that of a man of war and blood than of peace and gentleness and love, which would befit the meek denizen of Heaven. How should he come there? And what made him so sure? He doubtless felt that the Good Shepherd could not be there while the sheep was bleating piteously without. **“Where I am, there ye may be also.”** And we have a yet more sure word of promise to which we may joyfully take heed as to a light which shines in a dark place.

Because we have trusted Christ and are one with Him; because we have received into our hearts the germ of eternal life, which carries with it Heaven in embryo; because we have the earnest of our inheritance already in the presence and witness of the Holy Ghost; because God’s promise and oath assure us of our eternal blessedness, two things which make disappointment impossible, ---for all these reasons and others the humblest, most timid, and weakest believer that reads these lines may dare affirm, **“I will dwell in the house of the Lord for ever.”**

There seems to have been a sense in which David enjoyed Heaven before he got there. To him the Lord’s house was not simply a thing of the future, but a possibility for the present. In another psalm he talks of dwelling in the secret place of the Most High, and in yet another he employs the noble words, **“One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple.”**

Yet can we doubt that his fervent prayer was answered, and that the fixed purpose of his heart reached its ideal? There was, no doubt, a sense in which, whether at home in the palace of Mount Zion, or away in the desolate wastes beyond Jordan, he did dwell in the house of the Lord, beholding His beauty and inquiring His will. What is the house of God but the presence of God, habitually recognized by the loving and believing spirit; all-encompassing, all-enveloping, all-pervasive, like the genial atmosphere of spring?

Why should not we also begin to live in the house of God, in this hallowed and blessed sense? Our Heaven may thus date, not from the moment in which we first “enter the gates of the city,” but from that in which we first wash our robes and make them white in the blood of the Lamb. Always and everywhere we may find our dwelling-place in God, Who has been the home and refuge and abiding-place of His people in all generations. Always and everywhere we may retreat into Him from the windy storm and tempest. Always and everywhere we may make His nature not only for fortress and strong tower, but our oratory, our temple. May the Holy Spirit make real to each of us this possibility of living in the house of the Lord hourly and daily; where all tears are wiped as soon as shed; whither cares cannot invade; and where the Good Shepherd leads His flocks ever into green pastures, so that they cannot hunger, and beside still waters, so that they cannot thirst and in cool, deep glens, so that the sun cannot smile by day, nor the moon by night! Heaven before we reach Heaven!

Let us see to it that we live on this heavenly level. There are many possible

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## House of the Lord

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levels on which we may elect to live. That, for instance, of the church to which we belong, or the Christian society in which we mix. The conventional level of doing what others do and being content with an average mediocrity. This, however, ill becomes those who follow on to apprehend that for which Jesus Christ once apprehended them.

But there are two other levels which especially claim our thought and between which we must make our choice: there is the level of our standing in Jesus Christ, and there is the level of our experience or emotional life. According to the first we have already passed through death to the resurrection and ascension side, and are already seated in the golden light which beats around the throne of Jesus. According to the other, which fluctuates with every atmospheric or physical change, we are now lifted on the crest of the billow into the sunny air, and anon flung, weary and broken on the sand, from which the waves have ebbd, leaving us beyond their reach.

The one is the level on which God means us to live. The other is that which we have selected for ourselves, ---and a sorry change it is! What wonder that we are so disappointed and disheartened! We have put the bitter for the sweet; the temporal for the eternal; the fluctuating and transient for God's unmoved and unmovable foundation, which is changeless as His love.

It is a serious question for each one to ask, "What is the level of my life? Is it mine, or my neighbor's, or God's? Am I living as a risen and ascended one, behind whom is sin and death, while above is the uncreated light of eternity?" Alas! so many of us are leveling our appreciation of our standing down to the lowness of our experience, instead of seeking to level our experience and practice up to the height of our standing in Jesus!

Now faith, when in proper exercise, does two things. First, it reckons that a position belongs to it which we do not feel, but which it dares to claim on the warrant of God's Word. Second, it lays hold on the power of God to make that position a reality in daily and hourly experience.

We do not always feel that we are where the burning words of the apostle declare us to be. In Romans 6, Ephesians 2, Colossians 3, he affirms that we are risen and enthroned, regnant with Jesus, while His foes and ours are beneath our feet. But faith lays hold of these clear teachings of the Word of God and dares to call feeling a liar, while it holds God's Word as truth. Yea, and faith goes further. Constantly it lays hold on the almighty power of God, the power that raised Jesus from the grave of Joseph to set Him at the right hand of the Majesty

in the heavens. And in the might of that power it walks across the unstable wave and climbs the steep of air, and holds its own, its position as on the throne, against all the assaults of Hell. It is impossible to live the ascension or heavenly life, which is certainly ours, without ascension and divine power. But that is within the reach of an approaching faith (Eph. 1:19).

It is very needful for us to invoke the aid of the Holy Spirit to maintain us ever in this attitude of surrender and faith, drawing down into our lives God's constant grace. He is the Spirit of memory, Who preserves us in a continual state of recollection, and Who prompts us at the hour of temptation, "bringing all things to our remembrance."

And if only we live thus, life will pass on happily and usefully. Its stay will shape itself into a psalm, like that which David, the shepherd and king, sang centuries ago. It may begin with the tale of the shepherd's care for a lost and truant sheep. But it will not stay ever on that level; it will mount and soar and sing near Heaven's gate; it will spend its days on the level of those shining tablelands where God Himself is Sun; and it will finally pass into that holy and glorious home circle, each inhabitant of which may affirm, without the least shadow of presumption or of fear, "**I will dwell in the house of the Lord for ever.**"



## So You Believe the Doctrine of Sovereign Grace

By Curtis Pugh  
of Bocs, Romania

You say that you believe the teaching of the free grace of God sovereignly bestowed in salvation.<sup>1</sup> This means that you have come to understand that God is the initiator and finisher of salvation in the lives of those people whom He has chosen. You believe that Christ by His death paid for all the sins of the elect and that God has done all that is necessary for their salvation. No doubt you rejoice to think that God has seen you as you really are, a filthy sinner, and yet in free grace has chosen you for His own possession.

We can understand your experience. We have experienced essentially the same things in our lives as we have little by little come to understand how God saves lost sinners. Your experiences and ours, if we have truly been saved, are after the pattern of Paul who was chosen to be an apostle of Jesus Christ (I Timothy 1:16).



Before God saved him, Paul thought that he was pleasing God with his religion. He was zealous, learned, obedient to the ceremonial laws of Israel, and he believed all the Scriptures, but he was lost. God showed him that all his own efforts would not save him and that only the finished work of the Lord Jesus Christ was sufficient to give him eternal life. So God deals with each of His chosen ones.

You have been greatly affected by learning these truths about yourself and God's free grace. They reveal how God really saves sinners in contrast to the popular idea that man initiates his own salvation. You have learned that your salvation does not depend on anything you have done. You have learned that your inheritance is "**reserved in heaven for you**" and that you are "**kept by the power of God...**" (I Peter 1:4-5). You have been so troubled by what you have learned that you have examined yourself and your salvation experience thoroughly -- probably again and again. This is good (see II Corinthians 13:5). You have wrestled with these teachings and wept anew over your sins as you have come to see your utter helplessness and hopelessness apart from the grace of God. You have doubted your own salvation as you have seen that regeneration comes wholly from God and is not caused by you at all. Having been told by popular preachers that your salvation depends on you, your whole concept of salvation has changed as you have learned that you are not master of your destiny, but rather that your salvation depends wholly on God. You have at some point come to see that Christ is your only hope and you now rest completely in His finished work at Calvary as your only hope of salvation. If that is the case, God has you right where He wants you. Such resting on Christ and His finished work is true saving faith and has been produced in you by God Himself (Eph. 2:8-9; Phil. 2:13).

But you have a problem and it is a very serious one. You are connected with a church that is a part of the religious system of this world. Most of the various branches of this man-made system are large, well organized, respected and powerful. You are finding out that the members of this system hate what you have come to believe and love. You have tried to share the wonderful truths of election, redemption, etc. with some of them and they have become very upset with you. They think they were saved because they were somehow worthy of salvation. They think God sees something good in them whether it is their own self-produced "faith" or other works by which they think to have commended themselves to God. Thus in reality many of them are trusting not in Christ and His finished work alone, but in their "decision," their "faith," their "praying the sinner's prayer," their "opening their

heart," etc. It is not surprising that they oppose the teaching of free grace! If they admit that the teaching of free grace is true, it means they have no real saving faith. It means that whatever it is they do have is misplaced "faith" for it is in reality a trusting in themselves and what they have done. As you study the Bible you are finding out that you are more and more in disagreement with the system because of its departure from the truths revealed in God's Word.

What shall you do? What must you do? You are convinced that these teachings you now love are absolutely true. You have searched the Scriptures again and again. You have prayed over these things asking God for help in understanding His Word. But you have changed. Your whole understanding has changed. Your perspective on everything has changed! You have come to love God more and to trust Him fully -- to see His wonderful grace more clearly -- as you have understood these truths. As you come to understand them more, you see how these five great areas of truth are a unit and not separate doctrines, some of which you can accept as true and others that can be discarded as you please. You see these truths on almost every page of the Bible. You see them in types and shadows in the Old Testament. You see them clearly exemplified in the practice and preaching of the Savior as recorded in the four gospels. You see them openly taught in the epistles. You see them come to fruition in John's Revelation. You know in your heart that you cannot remain a part of a system that militantly opposes these truths and persists in telling lost sinners that if they will do something they will be saved (pray a prayer, make a decision, come forward in a religious meeting, exercise their human faith in Christ, etc., etc.). This has been a difficult decision. You have friends and connections in the system, but you must stand for the truth (II Corinthians 13:8). You have concluded that the system preaches a false gospel -- a gospel that is no gospel at all (Galatians 1:6-7).

Perhaps you have gone even further in your thinking and logically concluded that a church that is truly Christ's cannot stand for such a false gospel and therefore you are not a member of a true church at all. You may have also concluded that such a false church of which you are now a part cannot administer valid baptism for it was to His kind of church that Christ gave the commission to baptize. If so, you may have also concluded that you are yet without baptism even though you had previously thought that you had received a proper baptism. Certainly you have come to see that God saves men freely, apart from such human religious works as are demanded by the system, and that the system is wrong, but what shall you do?

♦ (Continued on page 218)



## So You Believe

(Continued from page 217) ♦

There are several courses of action open to you regardless of whether you are a minister in a church or “just a member.” You can try to keep quiet. You can say to yourself, “I will not speak of these things to others and in this way I will avoid problems.” If you can really refrain from speaking of these wonderful truths to others, you do not really believe them. In that case you have only given mental assent to these great truths. But if you really believe them, you will find yourself speaking of them, and often. You are in some measure like the prophet Jeremiah who said: **“Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay”** (Jer. 20:9). If you really believe in salvation wholly of God’s grace, you will speak of this wonderful grace to others! You will come to the conclusion that you must speak of these things regardless of the consequences that may come to you from the system. Love for the Savior and His truth as well as concern for the souls of others motivates you to speak often and clearly of these things. You just cannot put your light under a vessel or under a bed (Luke 8:16).

So you have finally come to the conclusion that you are out of harmony with the system and you have concluded that the system is out of harmony with the Bible. You realize this is a big step and one from which you cannot return. You are not on some kind of crusade against the system, but are zealous for the truth. Perhaps it will encourage you to learn that you are not alone in coming to this conclusion. You are not alone in taking this step! There are many others scattered around the world – people who, like you, have come to see that they cannot remain a part of a system that is out of harmony with the Word of God. After all, God has His remnant according to the election of grace both among the Jews and among the Gentiles (Romans 9:29; 11:5). These also, as God’s remnant always have, go **“without the camp, bearing His reproach”** for they trust only in Christ and **“have no confidence in the flesh”** *either to save themselves or to keep themselves saved* (Hebrews 13:13; Philippians 3:3).

Would it surprise you to learn that there are in existence in many parts of the world independent congregations that are not a part of the religious system? Would it encourage you to know that there are in existence congregations that really do follow New Testament teaching and practice? Would you be pleased to know that these New Testament congregations proclaim salvation by the free grace of God apart from human works? Would

you be glad to know that such gatherings exist without dictator-pastors or other officers who exercise unscriptural dominion over the members? Would you feel at home in a congregation that recognizes all the members as equals (without violating the God-ordained places for men and for women) and whose Head is Christ – whose government is a simple democracy under Christ without any boards or committees ruling over the people? Would it be a blessing to you to know that there are pastors who really do work at feeding the sheep the Word of God? Would it stir your heart to learn that such simple, New Testament kind of congregations have existed since Christ established the first one during His earthly ministry? Do you desire to be a part of such a New Testament kind of church?

Have you seen in the Bible that men were sent out of these New Testament kind of congregations to preach the gospel, to baptize converts and to establish new congregations of the same sort as those that sent them out? Do you see that this is the New Testament pattern? And do you know that today these congregations have a lineal connection with those congregations of the New Testament, including the one established by Christ Himself? Christ promised that the gates of Hell would not prevail against His church (Matthew 16:18) and it has not. In the providence of our sovereign God, Christ’s church has had perpetual existence through those congregations that have been started in succession to her.

It seems to me that you have five possible options open to you. 1: You could remain in a church tied to the system, but this is not really an option if you really believe the doctrine of free grace. You have already experienced the hatred and opposition of the enemies of this teaching. Probably your conscience has begun to trouble you as you realize that you cannot honestly be a part of an organization that opposes the truths you have come to love. 2: You could openly renounce your membership in a system-church, or perhaps just cease attendance quietly, so that you no longer support her false gospel and no longer participate in her false methods of making “converts” through the man-made “invitation system.” But that leaves you outside of a congregation and as a Bible believer you understand the importance of being a part of a congregation, of serving in a congregation, of fellowshiping with others of like faith and practice, etc. 3: You could leave the system-church and begin gathering together for Bible study, prayer and fellowship with other like-minded persons. This might be a proper first step in separating from the system. But if you begin such meetings and proceed to call yourself a church and even begin to act like one, that would not make you

a scriptural church and would not give validity to your actions. To be a true New Testament kind of church, a church must have (a) a Scriptural doctrine, (b) a Scriptural practice, as well as (c) a Scriptural origin. 4: If you are a pastor, you could try to reform the church you serve by teaching them the doctrines you have newly come to love and believe. You could even call your church a “Reformed Baptist” church and follow after many of the teachings of the Protestant Reformers. If you survive the wrath of the officers and influential pastors of the system aimed at you for your “heresy” and if you somehow endure the anger of your members for breaking with their traditional teaching, you might have a few people left. However, you might have read Job 14:4 and have already concluded that you, like everyone, are powerless to reform anything! You, as a pastor, could come out of the system and organize a new church that is in many ways similar to those in the New Testament. Some have done these things, but their churches lack the requirement of a scriptural origin and are generally composed of unbaptized persons – persons immersed by a church that is not one of Christ’s churches. 5: And finally there is the Scriptural option: you could follow the New Testament pattern and request that an ordained brother come from an already existing New Testament kind of congregation to administer scriptural baptism and to help you in the scriptural organization of a truly New Testament kind of church. This is a necessary step if you would follow the pattern of the New Testament. In this way you can have a New Testament kind of church with a New Testament kind of origin! Have you come to the conclusion that if you would fully follow after the Lord and the examples He has left us in His Word, this is, in reality, your only option?

These New Testament kind of churches are found in many parts of the world. Often, in areas where such churches have fallen into apostasy or do not exist or are few in number, representatives of New Testament congregations are laboring in prayer and in the Word. These ordained brothers in Christ have been sent to such places by independent New Testament churches. They have been sent for the purpose of biblical evangelization, the scriptural baptism of converts, and the organization of New Testament congregations of Baptists. They have been sent because of the evident call of God upon their lives as seen in their love for Christ, their love for the truth, and their love for God’s elect. They are standing for the truth of the Bible and refuse to compromise with those who oppose the clear, biblical truth of salvation by God’s grace apart from human merit. They refuse to compromise with the system, its doctrines and its practices. Their purpose is to serve Christ by serving the children

of God in spiritual matters – the teaching and preaching of the Word of God, prayer, administering scriptural baptism, and the organization of scriptural, New Testament churches.

We will be happy to be of any assistance possible in spiritual matters ourselves or to direct you to others of like faith and practice who can be of service to you in these things. Contact us and we will respond as quickly as possible.

### (Footnotes)

<sup>1</sup> The doctrine of free grace includes 5 things: (1) Total depravity – the teaching that every man died spiritually in Adam because of Adam’s sin and because of this is totally unable to do anything to bring about his own salvation, (Eph. 2:5; John 1:13; 6:44 & 65; I Cor. 2:14; Romans 8:8); (2) Unconditional election – the teaching that God, before the foundation of the world chose some individuals to salvation in Christ and that He chose them without reference to any foreseen faith or goodness that they might have, (I Cor. 1:27-28; Rom. 9:15 & 18; Matt. 20:16; Mark 13:20; John 15:16 & 19; Romans 16:13; Eph. 1:4; II Thess. 2:13; II Tim. 1:9); (3) Particular redemption – the teaching that Christ in His death actually paid for the sins of His elect people, (John 10:11; Matt. 1:21; I Cor. 15:3; John 10:4 & 7; John 10:14, 26-27; Rev. 1:5); (4) Irresistible grace – the teaching that God draws men to Christ in such a way that His will is always done and none whom He designs to save fail to come to Christ, (John 6:44; Phil. 2:13; Eph. 1:11; II Tim. 1:9); (5) Perseverance of the saints – the teaching that all those truly regenerated by the Holy Spirit will continue in faith and holy living because they are preserved by God: (Job 17:9; II Tim. 4:7 & 18; I Pet. 1:3-5; II Cor. 9:8; Jude verses 24, 25).



## Two Kinds of Lying Prophets

By Raymond Bennett  
of Ithaca, New York

1 Kings 13, (selected verses)

**“There came a man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the LORD... And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD. And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king’s hand was restored him again, and became as it was before. And the king said unto the man of God, Come home with me, and refresh thyself, and**

♦ (Continued on page 219)

# Two Kinds of

(Continued from page 218) ♦

**I will give thee a reward. ...I will not go in with thee, neither will I eat bread nor drink water in this place: For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest. So he went another way, and returned not by the way that he came to Bethel."**

**"Now there dwelt an old prophet in Bethel. . .And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am. Then he said unto him, Come home with me, and eat bread... He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him."**

**"So he went back with him, and did eat bread in his house, and drank water... Forasmuch as thou hast disobeyed the mouth of the LORD... But camest back, and hast eaten bread and drunk water in the place, of the which the LORD did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers... And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase."**

There are two kinds of lying prophets but as a general rule, if you are inclined to read these devotionals, you need only be worried about the kind we see in our text. Please read the entire 13<sup>th</sup> chapter of 1 Kings in your Bible. Dear reader, it is *that* kind that is the most dangerous – and receives the most attention in the Word of God.

Paul wrote – *three times* – concerning these Old Testament incidents, **"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come"** (1 Cor 10:11). There is sound warning here for both the 'man in the pew' and the 'man in the pulpit'.

The late Jay Vernon McGee said, "I believe God had the right to say what He wanted to say and to *mean what He said*." That's a good point here! God means what He says! It sometimes seems a little unfortunate that God's mercy and longsuffering has made us feel that we can disobey and get away with it. **"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 warning here for the 'man in the pew' isn't as obvious or poignant as

it is for the man of God but it is just as important. When you have a clear word of God, as this prophet had, and another tells you he has a message from God – but that message contradicts the clear message you already have – you'd better check things out with the Word of God before following the second messenger.

We need to insert here a simple hint for Bible interpretation. There often seems to be a lot of contradictory statements in the Bible if we are just reading a passage and remembering a little of something else we've read. However, *this* is where you need to be good Bible students! Comparing Scripture with Scripture and context with context clears up these unclear areas and we can pick up the divine principles that are being taught. The 'man of God' in our text had a clear statement from God. The source of the 'second' statement should have been immediately suspect because: a) it contradicted the first statement; b) it came from a supposed man of God who was both unknown to the Judean prophet and suspect because of his association with and failure to rebuke the established idolatry of the northern kingdom; and c) because the man said, "an angel spoke to me." By application to today, we have the completed canon of Scripture and don't need the 'extra-biblical' vindication of pre-canon days, i.e.: healers, miracles, tongues, etc.

The prophet that came up out of Judah was not a good Berean (Cf. Acts 17:10-11). Perhaps the reason that the punishment was swifter and more severe for this prophet, and other men of God, such as Moses, is because these men *are* men of God, responsible for not only *preaching* the Word of God and leading God's people, but they are responsible for *walking* in such a manner as to be good examples.

There are many pseudo prophets of God running around out there; running where God has not sent them and saying what God has not told them to say. There are too many examples to delineate here but we give you just these two.

Jer 28:15, **"Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie."**

Acts 15: 24, **"Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment."** (That is also a good reference for local church authority over would be missionaries and preachers.)

These usually have the best manners, good sounding speech, and most dangerous of all, enough truth to make their message *sound* good. It is these that Paul warns us about in 2 Cor. 11:13, **"For such are false apostles, deceitful**

**workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness."** Oh, how this preacher's heart hurts for so many good people – who were once starting down the right path – but have been led astray – many irrevocably – by these lying prophets who **"makest this people to trust in a lie... subverting your souls."**

This, by the way, is a major reason why I try not to get too impatient with the people among whom I minister. They have been misled by so much easy believism and traditional practice brought over from Rome and carried on through the Reformers that they need to 'search the scriptures' and beg the Holy Spirit for guidance before they will see and believe the message from solid Baptist preachers – even though their message is older than the traditional Christendom many of us have been brought up with.

I think it good to also point out here that the *name* Baptist, just like taking the name Christian, doesn't make the preacher, church, or doctrine necessarily right. Some have taken the Baptist concept of independence to the point that they have become their own authority, casting away the teaching of places like Eph. 4:11-14 and Heb. 13:17. (This is not to make the pastor infallible!)

But more direct and to the point from this passage, dear fellow pastor, is the lesson of obedience and separation for us. When we have a command, especially as clear and concise as this prophet had, it may be far better for us to go alone, separating from the others who, for whatever reason, are not in our camp but would like to impress us with *their* message and supposed spirituality. We have no fellowship with those who flat out contradict or reverse the message God has given us!

As I follow this prophet I observe 6 things.

1. When you preach boldly against sin you *will* arouse the anger and opposition of the enemy, especially the leaders (v.4).

2. God will vindicate your message, although perhaps not as dramatically and swiftly as He did here (v. 4).

3. When these leaders have seen the power of God's man they will want the man of God to become a social friend, thus watering down the message (v.6). *Think about that my brethren!*

4. When it is evident that you are accepted by the leaders, even if only for prestige, then the '*other*' prophets will want to be associated with us. That works both ways! Observe the many that wanted nothing to do with Billy Graham several years ago but now clamor to be in his camp.

5. When the 'man of God' goes back on his command and does that which he was

told *not* to do, he *will* suffer punishment.

6. But take heed all who hear my voice and read this message! Even though the prophet did wrong and was punished, the message he preached was true and came to pass! Moses did wrong at the second Meribah incident and was forbidden to lead the people into the land, but the people were still brought into the land.

God will vindicate His word whether you believe it or not, and fellow preacher, if we don't obey God, God will take us out of the way and raise up another to lead His flock.

God's man is to be separate – not only from the Jeroboams of this world but from the compromising false prophets of this world, even though they may, from time to time, seem to be in our camp.

## BEREA BAPTIST BANNER Financial Report 9-1-2005 to 9-30-2005

Beginning Balance .....	\$600.80
<b>RECEIPTS:</b>	
Arthur D. Richardson, Cedarville, WV .....	100.00
B. C. of Brimfield, Brimfield, IL .....	25.80
Berea B. C., Mantachie, MS .....	1,100.00
Berea B. C., Stonington, IL .....	60.00
Berea M. B.C., Mansfield, OH .....	50.00
Berea M. B. C., Westpoint, TN .....	150.00
Bethel M. B. C., Pasadena, TX .....	100.00
Big Creek B. C., Wayne WV .....	300.00
Briar Creek B. C., Williamsburg, KY .....	125.00
C. W. Hartley, W Jefferson, OH .....	40.00
Carl Sadler, Booneville, KY .....	15.00
Cedar Grove B. C., Millport, AL .....	50.00
Central Avenue B. C., Tamps, FL .....	565.00
Citrus M. B. C., Inverness, FL .....	25.00
Faith M. B. C., Lynn, AR .....	25.00
Gail Knowles, Scarborough, ME .....	20.00
Grace B. C., Corbin, KY .....	100.00
Grace B. C., Winston-Salem, NC .....	50.00
Grace M. B. C., Marion, IL .....	25.00
Grace M. B. C., Tulsa, OK .....	35.00
Hillcrest B. C., Winston-Salem, NC .....	50.00
Indore B. C., Indore, WV .....	100.00
Joseph Jurzec, Richmond, IL .....	25.00
Leroy Bullard, Albuquerque, NM .....	100.00
Leston Farrell, Des Allemands, LA .....	100.00
Lord's Church, Goose Creek, SC .....	300.00
Morris St. B. C., Hobbs, NM .....	600.00
Mt. Pleasant B. C., Chesapeake, OH .....	100.00
New Testament B. C., Bristol, TN .....	10.00
New Testament B. C., Goshen, IN .....	50.00
Ocoonita M. B. C., Keokee, VA .....	40.00
Philadelphia B. C., Decatur, AL .....	100.00
Southside B. C., Fulton, MS .....	50.00
Sovereign Grace B. C., Columbus, MS .....	50.00
Sovereign Grace B. C., Northport, AL .....	100.00
Sovereign Grace B. C., Silsbee, TX .....	30.00
Sovereign Grace B. C., Wake Forest, NC .....	100.00
Victory B. C., Courtland, VA .....	25.00
Subscriptions .....	552.00
Anon. ....	1,955.00
Dividing Checks .....	150.00
Sub Total .....	\$7,622.80
TOTAL .....	\$8,223.60
<b>EXPENDITURES:</b>	
Printing .....	587.88
Postage .....	1,127.12
Wages .....	2,600.00
FICA .....	198.91
Dividing checks .....	132.00
Refund to Charity B. C., Rutherford, NC at request of the editor approved by the church 9-14-2005 .....	1,000.00
Total Expenditures .....	5,645.91
.....	2,577.69
Bank Charges .....	20.95
ENDING BALANCE .....	\$2,556.74

<b>BEREA BAPTIST BROADCAST</b> <b>Financial Report</b> <b>9-1-2005 to 9-30-2005</b>	
Beginning Balance .....	\$2,943.92
<b>RECEIPTS:</b>	
Berea B. C., Mantachie, MS .....	225.00
Berea B. C., Westpoint, TN .....	50.00
Grace B. C., Corbin, KY .....	100.00
Briar Creek B. C., Williamsburg, KY .....	250.00
Calvary Ind. B. C., Everson, WA .....	400.00
Dividing check .....	125.00
.....	1,150.00
TOTAL .....	4,093.92
<b>EXPENDITURES:</b>	
Radio Time .....	400.00
Postage .....	77.00
TOTAL EXPENDITURES .....	477.40
.....	\$3,616.92
Interest .....	+59
.....	3,617.51
Less Corbin, KY fund balance .....	331.52
ENDING BALANCE .....	\$3,285.99

<b>CORBIN, KENTUCKY REPORT</b>	
Beginning Balance .....	\$531.52
<b>EXPENDITURES:</b>	
WCTT .....	200.00
ENDING BALANCE .....	\$331.52



## WORLD SCENE

By G. Russell Evans - Norfolk, Virginia

*United Nations: "A Theater of the Absurd, A Decomposing Corpse"*



Resigning his post in 1976, as US Ambassador to the United Nations, Daniel Patrick Moynihan, described the world body as "a theater of the abused, a decomposing corpse, and an insane asylum."

President Ronald Reagan's UN Ambassador, Jeane Kirkpatrick said, "The UN can't, or doesn't do much in the way of promoting international peace." Ambassador Kirkpatrick went further by stating, "Rather frequently, what goes on in the UN actually exacerbates conflicts rather than tending to resolve them. And today, the problems have only gotten worse simply put, the UN is---and America is the world body's favorite whipping boy."

Many members of the UN oppose any expansion of democracy around the world because it would be a threat to maintaining their own palaces of power. Currently, of the 191 UN members, a mere 50 at most can claim to be democratic.

### "BACK DUES"

There's a line from an old song that goes, "Now git outta here and gimme some money too"---a corny line to be sure, but one that seems perfect for the corny United Nations. Vote to kick the United States off their 53-member human rights commission, while, at the same time, demanding U.S. "back-dues"---dough we don't owe.

Although the U.S. routinely pays about one fourth of the UN budget, hosts their extravagant headquarters in New York City, and frequently kow-tows to abuses hurled by free-loading nations, none of this deferred the UN economic and social council vote by secret ballot to show Uncle Sam the door---with the understanding, of course, that the U.S. tax-payers hurry up with their alleged \$585 million in "back dues."

### SURPRISE SOCKDOLAGER

The ambassadors and other elitists at the United Nations should have seen this sockdolager coming after three years of wrangling over dues and global "power."

Follow up was Jan. 20, 2001 when Senator Jesse Helms (R-NC) in person, told the UN security council the United States is sole judge of its affairs and that the United Nations cannot restrict the rights of American citizens, or control the use and deployment of U.S. troops, adding:

"A United Nations that imposes its' presumed authority on the American people without their consent begs for confrontation and. . . eventual withdrawal."

Helms got no standing ovation for his impudence---only stoical silence,

followed by complaints by representatives of China, Russia, England and France that we hadn't paid our dues. This after Helms had documented U.S. payments of \$10 billion in UN peacekeeping ventures for 1999---far more than any other nation.

### GLOBAL DEMOCRACY

The United Nations and their happy warriors are geared up for the biggest splurge of their 60-year history--- the UN special millennium assembly for global democracy in New York.

The United States is invited. We better pay attention to this global new deal that challenges U.S. sovereignty and individual freedom.

Already, 56 have signed. The new charter is extreme and far-reaching, proposing among its 12 principles:

- \* Eliminating the U.S. veto and U.S. permanent member status on the security council.

- \* A standing UN army that includes U.S. troops.

- \* UN approval required for U.S. citizens to keep and bear arms.

- \* UN courts to prosecute U.S. citizens before foreign judges, no jury, no bail, no appeal.

- \* A global IRS to collect taxes.

- \* A UN court to enforce treaties on environment and to force U.S. compliance with radical UN environmental rules that could destroy U.S. property rights and devastate the American economy.

### U. N. GLOBALISTS

Perhaps we're all getting weary of the bombast and grandiose schemes for a world cure-all coming out of the United Nations for example: world "governance," a world army, a world judicial system and world controls for most everything humankind and perhaps, we're thinking, "It will never happen."

### THINK AGAIN

Isn't it amazing (1) that the UN globalists think they can steal our

## JESUS SOON WILL APPEAR

JESUS SOON WILL APPEAR,  
CHRISTIAN DO NOT DESPAIR;  
LOOK FOR THE CLOUD IN THE AIR,  
OH WHAT JOY BEYOND COMPARE!

JESUS SOON WILL APPEAR,  
FROM OUR HOME IN THE AIR.  
BROTHERS COMFORT YE ONE ANOTHER,  
FOR HE SOON WILL BE HERE.

BY ROGER D. REED

constitutional rights, (2) that our leaders do virtually nothing against them, and (3) that our media seem thrilled at the prospect.

### THE U. N. GANG

Pedro Sanjuan exposes United Nations new book entitled "The U.N. Gang: A Memoir of Incompetence, Corruption, Espionage, Anti-Semitism and Islamic Extremism at the U. N. Secretariat."

If you have been holding your breath awaiting punishment of UN officials involved in the Iraq oil for food scandal, you will exhale upon reading this book. Punishment won't happen any time soon, if ever.

If the author sounds cynical, one can sympathize with him because of the many examples of incompetence, some so absurd they are hilarious. Building security is a joke. Contracts are let with few or no controls. Opportunities for kickbacks abound. Secretaries-general who are supposed to be the CEO's of the organization, exert no real leadership.

Inasmuch as the United States pays approximately 25 percent to 30 percent of the UN budget, congress' periodic threats to reduce that share might be productive if paired with insistence upon enactment of the reforms.

Would John Bolton, US Ambassador to UN, make a difference? I doubt it.

Would a listening post be worth 244 million dollars in annual dues? I think it would.

(Excerpts are from previous writings of Capt. Evans who lives with his wife Anne in Norfolk, VA).

## ANNOUNCEMENTS

The Philadelphia Baptist Church of Decatur, Alabama will be hosting special services November 9, 10, & 11 beginning at 7:00 PM.

The guest speaker will be Elder Todd Bryant, Pastor of the Sovereign Grace Baptist Church in Northport, Alabama.

For further information you may e-mail Pastor Wm. Doyal Thomas at coraltom@charter.net or phone (256) 773-1474.

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The Grace Baptist Church of Stanleyville, NC will be holding a revival beginning on Wednesday December 7 through Sunday December 11. Services Wednesday through Saturday evenings will begin at 7:30 PM and on Sunday at 9:45 AM with lunch provided by the ladies of church and an afternoon service beginning at 1:30 PM. Elder Rick Perdue will be preaching. All are invited to attend.

For information contact Pastor Gene Kiger at (336) 377-9808 or visit the church website at www.gbcbstanleyville.com

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The Sovereign Grace Baptist Church of Northport, AL will be having a meeting December 9<sup>th</sup> thru the 11<sup>th</sup>. The guest speaker will be Missionary Raymond Bennett of Ithaca, NY. Service times are: Friday at 7:00 p.m., Saturday (which is the area fellowship) at 10:00 a.m. and Sunday services at regular time. For more information contact Pastor Todd Bryant at (205) 242-8466 or email ToddBryant@charter.net.

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The Sovereign Grace Baptist Church of Caldwell, KS will be holding their Sixth Annual Bible Conference on December 2<sup>nd</sup> thru the 4<sup>th</sup>. Services begin on Friday night at 6:30 p.m. with an evening meal provided at 5:00 p.m. All noon and evening meals will be provided by the church women. Scheduled speakers are: Elders Bill McDaniel, Arthur Blevins, Daniel Pope, Jack Green, David O'Neal, Orville Heath, Roger Dohrer, Royce Smith, Larry Wilson, Jerry Dodson and Tom Horn. For further information contact Bro. Edwin Roberts at (620) 845-2164 or email Roberts@kanokla.net or Bro. Gale Wyckoff at (620) 845-6624 or email pm67022@kanokla.net.

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