

The Berea Baptist Banner

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

The Great Commission or the Great Omission: Home or Family Missions

By Andy Proctor
of Winston-Salem, North Carolina

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15).

Home is the place above all others where we who are saved by God's grace, should, as the child of God, first and foremost apply



ourselves to be a good witness, to carry out the Great Commission, and certainly not make it a Great Omission.

When it comes to evangelizing our children, there are a lot of unscriptural practices out there: as well as unique challenges as parents, grandparents, pastors and

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Ticking of the Gentile Clock

By Matthew Stepp
of Wayne, West Virginia

"I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew" (Rom. 11:1-2).

There are many everlasting promises given to the children of Abraham, Isaac, and Jacob. When God called Abraham out of the idolatry of Ur of the Chaldees, He had intimate and eternal plans for



this burgeoning nation of Hebrews. Unlike every other nation in world history, the ups and downs of the vagaries of time have never erased this stubborn and stiffnecked people from the line of promise. As Elijah in our text chapter laments the complete disavowal of this people, the Apostle Paul reiterated the grand story of sovereign grace that has

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Psalms 106 Part 3

By Jonathan Bailess
of Edmond, West Virginia

As we look once again into God's Word we are in Psalms 106 verses 16 through 18. In this account, we find the record of Korah, Dathan, and Abiram as written: **"They envied Moses also in the camp, and Aaron the saint of the LORD. The earth opened and swallowed up Dathan, and covered the company of Abiram. And a fire was kindled in their company; the flame burned up the wicked."** Once again, I ask that as we move through this article you take time to read in this article Numbers



chapter 16 as it will be the focal point of this article.

As we begin, I would point out that we must take extreme care not to rebel or revolt against those that God has put into the leadership role. God had appointed Moses as the leader of the people and Aaron as the priest, and in so doing He enabled them to do what was required. Had God willed for Korah, Dathan, and Abiram to be in the leadership position, He would have without a doubt made it so. Therefore, we must conclude that

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The Red Heifer Ordinance Part 6

By Nathaniel Hille
of Plant City, Florida

"He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall



be unclean; his uncleanness is yet upon him. This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days. And every open vessel, which hath no covering bound upon it, is unclean. And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. And for an unclean person they shall take of the ashes of the burnt

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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.

Gentile Clock

(Continued from page 1) ♦

so completely enveloped this "lonely" descendant of "...thou worm, Jacob..."! "But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded... For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:4-7; 25).

New chapter! Not just in my article, but in the history of the world! Wow! As the Apostle Paul writes to the Gentile Baptist church in Rome, he is taking them on a history lesson to validate their very existence! The question of Jew versus Gentile has not yet died down in this first century. Everybody still knows that Israel is the people of God! But, God's plan yet to be revealed was anchored also in the eternity of foreknowledge and unconditional election! "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles (See Peter's rebuke and defense in Acts 11) the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the

world hath been hid in God (wait for it!), who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:8-11). God has a chapter in history for a Gentile Baptist church and bride!

"Ye worship ye know not what: we know what we worship: for salvation is of the Jews" (John 4:22). That is what they believed and it staggered the early Jewish Baptist church in Jerusalem to think that God would save any outside the chosen nation of Israel! The Apostle Peter's confession that he had never even eaten a meal in a Gentile house, might amaze and befuddle our modern (Gentile) imagination, but it was normal in the said first century! God's people are the Jews (Tribe of Judah being about all that was left of Israel)! It dumbfounded James the apostle so much, he uttered in astonishment, "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18). "Times be changing, me lad!" A different clock is ticking!

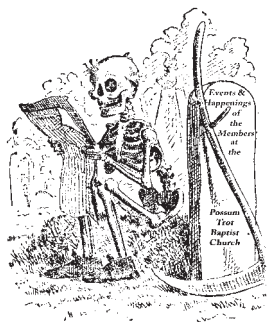
From this point in time, the Apostle Paul, Barnabas, Silas, Luke, Timothy and others are used of God in missionary journeys across Europe, Asia and Africa to preach the Gospel, baptize believers and teach these congregations to observe all things whatsoever Jesus Christ had commanded them! This great commission of the Jewish/Gentile Baptist church

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Brief Truths

By Randy Johnson of
Texarkana, Texas

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation" (Ephesians 1:13).



Who is Jesus Christ?

"Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist" (Col. 1:15-17).

Everyone needs a proper understanding of who Jesus is, because it seems that so many today have no idea who He is at all. His name is Jesus, and He is "The Christ" or the Anointed One, meaning He is the Messiah. His proper name is Jesus the Messiah, **"He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ"** (John 1:41). Second, Paul called Him "image of the invisible God." The word "image" means - a likeness, or resemblance of God. This is defined as such because of His incarnation which means Jesus was the manifestation of Deity or of God. Paul also called Jesus the "form of God," **"Who, being in the form of God, thought it not robbery to be equal with God"** (Phil. 2:6). The word "form" means - nature - of God, therefore Jesus **"thought it not robbery to be equal with God"**. The word "equal" means - as much, equal, like - which tells us that Jesus the

Messiah is the mirror image of God in the flesh. Therefore, Jesus was not committing robbery of God's image because He said these words, **"I and my Father are one"** (John 10:30). The Jews, because of their ignorance of Jesus, crucified Jesus because of these very words. John told us **"In the beginning was the Word, and the Word was with God, and the Word was God"** (John 1:1), leaving no doubt at who Jesus is, He is God in the flesh, **"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth"** (John 1:14). Therefore, without question Jesus is God in the flesh, and to us He is the Messiah as the woman at the well came to understand. **"The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he"** (John 4:25-26).

So, why did the Jews not understand who Jesus was; why did they crucify their very Messiah? Because it was not revealed to them by the Holy Spirit, understanding who Jesus is, is a revelation; it does not come naturally. Paul who was Saul of Tarsus, who was also a very educated Jew said these words: **"But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among**

the heathen; immediately I conferred not with flesh and blood" (Gal. 1:15-16). Saul was a nasty Jew, he hated Jesus and His church, but Jesus called him and saved Him through revelation, Paul did not change on his own, Jesus changed him. People confuse God's chosen Nation with God's chosen People. God's chosen Nation is the nation that the Messiah would come through, Jesus was a Jew but rejected as the Messiah by His own people. **"He came unto his own, and his own received him not"** (John 1:11). All Jews will not be saved; Saul was as many others were, but the nation itself hates Jesus so much they crucified Him out of pure rejection and hate.

Paul said in our text these words, **"...he is before all things, and by him all things consist."** Only Jesus Christ can give people a real salvation. Paul wrote this about salvation **"...ye saved through faith; and that not of yourselves..."** (Eph. 2:8). Paul went on to say that salvation is not of works in verse 9: **"Not of works..."** because it is of grace. **"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work"** (Rom. 11:6). Grace praises the Creator, and works praise the creature, **"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen"** (Rom. 1:25). So, if you believe that salvation is by works you have rendered God and the Messiah useless and the glory is yours, but at the same time you have changed God's truth into a lie and called God a liar. **"He that believeth on the Son of God hath the witness in himself: he**

that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:10-12). Making Him to be a liar means you reject His account of salvation and thus have sought to change the truth of God into a lie.

The chosen nation that God chose to have His Beloved Son to enter this world, has and still denies Him. The Jews make countless money off of Jesus' Name, but they still deny the truth about Who He is, the Messiah. Countless so-called Christians and so-called churches deny Jesus Christ as Savior because of works for salvation. Remember what God said, **"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work"** (Rom. 11:6). Works is a denial of Jesus Christ as Saviour and calls God's record of His Son a liar.

If you do not know who Jesus the Christ is, then you are not saved. **"And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men"** (John 5:27-41).



Psalm 106

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these men were in sin and thereby in direct violation of God's will.

In verses 1-3 of Numbers 16, we find Korah and his followers charging Moses with elevating himself above the whole congregation. We know that God had in fact called Moses out of the congregation to be a leader not Moses acting on his own. Korah and his followers had in their minds that they were, in fact, if not more, qualified to be the leaders as they felt they could spread the responsibility out among themselves. However, God was not in this effort and once again we see this is a rebellion against what God has decreed.

Verse 5 of Numbers 16 states: **"And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him."** (I have often rejoiced in Moses' response here; notice he did not allow his anger to overtake him, he did not concede to the men, nor did he foolishly act in any other way. Moses submitted to God and would submit to God's choice in this manner. God was to show whom He had chosen.

Verses 6-11 reveal Moses' instruction to Korah and his men: **"This do; Take you censers, Korah, and all his company; And put fire therein, and put incense in them before the LORD to morrow: and it shall be that the man whom the LORD doth choose, he shall be holy: ye take too much upon you, ye sons of Levi. And Moses said unto Korah, Hear, I pray you, ye sons of Levi: Seemeth it but a small**

thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? For which cause both thou and all thy company are gathered together against the LORD: and what is Aaron, that ye murmur against him?" Notice that Moses charged these men of gathering themselves together against the Lord not against Moses and Aaron, but against "God." We must take extreme care not to stand against those whom God has chosen as to rebel against them is to rebel against God. John Gill writes in regard to verse 11: **"For which cause, both thou and all thy company are gathered together against the LORD."** For gathering together against His ministers, whom He had put into office to act under Him, and endeavoring to overturn a constitution of His erecting, and resisting and not submitting to an ordinance of His, is interpreted as gathering against Him, and acting in opposition to Him; see Romans 13:1 **"...and what is Aaron, that ye murmur against him?"** what is his transgression? what has he done? as Aben Ezra paraphrases it; he is not chargeable with any fault, he did not take upon him the office of high priest of himself, God called him to it, and put him in it; he is only His minister, and by no means to be blamed, and therefore it is unreasonable to envy him, or murmur against him; and, indeed, murmuring against him is murmuring against the Lord."

Notice the behavior of Dathan

and Abiram in the following verses: **"And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up"** (Num. 16:12-14). Notice the rebellious tone of these verses, notice that these men charge Moses with leading them through the wilderness; notice that these men refuse to submit to Moses, Aaron, and ultimately God. Perhaps though, what sticks out of these verses most is this: **"Is it a small thing that thou hast brought us up out of a land that floweth with milk, and honey?"** Do you realize what they are saying here? Have you ever reflected on the wording here: **"Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey?"** They are referring to Egypt! These men are literally saying that Egypt (type of the world) was better than what God had promised. Once again, they are charging Moses of acting out of his own will even after all the signs and wonders God had wrought in their sight! We are fast to point this out but are slow to realize that we are often the same way, we prefer what this world offers as it is familiar, is appealing to the flesh, and often is what we desire. God's bountiful blessings are far above what this world offers, and they are for our benefit. Can you imagine these men saying they were better off

as slaves as opposed to living in God's promised land?

In verses 16-19 we find God is about to judge and reveal His perfect will: **"And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow: And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer. And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation."** Notice here that the glory of the Lord appeared and the Lord Himself was going to make His will and His choice known to all. He was about to work a work that had never been seen before or since. Korah and his company had overstepped their place in the congregation and had in effect appointed themselves as priests and leaders.

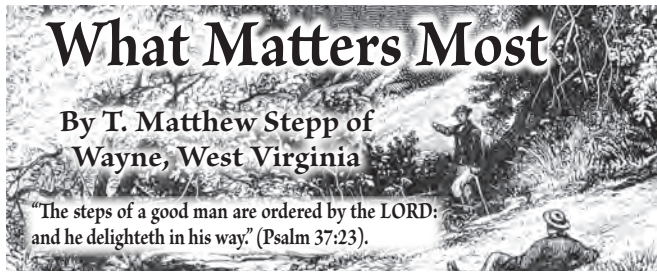
A theme can be seen in the next portion of the chapter. In my opinion, Moses is a picture of Christ during this time of his life. He was appointed by God to lead the people, he was the intercessor between God and the people, and he was the mediator between God and the people. On several occasions, such as the one coming up in our text, God was ready to consume the entire congregation and Moses interceded on their behalf. How many times would we be willing

♦ (Continued on page 19)

What Matters Most

By T. Matthew Stepp of
Wayne, West Virginia

"The steps of a good man are ordered by the LORD:
and he delighteth in his way." (Psalm 37:23).



"And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (Ex. 34:6-7).

I was talking to an elderly lady once that had buried two godly husbands of many years and she was concerned about which would be her husband in Glory. If one would be left out, or not. I assured her that Christ will be the focal point of all Christians and that marriage (among us newly converted immortals) will be insignificant in His presence. The pertinent passage being Matthew 22:25-32. In this scenario presented by the Sadducees, of the woman with seven husbands Christ clearly states that **"in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."** But He does not end it there. He continues with an amazing statement that becomes our text verse! **"But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."** Selah!

Think about it!

Is that not "awesome"? And it is our hope of seeing and knowing our loved ones gone before! The Great I AM **"..is not the God of the dead, but of the living."** I think we, depraved mortals that we are, put way too much emphasis upon death. I have often defined "death" to my congregation at Big Creek as "separation". That is the clearest and simplest definition I know! As so many funerals preach to us we have not "lost" our loved one, we "know" where they are! Selah! Think about it! And our hope to see them again is grounded in Scripture! **"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. ...Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words"** (I Thess. 4:13-18). The "we that remain" will be reunited with "those that sleep" and "we together" will be with the Lord forever! Death can not separate His children from their Heavenly Father! He is the God of the living! **"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall**

see him as he is" (I John 3:2).

These old mortal eyes shall put on immortal eyes, but as Job testifies **"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me"** (Job 19:25-27). His eyes still have the same memories and will still be looking for that Precious One despite the miraculous change in his flesh. Oh yes, still flesh, just like Adam was created! Immortal flesh, pure and holy!

Another example, albeit not such a happy one is in Luke 16:23 **"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."** If the rich man in his eternal state could recognize both Abraham (whom he had never seen before in mortal lifetime) and Lazarus, how much more easily will the sons and daughters of the King be able to rejoice with each other concerning God's marvelous grace unto them! And that is how we will spend eternity, sitting around the throne of God together, telling our individual stories of Grace! **"But God... hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus"** (Eph. 2:4-7). You see that word "together" used twice? That is our loved ones and us! Yeah, we will know them! Praise God, selah! Think about it!

(Matt Stepp is pastor of the Big Creek Baptist Church of Wayne, West Virginia.)



Home and Family...

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churches address this.

In our text, we see a positive example of how, from a child, Timothy was brought up **"...in the nurture and admonition of the Lord"** (Eph. 6:4), according to the Holy Scriptures. We shall deal with that, beginning with our last point which we will likely continue next week.

A desire for the best, spiritually, mentally, physically, emotionally, etc. for your children is a natural and spiritual affection that Christian parents have for their children: **"The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice. My son, give me thine heart, and let thine eyes observe my ways"** (Prov. 23:24-26). Nothing quite scares parents more than to think that their child will grow up to be just another selfish, foolish teenager.

It is becoming more and more increasingly rare to find wisdom in most of the youth in our culture. With that in mind, if parents overemphasize many of the controversies of today in politics, abortion, evolution, etc... and do not make much of the Lord Jesus Christ, Who He is and what He has done for sinners, they shall see Christ as of lesser value than the controversies.

However, in emphasizing Christ we must realize that God must deal with their hearts and we should be careful in our zeal to urge them to embrace Christ that we do not seek to take the place of the Holy Spirit and promote a false profession. The typical Arminian organization will not

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Home and Family...

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even touch such matters and even some who are Sovereign Grace churches, sadly.

In examining The Great Commission or the Great Omission 3: Home Missions or Family Missions 2, we will examine, first, Exhortations to Consider; second, Precautions to Consider; and third and last, Instructions to Consider.

Exhortations to Consider

Let us first consider some positive encouragements or exhortations. Jesus used children as an example of those coming into the kingdom: **“Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein”** (Mark 10:15).

This designation of children is continued as Jesus says concerning the disciples in John 13:33, **“Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.”** God’s people are affectionately called God’s dear children: **“Be ye therefore followers of God, as dear children”** (Eph. 5:1).

Precautions to Consider

Considering the previous point, we ought to seek the salvation of children, especially of our own children. Dealing with children and their souls and their profession of faith. It is illustrated by the fact if I gave you a seed to plant and I asked you what kind of fruit it was, it would be difficult to figure out. Once the stem and leaves came forth, it would become more evident. Then, when the buds and flowers appeared, it would become more clear what kind of plant it was. Finally, when the fruit came forth, it would be

clear what kind of fruit this plant bore. So, it is with children, when they make a profession of faith, it takes time, quite often, to see if they are saved until we see biblical fruit thereunto.

We must be aware that children have less developed minds: **“When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things”** (I Cor. 13:11). **“Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men”** (I Cor. 14:20).

We must be mindful that children are of a more unstable nature: **“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine...”** (Eph. 4:14).

Because children do not take into account all that they should in their decisions: **“And I will give children to be their princes, and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable...As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.”** **“Woe to thee, O land, when thy king is a child, and thy princes eat in the morning”** (Eccl. 10:16).

We must consider that children are more easily deceived: **“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby**

♦ (Continued on page 16)

Gentile Clock

(Continued from page 2) ♦

in Matthew 28:18-20 is given in context, though! **“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen”** (Matt. 28:20). The limit of Christ’s authority to the Lord’s New Testament church is only **“unto the end of the world.”** This is a timeframe. It is not the “ends” (as in geographically) “the ends of the world,” but to the end/ceasing of time for this Baptist church age! The end of the age! Then He, as the Head of His Church/Bride will rapture His (mostly Gentile) saints out of this world, ending this glorious era of the Baptist churches! This is foretold in the Lord’s clear outline of these latter days in Matthew 24:3,14,13, **“And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming (rapture!), and of the end of the world? ...And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end (His coming/rapture) come. ...But he that shall endure unto the end (the Bride-Groom’s coming!), the same shall be saved (raptured!).”**

But what about “everlasting Israel”? Is God finished with them finally? A very pertinent text for the gentiles at Rome, Italy, and also Rome, Ohio or Georgia, eh? **“I say then, Hath God cast away his people? God forbid”** (Rom. 11:1). What about Israel now? The Jews that have rejected their Messiah and are actually persecuting the followers of Jesus Christ?

For the crucifiers of the Lamb

of God, there is now the ticking of the clock of judgment. **“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he (the Messiah!) that cometh in the name of the Lord”** (Matt. 23:37-39). A prophecy that will not be fulfilled until the Battle of Armageddon, at the end of the great tribulation! **“And it shall come to pass in that day (Armageddon), that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn”** (Zech. 12:9-10). A culmination of the regrets of two thousand years! How marvelous that it should lead to grace! Selah! Think about it!

The Apostle Paul writes this eleventh chapter of Romans for the very purpose of warning the Gentiles that there is a clock ticking on them also! The angel Gabriel promised the prophet Daniel there would be seventy weeks assigned for the nation of Israel. **“Seventy weeks are determined upon thy people and upon thy holy city (Jerusalem), to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity,**

♦ (Continued on page 10)



Points to Ponder By Elder Perry Ames “A Challenge From God”

“Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together” (Isa. 41:21-23).

The preceding verses and many akin to them will be referenced many times before we finish this Points to Ponder series. In Isaiah 41:21 the LORD (Jehovah God) challenges idolaters to bring forth their strongest proofs that they are rightly worshipping and that their idols are gods.

Jehovah God in verses 22 and 23 demands that the idolaters produce three kinds of evidences to prove their idols and beliefs are valid. If their belief system and hence their idols are truly of God then they must be able to predict the future. They must also be able to tell the past, i.e., how all things came into being and what will be the end of that creation. Their idols or system of worship must also demonstrate the ability to do good or evil.

A brief look at the three evidences Jehovah God

demanded:

Predicting the Future

Not one person or any religious group has ever 100% correctly predicted the future. However, God's book, the Bible, has hundreds of prophecies (telling of future events) that have been fulfilled to the minutest detail.

Telling the Past and What will be the END

Many religious groups cling to myths and superstitions concerning how the earth and or galaxies came into being. Some teach that the earth came into being by a mating of the gods. They provide no ending point for their fairy tale.

Science falsely so-called teaches that the universe and everything in it came into existence when all the matter in the universe was compressed into an area smaller than the period at the end of this sentence and it exploded. That might sound good but where did the matter for filling that period sized area come from? Science falsely so-called is nothing more than a religious cult that has no facts to support their hypothesis when taken to the very core of their religion.

God's Holy Word tells us how God created all things and tells us how it all ends. Remember, science has never proven the Bible wrong but the Bible has proven science falsely so-called wrong more than 350 times.

The Ability to do Good or Evil

It has never been demonstrated that a false god or an idol can do good or evil.

Ponder this: The Bible tells many times of God protecting His children and destroying their enemies and God's Word is the only place where one can learn of salvation through grace.

[This writing was printed with Brother Ames permission from

his “Points to Ponder or Bits & Bites of Truth because Nothing Else Matters]



The Red Heifer

(Continued from page 1) ♦

heifer of purification for sin, and running water shall be put thereto in a vessel: And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean. And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even” (Num. 19:11-22).

Beloved, we who have repented toward God and have faith in our Lord Jesus Christ are free from sin before the Lord. That very moment that we believe in Christ Jesus, our sin is no longer ours.

“To ev'ry believer the promise of God;

The vilest offender who truly believes,

That moment from Jesus a pardon receives.”

Our sin has been imputed to the Lord Jesus Christ—“He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities” (Isa. 53:11). This is that justification. We have it fully, completely, and everlastingly. “Who shall lay anything to the charge of God's elect? It is God that justifieth” (Rom. 8:33). However, in the matter of sanctification, we are not delivered from evil as of yet. Sin dwells in us. Can we who are saved not say with the apostle Paul—

“For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with

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The Red Heifer

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the flesh the law of sin" (Rom. 7:15-25).

Are you and I not walking, living, breathing examples of these verses? For who among us has lived one single day in this present, evil world and has not observed that in all his actions, there is sin present? There is some degree of defilement. Oh, beloved, how we need to be cleansed; how we need our feet washed; how we need our consciences to be purged from dead works.

Defilement

We are compelled in this sermon to deal with a most egregious and troublesome topic: defilement. Remember, that this entire chapter, Numbers 19, the entire ordinance of the red heifer, deals with our cleansing. If we are going to preaching on cleansing, then we are going to have to preach on what we are cleansed from—or our defilement. We are defiled in many different ways. Our text bears these out in principles. Observe

Our defilement comes from contact with sin—**"He that toucheth the dead body of any man shall be unclean seven days"** (Num. 19:11). Beloved, do we not actually come into contact with that which is dead, sin, when we commit acts of iniquity? Why the very best man among us still pollutes himself with evil. There are some men who will falsely boast of having no sin. Yet, Scripture gives us the best reply to that, stating, **"If we say that we have no sin, we deceive ourselves, and the truth is not in us"** (I John 1:8). We will not go so far as to say that we have no sin, but rather attempt to comfort ourselves by diminishing our sins saying, "well at least I have not committed

this transgression," but it is of no comfort is it? Remember those words of the apostle Paul who cried out because of personal corruption, **"O wretched man that I am"** (Rom. 7:24). Beloved, we are in close contact with sin, because it is within us. It has dyed us through and through. The very fiber of our nature is permeated with sin. **"Behold, I was shapen in iniquity; and in sin did my mother conceive me"** (Psa. 51:5). This is our chief source of defilement. Beloved, there is but One who is without sin, the Lord Jesus. Oh, precious Son of God who came into this world and knew not sin. He alone had no sin. Oh how far we are from being like the Lord. We are so unclean and defiled, are we not? In fact, if we isolated ourselves from everyone and everything, became hermits, and did nothing but read our Bibles and pray, sin would still be present in us. Beloved, until we lay aside these mortal bodies, until we are changed in a moment, in a twinkling of an eye, we shall never cease from this close, intimate connection with sin. We are always defiling ourselves. We are always touching **"the body of this death"** (Rom. 7:24). This is why we must be cleansed continuously.

Our defilement comes from companionship with sinners—**"This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days"** (Num. 19:14). Remember, that death and sin are synonymous with one another. Here we are taught that the mere being with sinners renders them defiled. There is but one Person, the Lord Jesus who could come into contact with sinners and not be unclean. Only the Great Physician could come to this

diseased and contagious world of sin and not become sinful Himself. **"And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed"** (Mark 1:40-42). Beloved, you know leprosy was a very contagious disease. In fact, those who had it were isolated or quarantined from the rest outside the camp until the Lord healed the leprosy. But here, the Lord comes and touches the leper. Does He become unclean? No! Rather, the leper becomes clean! The Lord Jesus dwelled here upon this earth for some thirty three years, and not once did He sin. But this is not so with you and me. **"Evil communications [companions] corrupt good manners [morals]"** (I Cor. 15:33). We would do better to try to carry fire in our bosoms and not be burned than to go into the companionship of sinners and not be defiled in their presence. We will do more than vex our righteous souls with the seeing and the hearing of their ungodly deeds, which they ungodly commit. We will become defiled. This dusty world will leave some dirt upon our white garments; thus, it must be cleansed daily. This world is full of the spiritually dead, and since we live here, we have need of a daily cleansing.

Our defilement comes from a lack of watchfulness. We are commanded by the Holy Spirit to **"See then that ye walk circumspectly, not as fools, but as wise"** (Eph. 5:15). But how

often we fail to do this. You and I would do well to observe the principle teaching of our text, **"This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days. And every open vessel, which hath no covering bound upon it, is unclean"** (Num. 19:14-15). Everything in the tent of a dead man was defiled, except vessels that were covered over, or sealed up, or kept. Brethren, were we not implored to **"Keep thy heart with all diligence; for out of it are the issues of life"** (Prov. 4:23)? We neglect to keep our hearts, to put on the gospel armor when we go to fight in the fray. We fail to take the Word of God and lodge it in our hearts that we would not sin against Him (Psa. 119:11). We have not covered ourselves up, but left our beings open to sin. Believe you me, beloved, that Satan will test the perimeter until he finds a gap in our defenses and then he will attack and entice us in the very part we have left open. There will we be defiled.

Sin in the open—We have noted that there is sin within, but observe here that there is sin in the open. A man will do a lot privately, but he will also sin openly. **"And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days"** (Num. 19:16). An Israelite of old may have stumbled upon a dead body in an open field and they would have been defiled. So, too, you and I may go where we will, travel here and there and we will find sin there. From the bar to the church house you will find sin in every corner of every place. Even in the polite and civilized

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The Red Heifer

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areas of our world, we will find sin. We may personally guard ourselves in public and do much sinning in private, but there is still sin in the open that we all do commit.

Furthermore, we should note that the very slightest of sin defiles us. I mentioned earlier that we often attempt (and in vain) to comfort ourselves by saying that we have not committed such and such a sin. Typically, this will be the sin of others, or some “large sin.” Yet, in our text we find that the Lord spoke of slight or little sins. **“And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days”** (Num. 19:16). He who touched a bone was unclean. One did not have to touch the corpse, but a simple touching of the bone of a man or even the grave and one was defiled. One could be plowing in the field and turn over the ground and a bone could touch them and they would be defiled. Such is the case with sin. It is such a vile thing that the slightest sin makes us foul—whether it be a thought, an imagination, or an intent of the heart, a word, or a deed. Why the very glancing of an eye is sin. Did not our Lord state in plain terms, **“...That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart”** (Matt. 5:28). That fleeting glance, that look, is defiling. Is that not what happened to David? He saw Bathsheba and coveted her? How about Achan? **“And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done: When I**

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Heavenly Hymns

“...Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ” (Ephesians 5:18-20). [This hymn was printed with permission from the Olmstead Baptist Church. You may access their free-domain hymnal by going to www.olmsteadbaptistchurch.org/hymnal.pdf]

This hymn was arranged and composed by J. P. Jones

ALL I NEED

5

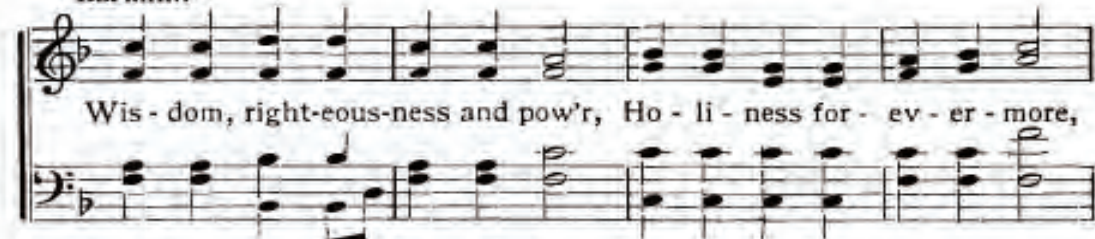


1. Je-sus Christ is made to me, All I need, all I need;
 2. Je-sus is my all in all, All I need, all I need;
 3. He redeemed me when He died, All I need, all I need;
 4. To my Sav-ior will I cleave, All I need, all I need;

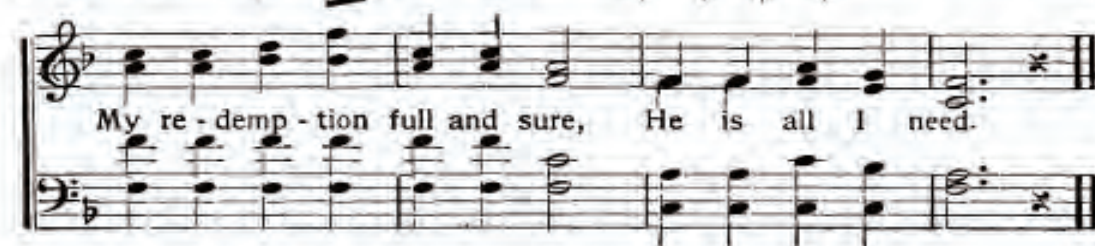


He a-lone, is all my plea, He is all I need.
 While He keeps I can-not fall, He is all I need.
 I with Him was cru-ci-fied, He is all I need.
 He will not His serv-ant leave. He is all I need.

REFRAIN.



Wis-dom, right-eous-ness and pow'r, Ho-li-ness for-ev-er-more,



My re-demp-tion full and sure, He is all I need.

Gentile Clock

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and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy (as KING of Kings and LORD of Lords). Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks (49 yrs), and threescore and two weeks (434 yrs): the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off (Calvary!), but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary (destruction of Jerusalem in 70AD); and the end thereof shall be with a flood, and unto the end of the war (against Jesus Christ) desolations are determined" (Dan. 9:24-26). As we study Israeli history, we can find and notate that sixty-nine weeks of years culminated in the crucifixion of Jesus, the Messiah of Israel, on Golgotha's hill and as a curse, the **"desolations are determined" "unto the end"**. After the rejection of Christ their Messiah, there has been a second parenthesis for Israel, where the "ticking of Israel's Clock" has been suspended, while their Jehovah God has turned to the Gentiles, as prophesied multiple times in the Old Testament Scripture, and particularly prophesied by many of Christ's parables in the Gospels. But as Paul hastens to tell the Romans, **"God hath not cast away his people which he foreknew..."** There is "one week," the 70th week, to go...Selah! Think about it!

Let us pick up his teaching

in Romans 11:11-12 **"I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them (Israel) be the riches of the (Gentile) world, and the diminishing of them (Israel) the riches of the Gentiles; how much more their (Israeli) fulness?"** The Apostle Paul uses the word "salvation" and applied it to this age of the Gentiles, of this current age of the church. The Apostle Peter will pick up on this turn of phrase later, to also use it in connection with the ticking of the Gentile clock!

Question: When will the "fulness" of the Gentiles come in? Answer: When the "full" number of the elect Gentiles are saved! That is what both Christ and His Apostle Paul tie the "end" of the age with, in these key prophetic chapters of Matthew 24 and Romans 11. Let us bring in also, the Apostle Peter's prophetic chapter- II Peter 3:8-9,15, **"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward (Elect of Church Age), not willing that any should perish, but that all should come to repentance. ...And account that the longsuffering (Ticking of the Gentile Clock!) of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you."** The salvation of every last elect Gentile will be reaped through the longsuffering of God **"and then shall the end come,"** to echo the words also of Jesus in Matthew 24.

Add to these three, the Apostle John's vision of a reaping rapture in Revelation 14:14-16, **"And I looked, and behold a white (rapture) cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come (the Gentile clock) for thee to reap; for the harvest of the earth is ripe (the last one is saved!). And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped (raptured!)."** **"And when he had spoken these things, while they beheld, he was taken up; and a cloud (Rev. 14!) received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"** (Acts 1:9-11). Is it not amazing how all of these Scriptures go together!?!? Selah! Think about it! **"Then we which are alive and remain shall be caught up together with them in the clouds (Woohoo!), to meet the Lord in the air: and so shall we ever be with the Lord"** (I Thess. 4:17).

Many a Baptist preacher has taken these multiple promises and preached the message that Jesus is just waiting to come when that last Gentile is converted. I have seen the Love that the Lord has for His Bride, and I usually add when preaching to my flock on this blessed hope of the Lord's return, that perhaps the Lord will

save that last child of God (of this age) and then will allow him/her to seek scriptural baptism in one of the Lord's New Testament Baptist churches and then, as they come dripping up out of the water, they (and all of us surrounding!) will be transformed in the **"twinkling of an eye"** and **"caught up together"** to be with the Lord forever! The end! Beloved reader, that is all we are waiting for! The fullness of the Gentiles! May it give fuel to the fire to know that as we preach the Gospel from here to the Philippines, to Romania, and back, at some predestinated point in time, one of us will have the awesome privilege to preach that final saving Gospel, or perhaps perform that ultimate appointed baptism! And then it will be finished! Then the fulness of the Gentiles will stop ticking toward salvation! But the ominous ticking toward judgment will commence...woe, woe, woe, as John the beloved will yet again prophesy as he returns to this earth with Daniel and they as "the two witnesses" after the Rapture will preach judgment for one thousand, two hundred and sixty days. Tick, tick, tock... Selah! Think about it!

We will get more into the two witnesses and the great tribulation in further chapters, but as we consider the changing of the guard, back in our text, the Apostle Paul makes it clear that God is going to start Daniel's seventieth week after the Rapture and the time of the Gentiles will end. This to make way for the time of Israel, once again, and the ticking of their peculiar clock. The ticking of the Gentile clock has always been (really) the ticking of the judgment clock for Israel. So, when the Lord has reaped the fulness of the Gentile

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Gentile Clock

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elect, He, as Paul puts it, will graft back in His precious people of Abraham's seed! **"For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in"** (Rom. 11:24-25).

The negative aspect of Gentile sin is not going to be forgotten, though. As the days grow darker here in America and around the world, we see that perilous times have fallen upon us. Our generation witnessing the fig tree nation returning does indeed cast a long shadow upon the Gentiles. As the physical shadows lengthen and the day grows shorter, so, too, is shortening any hope for the Gentiles. **"(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation)"** (II Cor. 6:2). Oh, beloved reader, today is the day of salvation for the Gentiles! Please do not wait until the clock stops to realize the danger of unbelief and judgment coming! Sure, there have been a very few Jews saved during this time of the Gentiles, but oh, how few! As the pendulum swings back to the children of Israel, please understand the peril of the Gentiles! Our time is just about over! Will God save any Gentiles after the Rapture? If He does, it will only be because of His ever,

sovereign, grace! The Apostle Paul rejects the notion of a soul harvest of Gentiles immediately after the Rapture in II Thessalonians 2:10-12 **"And with all deceivableness of unrighteousness in them that perish** (are left behind); **because they received not the love of the (Gospel) truth, that they might be saved** (raptured!). **And for this cause God shall send them strong delusion** (via the AntiChrist), **that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."**

The Apostle Paul instead paints a damning picture of the unbelieving Gentiles of our generation, if the Rapture would occur today. If they **"received not the love of the truth"** in our day of Gentile salvation, they will be stuck in the day of Israel's salvation, without the papers of Abraham's genealogy! Scripture says that God will allow the Antichrist to weave **"strong delusion"** and that the folks on earth will **"believe a lie"**, which is not unusual for lost folk to do. Oh, how I sorrow for our family and friends that end up on rapture day; on the wrong side of the closed ark door when it starts really raining! **"That they all might be damned who believed not the truth, but had pleasure in unrighteousness."** Is that you, beloved reader? Repent and be saved today! Trust no more the foolishness of this world, but trust Jesus Christ! The Gentile clock is ticking! You have no promise of tomorrow!

After the Rapture, the Gentile clock will be ticking for judgment, as we said. During the rise of the AntiChrist, the power of the Gentile nations will be pitted against Israel and against each

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Light Contemplations

By Luke Austin
of Cadillac, Michigan

"Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD" (Psalm 107:43).

A Dead Faith

If you say you believe in Jesus but your life is exactly the same, the Bible calls that a dead faith. The devils believe on Jesus just the same as you who remain unchanged. Though they believe, they are still devils. Though you say you believe, you are still the exact same sinner you have always been.

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man,

that faith without works is dead" (Jam. 2:19-20).

A dead faith is compared to a body without the spirit. A corpse. If your faith does not produce a life of biblical Christianity, it is like someone dressed up a corpse. It has no life.

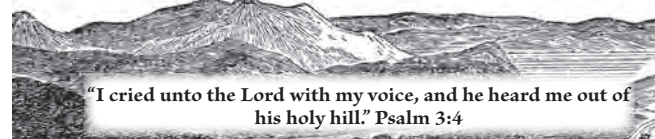
"For as the body without the spirit is dead, so faith without works is dead also" (Jam. 2:26).

(Luke Austin is a member of the Cadillac Baptist Church of Cadillac, Michigan.)



Selahs

By Tomas Julius G. Salacup
Christological Baptist Mission
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"I cried unto the Lord with my voice, and he heard me out of his holy hill." Psalm 3:4



"The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes" (Psa. 19:8).

In verse 8, statutes means "mandates," "precepts," or "rules" deriving from a root that means "engraved" or "permanent." It is "something appointed by authority." Rules or statutes are given to guide. Attached to this is the word right, and interestingly, it means "equal," "just," "proper." David is teaching us that the rules are not just appointments made by someone of authority, but are equal and just in themselves. David is challenging us to think

of any rules, statutes, or guidance commanded by any person or body that even comes close to matching what God gives as fair and proper. This is why they produce "rejoicing" as people experience obedience to them.

"Commandment" is another word that the Bible uses frequently as a name of the law of God. They are free from imperfection, stain, or any kind of corrupt tendency. That is why David writes, **"...the commandment of the LORD is pure."**

If they are pure, if they are fair, if they cause rejoicing, and if they convert - why would His children want to do away with a perfect

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The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

We know it is right for all baptism to be under the authority of a church. When the pastor is unable physically to administer the ordinance of baptism, is it Scriptural for the church to vote for some other preacher to administer the ordinance in their behalf?

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Baptism is indeed a church ordinance, not a preacher ordinance! **“And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus”** (Acts 19:3-5). Apollos is our biblical example, that no man since the time of John the Baptist has “ever” had the authority to baptize. John’s was a singular ministry to prepare the materials of God’s House, and Jesus Christ used those “materials/baptized folk” to build His first Baptist church! **“Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus”** (John 1:35-37). Selah! Think about it!

When any Baptist church votes to baptize a new convert, the pastor, as the spiritual leader and public figurehead of the ecclesiastical authority of the

church, should naturally perform the ordinances of the Lord’s church, which includes baptisms and serving the Lord’s Supper. A church in one accord will act in decency and order and no member (or deacon) should try to usurp the authority of the church by attempting to perform the ordinances, except in times when the pastor is unable physically to administer the ordinances.

Great latitude is given to each independent Baptist church in executing the ordinances, within the dictates of the Word of God. Each church will choose how often to observe the supper, for instance. Some will have it monthly; some annually. A church may not “legislatively” change “how” the supper or baptism will be performed; the Bible and our Head, Jesus Christ demand unleavened elements of bread and wine, as well as total immersion of believers only, but whether they use a baptistery, or an ocean baptism is up to the local church.

If the pastor is unable (for valid reasons) to administer the immersion of a repentant convert, the church then has two options. 1) The church may vote/choose to appoint any blameless, male member of the church to execute this church ordinance. Typically, if a church has a deacon, he would logically be the next choice, but if age or health is an issue, again, Scripture does “not” mandate that an ordained individual must perform the Baptism. 2) The

second option is that a pastorless church may, if desired, vote to invite/request that an ordained man from another church perform the baptism. It is the vote to have another pastor perform the baptism that authenticates the matter. The church has executively authorized the visiting preacher to perform the function required Scripturally to add a new member to their own body.

In days gone by, it was relatively common for country churches to be pastored by circuit rider preachers. These men of God would have their membership in one of the area local churches, but due to distance and difficulties in traveling, rather than the whole congregation traveling arduous miles, the preacher would come to them and perform the ordinances as their “elected” pastor for the year(s). Some men might pastor as many as three or four churches and preach for them once a month. And one of those Sundays would probably be when the supper was served and baptisms and marriages performed, as necessary.

The lack of qualified and available men in a local church in various times of difficulty should “not” inhibit the necessity of sovereign grace, landmark, independent Baptist Churches from carrying out the great commission. The name or person of the preacher doing the baptism has no inherent value to detract or add to the baptism. Undue emphasis on having an “ordained man” perform the baptism is extra-biblical and detracts from the truth of church authority. Last question! Who performed the Baptism? It will go into the books, that Big Creek Baptist Church baptized one of their own! Selah! Think about it!

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The authority to administer Scriptural baptism is vested in the Lord’s church, the local, visible assembly of baptized believers who have agreed to carry out the terms of the Great Commission set forth in Matthew 28:18-20. The first church started by the Lord Jesus Christ during His earthly ministry had twelve members who were all called and ordained by Christ. Mark 3:13-14 states: **“And he goeth up into a mountain, and calleth unto him whom he would; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach”** (in verses 16-19 their names are recorded). We also know that Christ committed the responsibility to baptize new converts to these men according to John 4:1-2: **“When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples).”** Thus, the Head of the church authorized the twelve men He had called and ordained to baptize new converts during His earthly ministry.

From reading the Book of Acts it appears that the early churches used ordained men (apostles, elders, deacons, and missionaries) to administer baptism. This example is probably where the custom and tradition of ordained ministers administering baptism comes from. Historically, Baptists in the main have followed this

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The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

What are six-principle Baptists (Hebrews 6:1-2)? What are we to do with the concept of "laying on of hands"?

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At various times during the last few centuries, there have been groups of Baptists that have used the six basic principles listed by the author of the book of Hebrews as their particular core confession of faith, thereby taking upon themselves that name. Ideally, all Baptists will believe what the Bible here calls basic doctrine, but like any other doctrine or set of doctrines, some folks will take them out of context, or emphasize some human interpretation of the teaching. That has happened somewhat with the emphasis by some groups on the necessity to "lay hands" on every believer, not just those being ordained by Church authority. To be like the Galatians of the Apostle Paul's time and require an additional "sacramental grace" is not going to go over very well for Baptists that are following the whole construct of Scripture. Selah! Think about it!

The six principles of our text are logically separated into pairs. The first two principles of the doctrine (singular) of Christ are invariably repentance and faith, which is, of course, the preached and received Gospel of Christ. The culmination of irresistible regeneration is where the lost sinner is saved by the sovereign grace of these two

gifts! **"When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18). "For by grace are ye saved through faith; and that not of yourselves: it (faith) is the gift (grace) of God" (Eph. 2:8).**

Our text says that we need not lay these foundations again, and the premise of this passage is that we are to build on these foundational truths to grow stronger and delve deeper into the Faith! Read the preceding four verses: **"Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised..." (Heb. 5:11-14).**

The progressive next pair of still yet foundational truth brings the Lord's church into view. The doctrines of "Baptism" and "Laying on of hands" both speak of the first requirement of saved children of God; submit to His authority! This is evidenced by the first movement of the Ethiopian eunuch toward Christ, **"See, here is water; what doth hinder me to be baptized?" (Acts**

8:36). The Apostle Philip's answer signifies the linkage of these foundational truths, by assenting to the primal need of a saved sheep to get into the fold of the Lord's new testament Baptist church! To this the Apostle Peter also agrees in his exhortation to those pricked by the power of the Holy Spirit: **"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ..." (Acts 2:38).** These church principles attest to the authority of the churches. Baptism is the doorway to church membership and the "laying on of hands" is the imparting of church authority to her gospel ministers and servants.

The last pair of foundational principles is the basic hope and assurances of even young Christians, still rejoicing in just the milk of the Word. The resurrection and "eternal judgment to come" are intrinsic to Christianity! It is what we are saved unto...an expectation of the coming of Christ to raise the dead and reward His children (and sinners)! Salvation is the ever-present hope of God's people that transforms their lives to now have meaning and a glorious future!

All of these basic principles will get deeper and meatier with diligent study, and that is what the author of Hebrews is exhorting us to do. Faith will expand to works and perseverance, while repentance will cultivate a holy life and a closer walk with God. Baptism expands into a fruitful church membership and in conjunction with the generational "laying on of hands" fosters a purity and sanctification of men of God that will keep the churches pure and contending for the faith. The knowledge of the resurrection and judgments to come will keep congregations

turning to the books of prophecy and revelation to see what the future holds in pictures of both glory and joy in Heaven and also the horrendous judgment of Hell to come.

Any one (or set) of these basic principles can be abused. But if we keep them in context, we will be much more than six-principle Baptists! Historically, only sovereign grace, landmark, independent, missionary Baptists have kept all six, in their natural order and primal importance. Selah! Praise God!

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Hebrews 6:1-2 states: **"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."**

I went to the website of the General Association of Six Principle Baptists to see what they believe. They trace their existence as a denomination back to Roger Williams in the 1600's. Williams was not even a Baptist. They call themselves General because in the main they are Arminians who believe in universal atonement. They also believe in the church branch theory of the universal church heresy where they consider themselves to be a branch of the one universal, invisible church. Briefly stated they do not believe in Baptism

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Forum Question #1

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tradition, having ordained elders or deacons authorized by the church administer baptism.

As you read the Epistles there is no clear command or directive as to who the church should have to administer the ordinance of baptism.

Since the authority to baptize is vested in the Lord's church I believe it is fully within their rights to authorize someone other than the pastor who is not physically able, to administer the ordinance when the need arises. The intrinsic authority to baptize is not in ordained elders, but rather in the church itself. The church may authorize a missionary to baptize new converts as the need arises, but the authority is in the church, not the missionary. Thus baptism is a church ordinance, not a preacher ordinance.

I am sure there are instances in Baptist history when churches out of necessity used someone other than an ordained man to administer baptism. As the late Milburn Cockrell used to say, this was deemed an irregular practice, but not necessarily unscriptural as long as it was performed under the authority of the church.

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We know it is right for all baptisms to be under the authority of a church. When the pastor is unable physically to administer the ordinance of baptism, is it Scriptural for the church to vote for some other preacher to administer the ordinance on their behalf?

It is absolutely Scriptural for a church to authorize another preacher to administer the Ordinance on their behalf. In the case of a church being without a pastor this is necessary if souls are saved, therefore the same can be said if a pastor is unable to physically administer the ordinance. Baptism is a church ordinance and therefore, the church must authorize the administration of baptism. For example, let us say a person professed Christ as Savior, if the pastor just immediately filled, or went to the baptismal pool, and baptized this individual, their baptism would be nothing more than a dunking, as it was done without the proper authority.

One of the requirements of proper Scriptural baptism is the proper authority as referenced above. That authority was given to the church during our Lord's earthly ministry. Notice, he did not only authorize one individual in the church, but rather he authorized the church as referenced in Matthew 28:18-20 and Mark 16:15-16. Had Jesus only authorized the apostles, then baptism would have died with them. Next, the verse that has been in my mind since reading the question the very first time: **"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples)"** (John 4:1-2). While we know our Lord was not unable to administer the ordinance of baptism, we can see what I believe is an example to us here. John proclaimed upon the Lord's coming to him for baptism: **"But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?"** (Matt. 3:14).

Our Lord came to John for baptism and as part of the com-

mission authorized His church to continue that ordinance. The authority rests in the church and if or when the need arises, they have the authority to authorize someone other than their pastor to perform this ordinance. I will add, however, that this ability should never be used as a means to usurp or bypass a pastor that has the desire and ability to administer the ordinance but only in cases where both sides agree it is needed.

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You have answered the question, the authority lies with the church. Myself, at one time, was not a pastor and preferred that a member of my church be given the authority to baptize an individual seeking membership who qualified. There is no priestcraft in the Lord's churches. That being said, if the church has no pastor, and the one needing baptism asks for a certain pastor, and that pastor is available and is willing then let it happen if the church is willing, also. What is Scriptural is that the church has given a saved member of one of the Lord's churches to do the baptism. There are plenty of instances where members of churches, whether they be missionaries or apostles and so on, in the scriptures that have done this.

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Many years ago, two of my former pastors Elder Milburn Cockrell and Elder Oscar B. Mink had a very heated disagreement on this very subject. Articles and books were written apposing each other.

I loved these two men beyond any words that could be used to describe my love for them. This disagreement was so bad that I could not invite Elder Mink to my ordination out of respect for both these men, which really grieved me.

Therefore because of my love and respect for these two Godly men, I decline to answer this question. I will tell you that both of these fine and God honoring men were scheduled to preach at the same Bible Conference, in which they hugged each other and forgave each other before the Lord took them home sometime later, Praise the Lord! I believe that there is defiantly a lesson here to be learned. God Bless!



Forum Question #2

(Continued from page 13) ♦

Perpetuity, the doctrines of grace, or local church truth. In essence they are your average run of the mill Arminian BINO's (Baptist in Name Only).

They assert that their six core principles as a denomination are stated in Hebrews 6:1-2: Repentance, faith, baptism, laying on of hands, resurrection, and eternal judgment. I believe everything that is stated in Hebrews 6:1-2, but not exactly as the Six Principle Baptists do. Certainly, there is more to the faith once delivered unto the saints than what is recorded in Hebrews 6.

As for "laying on of hands," this

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Forum Question #2

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is a practice set forth in the Old and New Testaments, usually associated with blessing, healing, and ordination. The Six Principle Baptists also include the laying on of hands on the baptismal candidate citing Acts 19:5-6 as their scriptural justification. In the main, Baptists have generally used the practice of laying on of hands in the ordination of elders and deacons, as a sign and symbol to signify they have been set apart for the work of the ministry. Some Baptists also follow the example of James 5:13-15 when a sick member may call for the elders of the church to anoint him or her with oil and have a special season of prayer for healing.

The Six Principle Baptists make the laying on of hands when baptizing converts a point of emphasis. Though Landmark Baptists historically have never engaged in the practice, I have no real objections to it. Our church does not practice it in association with baptism. My objections to the Six Principle Baptists are as follows: They are Arminian in theology, embracing free-willism and universal atonement. They deny Baptist Perpetuity by claiming a non-Baptist, Roger Williams, as their founder, instead of the Lord Jesus Christ. They believe in the heresy of the universal, invisible church. In all probability, they are willing to receive alien immersion and practice open communion like most Arminian Baptists. These are the reasons why our church can have no church fellowship with the Six Principle Baptists.

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“Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery” (I Tim. 4:14).

“Lay hands suddenly on no man, neither be partaker of other men’s sins: keep thyself pure” (I Tim. 5:22).

The above Scripture are in reference to the ordination of a man that is being considered to be ordained into the ministry.

As for, What are we to do with concept of “Laying on of Hands” in (Hebrews 6:2)? We do nothing with it, it is under the Old Covenant. Under the Old Covenant, the person who brought a sacrifice placed his hands on it to symbolize his identification with it as a substitute sacrifice for sin (Lev. 1:4; 3:8, 13; 16:21).

Jesus Christ was our substitute sacrifice for sin, there is no more need for blood sacrifices **“For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins”** (Heb. 10:26) And no need for the blood of bulls and goats **“For it is not possible that the blood of bulls and of goats should take away sins”** (Heb. 10:4).

As for the first part of this question, “What are six-principle Baptists (Heb. 6:1-2)?” I am not comfortable answering a question where I do not understand the question. God Bless!

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I do not know what a six Principle Baptist is, but I will ask why would they only want six principles? Why not just be Bible principled? I am kind of getting the idea that maybe they are Bapticostals? What we should do with the laying on of hands is to leave it and go forward unto perfection.

I think Paul wrote the book of Hebrews, and he wrote it for a reason, it was for the Hebrews who had converted to Christianity and were wavering on going back to Judaism, or mixing it with Christianity.

“And when they had fasted and prayed, and laid their hands on them, they sent them away.” (Acts 13:3) This verse is literally the verse of scripture that the Lord’s churches follow when ordaining a pastor or missionary to the gospel ministry. The others that give instance of imparting the Holy Spirit for use of tongues or giving some one the Holy Spirit are not for the Lord’s churches today that have a KJV Bible. The Spirit of God is in the child of God and needs no one or action on our part to activate Him into doing anything.

The use of tongues is just as important today as it was back then. I do not speak any other language than what I speak. I need an interpreter for anyone speaking another language to understand what I am saying.

The list of six things you mentioned are for the Hebrews to leave. Christians live by faith not

by sight. These six things are the Old Testament shadows of good things to come. These Hebrews, being now Christian, are now being compelled to move on to the perfect, rather than staying in childish maturity.



Forum EXTRA

These are Brother DeWitt’s answers for the Forum questions from the month of October:

“If a person has Scriptural baptism and belongs to a New Testament church and there came an occasion when the church had to exclude him, what would happen to his baptism in the light of Matt. 16:19, if he was never reconciled to that church?”

Answer:

“And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven” (Matt 16:19).

In the question is the answer, he was never reconciled to the church, nor will he ever be if he does not repent of his sin to the satisfaction of the membership. Baptism is not in question here but the offense that has caused the exclusion. The baptism, being as you say scriptural, is not the subject of Christ’s commands in the verse, the ability of the ecclesia to make decisions to include or exclude whom and whatsoever they see fit.

No matter how many times someone is baptized, being a scriptural baptism, be it one hundred times or 2, the scriptural baptism will always be just that. I would assume over a couple thousand years there have been many people die baptized, yet unchurched. There is no scriptural

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Baptist History



Taken from *This Day in Baptist History*
Written by E. Wayne Thompson and David L Cummins

THE HUMILITY OF A GREAT MAN OF GOD

By David L. Cummins

"And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves" (I Thess. 5:12-13).

One could never do justice, in a volume of this nature, to some of the outstanding personalities of Baptist history. You will find no apology, therefore, for the fact that numerous references are made to William Carey. Justly called "the Father of Modern Missions," Carey was involved in an amazing amount of activity. William Carey was not a genius, so we are told, and yet his accomplishments are astounding. He spoke at least seventeen languages,¹ "mastered numerous Indian languages, preached in the vernacular, laboured constantly for the conversions of individuals, and led in establishing twenty churches and mission stations in India by 1814."² Furthermore, he

1 S. Pearce Carey, *William Carey* (London: Hodder and Stoughton, 1924), p. 260.

2 Norman Wade Cox, ed., *Encyclopedia of Southern Baptists* (Nashville: Boardman Press, 1958), 1:231.

superintended the translation of the Bible in forty-two Oriental tongues and thus made the Word of God accessible to a third of the world. In speaking to his Nephew late in life, he said, Eustace, if, after my removal, any one should think it worth his while to write my life, I will give you a criterion by which you may judge of its correctness. If he gives me credit for being a plodder, he will describe me justly. Anything beyond this will be too much. I can plod. I can persevere in any definite pursuit. To this I owe everything."

What humility! Surely he did plod, and on one occasion, he told the Reverend Mr. Swan, pastor of the Cannon Street Baptist Church, Birmingham, England, "I never could say -- 'No.' I began to preach i Moulton, because I could not say 'No.' I went to Leicester, because I could not say 'No.' I became a missionary, because I could not say 'No.'"³

It comes as no surprise, then, to read of Carey's reaction when he had been informed that he was to be proposed as Professor of Bengali in the English Government's Fort William College. Joshua Marshman, Carey's close associate, recorded the following in his diary:

Wednesday, April 8, 1801.

3 Eustace Carey, *Memoirs of William Carey* (Boston: Gould, Kendall and Lincoln, 1836), p. 417.

This morning Carey came to me in great haste, almost before I was awake. He had received a note from our good friend, Rev. David Brown concerning a matter of great moment, to which an immediate answer must be given. "He wishes to propose him as Professor of Bengali in the new College. Would he give consent?" Going over to Carey's room, I found (William) Ward summoned in the same earnest manner. . . . After discussing the subject pretty liberally, we agreed that, as it came unsought, and might in easily-imagined circumstances be of essential service to the Mission, we would consent, leaving it to God to fulfill or frustrate, as was best -- there being yet much uncertainty in the business.⁴

Since William Carey had never attended college, he questioned his ability to produce in a classroom. Surely Carey was a modest, meek, unassuming man, but twenty-one of his first forty-five students rose to be judges and others held leading positions in the government. Of course, the Lord had planned the position in the college to provide standing and stability for the work of the mission. Carey continued as missionary/educator and produced grammars and lexicons in six different languages. William Carey died on June 9, 1834, "the greatest missionary since the Apostle Paul."⁵

4 S. Pearce Carey, p. 205.

5 Thomas Armitage, *The History of the Baptists* (1890; reprint ed., Watertown, Wis.: Maranatha Baptist Press, 1976), 2:583.



Home and Family...

(Continued from page 6) ♦

they lie in wait to deceive" (Eph. 4:14).

There is a reason why the wicked prey upon children: they are easily manipulated and deceived because they do not know the wiles and trickery of the devil and this world, nor the foolishness in their own hearts: **"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him"** (Prov. 22:15).

Instructions to Consider

Our text deals specifically with this: **"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus"** (II Tim. 3:15).

Children need to know what sin is: **"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law"** (I John 3:4).

Children need to know they are sinners: **"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith"** (Gal. 3:24). **"For all have sinned and come short of the glory of God"** (Rom. 3:23).

Children need to know that sinners without Christ go to Hell: **"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die..."** (Ezek. 18:4). **"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven**

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Home and Family...

(Continued from page 16) ♦

fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:10-15).

Children need to know Who Jesus is: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. ...And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1-3, 14).

Children need to know what Jesus has done for sinners: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve" (I Cor. 15:1-5).

Let us keep a biblical balance as we move with zeal for the souls of little ones in our midst and move with caution knowing their frame and yet remember what Jesus said in "Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19:13-14).

As this world becomes more and more openly wicked, how important it is for parents, and grandparents, who are Christians, to be a godly and biblical example to those little ones whom we must remember Jesus speaks of with great affection: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).

Let us always remember as parents, grandparents, and church members that we want to make sure we shine forth a good testimony of the grace of God in love, in truth and in holiness before these little ones. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matt. 18:10).

May God save the souls of the precious little ones in our midst and use them mightily to bring great glory to our God.



Gentile Clock

(Continued from page 11) ♦

other. As the four horsemen come forth, released by the seals of the book of God in Revelation 6, this world will be crushed under the weight of judgment, not salvation any more for the Gentiles. **"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened** (have a specific number)" (Matt. 24:21-22). Do not read this passage lightly, Gentiles! This great tribulation is going to take lives on a scale that will make World War II look like a childish squabble! Christ says that **"...except those days should be shortened, there should no flesh be saved"**. This is no empty exaggeration! Read the book of Revelation and one quarter of the world's population will die in the first 21 months of Daniel's seventieth week! Our current earth population is close to eight billion souls. That means 2 billion people will die... can we even comprehend that number? Counting one billion seconds would take us 32 years! How much is a billion? If we earned \$45,000 a year, it would take us 22,000 years to earn our first billion! In the terrible slaughter of World War II that touched nearly every nation around this globe, 3 men, women or children died out of every 100. In just the four horsemen's beginning incursion into this desperate time period, one man or woman (no children in the Great Tribulation!) will die out of every four earthlings!

Then, in the next phase of this time of unparalleled destruction,

by the midpoint, 42 months will leave another 2,000,000,000 casualties laying dead or melted by the inevitable nuclear bombing, as fully one-half of the Earth's current population will be dead. As someone that missed the Rapture, you have a 50/50 chance of being alive three and a half years later. No wonder the Lord used such language **"...except those days should be shortened, there should no flesh be saved."** One would begin to wonder!

But worse comes as the "one-thirds" of the trumpets turn into the one hundred percent annihilations of those undiluted vials of wrath of the second half of the great tribulation! Oh, the folly of post-tribulation or amillennial eschatology positions to think we might be in the great tribulation already... nothing is ever going to come close to this. Every single lost person will die in these cataclysmic seven years. The salvation of the Gentiles will be fulfilled at the Rapture, but the judgment of the Gentiles will be one hundred percent fulfilled at Armageddon and the second advent of Jesus Christ!

The Lord gives a glimpse into that dreadful window of time in Luke 21:16-24, **"And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience (endure unto the end) possess ye your souls (shall be saved). And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which**

♦ (Continued on page 22)

The Kentucky Baptist and the Burning Coals of Truth



C. D. Cole
(1885 - 1968)

Hope Through Grace



"Now our Lord Jesus Christ himself, and God...hath given us...good hope through grace" (II Thess. 2:16).

The good hope is through grace. The word rendered good, according to the scholars, means unfailing, bright, genuine, and beneficial. The good hope will not be disappointed; its benefits will be forthcoming in due time.

There is no good hope through human merit. All men are sinners and cannot merit anything good from God.

In this chapter we want to consider some of the leading characteristics of the Christian hope.

1. It is the hope of the gospel. **"And be not moved away from the hope of the gospel" (Col. 1:23).** The gospel, in the power of the Spirit, not only begets faith and love; it also arouses hope. The gospel not only points back to the cross to what Christ did there, it also points to His coming again and to what He will do for us then. On the cross our Saviour bore the guilt of our sins and took them away from us, and He is coming again to take away the shame of sin and restore us to the image of God. With the guilt removed we are now justified; when the shame is removed we shall be glorified. John says, **"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but**

we know that, when he shall appear, we shall be like him; for we shall see Him as He is" (I John 3:2). And Paul assures us that **"When Christ, who is our life, shall appear, ...with him in glory (Col. 3:4).** The believer looks back to the cross as the ground of hope and forward to the fruition of hope.

2. It is the hope of Salvation. **"But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation" (I Thess. 5:8).** Here salvation is put in the future. There is a very real sense in which we are not yet saved; we only hope to be saved. Hope implies there is an aspect of salvation we do not yet have. In Romans 13:11 Paul says that our salvation is nearer than when we believed. Faith brings deliverance from guilt of sin which is justification. Hope is concerned about the deliverance from the shame and annoyance of sin. Our salvation is in three tenses: past, present, and future. The believer has been saved from the guilt and penalty of sin, so that he is no longer condemned, but justified from all things (Acts 13:39). He is being saved from the damning power of sin because he is no longer under law but under grace (Rom. 6:14). And the believer is yet to be delivered from the very presence of sin, because Christ is coming

to make him like Himself. **"For our conversation (citizenship) is in heaven; from when also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself" (Phil. 3:20-21).**

3. It is the hope of righteousness. **"For we through the spirit wait for the hope of righteousness by faith" (Gal. 5:5).** While the believer has the righteousness of Christ imputed to him by faith, he still hungers and thirsts after personal righteousness. And this aspect of righteousness is only a matter of hope. The righteousness we now have by faith has a hope attached to it: the hope of being perfectly whole.

There is still another aspect of his hope of righteousness: the hope of a righteous society. **"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II Pet. 3:13).** This earth is filled with unrighteousness, for the whole world, says John, lieth in the wicked one. There is unrighteousness in every realm of human activity. There is diplomatic unrighteousness at conference tables where international treaties are treated as scraps of paper. There is political unrighteousness when vital issues are subordinated to party interests. There is industrial unrighteousness, both on the part of labor and management, in which the poor are ground down and robbed of the fruits of their labor. There is social unrighteousness in which a man's bank account, rather than his character, is made the standard of measurement. There

is ecclesiastical unrighteousness when a man's personality, rather than the truth he lives and preaches is made the controlling factor. There is governmental unrighteousness when, for the sake of taxes, men are licensed to sell alcohol as a beverage and thus do untold harm to millions. Or when the law winks at gambling in the parlor while the gamblers in the alley feel its iron hand. But a better day is coming, for **"Behold, the days come saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5-6).**

4. It is the hope of His calling. In Ephesians 1:18 Paul prays that we may know what is the hope of His calling. And in Ephesians 4:4 he says, **"...ye are called in one hope of your calling."** Here is a twofold hope: God's hope and our hope. When God called us with the call of salvation, He had a definite purpose to glorify us and fit us for His holy presence, and since this was to be in the future it is referred to as the hope of His calling. And since the glory to which He called us is future in our realization and enjoyment, it is the hope of our calling.

Our calling, like our salvation, may be viewed from three angles. As to the past, we can say that God has called us **"...out of darkness into his marvellous light" (I Pet. 2:9).** Concerning the present we are told that **"...God hath not called us unto uncleanness, but unto holiness" (I Thess. 4:7).** **"But as he who hath called**

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Burning Coals...

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us is holy, so be ye holy in all manner of conversation" (I Pet. 1:15). And in II Timothy 1:9 we find that we were **"...called with an holy calling...."** These verses emphasize our personal obligation to holy living. And as to the future we are told that God **"...hath called you (us) unto his kingdom and glory"** (I Thess. 2:12). So the hope of "His" calling is His expectations of finding in us the glory to which He called us. And the hope of "our" calling is our enjoyment of the glory to which He called us. One of these days all of His people shall hear Him say, "Come enjoy the glory I meant for you when I called you."

5. It is the hope of glory. In Colossians 1:27 we read, **"Christ in you the hope of glory."** **"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God"** (Rom. 5:2). Phillips renders it: "Here we take our stand, in happy certainty of the glorious things He has for us in the future." The man of the world may have more for the present, but the Christian is the only person with a future. The Christian is happy in his hope of being conformed to the image of Christ.

The hope of the atheist is that when he dies he will be like the horse or cow in death and be done for. The best hope of some is that when they die they will go to a place called purgatory and after so much prayers and payments and suffering, finally reach Heaven. But there is little or no glory to such hopes as these. The glorious hope is that when we are absent from the body, we shall be present with the Lord.

6. It is a living hope. **"Blessed be the God and Father of our Lord**

Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3). Ours is a living hope in a dying world. It is no poor, pale ghost brightening and then fading; fainting and then reviving and then fainting again.

The poor worldling has his hopes, but they are dying hopes. The hope of the false professor is a mere illusion. A false hope may give as much pleasure as the true hope while it lives, but all false hopes will die in disappointment. A man puts his hope of heaven in his own character, or good works, or church membership, and is as happy as the man who has no hope except in Christ who put away sin by the sacrifice of himself. But the time will come when the hope of one will come to an end and the hope of the other will be realized in heaven. Every sinner needs to place his hope in someone who will not disappoint him. And such an one is Jesus Christ, the only name under heaven among men whereby we can be saved.

7. It is the blessed hope, **"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ"** (Tit. 2:13). A better translation of this verse makes the blessed hope and the glorious appearing of Christ to be one and the same. The blessed hope is the hope of Christ's return. With His return all the things for which the believer longs and prays and struggles will be realized in happy enjoyment.

In all earthly hopes there is an element of unrest and uncertainty. He who hopes to become rich cannot be certain that his hope will be realized. He who hopes for continued good health cannot be certain that he will not soon be

smitten with some fatal malady.



Psalm 106

(Continued from page 4) ♦

to do this before we just stepped aside and allowed that to happen? **"And the LORD spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation"** (Num. 16:20-22)? It is a shame that both Israelites of old and Americans of today seem not to be bothered by angering God to this degree. Both groups of people have been taken by idolatry, selfishness, lack of fear of God and His statutes, and rebellion against God as a whole. Since God was ready to destroy His chosen nation due to their sins, why do we expect any different?

In verses 23-34 God makes His will and His choice plain: **"And the LORD spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. And Moses said,**

Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me. But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also." God caused the earth to literally consume those that stood against Moses and Aaron. I always make it a point to point out the usage of the word perish. In my studies, I have found this wording, along with the fact that it is recorded that they went down into the pit, implies that these people went down into the pit of Hell in their sin. One would think that at this point an example had been made of these folks, and that the ones that were left would live in the fear of God for quite some time after seeing these people swallowed by the earth.

In verses 35-40 we find that 250 people that had offered incense before God were slain by fire and

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From the Pen of a Country Preacher

By Joseph M. Sidders of
Guntown, Mississippi



The Harmony of the Law and the Gospel

For today's topic let us consider Romans 6:11-15 which states, **"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid."** Another text for us to consider would be Romans 6:23 **"For the wages of sin is death [law]; but the gift of God is eternal life through Jesus Christ our Lord [Gospel]."**

Let us begin by stating what the law is. The law is God's eternal and unchangeable rule of His moral government. It is by this rule that we see man's depravity, **"For all have sinned, and come short of the glory of God"** (Rom. 3:23); none keep His perfect law, **"no, not one."** **"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin"** (Rom. 3:20). The law is holy, just, and good and it, therefore,

cannot in itself justify man. It can only reveal man's shortcomings. Our greatest shortcoming is that we love sin and, therefore, cannot please God.

"Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust,

except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me" (Rom. 7:1-20). We are reminded here again that man has free agency within his nature, not without.

The list of laws in the portions of text I have selected for today's lesson might seem overwhelming, but they all speak to the same end: Law of sin and death, law of Spirit of life, law of righteousness. Each expressly identifies holiness, a characteristic of God and one He

loveth, and it reveals depravity, a characteristic of man and one in which his members loveth. In order for man to be released from this bondage of sin there must be death, in other words, a blood atonement must occur. We see this revealed in Romans 7:1-6 as the woman is **"bound by law to her husband as long as he liveth; but if the husband be dead, she is loosed from the law of her husband."** As long as her husband lives she cannot remarry lest she be called an adulteress. Her husband would have to be dead for her to be free from this law. **"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon"** (Matt. 6:24). This is one of the reasons, I believe, that Satan has targeted the home as much as he has. Our understanding of marriage has changed, making our understanding of this truth now a hurdle. Our understanding of the wife's relationship with her husband, and vice-versa, has changed, making our understanding of this very text an extreme hurdle. When Satan cannot discredit the truth itself he comes after its bearers. Thank the Lord that **"...it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery"** (Luke 16:17-18).

What takes place in Salvation, wrought on by the hearing of the Gospel and the effectual working of the Holy Spirit, is not the dying of the law, but our own dying in

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Country Preacher

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Christ to be raised anew in Christ Jesus: **“Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God”** (Rom. 7:4). We are given a “newness of spirit,” a new nature, in Jesus our Lord!

Now, let us identify what the Gospel is. The gospel in its shortest sense is the story of God’s grace, which does not in the slightest contradict the law of God. Jesus said in Matthew 5:17, **“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.”** Strong’s definition is “the glad tidings of the kingdom of God soon to be set up, and subsequently also of Jesus the Messiah, the founder of this kingdom. After the death of Christ, the term comprises also the preaching of (concerning) Jesus Christ as having suffered death on the cross to procure eternal salvation for the men in the kingdom of God, but as restored to life and exalted to the right hand of God in heaven, thence to return in majesty to consummate the kingdom of God.”

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled

in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God” (Rom. 8:1-8).

“...Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world” (John 6:43-51).

The Greek word for “law” is “νόμος (nomos)” and it is used 197 times and it is always translated law. Strong’s defines it as “anything established, anything received by usage, a custom, a law, a command.” We can therefore see that in this text from John 6, the fact that **“No man can come to [Jesus], except the Father...draw him...”** is indeed a law based on

the following verse **“It is written in the prophets, And they shall be all taught of God.”**

The lost sinner does not seek God, **“There is none that understandeth, there is none that seeketh after God”** (Rom. 3:11), so salvation must begin with God. How does God draw people to Christ? He uses the Word, **“Every man therefore that hath heard, and hath learned of the Father, cometh unto me.”** **“...we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ”** (II Thess. 2:13-14). We see here again a description of what Christ means by “drawing men,” and here it is revealed that it is by the gospel, by the good tidings of what Jesus was sent to accomplish here on the earth.

Finally let us consider the harmony of the Law and the gospel. **“Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster”** (Gal. 3:21-25).

“But now we are delivered

from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter” (Rom. 7:6). does not suggest that Christians have no obligation to obey God. Actually, our obligations are now greater since we know Christ and belong to God’s family. The demands now are far more severe than under the Mosaic law. For example, the Sermon on the Mount goes beyond outward actions to deal with inward attitudes. For example, the law of Moses found murderers guilty, but Jesus said that the hatred behind such an act is equivalent to murder. This verse teaches that our motivation for obeying is different: we are not merely called to mechanically obey a set of rules, but to lovingly, from the heart, obey the Spirit of God who fulfills the righteousness of the Law in us (Romans 8:4-mentioned above). It is a deeper relationship than master and slave, for we are forever tangled with our Saviour. The Lord looks upon us and sees the sacrifice of His Son. When we look upon the Son we see and experience the Father’s love. Warren Wiersbe points out that “A beginning pianist can play a number “letter perfect” and still not capture the inner spirit of the song the way an accomplished musician can. Our obedience to God is not to be that of a slave fearing a master, but it is to be that of a bride lovingly pleasing her bridegroom.”

We see, yet again, how important our understanding of a Godly marriage is as it speaks to the harmonious relationships of God’s principles as well as the union that is formed between the believer and his Saviour. **“Stand fast therefore in the liberty**

♦ (Continued on page 22)

BEREA BAPTIST BANNER
Financial Report
9-1-2022 to 9-30-2022

Beginning Balance	\$6,851.52
RECEIPTS:	
Berea B. C., Mantachie, MS	750.00
Carol Willett, Cottonwood Shores, TX	100.00
Citrus M. B. C., Inverness, FL	25.00
Grace B. C., Gladwin, MI	50.00
Grace B. C., Germanton, NC	50.00
The Lord's B. C., Goose Creek, SC	100.00
Michael Sherman, Ashland, KY	45.00
Mt. Pleasant B. C., Chesapeake, OH	100.00
Philadelphia B. C., Decatur, AL	100.00
Portland B. C., Plumerville, AR	50.00
Sovereign Grace B. C., Wellington, KS	100.00
Beauty Mtn. B. C., Edmond WV	50.00
Indore B.C., Indore, WV	300.00
West Jefferson BC, West Jefferson, OH...	150.00
Berea B.C., Stonington, IL.....	60.00
Big Creek BC, Wayne, WV	200.00
Victory B. C., Courtland VA	25.00
Grace B. C., Corbin KY	100.00
Bethel B. C., Pasadena TX.....	50.00
Southside B.C., Fulton MS.....	25.00
Donald Parker, Millport AL.....	100.00
New Testament B. C., Goshen IN	50.00
James Blaney, Bethesda OH.....	300.00
Briar Creek BC, Williamsburg KY.....	150.00
Faith B. C., Lynn AR.....	12.50
Bible Believers B. C., Naples ID.....	150.00

Subscriptions	60.00
Divided Checks.....	150.00
Anonymous	350.00
Sub Total	\$3,752.50
TOTAL.....	\$10,604.02

EXPENDITURES:

Postage	971.63
Printing.....	459.10
Wages	2000.00
FICA	153.00
Div Cks.....	150.00
Total Expenditures	\$3,733.73

ENDING BALANCE	\$6,870.29
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BEREA BAPTIST BROADCAST
Financial Report
9-1-2022 to 9-30-2022

Beginning Balance	\$4,858.53
RECEIPTS:	
Berea B. C., Mantachie, MS	225.00
Briar Creek B. C., Williamsburg, KY	100.00
Calvary I. B. C., Sumas, WA	200.00
Grace B. C., Corbin, KY	100.00
.....	625.00
TOTAL.....	5,483.53
EXPENDITURES:	
Radio time.....	363.98
Adobe Cloud	32.09
TOTAL EXPENDITURES	396.07
.....
Interest	+0.04
ENDING BALANCE	\$5,087.50

Country Preacher

(Continued from page 21) ♦

wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” (Gal. 5:1).



Gentile Clock

(Continued from page 17) ♦

are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”

God’s purposes are being worked out harmoniously with Scripture. Every prophecy will have its hour, and every judgment and reward will be applied with holiness, and soberness, and joy. Which will it be for you, beloved reader? I am waiting for the roof to be lifted off at the next baptism at Big Creek Baptist Church. The time of the Gentiles will be fulfilled, by God’s grace and foreordination. Will you be left behind to be dragged screaming through the horrible hours ahead as God judges all of the Barack Obama’s and Nancy Pelosi’s for their wretched sin of rejecting the glory of Jesus Christ? I hope you will not be found in their number! I pray that the Lord might even extend mercy to those two unworthy sinners in our ever more destructive government. I know that He can, because He

saved my unworthy soul many years ago. Repent and believe will never stop being our hope, even in the darkest hours of your life: **“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters”** (Rev. 14:6-7). Good news, my Gentile friend! Fear Him! Worship Him! Trust Him! Selah! Think about it!



Psalm 106

(Continued from page 19) ♦

that the Lord commanded Moses to command Eleazar the son of Aaron to gather the censures as a memorial to the people of Israel. **“And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense. And the LORD spake unto Moses, saying, Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel. And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar: To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come**

near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.” Once again, we are shown that there are consequences to not obeying the pattern and methods of worship that God has set forth. Rather than desiring to be the greatest in the house and service of God, we should desire to be the best in what office God has put us. For example, if God, has put you as a Sunday School teacher you should not murmur that you are not the pastor, but rather, you should strive to be the best Sunday School teacher you can be to the glory of God! These folks were not content to be members of the congregation but desired to be the head of it.

As referenced above, one would think that those who had seen the power of God displayed would live in fear for a season. However, look with me at the very next day: **“But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD”** (Num. 16:41). I find it quite amazing and disturbing that the congregation of Israel viewed those that were slain as the people of the Lord after the way it was accomplished. Once again, the people of Israel blamed Moses for killing the people even after the glory of the Lord appeared and all that was said by Moses prior to the events unfolding. Next, we will see God deal with these folks again.

In verses 42 to 50 we see God’s judgment, mercy, and once again Moses standing in the gap between God and the people. **“And it came to pass, when the congregation was gathered against Moses and against Aaron, that they**

♦ (Continued on page 23)

Psalm 106

(Continued from page 22) ◊

looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared. And Moses and Aaron came before the tabernacle of the congregation. And the LORD spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.” I want us to understand as we move forward from here that God was absolutely not required to accept Moses’ act of intercession, and could have in His justice slain Aaron as he was moving among the congregation. God, in His pure justice, could have slain the congregation just as He said He would do. However, in His mercy, He accepted the offering of atonement that Aaron offered by Moses’ command. In total we have recorded that in

this chapter 14,950 people died not including Korah, Dathan, and Abiram and all that appertained to them. God still has the power to judge in this manner. Perhaps He is doing just that with the various diseases and disasters we are facing in the current time. What strikes me within this chapter is the lack of recorded repentance among the people. Folks, I would beseech each of us to cry mightily unto God in repentance and cast ourselves upon His mercy and plead with Him for a true Heaven-sent revival before we face His judgment in a greater, more harsh manner!



The Red Heifer

(Continued from page 9) ◊

saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.” They just looked at it. That is all they did and it defiled them in the look. We may do as Job and make a covenant with our eyes (Job 31:1); we may go further and make a covenant with our hands, feet, and our lips, but still our heart will wander after evil. Therefore, we are defiled and in need of daily cleansing.

Sin, even when it is not seen, is defiling. “And whosoever toucheth...a grave, shall be unclean seven days” (Num. 19:16). The dead body might be buried six feet deep, yet if the Israelite did but touch the grave with his foot, or with his hand, he was defiled. Externally, there was no death, but inwardly there were but dead bones. How many things in society today, even more so than yester-year, are outwardly

acceptable by society, but defiling within. Well did Spurgeon write, “Yet, many of our customs are but the graves of sin, and many of our actions, which we think so admirable, have loathsome rottenness within. Too much, even of our sanctuary service, is comparable to a whitewashed sepulcher. Those sweet hymns, the unanimous and hearty shout of praise, the earnest prayer, the reverent deportments—all those, I say, may be but the whitewashed sepulcher; for our thoughts may be going abroad after all sorts of mischief, and so our very sanctuary services may be but the green sods which conceal the loathsomeness of sin. O dear friends, this is enough to startle us. We sin enough to our own knowledge, but how much of sin we commit of which we are not aware, who shall possibly tell? Sins unknown!”¹

Beloved, in these unseen, unknown sins we are in need of daily cleansing.

Sin is made known by the law—Perhaps some of you here are still trying in vain to meet the requirements of the law. Observe here that these who were literally doing the law of God, were pronounced unclean: “...and be unclean” (Num. 19:7-8, 10). Here, these were keeping the law. Actually doing what God commanded them. Yet, they were pronounced unclean. Beloved, the law is unable to cleanse. And the very presence of our sinful nature is revealed by the law. There was a remembrance of their sinful natures. Even though they did what God’s Word said, sin was still present and they needed to be cleansed. “For what the law could not do, in that it was weak through the flesh,

1 Spurgeon, Charles Had-
don, Spurgeon Sermon #527

God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (Rom. 8:3-4). Oh, beloved, in our daily service to God we will see our uncleanness. In our witnessing, in our praying, in our reading, and Bible studying, in our worshiping we will have a revealing of sin, will we not? It is always present as long as we are in these sinful bodies. Oh, beloved, how we need to be cleaned by the blood of Jesus Christ and the work of the Holy Spirit.

Closing

Herein is the need of Christ: our red heifer. Slain without the camp that you and I might be cleansed and purified with His ashes and made clean.



Selah

(Continued from page 11) ◊

guide for life? Is this not part of His Word? The thought boggles the mind! The word “pure” gives the sense of brightness and cleanness, leading to the next benefit: “...enlightening the eyes.” The commandments give light so we know where to walk, how to walk without bumping into or falling over obstacles in the path of our life, going off the path all together, or never even finding it. Selah!



Forum Extra

(Continued from page 15) ♦

precedent for the revocation of someone’s baptism in God’s Word, furthermore if a church is in the habit of this, it is unheard of on this side of America.

2) Does Colossians 2:14 refer to the moral law (Ten Commandments) as well as the Jewish ceremonial laws being nailed to the cross? (Pink says, “No,” and states that man has always been under the Ten Commandments practically for obedience, although not judicially for salvation.)

Answer:

“**Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross**” (Col. 2:14).

Paul continues on to explain the ceremonial law, not the moral law (Ten Commandments). There were those who sought to put a yoke upon the Gentile believers, that was the ceremonial law, such as circumcision, and the rest of what is contained in ordinances.

The moral law was not the shadow of good things to come. “**For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect**” (Heb 10:1). These ordinances were observed as the precursor and shadowy image of the finished work of Christ on the cross. Christ’s sacrifice has and continues to make those that come to Him perfect because of His finished work.

The ceremonial law was not instituted to make someone saved, nor could they ever be saved by the works of this law. Salvation is by faith in Christ, and ye must be born again.

Christ died on the cross, was buried, and raised Himself from the grave. While this happened the temple veil was torn in two pieces from top to bottom. “**And the veil of the temple was rent in twain from the top to the bottom**” (Mark 15:38). This event set up the coming of a more acceptable place of worship, the Lord’s Church. The evidence of this is the Lamb of God was slain as the evening sacrifice on Wednesday. The veil was torn and the rushing of a mighty wind came into the Jerusalem church, as it did in the temple and the tabernacle of old. These are just some proofs I have chosen to use to prove what Christ exclaimed on the cross when He said, “**...It is finished...**” (John 19:30).

Christ was nailed on the cross. The ceremonial law was nailed there, too, as Jesus was literally nailed and literally was fulfilling the ceremonial law by and thru His being crucified on the cross as a sacrifice for sins committed by His Elect. Thank you precious Savior, for your love, for those who did not love you, and for those who looked for that precious promise of the “**...Lamb of God, which taketh away the sin of the world**” (John 1:29).



ANNOUNCEMENTS

Grace Baptist Church of Gladwin Michigan is seeking to start a mission work in Myrtle Beach, South Carolina. We are also seeking a sound preacher to go there. If you are interested and feel led of the Lord please contact Pastor Sam Wilson at 989-701-5564. You may also contact Brother Tom Coffee, who is currently working in the area at 843-254-3018.

This ministry currently has a blog written by Bro Coffee that can be read online at <https://thefaithfulofgod.com/blog/>

The Maranatha Missionary Baptist Church located at 14460 Ravenna Avenue, Alliance, OH, 44601, is seeking a pastor. The church was organized in 1981 and currently has seven members that are grounded in sound Baptist doctrine. Any interested elder can contact Brother Denny Morgan at dennymatco@gmail.com or call (330) 324-3038.

The Grace Landmark Baptist Church of Buckhannon, WV, is seeking a pastor. The church is Sovereign Grace and Landmark in doctrine and practice. Any interested called pastor of like faith may contact Brother Brad Butcher at (304) 669-4738 or (304) 745-6226.

The Sovereign Grace Baptist Church of Caldwell, KS is in need of a pastor. For more information please contact the church in writing at SGBC, 400 N. Main St., Caldwell, KS 67022, or by phone Brother Darin Wiley 620-863-2431.

The Victory Baptist Church of Chehalis, Washington is in need of a pastor. Any interested brother may call Gerry Greisen at (360) 985-7975, or Mark Fenison at (360) 751-2929.

The Lord’s Baptist Church in Tacoma, Washington is in need of a pastor. For more information please contact Gaylen Russell at 360-879-5565 (home) or 253-495-4567 (cell) or by Email: gaylenr@rainierconnect.com.

Bethel Baptist Church, which is located at 2603 Penfield, Pasadena TX 77506, is in need of a pastor. Any interested Elders should call Brother Risinger at 832-564-6350 which is his cell phone or you can call him at home at 281-476-5099.

Grace Missionary Baptist Church in Tulsa, Oklahoma is in need of a pastor. This calling has a parsonage located right next to the church building. Interested persons are to contact Brothers Charlie Hodges at 918-633-2713 or David Thorne at 918-373-6057.



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