

# The Berea Baptist Banner

Displaying Biblical truth for twenty-six years in the printed page.

## If You Live A Sinful, Unworthy Life What It Is To Be Saved

By Roy Mason  
(1894 - 1978)

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as sons. . . . But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Heb. 12:5-8).

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

"But when we are judged we are chastened of the Lord, that we should not be condemned with the world" (I Cor. 11:32).



"As many as I love, I rebuke and chasten" (Rev. 3:19).

"Blessed is the man whom thou chasteneth, O LORD" (Psa. 94:12).

In the foregoing chapters I have attempted to indicate your duty as a Christian from the time that you made a personal acceptance of Christ by faith as your Savior. I have tried, earnestly and plainly, to point out the way of obedience to Him, who became your Lord and Master when you received Him. If you have read thoughtfully and have made personal application of the things said, you cannot but know at least in outline,  
♦ (Continued on page 442)

By John Bunyan  
(1628 - 1688)

This question supposes that there is such a thing as damnation due to man for sin; for to save supposes the person to be saved to be at present in a sad condition; saving, to him that is not lost, signifies nothing, neither is it anything in itself. "To save, to redeem, to deliver," are in the general terms equivalent, and they do all of them suppose us to be in a state of thralldom and misery; therefore this word "saved," in the sense that the apostle here uses it, is a word of great worth, forasmuch as the miseries from which we are saved is the misery of all most dreadful.

The miseries, from which they that shall be saved shall by their salvation be delivered, are dreadful; they are no less than sin, the curse of God, and flames of Hell for ever. What more abominable than sin? What more insupportable than the dreadful wrath of an angry God? And what more fearful than the bottomless



pit of Hell? I say, what more fearful than to be tormented there for ever with the devil and his angels? Now, to "save," according to my text, is to deliver the sinner from these, with all

things else that attend them. And although sinners may think that it is no hard matter to answer this question, yet I must tell you there is no man, that can feelingly know what it is to be saved, that knows not experimentally something of the dread of these three things, as is evident, because all others do even by their practice count it a thing of no great concern, when yet it is of all other of the highest concern among men: **"For what is a man profited, if he shall gain the whole world, and lose his own soul?"**  
♦ (Continued on page 444)

## The Coming of Christ

By I. M. Haldeman  
(1845 - 1933)

Is the Millennium to come before Christ, or is Christ to come before the Millennium?

The Scriptures teach that a period of universal blessing is coming to this world. That period is familiarly known as the "Millennium." The word is compound from *mille*, a thousand, and *annus*, a year, a thousand  
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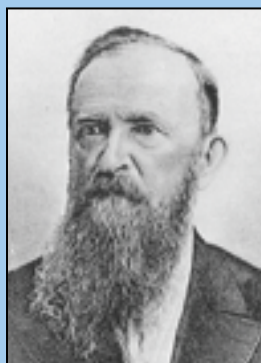


## Agreement In Prayer

By J. R. Graves  
(1820 - 1892)

"I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19).

Is there a richer promise within the lids of the Bible? And can we have "any thing," concerning which we may agree to ask? What a boundless grant! Have we had no desires? Have we never seized upon this promise, and been agreed to ask? And our prayers not answered? Why? We either have not complied with the conditions of prevailing prayer, or God is not true. If we



have failed to comply with the conditions, doubtless it has been because we have misunderstood them. Is it not desirable to secure so great a blessing? Let us then endeavour to understand the condition, "agree. . . touching anything."

What are we to understand, then, by being agreed, "as touching"?

1. We must be agreed in prayer. Prayer implies desire. To pray, we must have desires--then:

1. We should be agreed in our desires for the object. To agree in word is not to agree in desires. How often the prayer and heart disagree! But desire also implies motive. We must  
♦ (Continued on page 445)

## The Perfect Book

By Milburn Cockrell  
(1941 - 2002)

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this



book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part  
♦ (Continued on page 446)

He that is down needs fear no fall  
He that is low, no pride:  
He that is humble ever shall  
Have God to be his guide.

John Bunyan

I am content with what I have,  
Little be it or much:  
And, Lord, contentment still I crave;  
Because thou savest such.

John Bunyan

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The purpose of the *Berea Baptist Banner* is as follows:

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.

## If You Live A Sinful

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something of what may be expected of you as a Christian. Now, supposing that you, fully aware of your duty, and of how you ought to live, refuse to walk in the path of obedience to Christ, what will happen? Will the Lord just let you go on in your sinfulness and rebellion, and pay no attention to it? Will He just pass over your unworthy, wicked ways, like an indulgent old grandfather might pass over the transgressions of a wayward grandchild? If you think so, you have a mistaken notion of the character of God, and are ignorant of what the Bible teaches along this line.

If after having become a Christian, you backslide into known sin and willful rebellion, God will, according to His Word, which cannot be broken, CHASTISE YOU FOR IT. HE WILL LAY ON THE ROD OF CORRECTION JUST LIKE AN EARTHLY PARENT LAYS THE ROD ON A DISOBEDIENT CHILD.

Set this down, so that you will never forget it: *God will whip and punish you, in some way for sin persisted in, and unrepented of - He will do it every time!* You can't run away from Him either. Jonah tried running away and failed. Neither can you hide your sins from God. He knows all about them.

Some persons utterly fail to understand the Bible's teachings about how God deals with His sinning children. It is because of this that there has grown up the false, unbiblical doctrine of "Falling from Grace." Thousands today teach that if a Christian persists in sin, God will cast him off; deliver him over to the Devil to spend eternity in Hell. If one of my children disobeys me, do I kill that child or disown and disinherit it? No, I chastise it, I correct it until it is brought to mend its ways. And this is exactly the way that God deals with His children. When they go astray, He does not cast them off or consign them to Hell, He chastises them!

If you wish to verify my words, turn to the eighty-ninth psalm and read from the twenty-seventh through the thirty-fourth verse. Perhaps it would not be amiss for me to give this passage:

**"Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also I will make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor**

**alter the thing that is gone out of my lips."**

What have we here? First, we have God the Father's promise to make His Son higher than the kings of the earth. Then follows the promise to make His seed (Christians), **"to endure forever."** (No Apostasy in that.) "If his children (Christians, of course), forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then. . .," look reader - then *what?* Let us read it: **"Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips."** What could be plainer or more unmistakable than these words?

There are several truths about chastening that I wish for you to consider. The first one is this:

*God's chastening is a mark of* GOD'S LOVE FOR US. Proof of this is found in Hebrews 12:5, 6, where we read these words: **"Despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth."** Again, Revelation 3:19, **"As many as I love, I rebuke and chasten: be zealous therefore, and repent."**

It is sometimes hard for a child to understand that the punishment administered by an earthly father is a mark of that parent's love - that is, it is hard to see it at the time of chastisement, but often in later years it can be very easily seen. For instance, I remember that when I was a small child, I opened up a table drawer and slipped out my father's razor. I was whittling away, occasionally cutting my fingers when mother found me. She took away the razor and very painfully refreshed my memory about her previous order to let the razor alone. So vigorous was her admonition, that I never bothered the razor again. Would it have been a mark of her love for me, to let me go on playing with a razor? No. Her love and solicitude for my welfare prompted her to take that dangerous thing from me, and to so punish me that in the future I would remember to let it alone.

I have known misguided parents who were so sentimental and "chicken hearted" as to withhold much needed correction from their children. The children constantly disgraced and humiliated them, and in some cases that have come under my observation, they ended up in a reformatory. It is not proof of unusual love, for parents to let their children go to the Devil for the lack of correction. Many a prison cell is full today, that would be empty if fathers and mothers had possessed enough love and wisdom to use the rod when it was

needed.

Again chastening is a MARK OF OUR DIVINE SONSHIP. If you are living a sinful, rebellious, disobedient life and are not feeling the chastening of God, look out! The indications are that you are not a saved person. If you are a Christian and are living like this, God will punish you for it, just as surely as you live! **"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. . . But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons"** (Heb. 12:6, 8). That is the teaching of God's Word on the subject.

One of the things that indicates to me very clearly that I am God's child is the fact that when I do wrong, God lays on the rod until I repent and seek His pardon. I am glad He does this. I had rather be a child of God, and have Him correct me when I need it, than to be a child of the Devil and go unmolested. The Lord deals with His children as a father with sons; the Devil handles the other crowd. Let me illustrate:

Let us suppose that I have a son of twelve or fifteen years of age. Let us suppose that I have a fine orchard, and in this orchard a tree filled with choice apples. I am called away on business, and upon my return home I find my son and another boy up in the apple tree pulling my choice apples and casting them to the hogs below. I order both boys to come down out of the tree. I tell the other boy to stay away from my apple tree, and to my son I say, "Son, don't you let me hear of your being up in that tree any more. If I find you pulling apples any more I shall feel warranted in punishing you." The next day I am again called from home on business. Upon my return I find the same two boys in the apple tree recklessly throwing the fruit to the ground. I call the boys down; send the other boy off with another warning to stay out of my orchard, then turn to my son and say to him, "Son, I ought to punish you for this, but I am going to give you another warning. If I find you in the apple tree any more I will most certainly give you a whipping." During the days that follow I have occasion to be away from home again, and upon my return I go out into the orchard and find the two boys mentioned above in the same apple tree, throwing apples to the hogs. How do I deal with those two boys? I call them both down out of the tree, then I get me a switch and in accordance with my promise I give my boy a severe thrashing. Do I whip the other boy? Certainly not. Why? Because he is not my child and I have no right or authority to whip him. Indeed to do so would be for me to lay myself liable before the law. I think a great deal more of my son than I do of that other boy, yet I punish him and let the other boy go unpunished. It

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is because that he is my son that I deal with him in this manner. If I choose I can have an officer take charge of the other for pilfering in my orchard, but I cannot afford to deal with him as I do my own son.

Do you not see my point? God punishes us for the violation of His commandments because we are His children, hence chastening is a mark of sonship.

Once more, I remark that chastening is the cause of many a Christian being miserable. I have heard people say: "I am a Christian, yet I don't seem to get along so happily as many I know who lay no claim to being religious." Perhaps that was true. The reason for it was, they were living such worthless, disobedient lives that God found it necessary to be constantly laying on the rod. So far as this present life is concerned, I believe that a "good-for-nothing" Christian is likely to live a more unhappy existence than the person who does not even profess to be a Christian. Such a person constantly merits the chastening of God, upon their life.

When you became a Christian you took upon yourself a very great responsibility. You virtually said to the world, "I am through with my old life of sin. Henceforth I am to walk in a new path, following a new Leader, with new ambitions, aspirations, and hopes." If after having declared before the world, your allegiance to Christ, you go off in sin, something is bound to happen. Under those circumstances you need not even hope to be happy.

If your Christian life is not a happy one, you have no one to blame but yourself. Sin, disobedience, willfulness, such as to break your fellowship with God, and bring His chastening hand upon you, will make your life unhappy. Read the Bible and note well the cause of unhappiness on the part of those characters about whom it tells. You will find that in case after case, their sinfulness was such that God had to lay on the rod of correction, in order to bring them to their senses.

David is spoken of as "A man after God's own heart." He is one of the great characters of the Bible, yet God did not spare to chasten him when he needed it. When David stole the wife of Uriah and was instrumental in having Uriah put to death, God did not overlook his sin. When a child was born as the result of unlawful union, the Lord took the child from David's home. Nor did the punishment end there. David lived to see his daughter disgraced, one of his sons kill another, and finally in his old age, his dearly loved son Absalom went so far as to steal the throne and to drive the old father from home. Later he had to endure

the anguish occasioned by the death of this same son. His sin brought the chastening hand of the Lord upon him so heavily that we have him saying (Psa. 118:18), "**The LORD hath chastened me sore.**" It might be well to say just here that many a man or woman who is guilty of immorality and unchastity during the days of youth, like David, pays up for it in later years when their own sons and daughters reach the age of maturity. The old saying about chickens coming home to roost is a true one.

Again, there is the case of Moses: He was one of the greatest characters of all time, yet the Lord found it necessary to chastise him. At Marabah, he dishonored God by violating His command in the sight of all Israel. Because of this he was not permitted to enter the "Land of Promise." From Mount Nebo he was permitted to glimpse from afar the Land that had been the dream and the goal of the Israelites through many weary years of wandering, yet because of his sin, he was not permitted to enter, but made his grave in the valley of Moab.

Then again, you may read of Miriam, who was chastened for her sin and rebellion with leprosy. No doubt some of the most horrible moments of her life were during the time that her body was marked with this loathsome disease. Certainly chastisement brought to her unhappiness.

Further than this, read the history of Israel if you would see the unhappiness that chastening brings. The most unhappy periods of Israel's history, indeed one might say the only unhappy periods, were brought about as a result of chastening for sin. Plague, famine, deportation, captivity, slavery; all of these things were but chastening because of their having turned from God to sin and idolatry. The present Jewish dispersion which has lasted for upwards of twenty long centuries, is God's chastisement upon the race because of the rejection of their Messiah.

To live in opposition to the known will of God, is to bring the deepest unhappiness into your life. If you are a Christian, God will not let you go on in sin unmolested. The way of happiness is the path of obedience.

*"Trust and obey,  
For there's no other way  
To be happy in Jesus  
But to trust and obey."*

Let us now for a few moments consider some of the things that bring down the rod:

The first thing that occurs to me is idolatry. By this I do not mean the worship of images of wood and stone. The idolatry that I refer to consists in giving anything the place in one's life and affections that belongs to God. For, anything that claims the supreme love and devotion of your heart is to you an idol. I have known persons who

almost idolized a child. In one case this idolatry was carried by the mother and father to the point where the people of the community freely predicted that the child would be taken away. It was. I knew a man once who had been one of the best workers of the church to which he belonged, until just a few months before the time that I shall refer to. He had gotten married and a child had come to bless the home. His interest in the wife, child, and home was such that he began to neglect his church until finally he practically quit going. The wife in her near-idolatry of the baby, just completely neglected religion and her church, ceasing to go altogether to religious services. As I walked up the street with the man one evening, I felt impressed to speak to him about his spiritual negligence. I said to him, "You have had more to be thankful for during this past year than during any year of your life, haven't you?" "Yes," he said. Then I tried to show him that he, instead of being less dutiful to God in the discharge of his religious duties, ought to be more. That was the last time that man ever came up the street a well man. He took sick that night, and in a few days died. When he ceased to be faithful as a steward, may it not have been that God chose to remove him from his stewardship? May not this breaking up of the home have occurred partly as chastisement to the wife who in her love for child and home had forgotten God?

Sometimes love for a home, a farm, an automobile, a business, etc., reaches that idolatrous stage where God finds it necessary to remove the idol in order to cure the idolatry.

Beware, Christian, how you let something else take God's place in your life!

Another thing that often brings down the chastening rod is grumbling. Grumbling is a sign of ingratitude. Our grumbling is like the murmuring of the children of Israel in the wilderness. During their wilderness sojourn, you will remember, they were fed with manna from Heaven. All they had to do was to go to the trouble of picking it up. But even this did not please them. They began to grumble at the sameness of their diet, and to wish for meat. Finally the Lord sent them meat. He brought to them a tremendous flock of quail, but when they cooked them and began to eat, the flesh putrified between their

very teeth. Thus God chastened them for their grumbling.

Then again, God chastens for neglecting the place of public worship. It is a common thing nowadays to neglect public worship and to use the Lord's day for work or pleasure. "I haven't time to attend the services of the church," some say, "I am too busy with other things to give time to religion. I must make a living," say others. Sad to relate, God sometimes finds it necessary to lay people upon their back on a bed of sickness for a few weeks, just to teach the lesson that their days are beneath His control, and that there is time to serve Him.

You can just set this down as true: That time that you steal from God, will never be worth anything to you in the long run. He will collect it from you. Many, many, times I have been made to feel heart sick as I have listened to the puerile, trifling excuses offered by people for not giving God the time, service, and worship due Him. In many cases I have expected to see them chastened, and true to my expectation, chastening came.

Think back over your life, if you who read have been a Christian for any long period of time. Have there not been misfortunes, calamities, sorrows, in your life that may be attributed to God's chastening for neglect of duty? You who have just entered the Christian life, who read these pages; you will spare yourself many a heartache, and many a tear, if you will deal with God fairly; rendering unto Him what is rightfully His.

Again, God chastens people because of their greed for money, which causes them to rob Him. They are not willing to do the right thing with their money. As indicated in a former chapter, I believe that at least a tithe of one's income belongs to the Lord. Many Christians are convinced that they ought to tithe, but they will not do so because the avariciousness of their own nature renders them unwilling to give that much to the Lord. You may not agree with me on this point, but I believe that the Lord collects the tithe when it is not paid. This belief arises out of years of observation, and after noting many cases of loss on the part of those who refused to do the right thing about giving. A farmer may easily lose a horse or cow, and in that way lose more than his tithe would have amounted to. Sickness may necessitate a costly operation, that exceeds the amount

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## Tune in to the Berea Baptist Broadcast

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KARI, Blaine, WA.....	Saturday 10:30 - 11:00 a.m.....	550.....	5,000 AM
DXRA, Davao City, Philippines	Sunday 8:15 - 8:45 a.m.....	783 Khz.....	10,000 AM

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of the tithe. Other losses may come in a thousand different ways. If you don't believe that God collects what belongs to Him that you try to withhold, I challenge you to just keep track of your losses for a period of six months, and see if they don't amount to more than a tithe.

During the Baptist 75 Million Campaign, I knew several individuals who pledged, but who, when the time came to pay, pleaded that they were unable to do so. One man on the same day that he put up this plea to the church treasurer, bought a victrola that amounted to more than his pledge. In a short time, losses among that man's stock amounted to more than his pledge, had he paid it. For two successive years he withheld payment, and each year he suffered losses beyond the amount that he declined to pay. Another man of my acquaintance totally repudiated his pledge, although financially able to meet it. The last time I saw that man he was in a doctor's office, and with good prospect of a large bill.

Over and over again I have seen sickness, misfortune, trouble, and even death come into the homes of people living around me, when I felt reasonably certain that it was but the chastening of God because of disobedience and sin. When something adverse comes into my own life the first impulse is to look up to my Father with the question, "Lord, is this because of sin? Is this on account of disobedience and wilfulness of life? If it is, help me to get right with Thee, that Thy favor may again rest upon me!"

Reader, when trouble comes to you, the thing to do is to begin to search your life to seek to interpret the meaning of it. Is it to try your faith? Is it to develop your character? Or is it designed to correct some condition that exists in your life?

I have written this chapter with the thought of warning you who read, of what you may expect, if after having become a Christian, you live a sinful, unworthy, disobedient life. Wilful disobedience is certain to bring down the rod upon you. You can avoid many a chastening by living a clean, upright, dutiful Christian life. Let us be glad that God, our Father, loves us enough to correct us when we do wrong and to bring us back when we go astray. "My son," says the apostle, "**despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth he chasteneth, and scourgeth every son whom He receiveth.**" Now no chastening," he goes on to say, "**for the present seemeth to be joyous, but grievous: nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.**"

My closing exhortation to you is for

you to live in such a way that God may not find it necessary to send great punishment upon you in order to keep you within the confines of right and duty. When we sin let us hasten in repentance to Him for pardon and cleansing, knowing that if "**We confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,**" (I John 1:9) but remembering that if we are wilful and unrepentant in our sinning, we will be, "**Chastened of the Lord, that we should not be condemned with the world**" (I Cor. 11:32).



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## What It Is To Be

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(Matt. 16:26).

But, I say, if this word "saved" concludes our deliverance from sin, how can he tell what it is to be saved that has not in his conscience groaned under the burden of sin? yea, it is impossible else that he should ever cry out with all his heart, "**Men and brethren, what shall we do?**"---that is, do to be saved (Acts 2:37). The man that has no sores or aches cannot know the virtue of the salve; I mean, not know it from his own experience, and therefore cannot prize, nor have that esteem of it, as he that has received cure thereby. Clap a plaster to a well place, and that makes not its virtue to appear; neither can he to whose flesh it is so applied, by that application understand its worth. Sinners, you, I mean, that are not wounded with guilt, and oppressed with the burden of sin, you cannot---I will say it again---you cannot know, in this senseless condition of yours, what it is to be saved.

Again, this word "saved," as I said, concludes deliverance from the wrath of God. How, then, can he tell what it is to be saved that has not felt the burden of the wrath of God? He---he that is astonished with, and that trembles at the wrath of God---he knows best what it is to be saved (Acts 16:29).

Further, this word "saved," it concludes deliverance from death and Hell. How, then, can he tell what it is to be saved that never was sensible of the sorrows of the one, nor distressed with the pains of the other? The Psalmist says: "**The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then**

**called I upon the name of the LORD**"---(mark, then,) "**then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul,**"---then, in my distress. When he knew what it was to be saved, then he called, because, I say, then he knew what it was to be saved (Ps. 18:4-5; 116:3-4). I say, this is the man, and this only, that knows what it is to be saved. And this is evident, as is manifest by the little regard that the rest have to saving, or the little dread they have of damnation. Where is he that seeks and seeks and groans for salvation? I say, where is he that has taken his flight for salvation, because of the dread of the wrath to come? "**O generation of vipers, who hath warned you to flee from the wrath to come?**" (Matt. 3:7). Alas! do not the most set light by salvation?---as for sin, how do they love it, embrace it, please themselves with it, hide it still within their mouth, and keep it close under their tongue. Besides, for the wrath of God, they feel it not, they fly not from it; and for Hell, it is become a doubt to many if there by any, and a mock to those whose doubt is resolved by atheism.

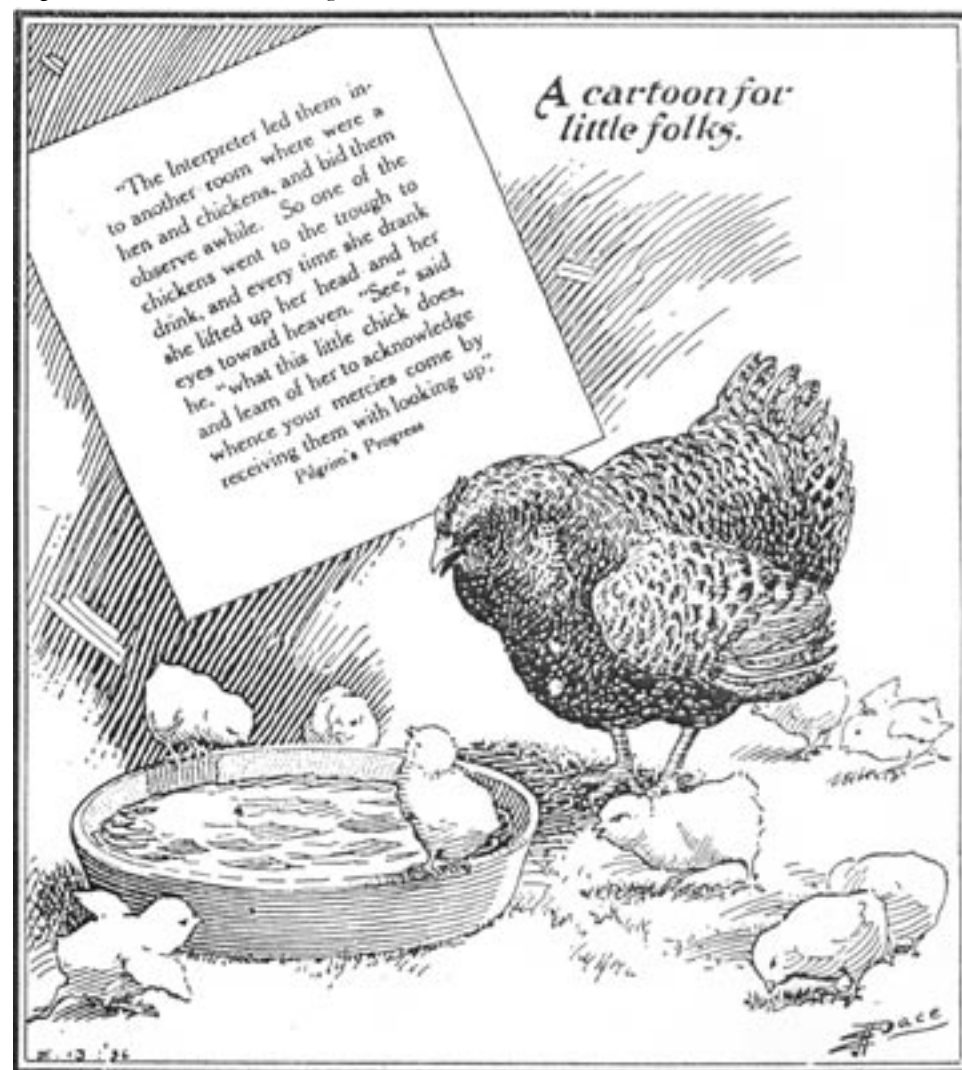
But to come to the question---What is it to be saved? To be saved may either respect salvation in the whole of it, or salvation in the parts of it, or both. I think this text respects both---to wit, salvation completing, and salvation completed; for "to save" is a work of many steps; or, to be as plain as possible, "to save" is a work that has its beginning before the world began, and shall not be completed before

it is ended.

First, then, we may be said to be saved in the purpose of God before the world began. The apostle said that he "**saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began**" (II Tim. 1:9). This is the beginning of salvation, and according to this beginning all things concur and fall out in conclusion---"**He hath saved us according to his eternal purpose, which he purposed in Christ Jesus.**" God in thus saving may be said to save us by determining to make those means effectual for the blessed completing of our salvation; and hence we are said "to be chosen in Christ to salvation." And again, that He has in that choice given us that grace that shall complete our salvation. Yea, the text is very full, he "**hath blessed us with all spiritual blessings in heavenly places in Christ, According as he hath chosen us in him before the foundation of the world**" (Eph. 1:3-4).

Second. As we may be said to be saved in the purpose of God before the foundation of the world, so we may be said to be saved before we are converted, or called to Christ. And hence "saved" is put before "called;" "**he hath saved us, and called us;**" He says not, "He has called us, and saved us; but He puts saving before calling (II Tim. 1:9). So again, we are said to be "**preserved in**

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# What It Is To Be

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**Jesus Christ and called,”** He says not, called and preserved (Jude 1). And therefore God says again: “I will pardon them whom I reserve”---that is, as Paul expounds it, those whom I have “elected and kept,” and this part of salvation is accomplished through the forbearance of God (Rom. 11:4-5). God bears with His own elect, for Christ’s sake, all the time of their unregeneracy, until the time comes which He has appointed for their conversion. The sins that we stood guilty of before conversion, had the judgment due to them been executed upon us, we had not now been in the world to partake of a heavenly calling. But the judgment due to them has been by the patience of God prevented, and we are saved all the time of our ungodly and unconverted state, from that death, and those many hells, that for our sins we deserved at the hands of God.

And here lies the reason that long life is granted to the elect before conversion, and that all the sins they commit and all the judgments they deserve, cannot drive them out of the world before conversion. Manasseh, you know, was a great sinner, and for the trespass which he committed he was driven from his own land, and carried to Babylon; but kill him they could not, though his sins had deserved death ten thousand times. But what was the reason? Why, he was not yet called; God had chosen him in Christ, and laid up in him a stock of grace, which must be given to Manasseh before he dies; therefore Manasseh must be convinced, converted, and saved. That legion of devils that was in the possessed, with all the sins which he had committed in the time of his unregeneracy, could not take away his life before his conversion (Mark 5). How many times was that poor creature, as we may easily conjecture, assaulted for his life by the devils that were in him, yet could they not kill him, yea, though his dwelling was near the sea-side, and the devils had power to drive him too, yet could they not drive him further than the mountains that were by the sea-side; yea, they could help him often to break his chains and fetters, and could also make him as mad as a bedlam, they could also prevail with him to separate from men, and cut himself with stones, but kill him they could not, drown him they could not; he was saved to be called; he was, notwithstanding all this, preserved in Christ, and called. As it is said of the young lad in the gospel, he was by the devil cast off into the fire, and off into the water, to destroy him, but it could not be; even so has he served others, but they must be “saved to be called” (Mark 9:22). How many deaths have some been delivered from and saved out of before conversion! Some have fallen into rivers,

some into wells, some into the sea, some into the hands of men; yea, they have been justly arraigned and condemned, as the thief upon the cross, but must not die before they have been converted. They were preserved in Christ, and called.

Called Christian, how many times have thy sins laid thee upon a sickbed, and, to thine and others’ thinking, at the very mouth of the grave? yet God said concerning thee, Let him live, for he is not yet converted. Behold, therefore, that the elect are saved before they are called. **“God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins,”** hath preserved us in Christ, and called us (Eph. 2:4-5).

Now this “saving” of us arises from six causes. 1. God has chosen us unto salvation, and therefore will not frustrate His own purpose (I Thess. 5:9). 2. God has given us to Christ: and His gift, as well as His calling, is without repentance (Rom. 11:29; John 6:37). 3. Christ has purchased us with His blood (Rom. 5:8-9). 4. They are by God, counted in Christ before they are converted (Eph. 1:3-4). 5. They are ordained before conversion to eternal life; yea, to be called, to be justified, to be glorified, and therefore all this must come upon them (Rom. 8:29-30). 6. For all this, He has also appointed them their portion and measure of grace, and that before the world began; therefore, that they may partake of all these privileges, they are saved and called, preserved in Christ, and called.

*Third.* To be saved is to be brought to, and helped to lay hold on, Jesus Christ by faith. And this is called saving by grace through faith. **“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God”** (Eph. 2:8).

1. They must be brought unto Christ, yea, drawn unto Him; for **“no man,”** says Christ, **“can come to me, except the Father which hath sent me draw him”** (John 6:44). Men, even the elect, have too many infirmities to come to Christ without help from Heaven; inviting will not do. **“As they called them, so they went from them,”** therefore He **“drew them with cords”** (Hosea 11:2, 4).

2. As they must be brought to, so they must be helped to lay hold on Christ by faith; for as coming to Christ, so faith, is not in our own power; therefore we are said to be raised up with Him **“through the faith of the operation of God.”** And again, we are said to believe, **“according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead”** (Col. 2:12; Eph. 1:19-20). Now we are said to be saved by faith, because by faith we lay hold of, venture upon, and put on Jesus Christ for life. For life, I say, because God having made Him the Saviour, has given Him life to communicate to sinners, and the life that He communicates to them is the merit of his flesh and blood,

which whoso eats and drinks by faith, has eternal life, because that flesh and blood has merit in it sufficient to obtain the favour of God. Yea, it has done so (since) that day it was offered through the eternal Spirit a sacrifice of a sweet-smelling savour to Him; wherefore God imputes the righteousness of Christ to him that believes in Him, by which righteousness he is personally justified, and saved from that just judgment of the law that was due unto him (John 5:26; 6:53-58; Eph. 4:32; 5:2; Rom. 4:23-25).

“Saved by faith.” For although salvation begins in God’s purpose, and comes to us through Christ’s righteousness, yet is not faith exempted from having a hand in the saving of us. Not that it merits aught, but is given by God to those which He saves, that thereby they may embrace and put on that Christ by whose righteousness they must be saved. Wherefore this faith is that which here distinguishes them that shall be saved from them that shall be damned. Hence it is said, **“He that believeth not, shall be damned;”** and hence again it is that the believers are called “the children, the heirs, and the blessed with faithful Abraham;” that the promise by faith in Jesus Christ might be given to them that believe (Gal. 3:6-9, 26; Rom. 4:13-14).

And here let Christians warily distinguish between the meritorious and the instrumental cause of their justification. Christ, with what He has done and suffered, is the meritorious cause of our justification; therefore He is said to be made to us of God, **“wisdom and righteousness;”** and we are said to be **“justified by his blood;”** and **“saved from wrath through him,”** for it was His life and blood that were the price of our redemption (I Cor. 1:30; Rom. 5:9-10). **“Redeemed,”** says Peter, **“not with corruptible things, as silver and gold,”** alluding to the redemption of money under the law, **“but with the precious blood of Christ.”** You are, therefore, as I have said, to make Christ Jesus the object of your faith for justification; for by His righteousness thy sins must be covered from the sight of the justice of the law. **“Believe on the Lord Jesus Christ, and thou shalt be saved.” “For he shall save his people from their sins”** (Acts 16:31; Matt. 1:21).

*Fourth.* To be saved is to be preserved in the faith to the end. **“He that shall endure unto the end, the same shall be saved”** (Matt. 24:13). Not that perseverance is an accident in Christianity, or a thing performed by human industry; they that are saved **“are kept by the power of God through faith unto salvation”** (I Pet. 1:3-6).

But perseverance is absolutely necessary to the complete saving of the soul, because he that falls short of the state that they that are saved are possessed of, as saved, cannot arrive to that saved state. He that goes to sea with a purpose

to arrive at Spain, cannot arrive there if he be drowned by the way; wherefore perseverance is absolutely necessary to the saving of the soul, and therefore it is included in the complete saving of us--**“Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end”** (Isa. 45:17). Perseverance is here made absolutely necessary to the complete saving of the soul.



## Agreement in

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then:

2. Agree in motive. Not only our desires must be the same, but our motives the same; still we might agree in motive and our motives be purely selfish:

(1) To have our congregation enlarged, and made more respectable; it flatters the pride of the human heart, to be connected with large numbers.

(2) To compel our enemies to acknowledge that God blesses us, or our church.

(3) To have our children, and our friends converted.

3. We must be agreed in good motives. To have our congregation enlarged, not merely because it is the one to which we belong, or to have our children and friends converted only because they are ours. Our motive in desiring a revival should be because God’s name would be honoured and glorified in the conversion of sinners, whether they were our own, or our neighbor’s children. When we begin to love souls, rather than persons, then we may hope that our motives please God. The prayer of Moses when he pleaded with God for Israel (Ex. 32:11) is a beautiful illustration of the proper motive in prayer. He pleaded God’s honour in the salvation of Israel. So great was his love for souls and the honour of God, though the Lord promised to make of him a great nation in case he cut off that people, yet he pleaded for them. He had no selfishness in his heart. A selfish prayer is a God-displeasing, God-dishonouring prayer.

4. We must agree, also, “touching the time” when we desire the blessing to come. Many Christians pray for a revival of religion in their churches who would be astonished, and disappointed, if God suddenly answered the language of their prayers, without regard to the feelings of their heart.

They would be sadly disappointed if their prayers were answered, because they would not feel that they could lose their time from their business, their crops, or their professions. Christians usually pray for a revival when it will best suit their convenience.

When are camp meetings and protracted meetings appointed? Invari-

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# Agreement in

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ably, those seasons when there is little else to be done, after planting, or working crops, or harvesting. We imitate the sin of Jews, in thus bringing the lame, the halt, the blind, and the torn of beasts, and that which is ready to perish, and offer it to God for a sacrifice. It is not sacrifice, for it is worthless to use his idle time. If we could be making two or three dollars per day, we would never offer it to God--would never think of passing it away in meetings. Now, the same time would hardly ever meet the convenience of two persons, differently employed--and how can they agree as **“touching”** the time when they would be willing to receive the blessing? But we must agree on the time, and on the present time, for present time is God’s time. He has no promises for the morrow. His time must be our time. We must be willing to receive when He is willing to give, and that is “today.”

5. We must agree to ask in faith. This is made one of the conditions of prevailing prayer. **“But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed”** (James 1:6). Unbelief is a sin, and if we ask, doubting God’s Word, He will be displeased. We must absolutely believe that our prayers will be answered.

II. *We are to agree in everything that is essential to obtaining the blessing.*

1. We must agree in feeling the necessity of a revival.

The term *re-vival* implies excitement. There never was a revival without more or less excitement. There was no small excitement when the Holy Spirit was poured out on the day of Pentecost. The apostles acted and talked like men **“full of new wine,”** and when thousands were convicted at the same time there was, no doubt, some little confusion; and when the three thousand happy converts lifted up their voices together and praised God, “there must have been noise enough.” Many of our good brethren like revivals, but will seriously object to any excitement, or confusion, or noise with it. “Take it calm,” say they; “don’t be excited about it. Take things in a rational way; so much noise and crying and praising aloud do no good. God is not deaf, or a great way off, that He cannot hear. Noise does no good.”

These are like those persons who were near blind Bartimeus when he heard that Jesus was passing by, and began to cry out: **“Jesus, thou Son of David, have mercy on me!”**

“Don’t cry so loud! Noise doesn’t do any good. He can hear you--be calm and quiet about it.” “And many charged him that he should hold his peace (keep peaceable), but he cried out the more the great deal.”

Those tender-eared brethren will be greatly troubled in Heaven, unless they void their present notions, for there will be a great noise though “it doesn’t do any good,” when the “ten thousand times ten thousand and thousands of thousands” shout with a loud voice, “Worthy the Lamb that was slain,” and every creature respond in loud Alleluias.

We do not advocate more sound than sense, *i.e.*, more excitement than religion, but many of our brethren have more fastidiousness than religion.

2. We must agree in regard to the importance of a revival. We must feel it so as to desire and seek it with unutterable agony--more than our meat or our drink: “Ye shall find me, saith God, when ye seek for me with all your heart.” **“For so soon as Zion travailed she brought forth her children.”**

3. We must agree in regard to the measures essential to promote a revival or religion in the Church.

In humiliation and prayer, and turning to God, and examining the state of our own hearts, and setting the temples of our hearts in order. Forsaking every appearance of evil.

4. In removing every impediment:

(1) In discipline, cut off the dry and fruitless branches.

(2) By mutual confessions, “confessing our faults one to another.”

(3) By forgiving our enemies. **“If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift”** (Matt. 5:23-24). **“If ye forgive not men their trespasses, neither will your Father forgive your trespasses”** (Matt. 6:15).

5. We must be agreed in labouring to promote it.

6. In determination to persevere, Elijah prayed seven times, ere there appeared a cloud as large as a man’s hand. The importunate widow should be our exemplar.

We learn from this subject:

1. Why so many prayers offered in the Church are mere mock offerings, improper desires--improper motives--no agreement; also:

2. The hypocrisy of those who profess to be praying for a revival of religion, while they are doing nothing to promote it. Would you not pronounce that man a hypocrite who professed to desire a crop, yet did nothing to secure one?

3. Why so many of the children of Christian parents live and die unconverted? And how that two pious parents might insure the salvation of their children, could they but be agreed as “touching it.” We cannot be too thankful that it is promised to two.

4. Why this is generally understood to mean something different from what it says. It is read wrong, *i.e.*, as if it read “ask”

instead of “agree.”

5. How a few individuals are often more successful in gathering in and building up a church, than a much larger number. They are agreed: Three agreed can do more than 300 disagreed.

6. We learn when glorious things may be expected for the Zion of God--when churches are agreed to accomplish the work, when the people have **“a mind to work.”**

7. Finally, we see the awful guilt of the Church, and Christian parents, in neglecting their duty in this respect. The salvation of sinners and our children, is entrusted into our hands. To us He hath given “the keys of binding and loosing.” Will we by our prayers unlock the gates of Heaven to them, or by our neglect lock them down to Hell? Let us this day decide the character in which we will appear to them, --as hypocrites, or as consistent Christians, who love their souls.



## The Perfect Book

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**out of the book of life, and out of the holy city, and from the things which are written in this book”** (Rev. 22:18-19).

While these words were primarily intended to apply to the Book of Revelation, they may also be applied to the whole canon of Scripture. Similar statements are found in other books of the Bible. Moses told Israel: **“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you”** (Deut. 4:2). King Solomon wrote: **“Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar”** (Prov. 30:5-6).

These words constitute a solemn warning as important as it is solemn. This solemn warning is against additions and subtractions to the Book which is perfect. This warning stands like a flaming sword to guard the canon of Scripture from profane hands. Pretenders of new revelations, humanists, higher critics, religious liberals, psuedointellectuals, cultists, skeptical translators, and infidels should tremble at this solemn warning. To mutilate by addition and subtraction the Bible is to receive the literal plagues in this book and to be the victim of eternal banishment from God.

**THE BIBLE CLAIMS PERFECTION**

The Bible claims to be a perfect book. All of the Scriptures in the Old and New Testaments were **“given by inspiration of God”** (II Tim. 3:16). The Bible is **“the word of God”** (Luke 11:28; Heb. 4:12). God speaks in this Book through His

inspired penmen (Heb. 1:1). It is not the work of some upstart or novice. It is the holy **“oracles of God”** (Rom. 3:2; I Pet. 1:11), and it contains **“all the counsel of God”** (Acts 20:27). Since the God who inspired the Bible is a perfect Being, the Bible must be perfect, for all His **“work is perfect”** (Deut. 32:4). King Solomon said: **“I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him”** (Eccl. 3:14).

Second, the epithet of “perfect” is expressly ascribed to the Scriptures: **“The law of the LORD is perfect. . .”** (Ps. 19:7). The Bible is perfectly free from corruption and perfectly filled with all good. I understand by **“the law”** in this verse the whole run and rule of the Scriptures. There is nothing superfluous in the Bible which needs to be corrected or removed; nothing defective in even matters of history and science which requires addition. All the doctrines revealed by God are perfect. There are no redundancies and no omissions in it. Therefore, it is a crime to add to it and treason to alter it in any way.

Third, the moral law of the Bible contains **“what is that good, and acceptable, and perfect, will of God”** (Rom. 12:2). In it we find what God demands and what He denies; what the whole duty of man is toward both God and man (Matt. 22:37-40). The gospel is **“the perfect law of liberty”** (James 1:25). It proclaims the glorious liberty of the children of God by Christ. It tells of perfect justification by Christ.

Fourth, according to II Timothy 3:17, there is enough in the Scriptures to make **“the man of God. . . perfect.”** Therefore, if they can make a man perfect, they must be perfect themselves. We do not need rabbinical fables, nor popish legends, or oral tradition to make us perfect men of God, since the Bible answers all these ends and purposes.

### IN WHAT WAY THE BIBLE IS PERFECT

When I say the Bible is a perfect Book I do not mean that the Bible contains a perfect account of all of God’s proceedings in providence and redemption. Nor do I mean to convey the idea that all which the prophets delivered to Israel in the several ages are recorded in this Book. Nor do I mean all the sermons of Christ and His inspired apostles are written in the Bible (John 20:30; 21:25). But I do mean that in the Bible God has given us **“all things which pertain unto life and godliness”** (II Pet. 1:3). The Scriptures relate all things necessary to salvation, every thing which we are to believe and do. The Bible is a complete and perfect standard of faith and practice.

Strictly speaking, the Bible is not a book of science, nor does it contain all the scientific facts that men should know.

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# The Perfect Book

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However, when it makes a scientific statement it is correct, for the Bible is a perfect Book. Strictly speaking, the Bible is not a history book, nor does it contain a complete history of all nations on earth from the beginning of time until the end of the world. Nations are mentioned in connection with the nation of Israel or the New Testament church. But when the Bible makes a historical statement it is correct, for the Bible is a perfect Book. Religious skeptics who believe the Bible should be corrected in matters of science and history are guilty of adding to and taking from the Scriptures.

## NO PERFECT TRANSLATION

When I say the Bible is perfect I refer to it as it was originally written in Hebrew and Greek. Copies and translations are perfect only so far as they follow faithfully the original autographs. By these every translation must be tried and judged, corrected and amended. Otherwise, we have no infallible rule to go by as translations do not entirely agree with each other. I believe in the complete verbal inspiration of the copies written by Peter and Paul. I do not believe that every would-be translator of the Bible was verbally inspired of God.

The most ancient version of the Old and New Testaments is the Syriac Version, or the *Peshita Bible*. It is believed to have been produced in the second century, or even at an earlier date. Then there are the Latin Bibles of the Waldenses, the Albigenses, and Lollards. Our *King James Version* was translated from the *Textus Receptus*, or the received text, which looked back to the Receptus of 1516, Beza's Receptus of 1565, Stephanus Receptus of 1550, and Colineaus's Receptus of 1534. I firmly believe this text dates back to the inspired apostles of Christ.

The translators of our English Bible said: "The very meanest translation of the Bible in English contains the Word of God, nay, is the Word of God. As the king's speech, which he uttered in parliament, being translated into French, Dutch, Italian, and Latin, is still the king's speech, though it be not interpreted by every translator with the same grace, nor peradventure so fitly for phrases, nor so expressly for sense, everywhere."

The Council of Trent decreed that the *Vulgate Latin Version* is the authentic version, although it abounds with innumerable errors and mistakes. The Roman Catholic Church says the Scriptures in their originals ought to submit to correction by this version. Such an idea is absurd as well as ridiculous.

On the other hand, some Protestants and some Baptists believe that the *King James Version* should be used to correct the *Textus Receptus* Greek text. This error is equally as bad as that of the Council



What is little Eddie thinking about? Is he thinking about his dog, or perhaps sitting down in the chair? We know not for certain. We would hope that he is thinking about where he will spend eternity. Both young and old need to give serious consideration to this question.

of Trent. Peter S. Ruckman, president of Pensacola Bible Institute, has written: "Where the Greek says one thing and the A. V. says another, throw out the Greek" (*The Christian's Handbook of Manuscript Evidence*, p. 137). To me this is absurd, as it makes our English translation of 1611 to be superior to the Greek text of Peter and Paul.

As Baptists we must avoid exalting the common version to the position assigned to the *Vulgate* in popedom. The *King James Version* is the most excellent translation we have in the English language today, and in my opinion it will never be surpassed. This is conceded by all competent judges. It is not my wish to attempt to destroy confidence in this version, or to convey the idea that another should be substituted in its place. I have always preached from it, and I expect to continue to do so until my course is finished. It is a translation from the *Textus Receptus* Greek text. God has greatly blessed the preaching from this version for almost four hundred years.

But we must remember that the *King James Version* is a translation, it is not the original documents. In a few instances the translators of our common version have mistaken the sense in the *Textus Receptus*. Wherein it does not fairly and truly represent the inspired text, we must take the *Textus Receptus* above the common version. An example of what I mean is its translation of the Greek word *ekklesia* as "church" (which means in English "the house of the Lord," referring to the building) instead of using the word "assembly" or "congregation." There are some more slight errors in translation. But unlike most modern versions, the common version has been examined by the best minds in the world for almost four hundred years, and these errors have been revealed by men like John Gill, A. T. Robertson, and others. This fact makes the *King James Version* the most desirable in our language.

I believe it is wrong to exalt the *King James Version* above the *Textus Receptus* Greek text, for to do so is to say the world

was without a perfect Book prior to 1611, and that all versions in other languages are not the Word of God, even though they may have been translated from the *Textus Receptus*. We must believe in an inspired Book, not inspired translators. We must not give the English Catholic translators of the *King James Version* too much credit for their work, seeing that eighty percent of their version was borrowed from William Tyndale's translation of 1534. Tyndale was the son of two Welsh Baptists. Neither should we forget the debt that we owe to the Waldenses and Albigenses for the preservation of the Bible during the Dark Ages.

## HUMAN ADDITIONS

The thirty-nine books in our Old Testament and the twenty-seven in the New Testament are the canonical Scriptures. Our text makes it plain that there is no need of any additional books to be added to the Book of Revelation, the last book in the New Testament. The Old Testament canon in its present form was the work of Ezra and the Great Synagogue. This collection of books existed in the time of Christ and the apostles (Matt. 21:42; 22:29; Luke 24:27,32,44; John 5:39; II Tim. 3:15-16). The New Testament canon in its present form was gradually formed by the early churches. Thus the sixty-six books in our Bible constitute "**all the scriptures**" (Luke 24:27). They are perfect and need no additions or subtractions.

But history reveals that men have sought to add to these inspired books in our Bible. Roman Catholics have added the fourteen apocryphal books. I refer to I and II Esdras, Tobit, Judith, The Rest of Ester, The Wisdom of Solomon, Ecclesiasticus, Baruch with the epistle of Jeremiah, The Song of the Three Holy Children, The history of Susanna, Bel and the Dragon, The Prayer of Manasseh, and I and II Maccabees. The Catholics regard these as inspired books. These were never in the Hebrew canon, but they gradually crept into some versions of the Septuagint. The early churches rejected them as divinely inspired, but they used them as reference books in historical matters. In 1564 the Council of Trent declared them to be just as inspired as Isaiah and John. They even went so far as to pronounce anathema against anyone who differed from them.

The true churches of Jesus Christ have always rejected the Apocrypha for a number of good reasons. First, Josephus, the Jewish historian, expressly excluded them. Second, they are not written in Hebrew. Third, they were never quoted by Christ or His inspired apostles. None of these ever accused the Jews of leaving books out of the Old Testament. Fourth, these books were rejected by the Waldenses and Albigenses. Fifth, they abound with historical and geographical errors. They authorize the practice of lying, suicide, prayers for the dead, the

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# The Perfect Book

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transmigration of souls, and other evils.

At the close of the second century after Christ, some men of corrupt minds sought to add to the New Testament canon. They came with *The Gospel of Nicodemus*, *The Apostles' Creed*, *The Visions of Hermas*, and the like. These men assumed these spurious books to be revelations of the mind and will of God. But these false gospels were not heard of until the close of the second century or the beginning of the third century. They were never quoted by a writer previous to that period. They were never quoted by the enemies of Christianity. They are filled with absurdities and falsehoods. We have no need of such things, for in our sixty-six books we have that **"which was from the beginning"** (I John 1:1).

## MORE ADDITIONS

Men of weak minds have not merely sought to add uninspired books to the Scripture canon, but they have labored to change the doctrines by their additions and subtractions. Shortly after the apostolic age, the Harlot Church greatly distorted the teachings of the Bible by her human additions based upon pure paganism. To the Lord's Supper she added transubstantiation--making the sacrament into a sacrifice. To salvation by grace through faith she added baptismal regeneration and good works. To the worship of God was added the worship of the Virgin Mary. The communion table developed into the altar. To the meditorial work of Christ was added the mediation of angels or archangels. Marriage **"honorable in all"** was pronounced dishonorable in the case of some. To Christ the heavenly Head of the church was added the pope, an earthly head. To Hell was added purgatory.

Not only were the additions of the Harlot Church amazing, but some of her subtractions were equally astonishing. She sought to banish the old millennial hope of the church. In her opinion, the Catholic Church was the kingdom of God on earth. Christ reigned already by His vicar the pope. Just as pagan ceremonies corrupted the Harlot's worship, even so pagan philosophy corrupted her doctrine.

In the Harlot Church the doctrine of the resurrection of the body at the return of Christ was played down while the immorality of the soul was played up. The up-look of the primitive churches for a returning Christ was changed to a down-look of pagan mythology, by making death the object of consideration instead of the coming of Christ. Instead of the expectation being fixed upon Christ's advent, it became fixed upon the soul's exit. Originally the Lord's Supper pointed to the second coming of Christ (I Cor. 11:26), but the Harlot Church robbed its

people of this millennial witness. They said there was no need of a witness for a returning Christ as He was present in the supper. Baptism was stripped of its witness of the first resurrection (Rom. 6:4-6) by saying that a spiritual resurrection occurred in the waters of baptism. But despite this awful apostasy in Christendom, there remained some true churches who held to the doctrines of the perfect Book, and who preserved the Bible from century to century.

The Harlot Church makes no secret of it. In her opinion the Bible is an imperfect book. She is ever finding fault with the Word of God. She is ever seeking to mend it by the additions of men. Her additions are not simple additions, but additions of doctrine which destroy, neutralize, and subvert what God has said. May the Lord deliver us from the rubbish which men dare to add to the gem of God's truth. When God speaks all other voices must be still. What God reveals, only God can add to or omit.

## MODERN ADDITIONS

It is a deadly serious crime to add to the words of the Bible. It is equally a dangerous thing to take away from them. In the last few centuries there have been a great number of people who have attacked the Bible in various ways. Evolutionists want to take out all about the Genesis account of creation by God. The cults add to the Bible and the liberals take away from it. Both are guilty of blasphemies which demand and deserve eternal torment. Even so-called evangelical believers now consider it fashionable and intellectual to "dialogue" with religious infidels. These people often compromise the Bible in order to retain the favor and friendship of the liberal critics. Such men had better be careful that they do not wrest the Scriptures **"unto their own destruction"** (II Peter 3:16).

Some tell us today that the Bible is an insufficient revelation. Some say that we need to add the book *Science and Health with Keys to the Scriptures* and to put it on equal par with the Bible. Others say we need to add to the Bible a long line of Russellite literature. Still some others say that we must add the *Book of Mormon* and put it on equal par with the Bible. And still some others say we need to add the visions and dreams of Emmanuel Swedenborg, who they say was a divinely illuminated seer and revelator.

Atheists, agnostics, skeptics, and infidels would rob the Bible of its Divine Person. Some would rob it of its validity--no seven days of creation, no Jonah and the whale, no miracles, no virgin birth, and no resurrection of the dead. Others would rob it of its teachings---no salvation by grace, no true churches, no millennium, no restoration of Israel, etc.

Some would corrupt the Bible by mistranslating it, or translating it from corrupt Greek texts. All such things seek

to destroy the perfection of the Bible, to add or to take from its inspired words, to change the words of the infallible God into the words of fallible men. A number of modern versions of the Bible were made from corrupt manuscripts and by translators who were religious infidels. These liberals sought to rid the Bible of such things as blood redemption, the virgin birth, the deity of Christ, and salvation by free and sovereign grace.

## THE PERFECT BOOK IS STILL PERFECT

The Bible is the great foundation of our creed, the exclusive source of our doctrines, and the great fountain-head of all our hopes in the prospect of eternity. It is the common anchorage-ground of all true Christians: as long as we ride there we are safe. To leave this blessed anchorage-ground will wreck the mightiest vessel. It is the supreme standard by which all human conduct, creeds, and opinions should be tried. One text from the Bible outweighs a thousand statements from the church fathers and all the books of theology in the world! **"Thus saith the LORD"** is more conclusive than all the decisions of religious councils, associational letters, and creeds of men.

The perfect Book is still perfect! Not one book, page, or verse is gone! Not one jot or tittle has passed away. God's Word is settled in Heaven and will stand when Heaven and earth are gone. I fear no examination it can be subjected to, no criticism of its history, no investigation of its teachings, and no condemnation from modern science. All may go but it shall stand fast. It is the great immutable and everlasting fixture; its foundation is firmer and deeper than that of the pyramids of Egypt. Time cannot waste it away, nor do the sands of the desert ever engulf it. It is the glorious mountain which stands firm when all around it oscillates and shakes.

But the Bible has many critics! This is true. They have done their best to add to and take from the blessed old Book, but they have never destroyed the perfection of the Bible. The only ones who have been hurt are its critics who are suffering, or shall suffer, eternal torment. After all the present assailants of the Bible are dead, their funerals will be preached from this Book, and it will judge them at the last day.

The Bible in the pew is the best antidote to all heresy in the pulpit. It guarantees more purity in religion than all the presbyteries, general assemblies, papal decrees, ecumenical councils, conventions, associations, bishops, archbishops, cardinals, and popes in the world! The Bible in the hand and its truth in the heart will drive false prophets out of the pulpits of our land.

I feel that I cannot conclude this message until I quote the words from the Gospel of John which reads: **"And**

**many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name"** (John 20:30-31).



# The Coming of

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years. The base of the word is the statement of Revelation 20:4, **"they lived and reigned with Christ a thousand years."**

During this thousand years men will beat their swords into plowshares, their spears into pruning hooks, war will cease, peace will prevail, iniquity will be banished, and righteousness will triumph. Human life will be lengthened; the man who dies a hundred years old will be, relatively, an infant, and his sudden death due to Providential judgment. The earth will become fruitful: so that the desert shall blossom as the rose. The heavens will be purified, storms will no longer rage, and the earth shall be at rest in the harmony of the spheres.

Such is the Millennium.

There is a certain class of teaching which declares our Lord Jesus Christ will not come till after the Millennium. It is known as Post-millennialism. It holds that the Millennium is to be introduced by the preaching of the Gospel. The Gospel will be preached, the Spirit will operate, all hearts will be regenerated, righteousness will rule the nations and Christ by His Spirit in men will rule the world. At the close of the thousand years Christ will come. He will raise the dead who have fallen asleep in Him and reward them. He will raise the unrighteous dead and cast them into the second death. After that will be the great conflagration and the end of the world.

This is the popular view, the orthodox view, the view of modern theology. In spite of Carlyle's bludgeon phrase about "insane optimism," with much self-satisfaction it assumes itself to be the optimistic view.

Its watchword is "The world is growing better."

All progress in science, art, and culture is hailed as the emphasis of the watchword. Because men can ride in automobiles, have made an advance in rapid transit and can send messages across the sea without wires, it is indisputably evident to the Post-Millennialist that Christianity is moving on to its final conquest of the world. In other words, every evolution of the natural man along the line of utilitarianism is accepted as a witness of Gospel triumph and a sure indication that the threshold of the Millennium is within sight.

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# The Coming of

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This doctrine of the Millennium before Christ refutes itself. That it refutes itself is self-evident. For example: If the world were converted to Christ today there would be necessarily a thousand years before Christ could come in person; but, as at this moment there are some hundreds of millions more unbelievers and pagans in the world than when Christianity began, and as at the present rate of conversion many centuries must elapse before the world can be brought to Christ, no one living for centuries on centuries can possibly behold the Coming of Christ. The Coming of Christ, therefore, is not *imminent*, and it cannot be looked for, it cannot be a vital factor in any practical life. If Christ is not coming for hundreds of years, for a thousand at least, then His Coming is not a doctrine which interests me, immediately, at all; nay, it is so far off that I will not bother with it, nor with those who bother me about it.

This is, in truth, the attitude of all genuine Post-millennialism. It repudiates, absolutely, the doctrines of the Second Coming, treats it as a sporadic error of the early Church, looks upon those who hold it now as among the impracticables, and warns the faithful against the demoralizing tendencies which such a doctrine and such teachers are sure to produce. This is the logical attitude of Post-millennialism; and it is this attitude which brings the refutation of the doctrine which it teaches.

It does so because such an attitude brings it face to face with the fact that one verse in every twenty in the New Testament (it is said) speaks of the Second Coming of Christ; the fact that in the New Testament we are exhorted to be waiting for, watching for, and looking for the Coming of Christ; the fact that Christ Himself announces His Coming in an hour when we think not and bids us watch lest coming suddenly He finds us sleeping; the fact that the language used concerning the Second Coming in its simple and primal force signifies that the Coming of Christ is *imminent*, that it might take place in our day; the fact that the exhortation to the highest, holiest, and most practical Christian living in the present is based on the assurance that at *any moment* Christ might come to inspect our faithfulness or unfaithfulness.

These are the facts---facts which on their surface utter a protest against Post-millennialism. Post-millennialism must, therefore, explain these facts. In order to do this, it spiritualizes them.

Such a passage as, “**Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh,**” is made to signify the coming of death; forgetting that never---not in a single case---

--is Christ said to *come to the Christian* at death, but always, the Christian at death is said to *go to Christ*, it confounds the Coming of Him who is Life itself with that of which He is the very opposite; forgetting, also, that wherever He comes death flees and life abides. Under the inspiration of this spiritualizing concept it feels quite at liberty to take whole bodies of promises which belong exclusively to Israel and give them to the Church in order to sustain the pleasing and optimistic idea that at the end of this age and as a result of Gospel preaching the knowledge of the Lord shall cover the earth as the waters the face of the deep.

Such a process of exposition violates all scientific, as it does all Scriptural, law of exegesis, and makes the Word of God a nose of wax to be twisted in any direction according to the versatility, or genius, of the spiritualizing expert.

Now, a method of exposition which denies the plain sense of Scripture, violates the basic principle of interpretation and holds out hopes which neither history justifies, nor Scripture warrants, refutes itself; nor is it too much to say that a vast deal of the unbelief and open infidelity in the Church today is due to this fashion of theological fumbling with, and perverting of, the Word of God.

## THE OPPOSITE DOCTRINE STATED

The Scriptures teach clearly enough that so far from this world growing better and better till Christ comes it will grow from bad to worse till He comes.

This is the testimony of the Son of God Himself.

In His last discourse on the Mount of Olives He declares that while He is away there will be wars and rumors of wars, nation will rise against nation, lawlessness will be multiplied, the love of many will wax cold, there will be false Christs who will arise to deceive many, and Antichrist himself shall appear, setting up his own image in the temple of God. He declares in the Gospel according to Luke that just antecedent to His Coming there will be distress of nations, men's hearts failing them for fear, the heavens full of portents, and the sea and the waves roaring as though broken loose from their bounds. In the eighteenth of Luke He asserts in the strongest possible form that when He comes He will not find faith on the earth. He declares, unequivocally, that when He comes back He will find the world in the same moral condition as in the days of Noah.

We know what the world was in the days of Noah; it was so vile, so corrupt that, by a flood, God swept the whole race away, with the exception of eight. He declares that when He comes back He will find the earth in the same condition as in the days of Lot in Sodom. We are not ignorant of the condition of Sodom. That evil city has passed its name into the nomenclature of crime as the word

which most fitly expresses the filth and iniquity of man; the stench of that center of human corruption so filled the nostrils of Jehovah that He sent down fire out of heaven to destroy it. There is no doubt that in many respects even with all its sin and pest spots New York is today outwardly a model of virtue alongside of Sodom; yet the Son of God, the eternal headquarters for truth, testifies that when He comes back the world will equal Sodom in iniquity and that instead of the purpose and the gold of Millennial days He will find the same festering shame and wantonness as were found in the days of Noah. Languages could not be plainer concerning the moral condition of the world antecedent to the coming of Christ.

## PAUL'S TESTIMONY

Paul does not vary from the testimony of his Master. He calls the Ephesian elders around him and assures them that the days are coming in the Church when there shall be false teachers and false doctrines. In his first epistle to Timothy he warns that youthful preacher that in the latter times there will be a departure from the faith, an open apostasy, the coming forth of wandering spirits and the wide-spread propagation of the doctrine of the disembodied dead, or Spiritism; while, at the same time, he warns of the uprise of that profession in the Church which would teach the merit of fasting and proclaim the doctrine of celibacy.

In his second Epistle he emphasizes his warning by declaring that in the last days shall come, not the Millennium, but “**perilous times.**” Men, he says, will be lovers of pleasure more than lovers of God, there will be a form of godliness and side by side with it a denying of the power thereof; evil men and seducers shall wax worse and worse, deceiving, and being deceived; and the Church, refusing to listen to doctrinal preaching and turning her ears open to teachers who can tickle them will be turned away from the truth of the written Word to fables, to the constructions and imaginations of men.

In his Epistle to the Thessalonian Church he repeats to them the warning he had already given that at the close of this age there would be an apostasy; that the Day of Christ, the Millennium, could not possibly come until there should come a falling away first, and the man of sin, the son of perdition, the wicked one, the lawless one, the Antichrist, should come, and seating himself in the temple of God, exalt himself above all that is called God, showing himself that he is God.

## WHAT JAMES AND JOHN TESTIFY

James, the conservative Apostle of Jerusalem, testifies that in the closing hours of this age labor and capital will look at each other with threatening gaze; rich men are warned that they are heaping their treasures together for judgment; the Christian laborer is

exhorted not to take things in his own hand by violence; he is exhorted to wait, not till the times shall ameliorate themselves through the preaching of the Gospel and the diffusion of the Spirit of Christ, but to wait patiently, because “**the coming of the Lord draweth nigh**”; and because He is coming as a Judge, is even at the door.

The Apostle John was the beloved disciple; he lay on the Master's heart and heard the beating of its gentleness and love; if ever a man could have been inspired to speak soft things he would have been that man.

And how does he speak?

He simply adds to the testimony that has gone before and adds to it an emphasis which cannot be mistaken. He assures the whole Church that the distinctive mark of the closing hours of this era is not the universal spread of Christianity, not a world under the power and domination of Christianity; no, the mark, he says, the sure, certain mark of the last time is the coming Antichrist. “**Little children. . . antichrist shall come, . . . whereby we know that it is the last time.**”

But, when you turn to the nineteenth chapter of the book of Revelation, you have the beloved disciple testifying again with the most scenic effect. He pictures the Second Coming of Christ, he goes into word painting.

Say nothing for the moment about the manner of Christ's coming; just consider the attitude of the world when He does come. Note what He finds. He finds Antichrist, the false prophet, and the confederate nations, organized in open and blasphemous rebellion, a world full of revolt against His name and His laws; as John puts it by the inspiration of the Holy Spirit, “**Gathered together to make war against him that sat on the horse.**”

A world gathered together to make war against Christ! Could anything more dynamically demonstrate the fallacy of a Millennium before the coming of Christ?

Jesus Christ and the Apostles, therefore, without a single break in the testimony declare that so far from this world growing from bad to better till He comes, it will grow from bad to worse.

The truth of the matter is, the Scriptures teach that the Millennium is not to be introduced by the Gospel, but by judgments at the coming of the Lord.

## AN INTERPRETATION OF THE PARABLES

The Son of God is authority for this proposition. He authorizes the proposition in the line of teaching which He consecutively presents in the parables of Matthew thirteen.

In the first parable the sower sows seed which falls on four kinds of ground but brings fruit only out of the fourth. The seed, therefore, has only a partial

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# The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

Is it possible for a person to be saved by reading the Bible, or a tract, or a sermon preached by some preacher? – Kentucky

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**“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph. 2:8-10).**

I find in God's Holy Word never a mention of the Bible, tract, or sermon preached by man to have any saving power whatsoever. We do have plenty of evidence that salvation is of the Lord, and only can the blood of the Son of God to have been applied to the account of the sinner by God and God only.

**“For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life” (Rom. 5:10).**

**“In the beginning, God,”** We state these words to remind ourselves of the absolute sovereignty of our loving Father who oversees all things with power and surety. Salvation is of the Lord and the possibility of things written or spoken no matter how fluently or heart rending it may be still has no power to save. Jesus and only Jesus is our propitiation. Reconciliation is God reconciling us to Him, and not we ourselves to Him by some works that we have accomplished such as reading the Bible or any other literature or even by the gospel.

**“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” (Rom. 1:16)**

The gospel is not able to save; only God is. The gospel describes the character of the Saviour and God towards sinners and His elect. The gospel is really good news for those who are lost and in need of salvation. The preaching of the gospel when attended with the grace of God is effectual. We find that the preaching of the gospel is the means used by God to convict His elect of sins and by the power of the Holy Spirit directed to none other but God for forgiveness and faith in Christ.

**“For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of**

**God” (1 Cor. 1:18).**

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The Apostle Paul, under divine inspiration, pretty well answers this question. In our general understanding it is more a matter of semantics than a doctrinal issue, yet we need to realize the divine order of things even if we don't always necessarily express them that way.

Ephesians 2:8 relates the method and means of salvation. **“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”** We are saved **“by”** grace through the *means* of faith.

The *means* of faith is the Word of God. Romans 10:13-17: **“For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!...So then faith cometh by hearing, and hearing by the word of God.”**

This passage shows us:

a. The *action* of faith: **“For whosoever shall call upon the name of the Lord shall be saved.”**

b. The necessity of preaching, although not necessarily confined to the pulpit ministry: **“How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?”** This is why Paul says, **“it pleased God by the foolishness of preaching to save them that believe”** (1 Cor. 1:21) where ‘preaching’ is ‘kērugma’, dealing with the content of the message rather than the method, and exhorts Timothy to the reading of (anagnosis, knowing again, i.e.: study and public reading) the Scriptures (1 Tim. 4:13).

c. The necessity of that preacher or missionary being *sent*, i.e.: having local church authority, but not negating the correctness of an independent Bible

study group that would and could one day be recognized as a proper local church: **“And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”** Cf. Acts 8:1-7, 14; 11:22.

And d. (in more direct answer to this question) The source of faith: **“So then faith cometh by hearing, and hearing by the word of God.”**

Our questioner rightly recognizes that it is the *word of God*, as used by the *Spirit of God* that brings about conversion, not general conversation or religious reading. Both of these, however, as in any good Christian testimony, should make *use* of the Word of God, which the Holy Spirit would then use. Personal verbal testimony is a vital part of any local church's outreach, backed up by a good visual testimony, because it demonstrates the effectiveness of the pulpit ministry, the change made in the convert's heart and life, and should then encourage the observers to seek that same peace.

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Regeneration is solely a work of the Holy Spirit who imparts spiritual life to the dead sinner. As soon as one of God's elect are born again by the Spirit they immediately are converted to the truth of the Gospel (no time lapse) as evidenced by repentance and saving faith. Romans 10:17 declares: **“So then faith cometh by hearing, and hearing by the word of God.”** It is God who gives the hearing ear to those who are born of the Spirit enabling them to respond to the message of the Gospel whether they are reading it, or hearing it audibly. For example, a physically blind and deaf person may be regenerated by the Spirit and then converted to the truth of the Gospel through the means of feeling the Braille writing with their fingertips on a page. This can occur without a preacher being present, without a church house, or even another person there.

We must not complicate the way that God has ordained that sinners be saved. It is relatively simple to follow. All of God's elect are responsible to witness by preaching the Gospel to

every creature depending upon God to regenerate, give a hearing ear, and enable them to respond by repentance and faith in Christ. Every sinner is commanded by the Word of God to repent of their sins (Acts 17:30) and believe the record that God gave of His Son, Jesus Christ as revealed in the Gospel (I John 5:10-13). We are responsible to witness to everyone through every lawful means available whether it be one on one, over the phone, through email, radio, tracts, literature, missionaries we support, etc. Sinners are responsible to repent and believe. We are to sow the good seed of the Gospel on every type of ground throughout the world depending upon God to bring forth the good fruit of conversion. Let's be about our Father's business. Let's be compassionate, earnest, prayerful, consistent, diligent, and zealous in our witnessing efforts believing the promise in Psalms 126:5-6 which declares: **“They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”**

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**“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Rom. 1:16).**

This question is confusing me, I must admit. Are there those who don't believe you can be saved by a sermon preached by a preacher? Or by reading a tract? Or by reading the Bible? The question that needs to be asked is whether the Gospel is to be found in any of these places. Is it found in the Bible? Of course. Is it found in some tracts? Absolutely. Is it preached by preachers? Without a doubt. Therefore, we must conclude that people are regularly saved in these ways.

Let it be plainly noted that the presence of the Gospel only isn't enough to save. The Spirit must apply these things to the heart (I Thess. 1:4, 5). Still yet, God uses the Gospel to save (II Thess. 2:13, 14; James 1:18; Rom. 1:16; I Cor. 1:18-21). The Gospel is the power **“of God.”**

TODD BRYANT





# The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

Does regeneration precede repentance and faith? If not, explain how a dead sinner can believe. – Kentucky

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This question is closely related to the previous one, and also shows the questioner's recognition of depraved man's spiritual deadness. It is difficult for natural man to grasp the order of events in salvation, especially since, despite what is normally taught, these events do not necessarily always occur simultaneously. This writer's own experience included a period of sufficient spiritual life, which we came to know was granted by faith, in which we understood enough to know we were lost and condemned, and to fear that condition, resulting in a desperate search for salvation. We would borrow the words from an old hymn that seems to have come out of the 1904 Welch revival: "I sought the Lord and afterward I knew, He moved my soul to seek Him, seeking me."

I know of no single, specific verse that will answer this question. We are reminded of an account given of Erwin Lutzer (Pastor of Moody church and homiletics teacher at Moody Bible Institute) taking his class out to a cemetery and telling them to preach to those buried there. The lesson, of course, was that they were dead and could neither hear nor respond to the message.

We refer the questioner to Ezekiel 37:1-5 (and following verses in that context). **"The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live."**

These bones were dead! They could no more come to life than the bones of those in the cemetery mentioned above. But God, by grace and through His sovereign power, granted them life. Like Adam of old, they became living souls. Regeneration unto repentance and faith must precede repentance and faith just

as surely as a physical baby must come forth out of the womb and be alive in order to cry out. But notice that Ezekiel was to prophesy (preach) to them first. Amazing!

Man cannot be saved by or through any effort of his own, nor will he make any effort on his own but only through and by the sovereign working of the Holy Spirit in his life – through the Word of God.

We preachers tend to see everything from a 'doctrinal' point of view, which frequently is very impractical to our listeners. With this in mind, I think this question could be rephrased and perhaps better express the real question. 'Is it possible for a person to be saved by, or through, reading the Bible, tract, or a sermon by some preacher, *without someone being there to coach him through a prayer or some other process*? **YES!** The instrumentality of the Word of God is essential. Otherwise our Lord would not have sent the church out into the world with the Great Commission message. But it is not necessary, and this writer often thinks it not even advisable, that there be a 'coach' in the process, other than the Holy Spirit.

By the term 'religious reading' used above we refer to denominational dogma, traditional religion, etc. Christian literature is a vital part of the church's evangelistic outreach, via papers such as this one, tracts, and booklets – as long as these resources make active and proper use of the Word of God. The Word of God is **"...quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit..."** (Heb. 4:12), and the sword of the Spirit (Eph. 6:17). When wielded by the Holy Spirit it will bring God's elect to a saving knowledge and experience with Jesus Christ. The preacher or writer is purely incidental.

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Yes, regeneration of necessity must precede repentance and faith. There must be spiritual life before there can be any spiritual activities. A dead sinner has the responsibility to repent and believe the Gospel, but they do not have the spiritual ability to do so. A dead sinner

only possesses a carnal, fleshly nature that cannot produce anything spiritually pleasing to God such as repentance and faith. Romans 8:8 declares: **"So then they that are in the flesh cannot please God."**

The new birth is a work of the Holy Spirit alone and is always immediately followed by conversion, evidenced by repentance and faith. The moment God's elect are regenerated by the Spirit they exercise the spiritual gifts of repentance and faith in the Gospel. Since faith is a fruit of the Spirit (Gal 5:22), the Spirit must impart spiritual life first, before spiritual fruit is brought forth. Though there is no real time lapse between regeneration and conversion, there is however, a logical order implied where spiritual life (regeneration) must precede the spiritual exercises of repentance and saving faith (conversion).

When this truth is understood scripturally the errors of modern day evangelism are exposed. We do not coerce, convince, or trick men to be saved through psychology or emotional appeals. The Holy Spirit gives them life, breaks down the enmity of their will and enables them to repent of their sins and embrace the death, burial, and resurrection of Jesus Christ as the only means of salvation.

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Good question, but, it can be misleading. I've seen some people really get carried away with this discussion and end up in hardshellism.

I like to put it this way—regeneration is the CAUSE of repentance and faith. Unless God quickens a sinner, he will never believe in Christ. **"Salvation is of the LORD"** (John 2:9). The liberals of our day have reversed the order. They make repentance and faith to be the cause of regeneration. That is, they believe the dead sinner saves himself and believes the Gospel apart from the working of the Spirit and as a result, God regenerates him. They are mistaken. The Scriptures affirm that the natural man cannot believe (and has no desire to, I might add) unless God works a work of grace in him (I Cor. 2:14).

The thing we must be careful

of is putting a gap of time between regeneration and conversion (repentance and faith). I have heard some say "after" God regenerates a man, he will hear the Gospel and believe. I understand from a chronological perspective, this is true. However, it would be more accurate to say "when" God regenerates a man, he believes the Gospel. Regeneration and conversion occur simultaneously. It's similar to the relationship between a light switch and a light. *When* you flip the switch, the light switch comes on. The cause of the light coming on is the flipping of the switch. The light will not come on without the flipping of the switch. But, there's no gap of time between the flipping of the switch and the light coming on. *When* God regenerates a man, he believes the Gospel. The cause of our faith is regeneration (Eph. 2:8). We could not have believed unless God had quickened us. But, there was no gap of time between regeneration and conversion. Why does this matter? Because if we say there's a gap between these two, then we have a man who has been regenerated and is yet in unbelief. This one is saved and yet lost at the same time according to the Scripture. Surely, if one is regenerated, he is saved. Yet, the unbeliever is condemned (John 3:18). There's no such thing as a regenerated unbeliever.

There's no time gap between regeneration and conversion. They occur simultaneously. What we must understand is that God's work of regeneration is the CAUSE of repentance and faith. This Scriptural view rightly affirms that God saves us despite ourselves and yet still meets the requirement that a person must be a believer to be saved. Thank the Lord, He (through what we call regeneration) gives us the gifts of repentance and faith.

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**"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not"** (1 John 5:18).

Regeneration means essentially to be born again as Christ expressed it to Nicodemus, John 3:3. Being born again refers to the prior spiritual condition of the believer being born of the flesh. Ephesians Chapter 2 verses 1 thru 3 expresses this condition of man before regeneration as being dead in trespasses and sins. Therefore, those being dead

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## Forum #2

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in trespasses and sins are not cognizant of the demands of the gospel or the commands of God, but compelled to act according to the course of this world and according to Satan and His desires.

**“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit”** (John 3:6).

Those being born of the Spirit, obviously by the scriptures, demonstrate that having received this Spirit regeneration have not of their own accord exercised this supernatural effort. **“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost”** (Titus 3:5).

**“And you hath he quickened, who were dead in trespasses and sins”** (Eph. 2:1).

To be quickened is yet to be made alive or to be regenerated. Those who being dead, in trespasses and sins, are unable to respond to the call of the Gospel of Christ because they are blind, deaf, and are spiritually lifeless. That which precedes being quickened inevitably is unable to perform anything outside of its ability; such is the case of a lost sinner which can do nothing concerning righteousness.

**“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh”** (Ezek. 36:26).

Now that a new heart is given, a heart of flesh as opposed to a heart of stone, one being lifeless and the other new in purpose and will. Ability is given to the regenerate, the ability to repent to God and exercise faith towards Jesus Christ. Life is given to the one who was once dead and cold toward a loving God. He rules within the new heart directing and convicting, demonstrating within us the knowledge of salvation through our new will. The believers will has been changed to the direction of service to the Heavenly Father. The exercises of true religion are made manifest by works of righteousness that the sinner, once dead, was unable to perform, but now is the believers conversation in the path to glory.

MIKE DEWITT



## The Coming of

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reception; while the sowing is universal, the reception is *fractional*. The sower is any one who preaches the Word; the seed is the Word, and the measure of fruitage an indication that at no time during our Lord's absence would the reception of the Gospel be otherwise than partial, or fractional; at no time would it be universally received. And it may be asked whether the history of preaching has, in any wise, contradicted the forecast.

In the parable of the wheat and tares an enemy comes, and, while men sleep, sows tares among the wheat; at the harvest time the field is a *mixed* field of good and bad. Our Lord says the good seed represents the children of the kingdom, the bad seed the children of the Devil; the harvest is the end of the world, that is to say, the end of the age. At the end of the age, therefore, you have, not a world all filled with the children of God, a beautiful Millennium of godliness and peace, but a mixed world, a world in which may be found the children of God and the children of the Devil; a world mixed with evil till Christ comes.

The parable of the mustard tree represents the spread of professed Christianity. Its branches give shelter to the birds of the air. In a previous parable, the parable of the sower, our Lord uses the birds as a symbol of Satan; and that the Devil has found shelter in the professing Church of Christ may not be denied till both history and experience are obliterated.

Post-millennialism so interprets the parable of the woman hiding leaven in three measures of meal till the whole lump is leavened, interpreting the lump as the world and the leaven as the Gospel, that its illogical and absurd discord with the unity of thought and intention in the three preceding parables is simply amazing.

Leaven is a sour, rotten, corrupt thing. The Son of God defines it, in symbol, as setting forth false and corrupt doctrine. The three measures of meal do not represent a whole but a part, and therefore, cannot represent the whole world. The “lump” of meal according to Paul in First Corinthians 5, sets forth the professing Church. That the whole professing Church (and curiously enough it is now divided into three great measures, the Roman Catholic, the Greek, and the Protestant measure of profession) that the whole professing church is filled with false and corrupt doctrine cannot be gainsaid without willful closing of the eyes.

No stronger denial of a Millennium introduced by the Gospel could be given than the Son of God thus gives in this quartette of parables.

## JUDGMENT FIRST, THEN THE KINGDOM

Nay, so far from a Millennium introduced by the Gospel, that Millennium is to be introduced by judgments at the Coming of our Lord Jesus Christ.

Mark what is done with the tares. They are cast into the fire. So, we are told, it shall be at the end of the age. The angels will come forth and cast the wicked into a furnace of fire; then shall the righteous shine forth in the kingdom.

Judgment first, and then the kingdom.

In the seventh parable a dragnet is brought to the shore, the good fish are gathered into vessels and the bad are thrown away; so, we are told, and by the Lord Jesus Christ Himself, shall it be at the end of this age. The wicked shall be severed from the just, cast into a furnace of fire, and then shall the righteous shine forth in the kingdom of the Father.

Judgment first, and then the kingdom.

In Matthew 25:31-46, Christ is represented coming in glory. He sits on His throne. He separates the sheep from the goats. He casts the latter into the fire, and then the kingdom is set up.

Judgment first, and then the kingdom.

In Luke 19, a nobleman is rejected by his citizens; he goes into a far country to get the title deeds of his kingdom and return. Having received the kingdom in the far country he returns, calls his servants about him, rewards them, summons his enemies, punishes them, and then establishes his kingdom.

The analogy is translucent. The Lord Jesus Christ has been rejected by His citizens. He is in Heaven securing the title deeds to His kingdom; when He has received the authority and the full hour to reign is come, He will return, call His Church up about Him, reward them, enter into judgment with His enemies and then set up the promised kingdom.

Judgment first, and then the kingdom.

James testifies that the Lord is coming. And how is He coming? Not as one who bears the olive branch in His hand to match the palm branches and hosannas of a welcoming world, but as a judge who standeth, even at the door ready to smite.

In this place it would be easy to break off the line of New Testament utterance and taking up the Old Testament show that without a single exception wherever the Millennium is spoken of invariably it is preceded by a description of judgments at the Coming of the Lord. Prophet after prophet speaks in glowing terms of that day when the earth shall be filled with the knowledge of the Lord and when all shall know Him from the least unto the greatest; but, so surely as they rise into sublimity of description concerning

that era, just so surely do they lift up the voice to proclaim that the day of peace and joy shall be introduced by judgments from Heaven, by troubles on earth, and by the swift and fiery coming of the Lord to vindicate righteousness, and execute wrath.

Judgment first, and then the Millennium.

## APOCALYPTIC TESTIMONY

This is the rule, this is the testimony, and it never varies. I pass over the immense and almost measureless testimony of the Old Testament and content myself with two pictures in the book of the Revelation as all sufficient and final witnesses to the proposition that judgments at the Coming of Christ will introduce the Millennium.

In the sixth chapter of this book of the Consummation you find the world on its knees in an attitude of prayer. And what is the prayer?

Are they crying, “Come, Lord Jesus, and receive the kingdom which has been thine a thousand years? Come and behold how thy Spirit rules and reigns in us and the whole earth is at peace beneath thy sway? Come, that we may behold Thy face in love?”

Nay, with one voice they cry, **“Mountains and rocks, fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?”**

Could language more definitely declare that the Lord is coming to introduce His kingdom by the execution of judgment against a world of sin?

But mark the nineteenth chapter of this book of the Revelation.

That chapter gives a portrait of the coming Christ.

Look at Him. His eyes are a flame of fire. A sword goes out of His mouth. He has on a coat dipped in blood. He is followed by armies. He is coming to make war, to smite the earth, to tread the winepress of the fierceness of the wrath of Almighty God; to rule the earth with a rod of iron and dash it in pieces as a potter's vessel.

Is that the picture, the portrait, of one who is coming to find a Millennial era? Nay, it is the portrait of a Judge holding in his heart the long pent-up judgment due a rebel world.

Note what He does. He casts Antichrist and his company into the lake of fire.

Note what follows: An angel from the presence of the Lord comes down, lays hold on the Devil and binds him a thousand years.

Note further what follows. The Church of Christ sits on thrones, and, it is said, “They lived and reigned with Christ a thousand years.”

That is the Millennium.

And when does it occur? *After the Lord descends in judgment.*

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# The Coming of

(Continued from page 452) ♦

Judgment first, and then the Millennium.

The Coming of the Lord first, and *then* the Millennium.

If these two chapters, the nineteenth and the twentieth, were painted by some modern Michelangelo in three panels in the roof of every church the voice of Post-millennialism and the easy going platitudes of so-called optimism would not be heard in the land. Here are the three panels:

The Lord coming in glory to judge Antichrist and his hosts.

An angel binding Satan.

The Church seated on thrones ruling over the earth with Christ for a thousand years.

The testimony of God's Word is conclusive. There can be no Millennium till Christ comes.

In the very nature of the case there can be no Millennium till Christ comes.

## CONDITIONS PRECEDENT TO THE MILLENNIUM

There can be no Millennium till war is at an end; war cannot end till there is one universal authority recognized in the earth; there can be no universal authority, no universal king, till Christ comes and takes unto Himself His great power and reigns.

There can be no Millennium till righteousness reigns; and we are told by the prophet Isaiah that the world will not learn righteousness till "the Lord's judgments are in the earth"; nor will the Lord's judgments be in the earth till the Lord Himself shall come.

There can be no Millennium till Satan is bound; and the Word of God distinctly teaches that Satan cannot be bound till the Lord comes.

Nay, Satan cannot be bound, righteousness cannot reign, peace cannot fill the earth till He comes who is the Prince of peace and whose presence shall assure it to the sons of men.

Men may scheme, civilization may take its highest course, new plans of human government may be evolved, humanitarianism and morality may even put on the name of Christ and culture the flesh in that name; no matter, though the chisel of the sculptor ply, the brush of the artist sweep, the pen of the author write, the voice of the orator and the rhetorician be heard and the legislators remake and burnish their statutes, over all the efforts of man and the efforts even of the Church to build a quasi-kingdom of God while the King is away there will be heard the voice in Heaven saying, "I will overturn it, I will overturn it, till He comes whose right it is to reign; and I will give it to him."

## CHRIST IS COMING

Christ is coming to bring in the

Millennium. He is coming to link this world to the throne of God, to make it the home of righteousness and truth. He is coming to banish the power of Satan and the trace of his evil handiwork. He is coming to brush away all tears, stop the long procession of the grave, hush all sounds of discord, write finale over all things that hurt or destroy, make the stones vocal with praise and the very dust to be fruitful in glory. He is coming to give victory and triumph to man; to make the earth, no longer the swinging cemetery of the dead, but, as it ought to be, the Paradise of God; to make the days of man as "the days of heaven upon earth" and turn the Devil's lie into infinite truth, **"Ye shall be as gods."**

The full glory of that coming cannot be described; even the language which the Spirit has chosen to proclaim it breaks down under the weight of the glory.

I have seen a wave in mid-ocean under the splendor of the setting sun until the heart of it was shot through and through with the wealth of Heaven's tints; and through its iridescent but transparent brilliance have seen in clearness the vast, shoreless beyond; when, suddenly, that wave broke into foam and spray and veriest spume of crushed waters until the rising winds swept it into a wreck of color and foam and blinding mist, shutting out for a moment all concept of the beyond. So, sometimes as I read the speech of the Coming is as the lifted wave, clear, crystal, transparent, shot through and through with the glories of Heaven until I can see some way into the shoreless beyond, into that kingdom of whose **"increase there shall be no end"**; then the phrase breaks, the words crush, metaphor, symbol and figure fall together in indescribable spray and blinding mist of splendor, and, for a moment, shut out the vista.

He is coming to the mount from which He ascended. He will sit there in judgment on the last great masterpiece of Satan, the Antichrist, whom the valley of Tophet will open to receive, both him and his, forever. Repentant Israel will take up the fifty-third of Isaiah and cry, **"We did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions."** They will cry, **"Lo, this is our God; we have waited for him."** Then voices in Heaven will be heard, saying, "The kingdoms of this world are about to become the kingdoms of our Lord and His Christ." It is the official announcement of the Millennium. The Millennium era has begun.

## THEREFORE---"WATCH"

Let me warn you as a church, that while between us and the Coming of Christ in glory, between us and that moment known as the **"Day of the Lord"** there are *many predicted events*, yet between us and the sudden, secret coming of Christ into the air *there is not a single predicted event*, not even a hand's breadth. According to

our Lord's Word He might descend into the upper air any moment unseen and unheard by the world. All who are truly His will be gathered up to meet Him that they may be out of the way of earth's coming storm; and that they may come back at last with Him, at the appointed time in the great procession of glory and set up that kingdom for which ages have sighed and saints have prayed. We are not to be looking for "signs" but listening for "sounds," the sound of a trumpet; waiting as

did the Thessalonians of old for the *secret gathering together unto the Lord*; and, while waiting, to be so full of divine activities that we may be commended now as they were then for our **"work of faith, and labour of love, and patience of hope in our Lord Jesus Christ"**; living daily as **"examples to all that believe,"** and day by day fulfilling the admonition of the Lord to "Watch, lest coming suddenly, He finds us sleeping."



**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.

## ANOTHER FEDERAL VICTORY FOR MARRIAGE

(EP)--The U.S. Supreme Court on Oct. 10 declined to hear a challenge to the federal Defense of Marriage Act (DOMA) -- the latest in a string of court decisions that have reinforced traditional marriage.

Mat Staver, president of Liberty Counsel, said the court effectively sided with U.S. District Judge Gary Taylor, who dismissed the case in 2005. It was filed by a same-sex couple seeking to overturn California's definition of marriage -- by overturning the federal DOMA.

Taylor ruled there is no fundamental right to same-sex marriage. The 9th U.S. Circuit Court of Appeals upheld his ruling in 2006.

"This is not just a good day for marriage, it's a great year for marriage," Staver said. "This case drives another nail in the coffin of same-sex marriage."

The federal DOMA allows a state to reject same-sex marriages from out of state.

Bruce Hausknecht, judicial analyst for Focus on the Family Action, said the lower courts concluded the same-sex couple that filed suit -- Arthur Smelt and Christopher Hammer -- were not in a position to bring the case, because they were not in a legal relationship.

"Federal courts ruled against the same-sex couple all the way up the line," Hausknecht said. "The parties simply did not have standing to bring a case against the federal DOMA. That's good news on the marriage front."

There have been about 50 lawsuits on same-sex marriage since 2003, when the Supreme Court issued its opinion in *Lawrence v. Texas* -- a decision that Hausknecht said encouraged homosexual activists to file litigation seeking to undermine marriage.

"It has been a very busy time for the defense of marriage," he said. "The activists who are trying to redefine marriage have used every opportunity and every legal strategy imaginable. In almost every case, they have not succeeded."

Hausknecht said all eyes are now on the state courts. In early October, in California, a state appellate court ruled that legal efforts to create same-sex marriage violate Proposition 22, an initiative protecting marriage, which voters overwhelmingly passed in 2000. That ruling is on its way to the state Supreme Court.

"You still have cases winding their way through the courts in Maryland, Iowa and New Jersey," Hausknecht said.

The New Jersey challenge is considered the most serious.

"If the New Jersey high court comes down and reverses the appellate court and redefines marriage for that state," he said, "that is going to affect 48 states for sure, as same-sex marriage gets exported from New Jersey across the country."

Family advocates in New Jersey have been waiting nearly a year for a decision by the state Supreme Court, which heard oral arguments in February.

"I'm cautiously optimistic," New Jersey Family Policy Council President Len Deo said. "But I'm bracing for the worst."

He also said pro-family groups are preparing for what might be a legislative battle, if the court does discover a constitutional "right" to same-sex marriage.

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## AMERICANS UNITED LAUNCHES CHURCH CAMPAIGN

(EP)—Americans United for the Separation of Church and State launched a national campaign on Sept. 19 to alert churches to what it called the "dangers of partisan politicking." Barry Lynn, the group's president, told reporters at the National Press Club he will be sending letters to more than 117,000 churches, synagogues and mosques in 11 states warning them not to use the pulpit to espouse support for any political candidate.

"Dragging churches into partisan politics is just plain wrong," Lynn said. "It violates tax law, it damages the integrity of religion and it

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# Bible & The Newspaper

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harms our democracy.”

Jay Sekulow, chief counsel of the American Center for Law and Justice, warned that Lynn and his supporters would like nothing better than to keep pastors quiet.

“Who gave Barry Lynn the authority to tell a pastor what he should or should not say from a pulpit?” Sekulow asked. “At the end of the day, what Barry is advocating is the monitoring of pastors’ sermons by the government. That cuts against everything upon which this country has been founded.”

Lynn specifically attacked Focus on the Family over its recently launched voter-registration campaign and efforts to educate voters, warning churches they risk their tax-exempt status if they “get political” from the pulpit.

But Tom Minnery, senior vice president of government and public policy at Focus on the Family Action, said Lynn was acting like “a playground bully,” adding that Focus’ efforts are nonpartisan and perfectly legal.

“We simply want to encourage Christians to exercise their voting privilege as citizens,” Minnery said. “We are in political battleground states because that’s where the campaigns are highly contested, people are more apt to want to vote and to do so in an informed manner.”

Minnery said that no church has lost its tax status for engaging in such activity. He also said that “in general, we believe that churches and pastors can and should do more than they currently are, not less.”

Earlier this year the IRS said it would look hard at churches that engaged in political activities, but the only one it is formally investigating is liberal-leaning All Saints Episcopal Church in Pasadena, Calif., over a sermon preached by the church’s former rector, the Rev. George Regas, two days before the 2004 election.

Regas told the congregation that he wasn’t telling anyone how to vote, but attacked President Bush’s policies, especially regarding the war in Iraq. He then asked the following: “Jesus places on your heart this question, ‘When you go to the polls this November, will you vote all your values?’”

Under IRS regulations for tax-exempt religious organizations, pastors are free to preach about moral or political issues, but may not “participate in, or intervene in any political campaign on behalf of (or in opposition to) any candidate” for public office.

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## NBC WANTS VEGGIETALES STRIPPED OF SPIRITUAL NUTRIENTS

(EP)--Big Idea, creators of the children’s animated series *VeggieTales*, and NBC have teamed up to add the show to the list of Saturday morning cartoons. Now, much to the chagrin of Big Idea and *Veggie* fans, NBC wants God left on the cutting-room floor.

Since its inception in 1993, Larry the

Cucumber and Bob the Tomato have hosted the Bible-based tales about character and family values. A Scripture verse punctuates each video to further illuminate the show’s foundation.

The original agreement with NBC requested that Big Idea leave off the scripture verse at the end -- just in case it might bother a few viewers. Not surprised, Big Idea agreed and began preparing for the network premier on Sept. 9.

But two weeks prior to its debut, NBC made a further request -- *VeggieTales* needed to be free of references to God and the Bible altogether.

According to Brent Bozell, founder and president of the Media Research Center, that’s like Gunsmoke without the guns or Monday Night Football without the football.

“Think about this corporate mindset,” he said. “NBC is the network that hired a squad of lawyers to argue that dropping the f-bomb on the Golden Globes Awards isn’t indecent for children, but invoking God is wholly unacceptable.”

Phil Vischer, producer of *VeggieTales*, shared on his blog that he wasn’t happy with NBC’s decision to edit God out.

“I considered dropping out when I found out just how much would need to be removed,” he said. “I decided to continue primarily as a favor to Classic Media and my friends at Big Idea, who would have been in a major pickle if I had abandoned the project just a few weeks before the first air date.”

In light of NBC announcing this week that it would air a November special showing pop singer Madonna on a mirror-covered cross while wearing a sparkly crown of thorns -- Vischer is confused.

“I know the audience and time of day is completely different,” he wrote, “but it is a bit ironic that telling kids God loves them is ‘not OK,’ but singing a song while mocking the crucifixion is fine and dandy.” --*CitizenLink*

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## NUMBER OF GAY-FRIENDLY COMPANIES ON THE RISE

(EP)--A report released Sept. 19 by the Human Rights Campaign (HRC), a homosexual-activist group, gave 138 U.S. corporations a 100 percent gay-friendly rating. Only 101 companies got the top rating in 2005.

The HRC’s Corporate Equality Index (CEI) gave high marks to companies that recognize same-sex partners, have written nondiscrimination policies and offer diversity training.

“The increase comes on top of new criteria that were added to the CEI in 2006,” according to the report. “These criteria include domestic-partner benefits beyond health insurance, such as retirement benefits, leave policies and other perks, and supportive guidelines and wellness benefits for transgender employees.”

Joe Solmonese, president of HRC, said he attributes the increase to competition.

“We are seeing a vigorous effort by companies to match or exceed others in their industry on fairness and inclusion for

GLBT (gay, lesbian, bisexual, transgender) Americans,” he wrote in the report’s introduction.

Ford Motor Co. is the most prominent addition to the top of the list. Last year the American Family Association announced a boycott of Ford after company officials reneged on a promise not to promote homosexuality in its advertising.

Among the companies getting a 0 percent rating were ExxonMobil, Meijer Inc. and Perot Systems received a score of zero because they don’t offer any special benefits for homosexuals. Low scores were given to many companies that have refused to change current policies. Among them are Reebok, Northwest Airlines, J.C. Penney, Radio Shack and Toys ‘R’ Us.

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## PRISON FELLOWSHIP TO APPEAL JUDGES ORDER TO SHUT DOWN

(EP)--Prison Fellowship and the InnerChange Freedom Initiative (IFI) filed an appeal Sept. 13 with the 8th U.S. Circuit Court of Appeals. A federal judge had ruled that the Iowa faith-based rehabilitation program violates the separation of church and state. The judge not only ordered the Prison Fellowship program to shut down, he also ordered the group to repay Iowa \$1.7 million it had received for its services. Mark Earley, president of Prison Fellowship, called the implications of the case “enormous.” “Not just for faith-based organizations like Prison Fellowship and IFI, but also for the two million prisoners in America, and even for public safety,” he said. “In a time when states are clamoring for help in fighting crime and reducing recidivism, it is the height of folly to shut down a proven, effective rehabilitation program like IFI.” --*CitizenLink*

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## DEMS SEEK MIDDLE GROUND ON ABORTION

(EP)—Former presidential hopeful Sen. John Kerry, D-Mass., is giving speeches around the country that some say is signaling a change in how the Democrats are relating to abortion. At a speech at Pepperdine University, Kerry said, “Our first step is to unite and accept the responsibility of making abortion rare.” Kirsten Day, executive director of Democrats for Life, found the change in tone encouraging. “I do believe what people are saying,” she said. “I’m hopeful that next year they follow through.” But Daniel McConchie, vice president of Americans United for Life, said he sees nothing to back up the words. “It’s definitely a political calculation,” he said. Carrie Gordon Earll, senior analyst for bioethics at Focus on the Family Action, said what matters is the voting record. “If they have voted against parental involvement for minor abortions,” she said, “if they have voted against informed consent, reflection periods, bans on late-term abortion, partial-birth abortion, I think they’re really hard-pressed to say they want abortion to be more rare.” --*CitizenLink*

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## SUIT FILED TO STOP FUNDING OF BUSH MARRIAGE INITIATIVES

(EP)—Americans United for Separation of Church and State filed a federal lawsuit Sept. 12 to stop government grants to a Washington state program that offers Bible-based marriage workshops. Americans United says the government violated the Constitution when it awarded what it calls the “fundamentalist Christian” Northwest Marriage Institute two federal grants worth \$97,750 last year. The Vancouver, Wash.-based organization received grants through the Department of Health and Human Services. Northwest Marriage is run by Bob Whiddon Jr., a former Church of Christ pastor. He said, “We are a faith-based organization and we do provide faith-based counseling. ... I use the Bible as my counseling manual.” But he added that the government grant funded “capacity building” and not direct education. The institute bought office equipment and hired a consultant and a federal-grant specialist. In June a federal judge ruled in favor of Americans United against a state-funded prison ministry program in Iowa.

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## COURT SAYS TITHING NOT AN OPTION FOR THE BANKRUPT

(EP)--Judge Robert E. Littlefield Jr. of the U.S. Bankruptcy Court for the Northern District of New York has ruled that charitable or religious contributions are no longer considered a necessary living expense for those filing Chapter 13 bankruptcy. “This change effectively closes the door for debtors who are above the median income from deducting charitable contributions as an expense,” Littlefield wrote in his Aug. 28 opinion. The judge was interpreting a law that went into effect last October which says tithing is acceptable only in very limited circumstances, such as for ministers who must donate as part of their contract.

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## HOUSE VOTE NEARS ON PUBLIC EXPRESSION OF RELIGION ACT

(EP)—The Public Expression of Religion Act (PERA) would remove the ability of judges to award taxpayer dollars and attorneys’ fees to organizations like the American Civil Liberties Union (ACLU) in religious-liberty cases where the fight is over religious symbols and moral issues. The American Legion is throwing its support behind the bill. National spokesman Joe March said the Legion is “extremely concerned” with the fact that there are hundreds of thousands of crosses and Stars of David at veteran’s cemeteries, he added. “Indeed, the ground at Normandy Beach has thousands of crosses marking the resting place of our fallen heroes, and that land is considered U.S. government property,” March said. March thinks PERA would come in handy in the dispute over the Korean War Memorial on Mt. Soledad in San Diego. In that case, the ACLU has been trying to remove a large cross at a war memorial. Before the monument was transferred a month ago to the jurisdiction of the federal government, preserving the cross, the city of San Diego had been ordered

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to remove it from public property -- and couldn't afford the \$150,000 a day in fines to violate the order.

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## CONSERVATIVES HAVE MORE KIDS THAN LIBERALS

(EP)--Conservatives are having more children than liberals, and that means their numbers are growing. According to the 2004 General Social Survey, a random sample of 100 liberal adults found that they had 147 children; 100 conservatives had 208 children. The difference between the two is 41 percent. A state with the highest number of births is in conservative Utah. The lowest birth rate is in Vermont, one of the country's most liberal states. Arthur Brooks, a professor at Syracuse University's Maxwell School of Public Affairs, said the numbers are telling. "Liberals have got a big 'baby problem,'" he told Religion News Service, "and it risks being the death of them."

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## TEEN PREGNANCIES CONTINUE DOWNWARD TREND

(EP)--Teen pregnancies dropped 36 percent from 1990 to 2002, according to the pro-abortion Guttmacher Institute. Bill Albert, a spokesman for the National Campaign to Prevent Teen Pregnancy, said the reason for the decline is "less sex -- that is, more teenagers are delaying sexual activity -- and more contraception -- that is, more teens who are having sex are using contraception a bit more carefully." But Linda Klepacki, analyst for sexual health at Focus on the Family Action, said abstinence education is the real reason. "We're seeing continual declines since 1990," she said. "The early 1990s is when we really saw abstinence education coming into our school system and, of course, we started to have public funding at the end of the 1990s." The best way to continue the downward trend, Klepacki said, is to make sure abstinence education continues to get federal funding.

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**TEEN CHILDBEARING COSTING  
STATES MILLIONS**

(EP)--Children giving birth to children costs Arizona taxpayers at least \$268 million a year, according to numbers released today by the National Campaign to Prevent Teen Pregnancy. According to the *Tucson Citizen*, Arizona is the first to get its numbers from a study of the costs of teen pregnancy. Numbers for the rest of the country will be available in October. Patricia Jo Angelini, executive director of the Arizona Coalition on Adolescent Pregnancy and Parenting, said the total does not include the cost of delivering the babies. The total includes \$48 million for public health care, \$32 million for child welfare, \$88 million in lost tax revenue and \$43 million for jail costs. Jail costs? "The sons of teen mothers are three times more likely to be incarcerated" than those born to adults, Angelini said. "The children of teen

parents are twice as likely to be abused and neglected." Between 1991 and 2004, Arizona girls gave birth to more than 158,300 children, costing taxpayers \$3.7 billion. Linda Klepacki, analyst for sexual health at Focus on the Family Action, said there are costs beyond the dollars. "The emotional consequences of sexual activity outside a marital relationship are a reality," she said. "The healthiest choice for young people is to remain sexually abstinent."

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## PARENTAL-NOTIFICATION LAWS REDUCE PREMARITAL SEX AMONG MINORS

(EP)--A new study finds that state laws requiring parental involvement in the pregnancy decisions of teen girls reduce risky sexual behavior. The study, conducted by Jonathan Klick, a law professor at Florida State University, and Thomas Stratmann, a professor of economics at George Mason University, will be published in an upcoming edition of *The Journal of Law, Economics and Organization*. Girls prefer to avoid having to admit to parents that they've been engaged in sexual activity, Klick said, so laws that require a parent to be informed their daughter is considering abortion are a deterrent. "Incentives matter. They matter even among teenagers, who are conventionally thought to be short-sighted," he said. "If the expected costs of risky sex are raised, teens will substitute less risky activities such as protected sex or abstinence." The two found that in states where such laws were in effect, the rate of sexually transmitted diseases such as gonorrhea dropped 20 percent among Hispanic girls and 12 percent among Caucasian girls.

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## FRED PHELPS' THREATENED TO PICKET FUNERALS

(EP)—Members of a controversial Kansas church had threatened to picket the funerals of the five Amish girls who were murdered Oct. 2.

Fred Phelps of Westboro Baptist Church, in Topeka, Kan., told reporters he and members of his church had planned to picket the funerals to protest what he called the “pro-sodomite” policies of Pennsylvania Ed Rendell. He later agreed not to picket when he was offered an hour of free radio time on the nationally syndicated Mike Gallagher Show.

Phelps and many of his 13 children and more than 50 grandchildren often picket events in what he calls attempts to “show America her abominations.” He is best known for protesting at homosexual events with signs that say “God Hates Fags.” He has recently been picketing the funerals of American servicemen killed in Iraq with signs that say “God Hates America.”

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## GAY-ACTIVIST GROUP CALLS AIDS A "GAY DISEASE"

(EP)--The L.A. Gay & Lesbian Center has launched an ad campaign that has some other gay groups in an uproar. The campaign proclaims "AIDS is a gay disease. Own it. End



it.”

Tristan Hanscom, a spokesman for a gay group called End the Hate, expressed surprise at the message.

“For them to come straight out and do that,” he said, “it’s not understandable.” Most gay groups have promoted the message that AIDS is not a gay disease, but is a disease that can affect anyone.

Lorri L. Jean, chief executive officer of the Center, defended the ads in an online posting to critics.

“Why do we need to say HIV is a gay disease? We have so effectively de-coupled the epidemic from the word ‘gay’ that most of us don’t even know the degree to which we are impacted,” she wrote. “If we have learned anything in the past 25 years, it is that we must speak the truth no matter how uncomfortable some may find it.”

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## PHILADELPHIA SCHOOLS DECLARE GAY HISTORY MONTH

(EP)--The School District of Philadelphia has declared October "Gay and Lesbian History Month," and the designation has prompted some parents to consider keeping their children home from school until November. The special recognition was granted at the request of a group of gay students and parents, whom school

officials apparently meet with on a regular basis. Alberta Wilson, founder of Faith First Educational Assistance Corp., said even elementary-level phonics cards have been rendered politically correct. "They're teaching three syllable words -- the word 'fam-i-ly,'" she said. "And on those phonics cards they have a mom and a dad, an elderly grandparent and grandfather raising children, and then they have two men and two women." District spokesman Fernando Gallard said there are no special activities associated with Gay History Month, and that he will sit down and share the district's reasoning for making the designation with unhappy moms and dads. But he added, "If there is a parent who wants to remove their child from school, they would have to deal with the truancy regulations."

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## COLLEGES SEEKING HOMESCHOOLERS

(EP)--With an estimated 2 million homeschoolers in the U.S., news reports say some colleges are seeking them out because of their academic excellence. Barmak Nassirian, deputy director with the American Association of Collegiate Registrars and Admissions Officers, said it has taken about a decade for home-schoolers and colleges

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to get to know each other better. "I think admissions folks have gained a new respect for home-schooling," he said. "On the other side I think the home-schooling community has grasped the process a lot better." Chris Klicka, senior counsel and director of state and international relations for the Home School Legal Defense Association, said homeschoolers have proven themselves and that's what's leading schools to look for them. In years past, many homeschoolers had a bumpy time getting through the admissions process because, among other things, they didn't have state-accredited diplomas or a class ranking. But Klicka said the colleges that opened their doors have been pleasantly surprised. "Homeschoolers are very self-disciplined and they have mastered the tools of learning -- reading, writing and arithmetic," he said, "so they can apply themselves virtually in any subject."--CitizenLink

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## MASSACHUSETTS JUDGE OKS SAME-SEX WEDDING FOR OUT-OF-STATE COUPLE

(EP)--A superior-court judge ruled a lesbian couple from Rhode Island should be allowed to marry in Massachusetts, because their state does not specifically prohibit such unions, The Associated Press reported. Wendy Becker and Mary Norton applied for a marriage license in Massachusetts but were denied the request based on a 1913 law prohibiting out-of-state residents from marrying, if the union would not be recognized in their home state. Becker and Norton challenged the law, arguing that same-sex marriage is not specifically prohibited in Rhode Island. Superior Court Judge Thomas Connolly sided with the couple, writing that he saw no evidence of a "constitutional amendment, statute or controlling appellate decision" that prohibited same-sex marriage in Rhode Island.

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## RESEARCHERS TO STUDY WHAT MAKES GOOD KIDS GOOD

(EP)--Baylor University has received a \$400,000 grant from the U.S. Office of Juvenile Justice and Delinquency Prevention for the purpose of research dedicated to examining the role of religion in the good behavior of youth. Dr. Rodney Stark, professor of social sciences and co-director of Baylor's Institute for Studies of Religion (ISR), said for decades the focus of much research has been on the factors that predict antisocial behavior. "But surely it is at least as important to understand why kids turn into good citizens as to understand why they go bad," he said. "Hardly any attention has been given to this side of the equation." Stark and his ISR colleagues will look at what factors support positive, prosocial behavior. "There is much more involved here than merely obeying the law," Stark said. "For example, why do (people) support charities, do volunteer work, return lost valuables or

participate in civic activities?"

## HARVARD MAY REQUIRE RELIGION COURSE

(EP)--A Harvard University faculty committee is recommending that all undergraduates be required to take a course in "reason and faith," Religion News Service reported. The recommendation was part of a report issued Oct. 3 by Harvard's Task Force on General Education. The task force cited the increased importance of religion in shaping world affairs in making this recommendation. "Harvard is no longer a religious institution," the report says, "but religion is a fact that Harvard's graduates will confront both in their lives in and after college." The task force noted that Harvard students already engage the subject widely outside the classroom. Recent surveys of incoming students say 94 percent discuss religion either "frequently" or "occasionally," and 71 percent say they attend religious services.

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## INTERNATIONAL BRIEFS ACCESS TO EMERGENCY CONTRACEPTION DOES NOT LOWER ABORTION RATE

(EP)--The number of abortions in the United Kingdom has increased rather than decreased in the five years that Plan B, also known as the morning-after pill, has been available without a prescription, *Women's Health News* reported. Pro-life groups have opposed the drug because it can sometimes cause an early abortion. Plan B was approved last month for over-the-counter sales in the U.S. for women 18 and older. Supporters have promoted it as a way to reduce America's abortion rate. In 1984, 136,388 abortions were reported in the UK. In 2004, when emergency contraception had been available for several years without a prescription, 185,400 abortions were reported.--CitizenLink

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## UN TRIES TO FORCE ABORTION ON MEMBER NATIONS

(EP)--In an effort to make abortion an international human right, committees of the United Nations have been pressuring countries to change their abortion laws. The effort has been going on for years, but pro-family groups are now shining the light on the UN's tactics. "They use these treaty bodies, these monitoring bodies, to get nations to actually rescind their laws that prohibit abortion," explained Susan Yoshihara, executive vice president of the Catholic Family and Human Rights Institute (C-FAM). "The way they're doing it is by misinterpreting the treaties." Thomas Jacobson, UN liaison for Focus on the Family Action, led the first public briefing at the UN headquarters to expose the agenda of various compliance committees. "They have been following an additional tangent of pushing abortion, prostitution, sexual rights and so forth on countries," he said. "We tracked at least 44 countries that were pressured through last year."

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## EUROPEAN COURT BRANDS HOME-SCHOOLING GERMANS "CRIMINALS"

(EP)--Pro-family attorneys are concerned about a recent decision by the European Court of Human Rights that Germany can forbid parents from home-schooling their children. Alliance Defense Fund Chief Counsel Benjamin Bull said the European decision was wrong and violated the rights of German Christians. "Parents should have the final say about the education of their children," he said. "German Christian home-schoolers have been criminally prosecuted and jailed for home-schooling as a violation of German law. This decision opens the door to continued prosecution." Bull also said Americans should be on guard to protect against U.S. courts importing the European ruling into their own deliberations on home-schooling. Currently, ADF attorneys are defending parental choice in education by defending Arizona's tuition tax credit program. The Alliance Defense Fund represented the German parents through an affiliated German attorney.

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## "LOST TRIBE" OF JEWS MIGRATES FROM ISRAEL

(EP)-- A group of 218 people belonging to an Indian tribe recently recognized as "lost descendants of ancient Israelites" will soon be welcomed to their new homes in Israeli settlements in the West Bank. The emigrants are members of the Bnei Menashe tribe living and practicing Judaism in northeast India. The Bnei Menashe believe they are descended from one of the 10 lost tribes of Israel who were exiled when Assyrians invaded the northern kingdom of Israel in the 8th century B.C. Many of the exiled Israelites made their way across the "silk route," ending up in China. There are more than 300,000 Bnei Menashes in the state of Manipur, but most of them follow Christianity. Only around 6,000 have converted to Judaism -- many in the 1970s.



## Mini-Edition by Joseph Harris

Chairman of Biblical Studies  
Southeastern Baptist  
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www.miniedition.net



## What's Wrong with the Word Baptist?

Recently, I passed a building with a bunch of cars outside on a Sunday evening. This building had a steeple and "New Life Center" was on the sign. I have also seen names like "Community Church," and "Bible Church" on other signs. I understand there are non-denominational churches, but some of these churches with generic signs claim to be Baptist. What non Baptist churches do is their business, but since I

am a Baptist, then I have an opinion to express about Baptist churches.

Why are some Baptist churches ashamed of their heritage and name? I once confronted a pastor who claimed their church was a Baptist church, yet Baptist was missing from the sign. His response was you don't have to have the name Baptist on your sign to be a Baptist church. Technically, the sign doesn't make the church, but why would you not identify yourself?

As we continued talking, I realized they didn't need the word Baptist on their sign. They accepted people into their membership who had not been scripturally baptized. In other words, people who had been sprinkled for baptism was okay with them. They only insisted on immersion if an individual was going to hold a leadership position in the church. Baptism was not important enough for membership, but necessary to be a leader. Personally, I think their real reason for lowering the bar was to increase membership by not offending Pedo-Baptists.

Often times, the motive for omitting the Baptist name is to get more members. These churches don't want to be seen as denominational, narrow minded, and exclusive. Fine. They should just stop claiming to be Baptist out of one side of their mouth while denying it out of the other side. A double minded man is unstable in all his ways.

Baptist is not only on our church sign once, but twice: Central Baptist Missionary Baptist Church. We still insist on scriptural baptism, practice closed communion, and emphasize church authority and pastoral authority. I believe if you are Baptist, you ought to say it. I also believe you should say what kind of Baptist you are. If you are Missionary Baptist, say it. If you are Southern Baptist or Independent Baptist, etc., say it. It just cuts down on the confusion of what people expect when they walk in the door. Labels identify what's inside the can. People are suspicious of unlabeled cans and should be suspicious of unlabeled churches.

Bottom line: if a church doesn't advertise that it is a Baptist church, it isn't.

The Rantings  
and  
Ravings  
of  
Brother  
Ritechus  
N.  
Dignation



## Church Splits

Well, another "mission" has just started up in our county. Another Baptist shingle

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## Mini-Edition

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is about to go up. That would be all fine and dandy except for one little problem. This new mission is just like 90% of the other missions started in Opulikus County; just one more Baptist split added to the pile. I know Baptists don't have a monopoly on splittin' but we've about got it down to an art. Now firewood is supposed to be split and bananas make good splits, but I've seen very few church splits in my day that were profitable and ended up rising above the problems that caused the split in the first place. To be fair, there have been a few that ended up well, but only a few.

There can be a reasonable cause for a split. Where real doctrinal error exists and the erring ones won't repent and get right, I can see a need for a separation. Trouble is, I can count on one hand splits caused by doctrinal problems. On the other hand, and usin' my toes also, I can name numerous splits based on power struggles, opinions, baptistries, hot heads, buildin' programs, women's stockings, fellowship halls and one church here in my home town of Slidbak split over a blue tick hound.

I know of one little split that can't go forward because they are always livin' in the past. They just can't seem to get over how wrong they were done by the church they left behind 22 years ago. They just keep diggin' and stirrin' in old feuds until their fight becomes the grudge of their children and their young'uns never even darkened the door of the church their folks split from. It's kinda like a dead mule that's been buried two weeks. If you dig him up, he's gonna stink and if you keep diggin' him up, he'll smell worse than the time before. Let dead mules lie, I always say. Folks need to learn to bury the hatchet...and not in the chest of their adversary.

**“Behold how good and pleasant for brethren to dwell together in unity”** are words of wisdom from King David, and believe you me, he knew about family troubles with his young'uns. The opposite is also true. How miserable and horrible it is when they don't.

The next time you get unhappy in church when somebody hurts your feelings, show a little spiritual maturity and just get over it. We don't need no more splits in Opulikus County, or anywhere else for that matter.

Brother Ritechus N Dignation.



# The Spiritualization of the Scriptures

By Milburn R. Cockrell  
(1941 - 2002)

For centuries the theological world has been at odds as to the method to be employed in the interpretation of the Bible. The adoption of different methods of interpretation has produced the various religious denominations and their variety of views. The basic difference between religious bodies arises from the adoption of irreconcilable methods of interpretation.

### ALLEGORICAL METHOD

There seems to be an ever growing number of theologians and commentators who use the allegorical method of interpretation. This method ignores the literal sense and primary meaning of a verse of Scripture. Every one and every event is made an allegory of some kind, either to escape theological difficulty or to maintain certain religious views.

Those who use this method do not seek to interpret the Scriptures. Rather they try to pervert the true meaning of the Word under the guise of seeking a deeper and more spiritual meaning. The allegorical method is a spring board for the interpreter's imagination. This method is used by those who do not find in the Bible the opinions they have adopted as long as they interpret the

sacred book according to its literal sense.

### ORIGIN

The allegorical method is of long standing in the history of Christendom. This system of interpretation was introduced by Origen of Alexander, Egypt, in the third century. This man, enchanted by Platonic philosophy, invented mystic theology. He believed the Scriptures should not be interpreted literally. They were to be interpreted in the same allegorical manner the Platonists explained the history of the gods. He alleged the words of the Scriptures were absolutely void of sense. To him the true meaning of the Word was to be sought in the mysterious and hidden sense. In consequence of this belief, he resorted to all sorts of errors that a wild and irregular imagination could bring forth.

Origen's books are filled with the chimerical method of explaining the Bible. He engaged in the most outlandish fancy as he trod his devious path. This spiritualizer ignored the literal sense of the Scriptures at the expense of Divine truth whose simplicity is discernible through the cobweb veil of allegory.

It is regrettable that many of that day followed in his steps like Hippolytus. His train of followers in our time is legions and ever increasing with the passing of time. This is so because religious leaders

prefer the beliefs of fallible men to the unerring dictates of the Divine Word. The leading commentators and religious writers of our time hold to the chimerical method of explaining the Bible.

### THE EVIL OF THIS

The danger of spiritualization of the Word is that it does not interpret the Scriptures at all. It only makes it possible in some way for the interpreter to present all manner of speculation. Another great danger of this method is that it would give us an inspired interpreter, rather than an inspired book. This system takes away the authority of the Bible, leaves us without any means by which the conclusions of the interpreter may be tested, reduces the Bible to what seems reasonable to the interpreter, and, as a result, makes true interpretation of the Scripture impossible.

Spiritualizers say the terms Israel, Jacob, Judah, Mt. Zion, and Jerusalem symbolize the church. This whole idea is ridiculous since the church was unknown to the Old Testament saints. None of the Old Testament writers wrote to the church. They wrote to Israel. To apply what was written to Israel to the church and to say this is the primary reference is to misapply the Holy Scriptures.

Most passages of Scripture contain a primary meaning, a practical application, and a prophetic revelation. The primary meaning must always be presented before making a practical application or teaching the prophetic revelation. To fail to give the primary meaning and to present the practical application or prophetic revelation as the actual teaching of a text is to wrest the Bible to the destruction of its truths. Some will spiritualize a passage and say that their spiritual mystery they have invented is the primary meaning. This is "handling the word of God deceitfully" (II Cor. 4:2). It is to turn men's ears away from the truth to the cunningly devised fables of a disordered imagination.

### PROPHECIES SPIRITUALIZED

Perhaps no portion of the Word has suffered more at the hands of spiritualizers than the prophecies of the Bible. An example of this is Revelation 20:1-3: **"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."**

Some say the chain and the binding of Satan is not literal. They interpret this to mean Satan is bound to the believer by the preaching of the gospel. Strange as it may seem, they admit the terms Heaven, angel, Satan, bottomless pit and

nations are not figurative! But to make the chain and binding of Satan literal is more than their doctrine can stand, so they spiritualize to escape theological difficulty. Plausible and pretty as this interpretation is, it is not God's Word, but a substitution of men's fancies for it.

Commenting upon Revelation 20:4-6 about the first resurrection, Matthew Henry says: "They were in a civil and political sense dead, and had a political resurrection; their liberties and privileges were revived and restored" (*Matthew Henry's Commentary*, Vol. VI, p. 1180).

Those who take Revelation 20:4-6 literally have no difficulty in seeing that a literal resurrection of the saints is that of which John speaks. Only a disordered imagination can make it what Matthew Henry did. Such pernicious treatment of God's Word makes it an apocrapha rather than an apocalypse.

These spiritualizers cannot agree among themselves. Of this passage Daniel Whitby said: "...after the fall of Antichrist there shall be such a glorious state of the church, by the conversion of the Jews to the Christian faith, as shall be to it life from the dead..." Mr. Whitby, too, would make the Bible a book of fancies and myths rather than a revelation of God's will and purpose.

Still others hold the first resurrection to be a spiritual rising from the grave. This theory also would make an end to significance in language, and wipe out the definite testimony of the Scriptures as to anything.

Literalists all agree that there are different bodily resurrections under consideration in Revelation 20:4-6, yet spiritualizers are disagreed among themselves. This should be enough to convince even the gainsayers that the literal and realistic method is to be preferred to the pictorial and figurative. How can spiritualizers claim the "one faith" of which the Bible speaks when their weird spiritualizations contradict each other?

### PROPHECY HAS A LITERAL FULFILLMENT

All prophecy must have a literal fulfillment. When God literally brings to pass the prediction of a prophet, then the office of that is vindicated. **"The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him"** (Jer. 28:9). If prophecy had a spiritual fulfillment, then we would think even a true prophet was a cheat and an imposter. **"When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him"** (Deut. 18:22).

In Genesis 15:14-15 there is a

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# Spiritualization

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prophecy concerning the deliverance of Abraham's seed from Egypt. In Exodus 12:34-37 we see the literal fulfillment of this. In I Kings 13:2 there is a prophecy about a child being born of David's family named Josiah. In II Kings 23:15 we see the literal fulfillment. Elijah prophesied of a drought in the reign of Ahab in I Kings 17:1. I Kings 18:41 gives the literal fulfillment of this prophecy. Micah the prophet declared Christ would be born in Bethlehem of Judah (Micah 5:2). Luke 2:4-7 is the literal fulfillment of these words.

History has recorded the literal fulfillment of the prophecies about Nineveh (Nah. 1:3), Babylon (Isa. 13-14), and Tyre (Ezek. 26:4-5). It was said Egypt would become a base kingdom (Ezek. 29:14-15), and this has literally come to pass. It was predicted the scepter would depart from Judah (Gen. 49:10), and we know this is literally true. The remembrance of Amalek has been utterly put out from under Heaven as predicted (Num. 24:20).

In the light of such literal fulfillment how can Amillennialists say that certain prophecies have a spiritual fulfillment? Where is one prophecy in all the Bible that has had a spiritual fulfilling? Is it not a terrible insult to the prophets to apply their prophecies about Israel's future to the church and plead a spiritual fulfillment? Back behind such foolishness must be a lack of faith in the prophets, their writings, and the Lord of prophecy. There is no excuse for making the prophecies about the millennium and Israel of this **"private interpretation"** (II Pet. 1:20). Those who do this are guilty of wresting the Scriptures (II Pet. 3:16).

## SPIRITUALIZING AMONG BAPTISTS

The growing trend among sovereign grace Baptists to spiritualize the Scriptures is alarming to this writer. Some have gone crazy over the church. They can almost find it in every verse in the Old and New Testaments. Even historical and practical matters are symbols of either the true church or the Great Whore. They further say that the only sin you can commit is a doctrinal sin; that is, to teach heresy. They say you can do nothing good for God except to teach the truth.

Unless there is a speedy return to the historic Baptist position of a literal interpretation of the Word, there is soon to be an insurmountable obstacle to fellowship among the brethren. No one man is an infallible interpreter of the Holy Scriptures. Let us follow what the Bible says and has been understood to say for centuries by our Baptist fathers. Let us beware of the wild and weird fancy of some one who claims new light

on certain verses.

When some simple-hearted folks are exposed to some of these new doctrines and unheard of views so far as Baptist history is concerned, they say, "Boy, this fellow is deep." If this neo-orthodoxy is deep, then I for one prefer the shallow old paths of my Baptist fathers.

Some preachers and churches are carried about of every wind of doctrine. Each time some prominent preacher buys a new book or comes up with a new hypothesis, they immediately revise their articles of faith and swallow this new theory hook, line, and sinker without any question or searching of the Scriptures.

## MERIT OF LITERAL METHOD

In direct opposition to the allegorical method of interpreting the Bible, there is the literal method or the grammatical-historical method. This method gives each word the basic meaning it would have in normal usage. It permits the Bible to say what it means and to mean what it says.

I do not hesitate to state that I am a Biblicist. I employ the grammatical-historical method in interpreting the Bible. There are a number of reasons I do this.

The Bible was written in the language of man for his understanding (Rom. 15:4; Deut. 29:29). To arrive at the true meaning of the inspired Word, we must interpret it by the rules that govern human language. If a man is not able to understand the Bible by a literal interpretation, then it is not a revelation to man unless the Author gave the race a commentary to interpret it.

The Golden Rule of Bible interpretation is said to be this: When the plain sense of Scripture makes common sense, seek no other sense; therefore take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise.

The greater part of the Bible makes sense when interpreted literally. Much of the modern spiritualizing makes no sense and makes the Bible contradictory and foolish. The interpretation of one spiritualizer is often overthrown by the next spiritualizer who comes along.

The literal method is in harmony with the verbal inspiration of the Bible which holds God inspired the words, not just the thoughts, of the writers. An honest spiritualizer would admit he believes God just inspired his supposed mystical meaning since he does not literally believe what is written. He seeks in a sly manner to take from and add to the Bible so as to make it teach his preconceived theory.

The Bible says: **"The imagination of man's heart is evil from his youth"** (Gen. 8:21). Thus I do not trust men who are **"vain in their imaginations"** (Rom. 1:21) to imagine the supposed

mystical meaning of the Bible. The literal method checks the imaginations of men.

## LITERAL METHOD EXPLAINED

We literalists do not deny that the Scriptures contain parables, types, allegories and symbols. We hold that each passage must be taken literally as long as it makes sense. When the passage demands a secondary meaning, we readily yield to it.

We still contend that the symbols depend for their very existence on previous literal meaning of terms. In other words, figures of speech reveal literal truths. What is literally true in one realm, with which we are familiar, is brought over literally into another realm, with which we may not be familiar, in order to teach us literal truths of an unfamiliar nature.

Permit me to illustrate what I am talking about. For example, when I read in John 1:6: **"There was a man sent from God, whose name was John,"** these terms are to be taken properly and physically. On the contrary, when the Bible says of Jesus: **"Behold, the lamb of God,"** it is clear that the word **"lamb"** is not used in its literal sense.

If I read in the Bible that Jesus wept (John 11:35), I am to receive this statement literally and seek no other meaning. But if I read that there was a **"woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars"** (Rev. 12:1), I know this is a symbol, not a literal fact for no such woman is known to man.

No passage is figurative unless it contains a figure. Nearly all figures are somewhere explained in the Scriptures. Ezekiel's dry bones are the whole house of Israel (Ezek. 37:1-14) and his two sticks are Judah and Israel (Ezek. 37:15-28). Daniel's beasts are kingdoms (Dan. 7:23) and the horns of the beast are kings (Dan. 7:24). John's stars and angels in Revelation 1 are pastors and churches. John's many waters in Revelation 17 are "people, and multitudes, and nations, and tongues."

"The literal, which is the received meaning of a word, is to be retained, unless weighty and necessary reasons require that it should be abandoned where a figurative or a secondary may be employed" (J. R. Graves).



## ANNOUNCEMENTS

The Sovereign Grace Baptist Church of Caldwell, Kansas is pleased to announce that they will be having their annual Bible Conference December 1<sup>st</sup> thru 3<sup>rd</sup>.

The church would like to extend an invitation to all.

The services will be held at Sovereign Grace Baptist Church, 400 N Main St., Caldwell, KS on December 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup>

(Friday night through Sunday evening). The Conference will begin with a fellowship dinner prior to the services at approximately 5:30 p.m. on December 1<sup>st</sup> at the Church's Fellowship Hall located at 603 N Osage St. in Caldwell, KS.

Guest Speakers include Elders Arthur Blevins, Roger Dohrer, Timothy B. Hille, Timothy John Hille, Bill McDaniel, David O'Neal, and Larry Wilson. If you have any questions regarding the conference (directions, lodging, etc.) contact Pastor Nathaniel R. Hille by email: [nhille@gmail.com](mailto:nhille@gmail.com), or phone, (620) 845-3624 or (620) 845-2432.

\*\*\*\*\*

The Landmark Baptist Church of Collinsville, IL is in need of a pastor. For more information please contact Donald Coppedge at (618) 288-4236. Or write to Landmark Baptist Church, 107 Meyer Dr., Collinsville, IL 62234.

\*\*\*\*\*

The Landmark Baptist Church of Annville, KY will be hosting a special meeting December 15<sup>th</sup>, 16<sup>th</sup> and 17<sup>th</sup>. Meetings begin at 6:00 p.m. Friday and 10:00 a.m. Saturday and Sunday. Elder Mike DeWitt from Springfield, OR and Pastor Steve Flinchum will be preaching.

Meals will be served Saturday and Sunday with time to visit and fellowship.

For directions and information contact Pastor Flinchum at (606) 364-3162 or by email at: [mail@landmarkbaptists.org](mailto:mail@landmarkbaptists.org).

\*\*\*\*\*

Elder Wayne L. Bowling of Monticello, KY has resigned the Grace Baptist Church which he has served since 1994. The effective date is January 20, 2007, on which date the church will celebrate with him his thirty-ninth year in the gospel ministry.

Should a church be interested, you may contact Elder Bowling at (606) 340-0123 or (606) 307-2018 (cell) or write to 174 Lockett St., Monticello, KY 42633.

Please pray for Grace Baptist Church as they seek the Lord for a pastor.

\*\*\*\*\*

The Grace Baptist Church of Rural Hill, NC and Pastor Gene Kiger would like to make known the need of Missionary Samaroo Sookraj, missionary to Trinidad, and pastor of the New Testament Baptist Church in St. Crux. They are currently in need of a new roof for their building. The old roof has termite damage and a stronger roof is needed to withstand the strong storms which often come through the area. They are a small church of approximately 25 members and are very poor.

Any individual or church who feels lead to help in this work please contact Pastor Kiger at (336) 377-2154 (church) or (336) 377-9808 (home) for more information or write to the Grace Baptist Church, 143 Cross Baptist Church Road, Rural Hall, NC 27045 or email at: [gbckiger@gbcestanleyville.com](mailto:gbckiger@gbcestanleyville.com).



# CELLBLOCK TO CELLBLOCK

By David G. Hoffman

Encouragement and thoughts from a prisoner to other prisoners and readers.

**"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried" (Rev. 2:10).**

## ANOTHER "P" WORD

Greetings dear reader. I pray all is well with you. The Lord continues to bless me with the rising of His sun and the breath of life in my lungs. Every day is a good day no matter how dark and bleak it looks on the surface, for we know **"all things work together for good to them that love God, to them who are the called according to his purpose"** (Rom. 8:28).

This verse has been a bedrock for me because I've battled an illness for the last several months (and continue to battle). The unit doctor has poked and prodded and taken enough blood to start my own private blood bank but still can't tell me what's wrong. I've been seen by a physician's assistant, a nurse practitioner, and an actual medical doctor and between the three I've been told I could have poor circulation, cancer, or even heart disease--in other words, they really don't know. I was scheduled for an appointment at a free-world prison contracted hospital but the day of the appointment it was set off for two more months. Those of you who have dealt with prison health care know the frustration of trying to get proper treatment.

I know there is a purpose for this illness, I don't know what it is and I may never know. But I do know there are no surprises, accidents, or coincidences with God; everything is decreed for His purpose. So I take comfort in knowing **"all things,"** not just the good things but also the bad things, **"work together for good to them that love God."**

On another note, the GRAD Program is going smooth, even with the illness I'm able to participate in the classes and by the time this is in print I should be in Phase III (the final phase of the program). However, your prayers for me, dear reader, are welcomed and much appreciated.

\*\*\*\*\*

Now for this month's subject. I didn't grow up in a church of any kind; in fact, I've been in a free-world church few times. So I have no preconceived ideas of how a service or certain meetings should be conducted. However, I have studied my Bible for almost six years and can see a lot of what's called "church" on TV, and here in prison, is man-made tradition--not God's instruction. Take the so-called "prayer meeting" held here every Tuesday for example: The volunteer chaplain opens with a prayer then the prisoners take turns praying. It doesn't sound too bad, right? But the prayers (and I use

that term lightly here) are so verbose, insincere, and grandiose that you have to wonder if these guys have ever studied prayer from a Biblical standpoint. They're not praying to the Lord, they're trying to out pray each other. They're trying to see who can utter the most eloquent speech, not humbly coming before the Throne of Grace. Is that what prayer is about? I don't think so!

**"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward"** (Matt. 6:5).

What about the group of prisoners standing in the dayroom and praying aloud? Aren't they doing it to be seen of other prisoners? Look at me, ain't I pious standing here in this circle!

Hello! The Lord doesn't need big flowery public monologues. What He wants is humble, sincere prayers in the privacy of your prayer closet (or the privacy of your cell where it's just you and Him). There is no need to try and impress anyone, you can't impress the Lord, just humbly bring your petition to the throne of Grace in as simple words as you can put it--remember, **"...your Father knoweth what things ye have need of, before ye ask him"** (Matt. 6:8) ---so why try to spruce it up?

I've been asked a few times why I don't participate in the prayer meetings and prayer circles and I tell the inquirer that I don't believe they're Biblical. Then inevitably one of the 'Prayer warriors' will come ask me what I meant and try to justify their action by pointing out Acts chapter twelve when Peter was in prison and the church prayed without ceasing for him. The prayer warrior would say something like, "See, the whole church came together as a group to pray for Peter, so this justifies our group prayers." At which time I would point out that every instance of group prayer in the N.T. the group prayed with one accord and one mind (Acts 1:14; 4:24 & etc.) ---not ten or fifteen willy-nilly prayer warriors trying to out do each other.

How then should we pray? Well, first let me say that group prayer done the Biblical way can be a powerful force. If we come together with one accord and one mind truly praying to the ONE who can answer prayer then we can be blessed beyond measure.

As for me, I choose to pray as the Lord taught His disciples in the Gospels, and

leave the prayer meetings and prayer circles to those who choose man-made tradition over Biblical Truth.

**"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly"** (Matt. 6:6).

My prayer for you, dear reader, is to study your Bible diligently and stand bold in Its truths---never be afraid to dissent when you see things done in the name of our Lord that are not taught in His Word. May He richly bless you through your study.

Bro. Jeff, you are in my prayers daily and you continue to be an answer to mine. I love you and hope to see you soon.

Bro. Kevin, you also are in my prayers daily, keep fighting the good fight---you are not alone.

Krystal Ruthann, I love you more than words can express. I pray the Lord make you His own and richly bless you continually.



## World Scene

(Continued from page 460) ♦

immigration should immediately be controlled to close the gate for terrorists. To repeat Daniel Pipes of the Jerusalem Post, "Many Muslims in America share the suicide bomber's hatred of this country and want to change it into an Islamic state. History proves that where Muslims gain a beachhead, they have brought havoc and sometimes, utter ruin."

The threat from the militant Muslims is bad enough, but soothing platitudes and un-called for cordiality we can do without. We need eternal vigilance and the truth about Islam. ---The Ugly Truth.

(Excerpts are from previous writings of Capt. Evans.)

## BEREA BAPTIST BANNER

### Financial Report

9-1-2006 to 9-30-2006

Beginning Balance .....\$7,204.53

#### RECEIPTS:

B. C. of Brimfield, Brimfield, IL .....26.34  
Berea B. C., Mantachie, MS .....458.36  
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  
Buffalo Valley B. C., Clay, WV .....50.00  
Citrus M. B. C., Inverness, FL.....25.00  
Cedar Grove B. C., Millport, AL.....50.00  
Central Ave B. C., Tampa, FL .....75.00  
Eve Knowles, Scarborough, ME .....200.00  
Faith B. C., Seffner, 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  
L. H. Farrell, Des Allemands, LA.....100.00  
Leroy Bullard, Albuquerque, NM.....100.00  
Lord's Church, Goose Creek, SC.....200.00  
Morris St. B. C., Hobbs, NM .....500.00  
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  
South Park B. C., Seattle, WA .....25.00  
Southside B. C., Fulton, MS.....25.00  
Sovereign Grace B. C., Columbus, MS .....50.00  
Sovereign Grace B. C., Northport, AL.....100.00  
Sovereign Grace B. C., Wake Forest, NC...100.00  
Victory B. C., Courtland, VA .....25.00  
Wayne Huffman, McNeil, AR .....80.00  
Subscriptions .....140.55  
Anon.....225.00  
Sub Total .....\$4,195.25  
TOTAL.....\$11,399.78

#### EXPENDITURES:

Printing (2 months) .....1,269.38  
Postage .....1059.99  
Wages .....2,240.00  
FICA .....189.73  
Dividing Checks .....125.00  
Total Expenditures .....4,884.10  
ENDING BALANCE .....\$6,515.68

## BEREA BAPTIST BROADCAST

### Financial Report

9-1-2006 to 9-30-2006

Beginning Balance .....\$7,365.66

#### RECEIPTS:

Briar Creek B. C., Williamsburg, KY .....75.00  
Berea B. C., Mantachie, MS .....225.00  
Berea M. B. C., West Point, TN .....50.00  
Grace B. C., Corbin, KY.....100.00  
Anon.....1000.00  
.....1,450.00  
TOTAL .....8,815.66

#### EXPENDITURES:

Radio Time .....400.00  
Postage .....45.25  
TOTAL EXPENDITURES .....445.25  
.....\$8,370.41  
Interest .....+2.22  
.....\$8,372.63  
Less Corbin, KY des. ....-1,211.52  
ENDING BALANCE .....\$7,161.11

## CORBIN, KENTUCKY REPORT

Beginning Balance .....\$411.52

#### RECEIPTS:

Anon.....1000.00  
TOTAL.....1,411.52

#### EXPENDITURES:

WCTT .....200.00  
ENDING BALANCE .....\$1,211.52





## WORLD SCENE

By G. Russell Evans - Norfolk, Virginia

### *The Ugly Truth About Islamic Militants*



All of us who love freedom and religious liberty should realize that we are now involved in a worldwide war against terror. Islamic terrorists are committed to the destruction of our freedom and our way of life. It is vital that we stay the course until we defeat these extremist Islamic militants.

#### THE UGLY TRUTH

In an effort to send a message to the entire Islamic world, President Bush made clear that America's call to arms was not a war against Islam but against terrorists.

However, we do not believe he is correct when he says, "Islam is a religion of peace and love." It is our view that in this he has misjudged and misstated the situation. Again, we understand why, for purposes of politics and diplomacy, he made the statements; but we believe very firmly that the facts are indeed quite different. Every American and especially Christians need to be aware of Islam's true nature and its very real agenda! It is vitally important that we be alert to Islam's workings in our society---The Ugly Truth.

#### MUSLIM STRATEGY

We are now involved in a life and death war against Islamic terrorism that will take several years to successfully eradicate and tens of thousands of Islamic terrorists who have dedicated themselves to the destruction of Christianity, Judaism, Israel, and the West.

It is wrong to teach that Muslims love America just as we do. They want America to be an Islamic state and, at this time, are softening up to Islamic critics of the West. Now, they claim to believe in Moses and Jesus and no longer call us "infidels" in their literature.

They say "God bless America" and display the flag, the same flag they burn in daily rituals in Iran, calling us "The Great Satan." They use Christian terms like "love" and "salvation" and change the Koran's translations from the Arabic to

hide Islam's hate for all non-believers. They are hypocritical.

They want to be accepted in religious, social and political activities. They can gain power so they can gradually change things toward Islamic beliefs. They are sly.

#### MULITANT MUSLIMS

President Bush's conciliatory remarks about the "good Muslims" may soothe the nerves, but they do not diminish their ambitions and atrocities. Here are a few examples:

\* Muslim gunmen in Pakistan murdered sixteen Christians in church in retaliation for American bombing of Afghanistan.

\* Professor Sami-al-Arian of the University of South Florida has raised money for terrorist groups, and has said that Allah curses Jews and Christians, and "let us damn America."

\* Muslim Chaplain Zaid-Shakir of Yale University argues that "Muslims cannot accept the existing order "in America."

#### ETERNAL VIGILANCE

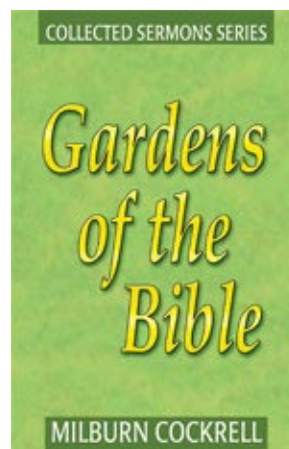
All these grand designs and big talk by Muslims cannot be ignored. Certainly, "eternal vigilance is the price of liberty"---for all threats, whether remote or not. There's no sound reason to fear the Islamic law will ever replace our constitution, but this goal is very much alive among fundamentalist Muslims.

More shocking revelations are coming out. Misleading conciliatory statements by our political and religious leaders and media should be challenged with the truth at every turn---or, we will be lulled into a sense of false security.

Muslim organizations should be monitored. Special privileges should be denied. Of course, runaway

♦ (Continued on page 459)

## — NEW PUBLICATIONS —



#### Gardens of the Bible

There are three predominate gardens in the Bible. The Garden of Eden, The Garden of Gethsemane and the Garden of New Jerusalem.

In this book Elder Cockrell takes a look at each one and offers us many spiritual gleanings, including how the plan of salvation can be seen through each. (30 pgs.)

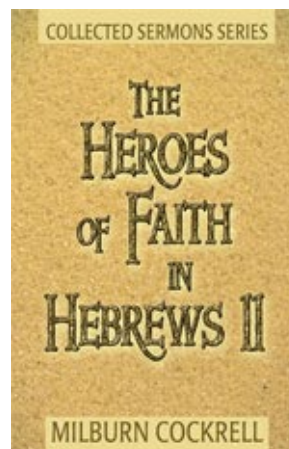
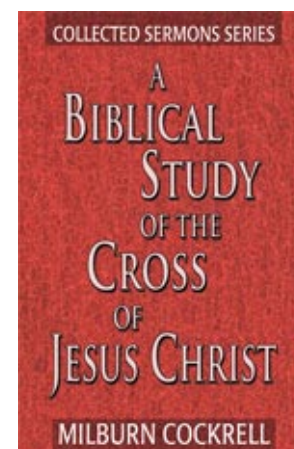
#### A Biblical Study of the Cross of Jesus Christ

A study of the cross on which our Saviour was crucified reveals more than just a piece of wood on which He was nailed. He was made to suffer and to bear many crosses before He came to the cross of Calvary.

In the first part of this short study we see that there were seven distinct crosses which Christ was called upon to bear before He came to the cross of Golgotha.

Next we see the seven amazing sayings of our Saviour during the six hours on the old rugged cross.

Then lastly, we see seven supernatural phenomena which attended the death of Christ. These seven wonders formed a chain of signs which wrapped around the death of Jesus Christ and held it fast to the meaning of eternal redemption. (22 pgs.)



#### The Heroes of Faith in Hebrews 11

The 11th chapter of Hebrews is an exhaustive treatment of the accomplishments of faith.

The author takes us on a pursuit of the doctrine of faith. This study is extremely profitable to our spiritual health. In this study we see how faith as a working principle in life makes all circumstances work out to God's glory. Illustrations from Old Testament history are used to demonstrate the power of faith.

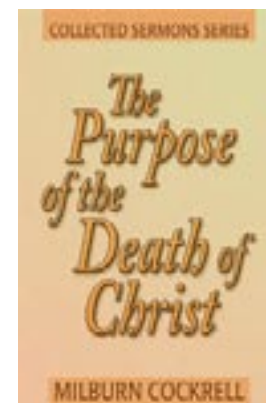
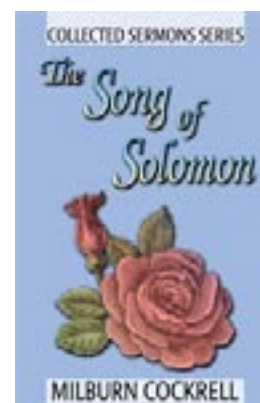
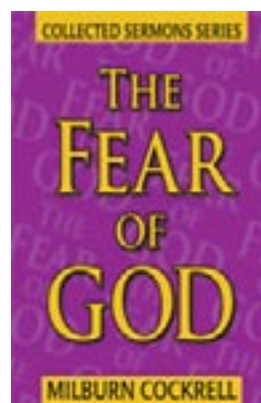
Faith in Hebrews 11 is the principle within the believer by which he walks, "**For we walk by faith, not by sight**" (2 Cor. 5:7). (25 pgs.)

We are pleased to announce that we have three new titles available. Each book is retail priced at \$3.95. Also, recently made available were *The Fear of God* (22 pgs.), *The Purpose of the Death of Christ* (26 pgs.), and a new reprinting of *The Song of Solomon* (94 pgs.).

As a special this month only you can purchase all six new titles for \$12.50 (plus \$2.50 for S/H). Now would be a good time to get these new titles.

Order from the

**Berea Baptist Church Bookstore**  
PO Box 39, Mantachie, MS 38855



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