

# 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).

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## Church Truth At The Point Of Crisis

By Jarrel E. Huffman  
Duncan, Oklahoma

### FOREWARD

The preparation of a discourse of this order has not been personally pleasing. Would God that such was wholly unnecessary. Yet, the times have necessitated that someone should sound the alarm. Even then, the alarm may have come too late to correct the damage.

I have good friends who are espousing one or more of these doctrines related to the problems to be discussed. Thus, I have not dealt with personal diatribes. Every man's judgment is from God, and not man (1 Cor. 4:3,4).

We have hesitated, therefore, to speak out, hoping that some or all of these problems would subside and disappear. The opposite is true: error is enlarging itself, fellowship is



Jarrel E. Huffman

threatened, and new doctrines, foreign to the Bible or to Baptist his-

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## Effectual Calling

By Thomas Baldwin  
(1753 - 1826)



Thomas Baldwin

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

In this chapter, the apostle has presented before us the safety and happiness of all who are in Christ Jesus. The distinguishing characteristics of the believer, are drawn with a plainness not to be mistaken. From the manner in which the subject is introduced, we must consider it as an inference from what had been said in some of the preceding chapters. "There is therefore now no condemnation to them who 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." And not only the apostle, but all other believers, who

walk after the Spirit. "For what the law could not do, in that it was weak

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## A More Excellent Way

By Wayne Bowling  
Washington, Illinois

(Continued from September issue)

### VI. LOVE SEEKETH NOT HER OWN

Again, we refer to an earlier part of this letter where Paul, very plainly, tells this church, "For ye are

divisions, are ye not carnal, and walk as men?" (1 Cor. 3:3). Also, from hundreds of years in the past we can hear the voice of the wise man Solomon crying, "Hatred stirreth up strife." Where there is a lacking of love in a church we will find those who assert themselves in order to get their own way. That is selfishness, or

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## Landmarkism Vindicated

By the Editor

In our generation, as in preceding generations, Landmarkism has been made a dirty word. More and more modern Baptists are giving up Land-

## A Sevenfold Justification

By Milburn Cockrell

(Preached on the Berea Baptist Broadcast September 22, 1986)

"How then can man be justified with God? or how can he be clean that is born of woman?" (Job 25:4). This is a question of intense interest. Fallen man by the sin of Adam is obnoxious to God's justice and cannot of himself be justified before God. By his fallen nature he is unfit for friendship and fellowship with the most High. Seeing God is great and

glorious in holiness, man who is guilty and impure in himself must be condemned, if indeed God is to be justified.

Theologians are perplexed at the question: "How then can man be justified with God?" Some insist that justification is by grace; others have supposed it to be of works; while a

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markism. There was a time when it was otherwise. Many modern-day Baptists have become apostate Landmark Baptists. Formerly they ran with us; now they despise us more than the Roman Catholics. These apostates glory in saying: "I have left

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Wayne Bowling

yet carnal; for whereas there is among you envying, and strife, and



# THE BERE A BAPTIST BANNER

Millburn Cockrell, Editor

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# Landmark

(Continued from page one)

Landmarkism!" They preach sermons against us. They write books condemning us. They say our teachings are about 200 years old.

Just what does a man mean when he says that he has left Landmarkism? What is Landmarkism? When did the term first originate? What are the basic tenets of Old Landmarkism? To properly answer these questions is to discover what doctrines that some brethren have ceased to believe and practice. Having been a Landmark Baptist for over thirty-four years, I feel that I am qualified to tell people what Landmarkism really is. It is often not what people say it is. We can thank God for that.

## THE TERM LANDMARKISM

The Landmark controversy was precipitated by John Lightfoot Waller's editorial in the *Western Baptist Review*. Answering a query regarding a baptism administered upon a profession of faith in Christ by a Pedobaptist minister, Waller asserted its validity. James Robinson Graves, editor of the *Tennessee Baptist*, responded immediately by taking the opposing position.

Then in 1851, meeting in Cotton Grove, Tenn., Graves and those loyal to him issued a statement which repudiated the authority of non-Baptist churches, ministers and ordinances. They declared that Baptists could not be consistent with their

principles or the Scriptures and recognize Pedobaptist societies as gospel churches. Further they said that Pedobaptist societies possessed different governments, different officers, a different class of members, different ordinances, doctrines and practices from the Jerusalem church.

The term "Landmarkism" originated in 1854. The name came from a tract written by James Madison Pendleton of Bowling Green, Ky., answering the question, "Ought Baptists to recognize Pedobaptist preachers as gospel ministers?" This tract was written at the request of J. R. Graves, who gave it the name "An Old Landmark Reset." This tract was reviewed by many leading writers, North and South, and they, by way of reproach, called all Baptists who accepted the conclusions of Pendleton "Old Landmarkers."

Graves and Pendleton did not seek to start some new kind of Baptist denomination. The tract was called "An Old Landmark Reset" because there had been a time when ministerial recognition and exchange of pulpits between Baptists and Pedobaptists was unknown. This was an old landmark, but in the course of years it had fallen. When it was raised again it was called "An Old Landmark Reset." Hence the term "Old Landmarkism," and in later times, by way of abridgement, "Landmarkism."

Landmarkism is a system of ecclesiology, fitted into a very logical system centered around the primacy of the local church. Since a valid church is an assembly of baptized believers, then Pedobaptist organizations, who are without baptism, cannot be recognized as true churches but only as religious societies. Such groups cannot give authority to preach, and therefore their ministers should not be recognized as regular gospel ministers. Upon this follows a rejection of their ordinances. Even the immersions of Pedobaptists must be rejected since they lack proper authority.

Landmarkism holds that the Lord's Supper cannot be extended beyond the power of each local church to discipline its own members. Landmarkers believe in close communion, and they allow only members of a local Baptist church to participate in the Lord's Supper. They oppose open communion and intercommunion among Baptists.

Those who have rejected Landmarkism believe that Pedobaptist churches are gospel churches as much as Baptist churches. They also believe in open communion and reject the teaching about church authority.

It is a grave error to assume that Landmarkism originated in the nineteenth century with J. R. Graves and J. M. Pendleton. These men merely sought to call the churches back to the old paths of New Testament truth. Across the centuries there are some who have held to our principles as I shall prove. This is not

to say that there has not been some who opposed our principles, for error is almost as old as truth.

## WHAT LANDMARKISM IS NOT

1. Old Landmarkism is not the denial of spiritual regeneration to those with whom we decline to associate ministerially or ecclesiastically. We do not sit in judgment upon the state of a man's heart, for we know that God has some people in Babylon (Rev. 18:4). This is not to say that all Pedobaptist and Campbellites are saved, seeing the host of them believes in baptismal regeneration. We do not say that all non-Baptists are unregenerate; we do say that they are not members of scriptural churches and that they are without Bible baptism.

2. Landmarkism is not the denial of the honesty and sincerity of Pedobaptists and Campbellites. We concede that many of them are honest and sincere in their religious sentiments, but we affirm that they are sincerely wrong on the church and its ordinances.

3. Landmarkism is not proof of our uncharitableness. Charity rejoices in the truth (1 Cor. 13:6) and hates "every false way" (Ps. 119:104,128). We do not believe that we can please Christ by recognizing religious societies as churches which we know are not formed according to the New Testament pattern. To do such would not be charity but treason to Christ.

4. Landmarkism is not the denial to others of the civil right to exist as professed churches, or to their ministers to preach their views. We believe that all men should be permitted by the state to worship God according to the dictates of their own conscience.

5. Landmarkism does not teach that every true Baptist church on earth today can trace by reliable records its individual history link by link back to Christ. I personally do not know of one single Landmarker in good standing with his brethren who affirms this. This is in fact a lie told by our enemies to bring reproach upon our cause.

J. R. Graves never taught such: "Nor do we admit the claims of the 'Liberals' upon us, to prove the continuous existence of the church, of which we are a member, or which baptized us, in order to prove our doctrine of church succession, and that we have been scripturally baptized or ordained. As well might the Infidel call upon me to prove every link of my descent from Adam, before I am allowed to claim an interest in the redemptive work of Christ, which was confined to the family of Adam! We point to the Word of God, and, until the Infidel can destroy its authenticity, our hope is unshaken. In like manner, we point the 'Liberal' Baptist to the words of Christ, and he will say *they are not sufficient*? When the Infidel can prove, by incontestable historical facts, that his kingdom has been broken and removed one year, one

day, or one hour from the earth, then we surrender our Bible with our position.1

Again he wrote: "By *Perpetuity*, I mean that Church of this character, constituting the visible Kingdom of Christ, must have existed, unbroken, uncorrupted, and therefore needing no Reformation, as respect to anything affecting their true identity, from the days of the Apostles until this day.

"I do not mean to be understood that I am compelled to trace, from Church to Church back to the Apostolic Age, the connection of my Church, with a preceding one, in order to sustain the claims of my Church to these *features*, any more than I am compelled to trace my family lineage back to Adam in order to claim an interest in the redemption by Christ: for unless I am related to Adam I can have no interest in Christ's redemption.2

We believe in church succession across the centuries from the apostolic age until now. We believe that in every century since the first there has been true churches after the New Testament order on earth. We contend that Christ promised to preserve His churches (Matt. 16:18; 28:19-20), not all the historical records of these churches. We have faith in the Word of our Savior. Since He promised to preserve His churches we believe that He has made good His Word.

## WHAT LANDMARKISM REALLY IS

1. Landmarkism teaches that Jesus Christ organized a local, visible church on earth which was the pillar and ground of the truth. The single congregation, which later became many congregations, was Landmark in practice. To describe this church the Holy Spirit selected the Greek word *ecclesia*, which had but one primary literal meaning of "congregation" or "assembly." Thus the true and actual church of the New Testament was a local, visible assembly of baptized believers. This Greek word is used 115 times in the Greek New Testament. Ninety-seven of these times nearly all concede that it has the common meaning. In the 18 remaining verses it is used generically, or abstractly, where a part is put for the whole, the singular for the plural, one for all.

It logically follows that if the church of the New Testament was a local, visible body of baptized believers, then there is no universal, invisible church composed of all the saved. The church in the New Testament could assemble in one place: "If therefore the whole church be come together into one place. . ." (1 Cor. 14:23; cf. Acts 15:22; Rom. 16:23). Since the universal, invisible church has not, and cannot at present, assemble in one place, it cannot qualify to be the church of the New Testament. Hence such a concept of the mind is utterly foreign to the New Testament idea

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# Landmark

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of a church.

So any man who is not a Landmark Baptist embraces the universal, invisible church of Protestantism. Non-Landmarkers believe in two kinds of churches: one local and visible, the other universal and invisible. They believe in two kinds of baptism: one in water which puts you in a local church, then another by the Holy Spirit which puts you in the invisible church. This is done despite the plain teaching of the Scripture that there is only one kind of body and one kind of baptism (Eph. 4:4-5).

**HISTORY SPEAKS**  
The earliest apostolic fathers used the word church in its common sense. In Clement's epistle to the Corinthians consider how he uses the word church: "The church of God which sojourneth in Rome to the Church of God which sojourneth in Corinth. . . ."3 After speaking of the care that the apostles had taken to have good presbyters and deacons succeed them in the churches which they planted, he says: "Those therefore who were appointed by them, or afterward by other men of repute with the consent of the whole Church, and have ministered unblameably to the flock of Christ in lowliness of mind, peaceably and with all modest, and for long time have borne a good report of all. . . ."4

The churches to which Clement wrote were independent local assemblies governing themselves, and not an indefinite fractional part of some great universal, invisible church. He also used the term "flock" in a figurative sense to denote a local church. In the process of time the fathers begin to speak of the church as a universal, invisible body.

The Donatists of North Africa rejected the universal, invisible church theory. They debated with Augustine on this topic. The Catholics held that the righteous and the wicked should remain in the church until the

final judgment. They tried to justify their position with the invisible church idea. ". . . the Donatists charged them on that account with making two churches."5 The Donatists believed in a local church consisting of persons who were truly converted and who lived pure lives. They opposed the Catholic teaching of a universal, invisible church.

The early Anabaptists of Europe rejected the idea of two kinds of churches. They held that the church was a local gathering of baptized disciples: "The emphasis among the Anabaptists on the local, visible church (*Gemeinde*) so overshadowed any other concept that Bender feels justified in writing: 'The original Anabaptist movement rejected the idea of an invisible church, which was the invention of Luther, holding that the Christian community in any particular place is as visible as the Christian man, and that its Christian character must be "in evidence" ' "6 This view was very strong among the Swiss Brethren.

The Hutterian Brethren of Moravia held as do present-day Landmarkers that not all saints were in the church but that they were in the kingdom: "Jeronymus Kaels wrote in 1536 from prison in Vienna that he believed that a number of prisoners in the same city were not of the true church of Christ but of the so-called Austerlitz Brethren, (cf. Note 13) but had 'so faithfully confessed Christ,' could also 'in the day of the Lord be found to be of God's kingdom.'"7

Governor Henry D'Anvers opposed the universal, invisible church theory in England in the 1600s. John Bunyan and D'Anvers had a written debate on this subject and other topics. In attempting to answer D'Anvers, Bunyan justly accused him of believing the following: "So then by 'universal, orderly, visible church,' this brother must mean those of the saints only that have been, or are baptized as we are; this is clear, because baptism, saith he, maketh a believer a member of this church; his meaning then is, that

there is a universal, orderly, visible church, and they alone are the Baptists; and that every one that is baptized is by that made a member of the universal, orderly, visible church of Baptists, and that the whole number of the rest of the saints are utterly excluded."8

From the above quotes there is ample evidence that there have been some across the centuries who did not hold to a universal, invisible church. Landmark Baptists did not originate the idea of a local church only. We merely reset an Old Landmark which had fallen down. It is wrong to charge J. R. Graves and J. M. Pendleton with being new-lighters as some do. They said no more than the early apostolic fathers, no more than the Donatists of North Africa, no more than the Anabaptists of Europe, no more than some of the English Baptists in the 1600s.

Let not Old Landmarkers be distressed or disturbed by charges made by non-Landmarkers, not to mention some made by a few apostate Landmarkers. Our view is founded upon the Scriptures and confirmed by history. Truth needs no apology and error deserves none. Let us continue to reject the teaching of a universal, invisible church as taught by Protestants, liberal Baptists, and a few apostate Landmarkers.

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### FOOTNOTES

1. Graves, J. R., *Old Landmarkism* (Texarkana, Ark.: Texas Baptist Sunday School Committee, 1928), pp. 124-125.
2. Graves, J. R., *The Great Iron Wheel* (Memphis, Tennessee: Baptist Book House, 1983), p. 103.
3. Lightfoot, J. B., *The Apostolic Fathers* (Grand Rapids, Mich.: Baker Book House, 1983), p. 13.
4. Lightfoot, J. B., *op. cit.*, p. 32.
5. Neander, Augustus, *History of Christian Dogma* (London, England: Henry G. Bohn, 1858), Vol. II, p. 395.
6. Estep, William R., *The Anabaptist Story* (Grand Rapids, Mich.: W. B. Eerdmans Publishing Company, 1975), p. 181.
7. Horsch, John, *The Hutterian Brethren* (Cayley, Alberta, Canada: Macmillan Colony, 1974), p. 130.
8. Bunyan, John, *The Works of John Bunyan* (Grand Rapids, Mich.: Baker Book House, 1977), Vol. II, p. 650.

## Excellent

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self-love. And love is the very opposite of this.

Probably, we do not have to go back very far in our Christian life and church activity to link ourselves to those days when we were involved in or were a bystander and viewed church strife; i.e., rivalry, contention, and quarrels. Most of the time it is found among the very best, most dedicated, and most zealous church members. I suppose that most anyone would testify that he was only looking out for his own rights, and maybe, what he thought was the best for the body.

I have a good preacher friend who lives in Orlando, Florida. This man

was saved and called to the gospel ministry while I was pastoring in Xenia, Ohio. I received a letter from him the other day, wherein he shared his joys and sorrows of the ministry. He stated concerning one man who had caused strife in the church, "This man is very self-centered and arrogant, and whatever else goes along with that type of disposition. . . and most of the people that have left this church was due to him." That's sad. Paul pleads love's cause; that it is not self-centered; that it does not strive to get its own way. Love seeketh not its own way, its own rights. There my dear one, is where our problem lies; seeking our own rights, making ourselves self-assertive. Certainly it is a different thing to give up our rights; yes, even give up ourselves. Yet, "the more difficult thing still", said Henry Drummond, "is not to seek things for ourselves. After we have sought them, bought them, won them, deserved them, we have taken the cream off them for ourselves already" (*The Greatest Thing in the World*, p. 30).

How many times have you, as a spouse, demanded your rights, asserted yourself, and got your own way in a certain matter; and after winning the argument or getting your way, found much pleasure and great delight in it; or the same way in a church dispute, you found much pleasure in your victory? Probably, very few could afterwards say, "It was great pleasure."

Beloved, the time must come when love speaks up and says, "I have an even higher right and I shall exercise it. I shall give up my rights." Our lovely Lord had every right to destroy Herod, his soldiers, Pilate, and all who crucified and mocked Him; but He exercised the higher right, or liberty, of giving up His rights. There is no true happiness in getting. It is found only in giving. I now hear love saying, "Give and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom" (Luke 6:38). All of this verse, except the first word, is a promise to claim when we give--give up our rights.

### VII. LOVE IS NOT EASILY PROVOKED

"Having declared that charity is contrary to the two great cardinal vices of pride and selfishness, those deep and ever flowing fountains of sin and wickedness in the heart, the apostle next proceeds to show that it is also contrary to two things that are commonly the fruits of this pride and selfishness, viz. an angry spirit and censorious spirit." (Johathan Edwards, *Charity and its Fruits*, p. 186).

The word Paul now uses to teach us what love is not, that it is not easily provoked, is *parouksiontai*, which means, "to sharpen, to incite, to stir up, to irritate, a sharp fit of anger." (*Analytical Greek Lexicon*, p. 310) Of these words in their defi-

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## Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WFTO, Fulton, MS . . . . .	Sunday 1:00-1:30 p.m. . .	1330. . . . .	5,000 AM
WFTA, Fulton, MS . . . . .	Sunday 9:30-10:00 a.m. . .	101.7 . . . . .	3,000 FM
WNDA, Huntsville, AL . . . . .	Sunday 9:30-10:00 a.m. . .	95 . . . . .	50,000 FM
WANO, Pineville, KY . . . . .	Sunday 7:30-8:00 a.m. . .	1230. . . . .	1,000 AM
WYWY, Barbourville, KY . . . . .	Sunday 7:30-8:00 a.m. . .	950. . . . .	1,000 AM
WGNT, Huntington, WV . . . . .	Sunday 8:30-9:00 a.m. . .	930. . . . .	5,000 AM
KBMC, Eugene, OR . . . . .	Sunday 1:00-1:30 p.m. . .	94.5 . . . . .	100,000 FM
WDZ, Decatur, IL . . . . .	Sunday 8:30-9:00 a.m. . .	1050. . . . .	1,000 AM
WRNO, New Orleans, LA . . . . .	Sunday 7:00-7:30 a.m. . .	49m . . . . .	3,000,000
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(During Summer: GMT + 3 hours)  
GMT + 3 Soviet Union (During Summer: GMT + 4 hours)  
GMT + 5 Eastern USA and Canada (During Summer GMT + 6 hours)  
GMT + 6 Central USA and Canada (During Summer GMT + 7 hours)



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nition, any one of us would probably say that we are more acquainted with "irriate." My dear one, are you an irritable person? Mr. Webster says some synonyms of this term are: "easily exasperated, disagreeable, fretful, huffy, peevish, petish, cantankerous." (*Collegiate Thesaurus*, p. 462)

Perhaps the memory of the Apostle Paul, as he wrote this letter, carried him back a few years to Antioch of Syria, wherein he relived a most unpleasant experience with his best friend Barnabas, as recorded in Acts 15:36-41. In verse 39, "And the contention was so sharp between them, that they departed asunder one from the other. . . ." In the church, there was a great controversy between these two brethren, these two best friends. Luke, in narrating this conflict, uses the same word *paroxysm* that Paul uses here in verse 5 to describe what love is not. We're made to wonder if Paul would like to have relived that experience, only in order that he might handle it differently. I'm not blaming either one of these preachers, nor trying to decide who was right, but simply pointing out that there was a time when Paul would react in such a way to allow sharp contention to develop between him and his co-worker; contention to the point of severing friendships and relationships.

We learn by means of experience; and experience itself teaches us that love develops slowly in most of us. And further, who among us does not reflect on our past experiences, with even our best friends, with deep regret? We ask ourselves, "Why did I not show love to my friend, my father, mother, brother, sister, husband, wife, or fellow-church member?" Do you see, my dear one, in every quarrel there is an issue—one issue, not two. Now, there are at least two opinions. The issue between Paul and his colleague, his co-worker, was John Mark, who had deserted the missionary party on the previous journey. When Paul suggested that he and Barnabas revisit the churches established on the first journey, "Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them. . . ." (Acts 15:37-38a).

Barnabas wanted to give Mark opportunity to redeem himself, show his ability to do the work. But Paul

thought that Mark could not be relied on. Each man would not give; so each was separating himself from the other. I believe there was a keen pang in the souls of these saints as each went his own way. There was one issue. And there still remains two opinions. If we could roll back the pages of time and relive our past experiences, how much differently we would conduct ourselves. Love is not easily provoked, irritated, brought to a sharp fit of anger.

By the way, how touchy are you about yourself? What about your appearance, your intellect, your piety, your possessions? Are you easily provoked about these, in so much that you become offended concerning these things? If so, love is absent. It is generally the self-centered person who is touchy and easily exasperated. Christ was at times angry, but never irritable.

## VII. LOVE THINKETH NO EVIL (verse 5)

It has been said that, "By this is meant that, whereas love keeps a diary of all the good it receives, it does not keep a record of all the wrongs done to it." It was said of President Abraham Lincoln that he never forgot a kindness, but that he had no room in his mind for the memory of a wrong. He who is "easily provoked" has room in his mind to keep record of the one who provoked him and of the nature of the provocation. For this cause, that is for keeping that record, the one provoked can and will meditate on the wrong and become as the violent man of which Solomon wrote, "He shutteth his eyes to devise froward things; moving his lips he bringeth evil to pass." (Prov. 16:30) There is a deep, longing desire to get even, to square off the debt, to take revenge on the one who was responsible for the provocation.

How many sleepless nights have you on record due to your desiring, longing after, meditating upon, and planning to return an evil to someone, even a brother or sister in Christ? Do you believe that David was a saint whose life was exemplified by love, despite his fall into sin with Bathsheba? In the 16th chapter of Second Samuel, we have the record of the conduct of King David when he was evilly entreated by Shimei. Shimei cursed David and cast stones at him. Now, how would you have conducted yourself had you been in the same situation, dear reader? Would you have thought to do evil unto that one? If your life were governed by love, you would have not thought to return the evil, rather to think as did David. What were David's words? ". . . so let him curse, because the Lord hath said unto him, curse David. . . let him alone, and let him curse; for the Lord hath bidden him." (II Sam. 16:10b, 11c)

Do the above words seem strange to you; i.e., how the thoughts of David were? Do you understand them? My answer to that question is,

"No, but I believe them and accept them." What we need is for love to control our minds.

If it does, we will not think to do evil unto others. One is, "not to think of himself more highly than he ought to think. . . ." (Rom. 12:3b) Love thinketh no evil. If love does not control one's mind, then one will think more highly of himself than he ought to think; and that is a form of self-conceit; and self-conceit is treated as a species of insanity, which leads one to do evil unto another. How has your thinking been lately concerning your spouse, fellow church member, your neighbor? "Be kindly affectioned one to another with brotherly love; in honour preferring one another." (Rom. 12:10)

## IX. LOVE REJOICES NOT IN INIQUITY, BUT REJOICES WITH THE TRUTH (verse 6)

One translator worded this verse in this way, "Love is never glad when others go wrong (commits iniquity); love is gladdened by goodness." Please consider the following statement; weigh it very seriously; and let it be written on your conscience. "Love never makes capital out of others' faults, and does not delight in exposing the weakness of others." (W. G. Scroggie, p. 44).

How are you affected by the news that someone, a fellow-church member, or a fellow-believer has fallen into a dreadful and awful sin? Verily, verily, what a great test this is on you or me! Do you rejoice and carry the news to others? Do you take advantage and use the sins or faults of this one to elevate your reputable name? For some reason or another, the news of a fallen preacher is much more newsy than that of a non-preacher. It is one thing to speak concerning a known, public sin, and another thing to make public a sin of a fellow-believer.

Did not the apostle Peter write, "And above all things have fervent charity among yourselves; for charity shall cover a multitude of sins." (I Pet. 4:8) There are degrees of love; and Peter is calling upon us to exercise a very high degree of it—"above all things" let this be first and foremost, in our lives, in order of importance.

"the word 'charity' is the translation of the Greek word speaking of God's love (Jn. 3:16), the love produced in our hearts by the Holy Spirit (Rom. 5:5; Gal. 5:22). . . The Greek word here translated 'fervent' means literally 'stretched out.' The idea is that of a love that is extended to reach the one loved. It is the act of one who instead of living a self-centered life, gives of himself to others. The word means here, 'intent, earnest, assiduous.' 'Have among yourselves' is literally 'having (love) toward one another.'" (*Word Studies in the Greek New Testament*, Vol. II, Kenneth Wuest)

Beloved, love is never glad when others go wrong. Love never makes capital out of others' faults. Love stretches itself to cover a multitude

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of sins. Sometimes the stretching might be painful, painful to, "Speak not evil one of another, brethren. . ." (Jas. 4:11a), but we are to close our mouths and ". . . fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself. . ." (Jas. 2:8)

Have you been made to wonder if, perhaps, many of the Corinthian church members rejoiced in the unrighteous acts of their fellow-member, who was living with his step mother? They were puffed. See Chapter 5:1,2.

Love rejoices with truth. It rejoices when it hears of the good things that come to others such as; a soul being saved; a family added to the church, a fallen one restored to fellowship; a promotion of a fellow-believer in his vocation; the announcement of one's engagement in marriage; even the call of a laborer to the gospel ministry.

When truth has done its effectual work, surely we ought to rejoice with it. Love does. Do you "Rejoice with them that do rejoice"? Surely, truth can cause our souls to rejoice; then we can rejoice with truth.

## X. LOVE BEARETH ALL THINGS (verse 7)

Have you noticed that in verse 4 the apostle, in beginning to describe love, sets forth one positive aspect of it, and then continues through verse 6 showing the negative aspects of it? Now, in verse 7, he begins to set forth more positive aspects of it.

At this point of Paul's description of love, a new aspect is presented; an aspect that may be viewed as "passive." In this verse there are four "alls" as it relates to some ill or trials cast into the path of love. In using the term "passive," may it be understood that the idea is that of receiving or enduring ills, obstacles, and trials without resistance.

We are still looking through the spectrum of love, viewing its various and beautiful colors. It seems that all the colors of verses 4-6 are one spotlight, which light is focused on individuals, which is what love's

(Continued on page five)

## PLANNING A MOVE?



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# Excellent

(Continued from page four)

attitude is toward them. You know, from all indication of this letter, the Corinthian believers did not have love one for the other; perhaps, being ignorant of the fact that all the gifts, which were for serving one another were to be governed and energized by love. This is a good time to ask the question, "Are my gifts being governed and energized by love?"

Love beareth all things. Here is a new dimension of this great gift. May we view this dimension as that aspect of the Christian spirit which is willing to undergo all and different kinds of sufferings, for the cause of Christ, on the way to Heaven. This is an aspect of the Christian life from which the flesh shrinks away. Our love for the Christian life and Christ is measured by the measure of our knowledge of Christ's love for us. That is why Paul could write to the Corinthians in his second letter and say, "the love of Christ constraineth us. . ." (5:14a) This is that which impelled, pressed and was the governing influence which controlled Paul's Christian life.

Love beareth all things. The sufferings of life are born by love. Since it is Paul who is teaching that love bears all things let us hear his personal testimony to the Corinthians concerning a measure of his sufferings.

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

By cold and by nakedness---"This completes the picture. The greatest of the apostles here appears before us, his back lacerated by frequent scourgings, his body worn by hunger, thirst, and exposure; cold and naked, persecuted by Jews and Gentiles, driven from place to place without any certain dwelling. "This passage, more perhaps than any other, makes even the most laborious of the modern ministers of Christ hide their face in shame. What have they ever done or suffered to compare with what this apostle did?" (*I and II Corinthians*, Charles Hodge, p. 651)

Surely, the above covers every aspect of Christian suffering that love would be called upon to bear. It covers suffering of the whole person: body, soul, and spirit.

It is somewhat difficult to discuss how that love bears sufferings, without focusing on a biblical character; and selecting someone who was all

human, unlike our blessed Lord; though he suffered all as man and God. Paul is our best example. His life is now an example of his own teachings.

Love beareth all things. There is a silence here. There is a receiving without a resistance of spirit. There is a submission in the spirit of Paul. See him as he is.

(*The Baptist Landmark*, Jan.-March, 1986).

# Effectual

(Continued from page one)

through the flesh;" not that the law itself was weak, but those who were in the flesh, who were under the influence of depravity, were weak; therefore, "God, sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh;" that is, Christ in our nature condemned sin, "that the righteousness of the law might be fulfilled in us." Here the apostle introduces the great mystery of redemption; and shows, that through the obedience and death of Christ, sinners can be saved consistently with righteousness, or with the strictest requirements of the divine law. The righteousness of the law is not dispensed with in the gospel method of salvation, but "fulfilled in us, who walk not after the flesh, but after the Spirit." You will here observe, it is not fulfilled by us, but in us. By virtue of our union with Christ, we become interested in His obedience; and in this sense Christ is said to be the "end of the law for righteousness, to every one that believeth."

In further delineating this character, the apostle shows, that the real Christian is not under the influence of a fleshly, worldly temper, but has the Spirit of Christ dwelling in him: That he has received the Spirit of adoption, by which he is enabled to call God his Father. By this gracious act of adoption, he is made "an heir of God and a joint heir with Jesus Christ." This high relation, however, does not exempt the Christian from trials, but only assures him, that if he suffers with Christ, or for His cause here, he will be glorified with Him hereafter.

In order to support the people of God under the crosses and trials of this present life, and to show them the favourable issue of all their feelings, it is added in our text, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

What an extensive, precious promise is here! All things, however diversified and contrary in their nature, shall eventually work for good to the believer; to the soul that loves God. But as it is presumed that no person ever loved God in the sense of the text, until called by grace; and as they are called according to a divine purpose, we are therefore naturally led, in contemplating the subject, to begin with what the

apostle places as the foundation of all our hopes, i.e. the immutable purpose of God.

From the subject thus placed before us, we shall attempt to show,

1. What is implied in being called according to God's purpose.

II. That all such, and such only as are thus called, do really love God.

III. We shall consider what is the import of the declaration in the text, that all things work together for good to them who love God.

It will be impossible to explain the apostle's meaning in the text, and to allow him to speak intelligibly, when he says, we are called according to His purpose, unless we allow that this purpose existed antecedent to our being called. We can as easily conceive of its having existed in the divine mind from eternity, as of its existing but a day or an hour before the event takes place. But it may be asked, Has God purposed any thing respecting those who are called by His grace antecedent to their believing? I answer, He most certainly has; and that their calling is not owing to any contingent or uncertain cause, but according to this divine purpose.

Will any person presume to say, that the divine purposes are formed from day to day, so as to correspond to the characters of men in a state of probation; and that the will of God is suspended in its determinations on some uncertain changes in the moral tempers of men? No, my brethren, we will not entertain a sentiment so dishonourable to the all-wise, omniscient Jehovah, as to suppose He governs His purposes by second causes. With the eternal God there is nothing new. He clearly saw the end from the beginning. The whole plan of man's salvation, in its utmost possible extent, was all adjusted in the divine mind from everlasting. It will hence appear that the purpose of God, according to which we are called, is an eternal purpose. What has now been asserted will receive full confirmation by consulting a few passages of Scripture. (The reader is desired to examine with candor Eph. 1:4,5; 3:5,6-9,11; II Tim. 1:9; Rom. 8:9-11).

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That the Gentiles should be fellow-heirs with the Jewish Christians, and partakers of the promise in Christ by the gospel, was a mystery, which from the beginning of the world had been hidden in God. Yet we are assured, that the calling of the Gentiles is not the effect of any change in their moral condition, but "according to the eternal purpose which he purposed in Christ Jesus our Lord."

It may be asked, Does not this sentiment militate with the free agency of man, and with the general proclamation of the gospel? It is believed that it does not in the least. But even if it did, if God has declared in His Word that He has formed an eternal purpose concerning the heirs of salvation, and that they are called conformably to it, I should hold myself bound to believe it, so long as I professed to draw my sentiments of religion from the Bible.

And this purpose, so far as it respects individuals, is a secret hid in the mind of God, it can have no effect in influencing any person to reject the gospel. Nor does it act as a motive on the will of those, who by grace are brought to embrace the truth. Neither the one who rejects, nor the other who embraces the great salvation is conscious of any influence inconsistent with free agency. The one under the influence of sovereign grace willingly receives the gospel; the other under the influence of depravity, as freely and heartily rejects it.

There are some who are unwilling to own that they wholly reject the sentiment under consideration, as there is so much of it found in the Bible, but attempt to explain it in a light less exceptionable to the feelings of depraved nature. They will tell you they hold to election. But if you ask them how they hold it, you will be answered that we are elected when we believe, and not before. But how can it be said that we are called according to His purpose, if no purpose respecting our salvation existed until we believe? If our being chosen is an effect of our believing, or in consequence of it, then it will unavoidably follow, that God's choice is dependent on ours: for in believing, the soul actually chooses God for its portion and everlasting all. This sentiment makes our believing the cause of God's choosing us; while the sentiment I advocate, makes God's choice the cause of our believing. The former, while it soothes and flatters the pride of the sinner, deceives him, by leading him to believe that he can choose what his heart is totally opposed to; the latter, although it abases the creature in the dust, exalts the character of God, who by His sovereign grace saves the sinner, who would never do any thing, if let alone, to save himself.

Do we not, my brethren, in all cases where we elect persons to any office, or to fill any place of trust, (Continued on page six)



# Effectual

(Continued from page five)

act in a similar manner? Do we, when we choose a person to represent us in the Legislature of our Commonwealth, first put him into office, and then choose him? Or do we choose him in order to put him into office? Most certainly the latter. The very supposition that we get into Christ somehow or other, and by our own exertions become believers, and then God chooses us to eternal glory, is too absurd to be admitted.

If, to evade the force of the foregoing reasoning, it should be said, that sinners are not converted by their own unassisted exertions, but by the influence of the Spirit of God, it will be admitted, but the difficulty is not obviated. For one of two things will necessarily follow; either that God operates in a greater degree upon them that believe, than upon others, or that they had some previous good dispositions, which the others did not possess. Let the opposers of the doctrine of sovereign grace choose which side of the dilemma they please.

Those who deny the eternal purpose of God, respecting His people, frequently argue from Peter's addressing his brethren, as **"Elect according to the foreknowledge of God, through sanctification of the spirit unto obedience, and sprinkling of the blood of Jesus Christ."** They here understand the apostle to assert their election to be at the time they are sanctified through the Spirit unto obedience; or in other words, at the time of their conversion. But they seem to overlook an important part of the passage, which declares their election to be according to the foreknowledge of God. But what has the foreknowledge of God to do with their election, in case this depends on their believing? Should it be said, that God foreknew they would believe; I ask, How did God foreknow this? Was it from His foreseeing any previous disposition in them to believe? or from His own eternal purpose to bring them to the knowledge of salvation in their effectual calling? Our text asserts the latter; that those who love God are **"called according to his purpose."**

That the apostles were agreed in this important sentiment, and that I have given the true sense of the foregoing passage, will more fully appear, by comparing it with our context. Here Paul continues the argument with great force and plainness. **"For,"** saith he, **"whom he did foreknow, them he also did predestinate, to be conformed to the image of his Son."** To predestinate, is to *foreordain*; I know of no other fair meaning to the word. He has not, as the opposers of the sentiment argue, predestinated persons to live as they list, and die impenitent, and yet go to Heaven; no, but to be conformed to the image of His Son. He has chosen

them to be holy here, and happy forever. To place the matter it would seem beyond the possibility of a doubt, the apostle continues, **"Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."** We may here join with the apostle and ask, **"What shall we say to these things? If God be for us, who can be against us?"** (Rom. 8:29-31). Here, my brethren, you see a complete chain; and **"the Scriptures cannot be broken,"** without **"putting asunder what God hath joined together."**

The apostle Peter is, however, by some, made to support a very different sentiment. The passage referred to is II Peter 1:10: **"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall."** Much stress has been laid upon the apostle's mentioning calling first, before election. But who were the persons addressed? The first verse will inform us. **"To them who have obtained like precious faith with us."** What, and got to do something yet to be elected! How long is it to be supposed a man may be a believer and not elected? Very probably the persons whom the apostle addressed had been possessed of this precious faith, some for months, and others for years. Be this as it may, one thing is certain, they are said to have precious faith, and are called in the text **"brethren,"** therefore they must have been both called and elected before this, according to the sentiments of those who suppose men to be elected when they believe: for none else are mentioned in the context but believers. Those who so much account of the order in which these two words are placed by Peter, are desired to compare them with the following passage of Paul, II Timothy 1:9: **"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."**

We have now compared the sentiments of two apostles, and find them to agree, that the calling of His people is according to the foreknowledge and eternal purpose of God. Let us now inquire for a moment, whether John has said any thing which corresponds with our subject, or whether he has left his testimony against it. He has said some things about our loving God, and of God's loving us. How does he state it? Does he say, he loves us because we first loved him? (This indeed would look like the notion of our being elected because we believe.) But does it appear to you, my brethren, to give that glory to God which is due to Him, in every view of our salvation? No, certainly; let us then read it right, and cherish the important idea. **"We love him because he first loved us."** God's love to us, is antecedent to our love to Him; yea, it is

placed by John in this passage, and by other inspired writers, as the efficient cause of our love to Him. God, speaking by the prophet Jeremiah, of Israel, said, **"I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."** You will observe it is not here said, although it is true, I will love thee, but **"I have loved thee with an everlasting love."**

It may appear unnecessary to add any further proof, but it would seem improper not to notice what our Lord has said on this interesting subject. A little before the death of Jesus, when He had concluded His valedictory address to His disciples, He **"lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son may also glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him"** (John 17:1-2). Christ's universal dominion is here asserted, and a plain reason assigned for it, i.e. **"that he should give eternal life to as many as his Father had given him."** If every individual of the human race is given to Christ in the sense of this text, it will conclude strongly in favour of the salvation of all the human race; but if this limiting clause, **"as many as thou hast given him,"** means only such as believe; then it establishes the sentiment under consideration, that all that ever have, and all that ever will believe, were given to Christ in the covenant of redemption before the world began. This text, if it has any meaning, and I believe you will allow that it has, must mean that Christ has many given Him to whom He has not yet given eternal life. For it follows, **"and this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."** Very many, we would humbly hope, whom the Father hath given to Christ, have not yet been called by grace; perhaps millions that are yet to be born.

This perfectly agrees with what Christ had said, when representing Himself under the character of the good shepherd (John 10:16); **"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."** The visible flock of Christ at this time, had been collected from among the Jews. The gospel had not as yet been preached to the Gentiles; but Christ had sheep among them, which He said He **"must bring."** And though hitherto they had remained deaf to the voice of mercy, yet, said He, **"they shall hear my voice."** **"Thy people shall be willing in the day of thy power."** This perfectly harmonizes with the apostle, that he hath **"predestinated us to be conformed to the image of his Son."**

Indulge me, my hearers, to add one remark more under this head. Our Lord, no doubt with a view to impress this sentiment more deeply upon the minds of His disciples, said

to them, **"Ye have not chosen me, but I have chosen you"** (John 15:16). That is, ye did not first choose Me, as the cause of My choosing you. Simon Peter, and Andrew his brother were not seeking Jesus when He found them, but mending their nets. Matthew was sitting at the receipt of custom when Jesus called him, and for aught that appears, wholly bent upon his money concerns. Where was Paul when Jesus found him? Was he seeking Him, or persecuting him? Certainly the latter. Was it not the case with many of us, that at the moment when our attention was first arrested, we were thoughtless and secure, and felt not the least notion of heart towards the blessed Jesus? Shall we not hence conclude with the apostle, that **"we love him because he first loved us."** And that the gracious calls of His Spirit, by which He brings us to repentance, are according to His eternal purpose.

Here, my brethren, is a foundation which looks permanent: The fixed, eternal purposes of the great Jehovah. These cannot be shaken by all the opposition of carnal reason. They still remain as immovable as mountains of brass. What foundation besides this have we to build a hope upon, that ever another sinner will be converted? Can it be on any thing in the heart of depraved man? Certainly it cannot. Both reason and Scripture forbid such a conclusion. If we cherish at all the pleasing hope, of the future enlargement of Christ's kingdom, it must rest entirely on this consideration, that God has said, **"I will work, and who shall let it?"** But does God carry on this work of His Spirit in the hearts of men without any previous design? without any plan? changing and accommodating His purposes so as to meet the exigency of things? Can any thing take place to produce such a change which was not known before? and could any thing be foreknown, even to God himself, which was not previously certain? To answer these questions, we need only to attend to the voice of truth, which saith, **"I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure"** (Isa. 46:9-10).

What majesty and glory shine in such language as this! How calculated to raise adoring sentiments in the mind of the humble Christian! On this high ground faith takes her stand, and casts her eye over the wide range of distant ages, and sees the accomplishment of all that God has promised. Without this, there can be no certainty that either the predictions or promises will ever be fulfilled. It is difficult to conceive how any future event could be predicted, unless the divine purpose stood security for its accomplishment. In short, give up this, and all will be

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# Effectual

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plunged in uncertainty. All must then depend on the volitions of depraved man, which are ever changing. But, blessed by God, this is not the case. All is safe in the hands of our exalted Redeemer, through "whom we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things according to the counsel of his own will" (Eph. 1:11).

Thus, brethren, you see that your calling springs from the everlasting love of God, and rests wholly upon His immutable purpose. In whatever way this change has been effected, or whatever means have been employed, you will be constrained to acknowledge that it is all of grace. Whether your minds have been gradually impressed with a sense of your lost condition, or whether you have been suddenly arrested and turned about; if in either case you have been brought to embrace the Lord Jesus Christ, you may rest assured that you have been "called according to his purpose."

From the unusually solemn attention which I have observed while discussing this important subject, I cannot but hope the arguments have made a due impression on your minds; and that every believer will see, that his safety rests not upon any thing in himself, but upon the eternal, unchangeable purpose of God. Who, my brethren, that contemplates this amazing plan of grace, can forbear exclaiming with the apostle, O the height, the depth, the length and breadth of the love of God! It is high as Heaven; it reaches to earth; it began in eternity; it extends to eternity! But I proceed,

(Continued in November issue)

## Church Truth

(Continued from page one)

tory, are being established. Certain men, for one reason or another, have adopted ideas that will grow, or have already grown, into established doctrines. The progression of error, as evidenced by history, is first permission, then practice, then doctrine, and finally dogma.

Some will read this discourse and agree; some will adamantly oppose the conclusions; some will wish I had mentioned other doctrines; and others will wish I had left off one or more of these mentioned.

Remember, we are not dealing with problems from without; we are dealing with problems within the ranks. Error without is far less dangerous than error from within. This fact makes the situation far more critical.

I would that all brethren would heed the admonition of Jude 3 and II Timothy 2:15, but this is not the case. And were the problems of a minor consequence all of this discussion would be needless. But for those who are careful observers of the pres-

ent situation among the persuasion of Sovereign Grace Baptists, it is evident that these problems are a major concern.

Let us pray for our brethren without compromising our position. Let us hold truth above personal acquaintances. Let us reckon God's cause far above any petty ideas of our own.

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21).

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15).

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once (for all) delivered unto the saints" (Jude 3).

### INTRODUCTION

PROPOSITION: THE FACT OF CHURCH TRUTH IS NOT NOW, NEVER HAS BEEN, NOR EVER SHALL BE IN CRISIS, FOR TRUTH ITSELF IS UNCHANGEABLE; HOWEVER, THE BELIEVING AND DISPENSING OF CHURCH TRUTH IS ANOTHER MATTER ALTOGETHER, FOR TRUTH NOT DEFENDED WILL BE TRUTH FORGOTTEN, NEGLECTED, AND PERVERTED.

The subject of "church truth" is like all other Biblical subjects. It is precious, and therefore, must be defended; it is important, and must, therefore, be clearly set forth; it is a blessed thing, and should be fed to the saints. Solomon, wise man of old, encouraged: "Buy the truth, and sell it not..." (Prov. 23:23).

True Baptists have never been willing to sit idly by while men--brethren or enemies--twisted any truth of Scripture. In centuries past the subject of "baptism" was the chief point of controversy. This doctrine was maligned, ridiculed, and perverted by enemies of truth. Our Baptist forefathers were quick to come to its defense. As a result they were hounded, persecuted, imprisoned, and killed for this stand for truth. The past half century has seen the subject of the "Lord's church" become the center of controversy. Enemies of truth have attempted to pawn off the unscriptural notion of a "universal-invisible" church on the unsuspecting. Many good brethren, either not grounded in truth, or in ignorance, have succumbed to this idea.

We shall see in this discussion, however, that other problems face the Lord's true churches of this present day. One perversion of necessity produces other ideas

foreign to the Scriptures.

Let us, then, at the onset of this treatise, define the main terms relative to this discussion:

1. *Church truth.* Those doctrines in the Word of God which relate to the origin, nature, ordinances, offices, perpetuity, and commission of the Lord's *ekklesia*.

2. *Crisis.* Webster says of this word: "The turning point for better or worse in an acute disease or fever; emotionally significant event or radical change of status in a person's life; the decisive moment; an unstable or crucial time or state of affairs (emphasis mine--JEH)" (*Seventh New Collegiate Dictionary*, p. 197).

Let us, then, pay careful attention to the last two statements made by Webster in this definition: (1) The decisive moment; and (2) An unstable or crucial time or state of affairs. Present events prove that we have come to a decisive moment; present attempts to discredit the forefathers proves that we are in an unstable and crucial time.

As before noted, CHURCH TRUTH IS UNCHANGEABLE. However, men's ideas and interpretations of truth are very changeable.

Hence, we are at the "decisive moment." We are in an "unstable or crucial time or state of affairs." And since this is true, the subject before us--CHURCH TRUTH--AT A POINT OF CRISIS--is very pertinent and important.

As with any doctrine of Scripture, controversy is expected. Yet, we cannot sit idly by and hope that all of the brethren will come automatically to the true position on every doctrine--especially that of "church truth." Contrariwise, unless people are taught, the majority will come to an erroneous position.

Let me digress for a moment, and give to you the experience of this speaker. When in the Air Force at March Air Force Base in Riverside, California, in 1955-56, my wife and I became faithful members in a small Baptist church near our home. Since there were many servicemen living close by, many of them (most not Baptists) attended the services. From this situation, the idea of a "universal-invisible" church was the prominent theme. The pastor did not believe such, but many of those who attended did. Being not fully grounded in "church truth," I began to parrot the common expressions of the "universal" theory. By God's providence, however, my time in the Air Force was over in April 1956, and we moved back to Duncan, Oklahoma. When I began to study the subject, and as I sat under sound teaching, I was made to see the fallacy of the so-called "universal-invisible" church theory (and theory it is, for the Scriptures know nothing of such). I have always tried to be thankful to God for deliverance from this perversion.

Recently, while returning on a flight from California, I was privileged to sit by a converted man from India. He said he had been born

again, which I had no reason to doubt. But when he began speaking of the "Lord's church," it was evident that we had great disagreement. Thus, just because one is born again does not mean that he is straight on the way of service. If brethren could only grasp this fact, it would solve a lot of problems facing Baptists of the present.

Church truth is in the crucible of testing. Some things are certain: the Catholics do not know what church truth is; the Protestants do not know; the cults and the sects do not know; and, sad to say, many who wear the name of "Baptist" evidently do not know.

In approaching the subject--CHURCH TRUTH--AT A POINT OF CRISIS--we wish to deal with the following problems in this crisis:

1. The Athenian or New Light Problem.
2. The Protestant or Non-Sectarian Problem.
3. The Reformation or Historical Problem.
4. The New-Landmark or Neo-Campbellite Problem.

### I. WHAT IS THE PRESENT CRISIS CONCERNING CHURCH TRUTH?

That there is a "crisis" seems evident. Churches are being torn asunder, good brethren are departing the historic Baptist position, and time-honored truths about the "Lord's church" are now becoming suspect. Some are running from Dan to Beersheba in an attempt to discover a scrap of evidence here, a quote there, or a "questionable statement" in history to prop up their new ideas on the church.

#### A. The Athenian or New Light Problem

The apostle Paul met those of the "Athenian" persuasion over 1900 years ago in Athens. As he walked through the streets of the pagan city, it is recorded by Luke, "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing" (Acts 17:21).

(Continued on page eight)

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## Church Truth

(Continued from page seven)

Here were those who were in constant search of something "new." Nothing old satisfied for long. Thus, they gathered to Mars Hill on the Acropolis to set forth their "new" ideas, and to listen to others give their "new ideas."

Time has not changed all that much. Some brethren change their theology everytime they read a new book. To them a *eureka* (I have found it) is just as regular as the next book on theology. And many are not content with all of these wonderful, new discoveries; they want all the brethren to know immediately of this new-found truth.

What, specifically, is the "Athenian" or "New Light" problem among Baptists of today? First, it is that notion that the reading of books will enlighten us on the Book. A "thus saith Calvin," or a "thus saith Luther," or a "thus saith one of the Puritans," is superior to and sheds light on a "THUS SAITH THE LORD."

Second, the Athenian problem can also be called the "archaeological problem." Like the prominent evolutionist, Leakey, the Athenian brethren pick up a fragment here and a piece of bone there, and then declare: WE HAVE FOUND THE UNIVERSAL CHURCH! And then all of the Baptist world is supposed to bow before them (as the world bows before Leakey), and admit: "The universal-invisible church has been discovered in history." Everyone is supposed to cast aside his previous convictions about church truth, and now admit that the church is "universal" and "invisible," and that "Landmarkism" has been proved false and untenable.

Third, there is a system known as "New-Lightism," which has been among Baptists since the 1950's or before. As the "universal-invisible" church theory falls to one extreme, so "New-Lightism" falls to the other extreme--the "super" church position.

This writer has observed the growth of this extreme position for the last thirty years. What are some of the basic teachings of "New-Lightism"?

1. That the term, "in Christ," whenever found in the New Testament, is synonymous with being a member of a local church.

2. That all the saved are "born sons" (*tekna*), but not all are "adopted sons" (*huioi*). That is, one becomes an adopted son (*huios*) by baptism and church membership.

3. That only the faithful saints are made like Christ.

4. That there are no spiritual blessings outside of church membership.

5. That there are three classes of people on earth--the lost, the faithful saved, and the unfaithful saved. The unfaithful saved go into "outer darkness" at death (Matt. 22:13;

25:30).

Understandably, it is impossible to elaborate on all of the details of "New-Lightism," but the full discussion has been put in book form by another author.

Thus, the "Athenian" or "New-Light" problem faces Baptists. Not all brethren who are affected are affected with every problem mentioned. Nonetheless, it is a serious problem, and one, which if not exposed, will lead many unsuspecting saints into this perverted system of dividing the Scriptures.

### B. The Protestant or Non-Sectarian Problem

The words of Jesus to those who said, "Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us," seem to be the basis of the "Non-Sectarian" problem. Jesus answered: "Forbid him not: for he that is not against us is for us" (Luke 9:49,50). Two things should be remembered from this incident: (1) Jesus did not tell His disciples to join with this group; and (2) Jesus did not tell His disciples to receive them in to their fellowship. Speculating beyond what is said is surely not conducive to truth.

The "Protestant" problem can be stated in a nutshell: "All of the elect compose the church." While many of the proponents of this theory will admit the existence of the "local church," their stress is on the "universal idea" (all of the elect).

The basis of this problem can be stated thusly: "If all of the elect are not in the church, then God has made a difference in His elect." Thus, they are forced to place all of the saints--N. T. and O. T. alike--in the church.

These brethren have never been able to see that GOD HAS MADE A DIFFERENCE THROUGHOUT HISTORY IN HIS ELECT! Did not God make a difference in calling Moses to lead Israel, and by so doing by-passed many other good Israelites? Did not God make a difference in choosing Aaron as the first high priest, while passing by many other good men of Israel? Did God not make a difference when He chose David as the second king of Israel, and in so doing did not choose other good men? Did not God make a difference among His people when He chose John the Baptist to be the forerunner of Jesus Christ? Surely there must have been other saved people besides John. Did not God make a difference in His elect by choosing twelve disciples to be apostles, and in so doing did not choose others?

The problem is caused by a misunderstanding of Scriptures. In Christ Jesus, as to election, redemption, calling, and regeneration there is no difference among the elect. However, in the matter of service, God has made differences through the ages--as just before proved.

God saved some of the Gentiles in the O. T. age, but they were never

brought to the exact same privileges as the Jews--in worship and service. Was God unfair in this? Who dares to say so?

Thus, the "Protestant" or "Non-Sectarian" view of the Lord's church is without Biblical basis. It is, in fact, a perversion of church truth, and is responsible for much of the confusion, disarray, misunderstanding, and ignorance on the subject of the Lord's *ekklesia* in the present time.

### C. The Reformation or Historical Problem

This problem could be called the "restoration" problem. Briefly, this problem concerns church succession or perpetuity. Whereas true Baptists for centuries have been tracing their heritage from the present back to Christ and the apostles, some brethren today have found breaks, schisms, periods of apostasy, and eras where the Lord's church did not exist. Basically, this idea is the same as the restoration idea of Alexander Campbell.

Much has been written in history--by Baptists and others--concerning the Particular Baptists of England in the 1600's. Since time forbids giving the complete history of the problem, let us state the problem briefly: "The Particular Baptists of England were at one time Protestants, and did not practice immersion for baptism. When they came to the realization that immersion had been neglected, they simply 'took up' the practice, and discontinued to sprinkle."

Here is how they reason. As John the Baptist baptized, being unbaptized himself, so any disciple can begin the practice of immersion, though he himself is not scripturally baptized. He can either baptize himself (se-baptism), or simply practice immersion without being baptized himself.

Surely an honest reader of the Scriptures can see through this farce. When men go to such extreme arguments to prove a position, there must be an ulterior motive behind the attempt. In short, this is reasoning from conclusion back to the cause instead of vice-versa. Simply stated, this problem teaches: "Come to a conclusion on any subject, and then get an extract from history to back it up."

Much controversy is raging at the present over the so-called "chain-link" theory of church succession. First, let it be noted that the Lord Himself promised that His churches would perpetuate themselves from His time to the end (Matt. 16:18). Second, church succession or perpetuity can be ably proved by reliable historians--Baptist and otherwise. To teach that there have been "gaps" in church succession is to deny the veracity of the Lord. Third, each church at the present may not be able to prove her succession on paper, but this fact does not negate or disprove the fact of succession. Christ promised to preserve His churches, but He did not promise to

preserve all of the written records of His churches through this age. The enemies of truth have made sure that many of these records were condemned to the flames.

(Continued in November issue)

## Sevenfold

(Continued from page one)

third group see it as a commingling of grace and works. There are many different phases and stages of justification as I shall show in this message.

### THE TERM DEFINED

To justify a person is to formally declare him just or innocent. In a theological sense it is a judicial act of God by which on account of the meritorious work of Christ He declares the sinner to be free from the demands of the law and as possessing the imputed righteousness of Christ. It is a forensic or law term. It is an act of God in the high court of Heaven. Justification does not mean to make one righteous, but to declare him righteous in a legal sense. It is not a question of character and conduct; it is a question of relationship. Of course, both character and conduct will be conditioned and controlled by this relationship.

Strictly speaking, justification is a change in man's standing before God and His law. It has to do with relations that have been disturbed by sin. It is a change from guilt and condemnation to acquittal and acceptance. It differs from regeneration and pardon. Regeneration has to do with the change of the believer's nature; justification with the change of his standing. Pardon takes away sin from the sinner, but it does not give him righteousness as justification does. Justification by the righteousness of Christ precedes pardon, as God forgives sin for Christ's sake.

### THE DATE: IN ETERNITY

Justification is an immanent act of God, an eternal act of grace toward His people (Tit. 3:7). It resides entirely in His divine mind and lies in His accounting the elect righteous through the righteousness of Christ. God does nothing in time that He did not make certain of in eternity past. In this sense, justification did not commence in time but in eternity. All the elect were justified in Christ, their Covenant Head and Representative in eternity past: "Moreover whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:30). So far as the purpose of God is concerned, the elect are even glorified. I speak not of our experience, nor of our actual justification in time, but of the eternal purpose of God in Christ. Also remember that God "callesh those things which be not as though they were" (Rom. 4:17).

Faith is not the cause of justification but the effect of it. Man does not justify himself, for God is the

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# Sevenfold

Continued from page eight)

ple Justifier (Rom. 3:26) and the giver of faith to the sinner (Acts 13:8; Eph. 2:8-9). Faith is the evidence and manifestation of justification. All those whom God justifies He brings to faith, and there is no such thing as a justified man who is never brought to faith in Christ. But if we were chosen in Christ and blessed in Him before the world began (Eph. 1:4), we must have in some sense been considered in Christ from this early date, and, so far as God's purpose is concerned, righteous in Him (Rom. 8:1; 1 Cor. 1:30).

In this early date of justification I speak of the eternal act of God, not of our experience in time. This truth does not destroy our standing in Adam and our relation to him as our covenant head. In Adam we were under the sentence of condemnation and death, and by nature, children of wrath even as others (Eph. 2:1-3).

## ITS SOURCE: GOD

Justification is an act of God, not the act of man: "Who shall lay any thing to the charge of God's elect? It is God that justifieth" (Rom. 8:33). This verse shows that it is God who justifies and that those He justifies are the elect. No being in the universe can justify a sinner but God: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:25). The elect are justified in such a way that nothing can be laid to their charge. All their debts are paid and all their sins are atoned for. If full compensation has not been made, something might be paid to their charge.

Justification is the very essence of the gospel and the basis of Christianity. God is the Judge of all the earth. It is His prerogative to justify or condemn whomsoever He will. In Romans 4:5 Paul calls God "him that justifieth the ungodly." He does not justify them without righteousness, but upon the merits of Christ's righteousness. God justifies the ungodly, not as ungodly, but as righteous through the righteousness of His Son: "For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4).

God judges according to His holy law which is the eternal standard of truth. That law requires perfect obedience, and it pronounces the sinner a lawbreaker (Jas. 3:10). The law condemns and curses every lawbreaker on earth, yet God, who judges according to His law, justifies the guilty sinner. He justifies the sinner because Christ has fulfilled the law in his room and stead, and so "the righteousness of the law" is fulfilled in the believing sinner (Rom. 3:3). On this account, he is legally acquitted and justified by the law, as its demands were fully satisfied by Christ.

## THE SPRING: GRACE

"Being justified freely by his grace

through the redemption that is in Christ Jesus" (Rom. 3:24). "That being justified by his grace, we should be made heirs according to the hope of eternal life" (Tit. 3:7). Justification is an act of pure grace, without any consideration of merit, worthiness, and works on man's part. The word "freely" used here in Romans 3:24 means "without a cause" (John 15:25). This word in the most absolute manner excludes all consideration of anything in man as the cause or condition of his justification. "And if by grace, then is it no more of works: otherwise grace is no more grace" (Rom. 11:6).

At the bar of God no man can be counted righteous in His sight because of his obedience to the moral law: "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). As a means of establishing right relations to God the law is totally insufficient. There is no salvation by character. What man needs is salvation from character.

The law gives the knowledge of sin; it makes men to see their sins before a holy and a just God. But the law cannot remove the guilt and penalty of sins. God never designed the law to remove sin. If the law could have justified the sinner, then there was no need for God to send forth His Son into human history. The law could only stop a man's mouth and declare his guilt before God: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19).

Man's obedience to the moral law cannot be the means of his justification because it is imperfect, and the law requires perfect, sinless, obedience (Deut. 6:25; Eccl. 7:20; Isa. 64:6). If justification was by the works of man, it could not be by grace, for grace and works are opposed (Rom. 11:6). If justification was by man's obedience it would not be righteousness without works as Romans 4:6 declares it to be. If it was by man's obedience, he would have no need of the righteousness of Christ (Gal. 2:21). If it was of human merit, boasting would be encouraged, although God designed the whole scheme of redemption to prevent boasting (Rom. 3:27).

## THE GROUND: THE OBEDIENCE OF CHRIST

The sinner is justified, not by his obedience to the moral law of God, but by the active and passive obedience of Christ to this law. The obedience of Christ's life, commonly called His active obedience, is the ground of our justification before God. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so

by the obedience of one shall many be made righteous" (Rom. 5:18-19).

The whole life of Christ was in perfect conformity to the moral law of God. The old prophet foretold of the Christ: "... he will magnify the law, and make it honourable" (Isa. 42:21). Our Redeemer lived a life which was one continued series of obedience and holiness. This life of Christ was imputed to the elect as their righteousness and their sins were imputed to Him: "For he hath made him to be sin for us, who knew no sin that we might be made the righteousness of God in him" (11 Cor. 5:21). Without Christ's active obedience the law could not have been satisfied.

By His active obedience to the moral law of God Christ satisfied the precepts of the law, but He did not bear its penalty by His godly life. The sufferings and death of Christ, commonly called His passive obedience, were also necessary to our justification. "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). "Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9). The bloodshedding of Christ is connected with our justification in these verses. God justifies us with a view to the redemptive work of His Son.

"Justified by his blood" is a very strong expression. It cannot import less than that the vicarious death of Christ was indispensable to our justification. Without the shedding of His blood there could have been no forgiveness of sins (Lev. 17:11); there could have been no deliverance from the wrath of God which our sins deserved. The price of our justification is the blood of Christ.

Justification by the blood of Christ consists of two elements: The forgiveness of sin and the imputation of Christ's righteousness. Forgiveness is the cessation of the moral anger and resentment of God against sin, or the remission of the punishment of sin, which is eternal death (Rom. 6:23). In justification God gladly forgives for Christ's sake (Eph. 4:32). In this gospel blessing all sins are forgiven and the guilt and punishment thereof are removed (Rom. 8:1; Eph. 1:7; Tit. 2:14). 1 John 1:7 declares: "... and the blood of Jesus Christ his Son cleanseth us from all

sin."

The forgiven sinner is not like a criminal who serves his term and is discharged from further punishment, but has no rights as a citizen. Justification is more than acquittal; it is not only pardon but promotion. The very righteousness of Christ is imputed to the sinner. His righteousness is "unto all and upon all them that believe" (Rom. 3:22). Paul wrote: "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9).

## THE PROOF: CHRIST'S RESURRECTION

"Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). Christ arose for the perfecting and completing of our justification. Our sins killed Him, our justification raised Him again. Without the resurrection of Christ, the death of Christ would have been of no avail. His grave would have been the grave of all our hopes (1 Cor. 15:17). His resurrection proved that His redemptive work was complete and accepted by God as a full satisfaction for our sins.

Living He loved me;  
Dying He saved me;  
Buried, He carried my sins far away;  
Rising, He justified freely forever:  
One day He's coming--  
Oh, glorious day!

The justification of the sinner was not completed until Christ's resurrection, after His active and passive obedience to the moral law. The righteousness by which we are justified arises from both the satisfactory and meritorious work of Christ. His resurrection was the proof that He had wrought out for us a perfect righteousness and that he had atoned for all of our sins. Truly, God "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Pet. 1:3).

## THE MEANS: FAITH IN CHRIST

God is the justifier of the believer (Rom. 3:26). "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28). "Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through

(Continued on page twelve)

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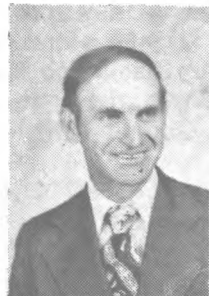
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Explain the difference between the Beast and the False Prophet in Revelation 19:20 to the Devil and Satan in Revelation 20:1,10. ---Tennessee



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"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone" (Rev. 19:20).

"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" (Rev. 20:10).

The Beast of Revelation 19:20 is the Antichrist and the False Prophet is a representative of the Antichrist. The words: "And the beast was taken, and with him the false prophet..." identify them as being two distinct persons. The work of the False Prophet wrought for the Antichrist is clearly seen in the prophecies of Revelation and other prophecies of Scripture. They will be cast alive into a lake burning with fire and brimstone a thousand years before Satan is cast there.

Satan and the Devil are identified as the same one throughout the Bible. Other names are given to the Devil, but the name Satan and the name Devil are the most prominent in the Scriptures. Revelation 20:10 informs us that the Beast (Antichrist) and False Prophet are already present in the lake of fire and brimstone when Jehovah casts Satan into it.

The Spirit of Antichrist is already in the world, but the personal Antichrist will make his appearance before the Tribulation Period. The False Prophet comes on the scene during this awful time to do the bidding of the Antichrist. Satan or the Devil has been around throughout the history of the world, but the work of Satan will be culminated when the event of Revelation 20:10 takes place. The work of Satan's servants, the Antichrist and the False Prophet, has been put to an end a thousand years before the Devil is meeting the doom which has been awaiting him these many centuries.

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"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone" (Rev. 19:20). "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years" (Rev. 20:2). ... a

In these verses, we see the Satanic trinity, Satan, Anti-Christ and the Anti-Spirit. The Beast and the False Prophet are two different persons. They are two ungodly men that will receive their power from the Dragon during the Tribulation Period. The first of these ungodly men, the Beast, is seen in Revelation 11:7 where he has slain the two witnesses. He is known by many names both in the Old and New Testament. In the Old Testament he is identified as the king of fierce countenance, the prince that shall come, and the wilful king. In the New Testament he is given these names: The Man of Sin, Son of Perdition, that wicked one, Antichrist and Beast. He will deceive many by counterfeiting the death and resurrection of Christ.

The second beast is the third member of the Satanic trinity. He seeks to cause men to worship the first beast by counterfeiting the work of the Holy Spirit. He will be able to perform miracles by the power of Satan. John wrote about him in chapter 13, "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men" (Rev. 13:13). He will have Satanic power to give life to the image of the beast and all that will not worship the image will be put to death.

Both of the beasts will be empowered by Satan and they will combine their power and form a political and religious authority that will bring the greatest period of persecution in the history of the world. It will be similar to the Satanic union of church and state during the Dark Ages, but it will be more severe, because it will be the Great Tribulation.

All three persons of the Satanic trinity are named in this verse. They all have their final destiny in the lake of fire. The Beast and the False Prophet have been cast alive in the lake of fire a thousand years before Satan. Satan will be bound in the bottomless pit, and he will not join his helpers until the end of the thousand years. When he is loosed for a little season to deceive the nations, then he will be cast into the lake of fire where the Beast and the False Prophet are. Satan and the Devil are the same person and the Beast and the False Prophet are his colleagues.

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To determine who the Beast and False Prophet in Revelation 19:20 are, one must go back to Revelation 13:1-18. In Revelation 13:1 the "beast" is identified as rising "up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." The "sea" in prophetic Scriptures usually refers to the Gentile nations, or great mass of humanity. Verses 1-3 of Revelation 13 seem to identify the Beast as the ten nation kingdom identified by the ten horns and ten crowns, while verses 4-10 more clearly describe the ruler of that kingdom as the Beast. This joining together of king and kingdom and identifying them together as some kind of beast is common in prophecy. This is clearly seen in reading Daniel, also Ezekiel. No doubt the Beast spoken of in Revelation 19:20 is the king or ruler over this ten-nation empire.

The False Prophet is also identified in Revelation 13:11-17. Here we are shown a second beast who is seen as "coming up out of the earth" etc. The earth in prophecy seems to refer to the nation of Israel. This second beast is properly called "the false prophet" because he is a powerful and influential religious leader who shall cause the inhabitants of the earth to worship the first beast (v. 12).

The Beast and the False Prophet are evidently men and clearly distinct from the one identified as the Devil and Satan in Revelation 20:1-10. The Devil is identified by

several names in Revelation---Abaddon, Angel of the bottomless pit, Apollyon, Satan, the Dragon, that old serpent, etc., ---but never as the Beast and False Prophet. "That old serpent" is identified as the "Devil and Satan" (Rev. 12:9); the Devil and Satan being one and the same.

There is indeed a very close relationship between the Devil and the Beast and the False Prophet. Revelation 13:4 tells us that the Beast, while not the Devil, is energized by him: "And they worshipped the dragon (Satan) which gave power unto the beast." Verse 12 of Chapter 13 indicates that Satan also energizes the False Prophet. This verse notes that "he exerciseth all the power of the first beast before him." I take this to mean that he gets his power from the same source.

Thus we see, as we study what is revealed in Revelation about the Beast, the False Prophet, and the Devil, that while they are not synonymous, they are intimately allied. In fact, they actually form an unholy trinity which violently opposes the holy Trinity, the saints and all righteousness.

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Here are these Scriptures with one added verse:

"And the beast was taken and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone" (Rev. 19:20).

"And I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the Devil, and Satan and bound him a thousand years" (Rev. 20:1,2).

"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" (Rev. 20:10).

Now, we will seek comparison and identification of these entities or persons. The dragon, serpent, Devil, Satan in Revelation 20:2 is one entity. The singular pronoun "him" proves this. See also the singular "him", "him", "him" (repeated) and "he" in verse 3.

There is one Satan or Devil (possibly a fallen angelic being) who existed before the fall of man. He is now the god of this age, the Prince of the power of the air. He is one, singular,

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# Forum

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but has untold emissaries to accomplish his schemes and wishes. His doom after the millennium is the lake of fire. The sovereignty of God assures Satan's final defeat.

The identity of the Devil and the Beast or the False Prophet is not the same. The Beast and the False Prophet are already in the lake of fire before the Devil is so assigned. See Revelation 20:10 again.

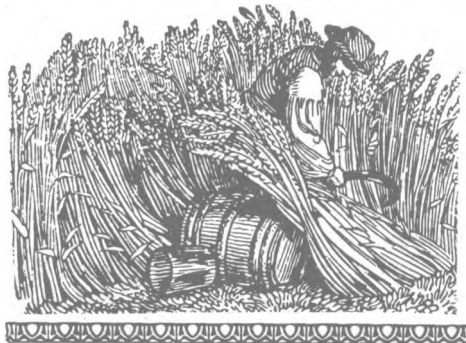
The Beast and the False Prophet are not one and the same existing persons. They are two entities. If the joining pronoun "and" in Revelation 19:20 does not prove their plurality, then the words "them both" at the end of the verse most surely prove they are two, not one and the same.

While Satan, who is the Devil, encompass many ages, the Beast and the False Prophet arise and accomplish their (God's) purpose as confined to the tribulation period of the earth. This is not to say that these last two work separately and independently relative to Satan. Moreover, they are inspired and energized by the Devil.

"Scripture has a great deal to say concerning the individual (beast) who will appear in the end time, as the head of Gentile powers in their ten kingdom federation. His person and work are presented in Ezek. 28:1-10; Dan. 7:7-8, 20-26; 8:23-25; 9:26-27; 11:36-45; II Thess. 2:3-10; Rev. 13:1-10; 17:1-14" (*Things To Come* by Pentacost. p. 332).

"In close association with the Beast, the head of the federated empire, is another individual known as the "False Prophet"—Rev. 19:20; 20:10), called "the second beast" in Revelation 13:11-17 where his fullest description is given" (*Things To Come* by Pentacost. p. 336).

E. D. STRICKLAND



## ANNOUNCEMENTS

The Mt. Olivet Baptist Church, Rt. 3, Boyd County, is in need of a pastor. Anyone interested in taking on such a task should contact Bro. James Carr, Church Clerk, Rt. 1, Box 475-A, Rush, Ky. 41168, or call 1-606-474-7962.

\*\*\*\*\*

The Mt. Pleasant Baptist Church, Chesapeake, Ohio, and Pastor Leroy Pack will conduct special services Oct. 27-Nov. 2. The speaker is Elder Clyde Hancock, Monticello, Ky.

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## The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

*The Bible teaches that women should wear a head covering and be silent in services. What services, if any, are excepted? Should women be silent and covered during the Sunday school class?* ---Washington



JIMMIE B. DAVIS  
Box 644A, Rt. 1  
Fulton, MS 38843

Pastor  
Sovereign Grace  
Baptist Church  
Fulton, MS 38843

According to the Scripture, women are not to speak in any church service when men are present, whether it be a regular scheduled or special worship service. This includes any Bible class where men are in attendance. The only exception I could accept would be a Bible class where only women were present. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husband at home; for it is a shame for women to speak in the church" (I Cor. 14:34-35). "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2:11-12).

I do not teach the wearing of an artificial covering for women in church services because I hold a different view of I Corinthians 11:5-6 than the one held by many of my esteemed and honorable brethren. However, if a church is convinced that the head covering is taught in Scripture it would be consistent to require the women to wear it in all services.

JIMMIE B. DAVIS



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sembly. More than a few would affirm that this restriction in the church at Corinth and other churches is not for our day. The Church at Corinth and the churches of God of that day practiced the head-covering of women in the public assemblies of the saints. Do modern Baptist churches have a right to conclude that such customs are not related to our day or vice versa? See I Corinthians 11:1-16 and I Timothy 2:12. I do not find Scriptural support for that view. Those who deny Bible authority have little difficulty in supporting feminism in the churches.

Though it once was not so, but now I have no difficulty in believing the Scriptures teach that women's place in the church demands that when men are present she should be silent with covered head to show proper headship of man.

If the church allows a woman to teach women or children when men are not present, why would this disqualify the covering? If women and children have a woman teacher, they all should be taught by precept and example the proper place of both men and women in the assembly.

E. D. STRICKLAND



JAMES GREEN  
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BEVERLY MANOR  
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Washington, IL 61571

It is my personal conviction that the Scriptural rules governing the matter of the women's head covering and their being silent applies to the services where the whole congregation of the church is assembled, since the churches of the New Testament did not have Sunday School. Sunday School as we know it today, is of fairly recent origin, being less than two hundred years old. In making this statement, I am not opposing the Sunday School, but simply pointing out the problem in dealing with these questions. In most of our Baptist churches today the whole congregation is not assembled together in a Sunday School class. Usually only a small part of the church is assembled in a Sunday School class. Thus we cannot call a Sunday school class the church or the assembly.

In giving instructions for the wearing of the head covering, I Corinthians 11:1-16, Paul is writing the church at Corinth about the ordi-

nances or rules which govern the assembled body. Immediately following his discussion on the head covering for women the apostle enters into a discussion intended to correct abuses in the observance of the Lord's Supper. Would any suggest that a Sunday school class should observe the Lord's Supper? No, for this is for the whole assembled body. Therefore, I take the rule governing the head covering for women in the same light.

The rule regarding women being silent seems to be of the same order. Paul's commandment regarding this is: "Let your women keep silent in the churches (assemblies): for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (I Cor. 14:34). This commandment governs one's conduct in the whole assembled body; which the Sunday school class is not. There is, however, another Scripture which has bearing upon the question before us. Paul wrote: "But I suffer not a Woman to teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2:12). This will limit the manner and degree of women's speaking in a mixed class of men and women. In such a class, women are not to speak in any way which would be construed as teaching or usurping authority over men in the class. It seems to me this would leave room for little more than asking questions in such a class.

JAMES GREEN



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Pastor  
Olmstead  
Baptist Church  
Olmstead, KY 42265

"Let you women keep silence in the churches? for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law" (I Cor. 14:34). "Let the woman learn in silence with all subjection. But I suffer not a woman to teach nor to usurp authority over the man but to be in silence" (I Tim. 2:11,12).

The women should be silent in all the services. It is a blessing to know the truth about women wearing a covering and being silent in services. We are seeing some Baptists violate these truths. Some are putting women in the office of deacon and bishop. There has been a gradual

(Continued on page sixteen)



# Sevenfold

(Continued from page nine)

faith" (Rom. 3:30). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16).

Romans 4:5 says: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." This gives the death-blow to human righteousness. In this verse I see a man who, despairing of all dependence upon his works, casts himself unreservedly upon the mercy of God. Then it comes to pass that "all that believe are justified from all things" (Acts 13:39). The best men need to be justified by faith in Jesus Christ, and the worse need only that. There is no difference in the need nor the method of its application.

The expression, "justified by faith," must be understood as inclusive of its object. It is not by faith abstractly considered that the sinner is justified. It is by faith in the Lord Jesus Christ, belief in His active and passive obedience, in His person and work. Faith does not justify because it is a good work or a virtue, but because in the promise of the gospel it embraces the merits of Christ. The gospel tells us how God justifies men by faith in Christ.

## THE EVIDENCE: WORDS AND WORKS

The evidence before men of our being justified by faith in Christ is twofold: good words and good deeds. We must not slight good words and works, for they have their place. These follow justification; they do not precede it or cause God to justify us. The working man is not the justified man, but the justified man is the working man! Works and words bring reward in the life of the justified man at the judgment seat of Christ. A tree shows its life by its fruits, but it was alive before the leaves and fruit appeared. So it is with the justified man who works hard for Christ.

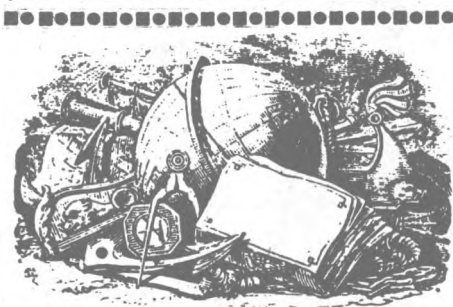
Jesus Christ said: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37). Men cannot see our faith in Christ, but they can hear the words that we speak unto them. Men can know we are justified by faith only if we speak forth the words of truth and soberness. The words of the mouth of a justified man should be acceptable in the sight of God (Ps. 19:14) and "minister grace unto the hearers" (Eph. 4:29).

Words reveal character (Matt. 5:33, 35). God takes notice of every word that we speak (Ps. 139:4). Vain, idle, filthy words reveal an unjustified

condition before God. They will be evidence against us at the great day. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (Jas. 1:26).

Second, we are justified in the sight of men by our works: "Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:24). No man is justified by faith unless faith has made him a just man. Works are a necessary consequence of justifying faith. No man is justified who has not a faith which produces good works and which is of an operative and practical character. James does not deny that a man is justified by faith, but he does deny that a man is justified by a cold, abstract, inoperative faith!

Some professors of religion assume that they have been eternally justified from all past, present, and future sins, and, therefore, all good works are needless and vain. Such an individual has little or no good works. He has never been baptized, he never attends church, he never reads the Bible and prays, he never tithes his income, he never witnesses to lost sinners. Such a person has never been justified by the grace of God. He has no more faith and justification than do the demons of Hell, who believe in God but refuse to obey Him (Jas. 2:19). A faith that affects neither mouth, nor hands, nor feet, is profitless and dead. Dead faith can be found only in the hearts of a spiritually dead sinner. Are you such a false professor? Has some preacher deceived you into believing that you have been justified so that you can continue to sin?



## ANNOUNCEMENTS

The local Fellowship Meeting of the churches of the tri-state area will be with the Mt. Pleasant Baptist Church, Chesapeake, Ohio, and Pastor Leroy Pack Oct. 24 at 7:00 p.m. The Men's Meeting will be with the same church and pastor Oct. 3 at 7:00 p.m.

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The Bible Conference of the Bryan Station Baptist Church, Lexington, Ky., and Pastor Al Gormley will be Nov. 3-5. Various speakers are on the program.

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The Mt. Olivet Baptist Church, Rt. 3, Boyd County, Ky., will have special services Oct. 13-18 at 7:30 p.m. The speaker is Elder Leroy Pack of Chesapeake, Ohio.

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# An Exposition Of Matthew 24

By the Editor  
Part VI

It goes without saying that we are coming to the end of our exposition of Matthew chapter 24. We have looked at many of the signs which announce the coming of Christ and the end of the times of the Gentiles. In the last lesson we learned that the generation which lives to see the Great Tribulation and the signs to follow will live to see the coming of Christ in power and great glory with all the holy angels. Today we shall conclude this series.

## "THIS GENERATION"

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled" (v. 34; cf. Mark 13:30; Luke 21:32). Some make this a literal generation of thirty-three or forty years. They say that this proves the predictions of Christ in this chapter must be applied to Jerusalem and the Jews of A. D. 70. What is so strange about this view is that it comes from the same ones who insist that nearly every thing in Matthew 24 is highly figurative language. Others give "this generation" the meaning of race, lineage, or class of people, and say that it means that Israel will continue as a nation to the second coming of Christ. Neither of these ideas are satisfactory to me.

I believe that "this generation" must be taken literally. This is the natural and normal meaning of the word in the Bible. According to Job 42:16, a generation is thirty-five years. Hence the meaning is the generation who lives to see the specific signs of the Great Tribulation and the signs in the heavens will also witness the return of Christ and the setting up of the kingdom.

## THE IMPERISHABLE WORD

"Heaven and earth shall pass away, but my words shall not pass away" (v. 35; cf. Mark 13:31; Luke 21:33).

Thus far I have not found a single instance of metaphorical language in this prophecy. Neither do I find any occasion to resort to the common method of metaphors in this verse in order to explain it away. Therefore, the change of the present heaven and earth is to be taken literally. I understand not that they shall cease to exist (Eccl. 1:4; Ps. 104:5), but that they shall be changed into something entirely new. This truth is set forth in both Testaments (Ps. 102:25-26; Isa. 51:6; Jer. 31:35-36; Matt. 5:18; II Pet. 3:10).

After describing the astonishing events respecting the captivity of the Jews and their dispersion to all nations, while their Temple and city were in utter desolation and under the foot of the Gentiles; after describing the wonders in Heaven, on

the earth, and in the sea; after describing His second coming with the angels, coming in the clouds of Heaven; after predicting the final re-gathering of the elect of Israel for their great jubilee, Christ made the strongest possible expression of the divine authority by which He spoke to assure their feeble faith!

The words of Jesus Christ are more reliable than the strong foundations of the earth and the mighty pillars of Heaven. When they tremble and totter and shall be no more, the word of Christ shall remain in full force, power, and virtue (I Pet. 1:24-25; Luke 16:17). The accomplishment of these prophecies might seem delayed, and intervening events might seem unfavorable to them happening, but let us never suppose the word of Christ is fallen to the ground. The prophetic scheme is more certain of fulfillment than the stability of Heaven and earth. The sovereignty of God controls the movements of history; therefore, the word of Christ must come to pass. Every word of Christ is pure, and, therefore, the prophetic scheme is sure of fulfillment!

## THE EVENT CERTAIN: THE TIME UNCERTAIN

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (v. 36). Mark declares it like this: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32).

A general fact is surely stated in these verses that is without controversy. Although there are many signs of His coming, no one knows the exact time it will occur. It is foolish to set the date and year of the Lord's return. It dishonors the Word of God and brings reproach on prophecy. None but the Father knows the day or the hour when the second coming is to take place.

In Mark's account the words "neither the Son" are found. Critics of Christ accuse Him of hopeless confusion and ignorance of the date of His second coming. We must remember that Mark writes of Christ as a servant. These words mean no more than that Christ in His human nature was not informed of the time of His own second advent. But in His divine nature He knew all the circumstances of it. How His divine nature could be omniscient, and His human mind limited in knowledge, both being united in one person, is the mystery of godliness.

## THE DAYS OF NOAH

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating  
(Continued on page thirteen)



# Matthew 24

(Continued from page twelve)

and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (vv. 37-39).

Some scholars debate as to whether we ought to apply these words to the Rapture or the Revelation. So far as I can tell, they may justly be applied to either phase of the Lord's coming. At the Rapture the saints will be caught up in the air to stand at the judgment seat of Christ, while the unsaved will be left behind to go through the tribulation. But at the Revelation the unsaved will be taken away in judgment and cast into a furnace of fire, while the saved will be left to enter into the Millennial Kingdom. Both phases of our Lord's coming involves a judgment: the first for the righteous; the second a judgment for the unsaved.

When Christ returns He will find most men unprepared for His coming. There will be no converted world as some have supposed. The moral and spiritual conditions of Noah's day will be revived and intensified. All flesh will have corrupted itself and the earth will be filled with violence. Faithful preaching will be ignored as was the words of "Noah, a preacher of righteousness" (II Pet. 2:5). The second coming of Christ will to the busy world be an idle tale. There will be universal neglect of true religion, and men will be given completely over to worldly pursuits. They will be eating and drinking when they should be repenting and praying for mercy. They will be eating and drinking, but not the Bread of Life or the Water of Life. They will be going to marriage, but not looking for the Bridegroom.

In Noah's day the flood came as a great surprise to them all. A preacher of righteousness had duly warned them of the threatened judgment, but they heeded it not. They continued to live as they had lived, contracting marriages and enjoying festivities, until Noah entered the ark. They knew not that judgment was about to burst upon them and for ever terminate their plans and pleasures. On the morning the flood came the day started as it always did before. The sun rose as smilingly, the winds blew as refreshingly, the waters flowed as peacefully, the birds sang as cleerly as ever before. There were happy bridegrooms and brides; there were proud mothers and fathers; there were rejoicing relatives and friends. There was eating and drinking. Even so the second coming of Christ will come upon the unexpected world that knows not its danger until it is too late to escape!

The suddenness of Christ's coming and the uncertainty of the time requires that men be ready for this stupendous event. Most people to-

day are indifferent to the soon coming of the Bridegroom. Few are really eager and expectant for it. But the prophecy of the second coming of Christ will prove to be as true as the history of Noah's day. It is wisdom on the part of the living to be in readiness to meet the Lord lest that day overtake us as a thief. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (I Pet. 1:13).

**SOME TAKEN; OTHERS LEFT**

"Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left" (vv. 40-41).

Some are absolutely sure these words apply to unbelievers at the post-tribulation coming of Christ. They say the unbelievers will be taken out by judgment while the believers will be left on earth, just as in the days of Noah. They say those left enter into the kingdom. Furthermore, they say the opposite is what happens at the Rapture, for then true believers are taken up to glory, caught up to meet Christ in the air, while the unbelievers are left. They view the word "taken" to mean a judicial taking away. They further insist that the context concerns the days of Noah, and that surely those taken away by the flood were not "received up to glory." So far as the post-tribulation coming of Christ is concerned this is true, and I agree with them fully on this matter.

However, I believe these words may justly be applied to the Rapture coming of Christ, as both comings involve some being taken away to judgment. The Greek word in Matthew 24:41-42 translated "taken" in our Authorized Version is rendered "receive" in John 14:3. The passage in John 14:3 concerns Christ coming to receive His saints at the Rapture. At either phase of His coming there is a great separation between the most intimate associates, who are of different characters. Lodging in the same house, working at the same job, will not prevent the final separation of the elect from the non-elect!

In Mark's Gospel he gives at this point the parable of the Porter: "Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch" (Mark 13:33-34).

The meaning of this parable is simple to me. The man taking a journey is Jesus Christ going to His Father in Heaven at His ascension. The house He left was the New Testament church (Matt. 16:18; Eph. 2:19-22; I Tim. 3:15). The servants who were given authority were the New Testament ministers who went about preaching and baptizing

by Christ's authority (Acts 1:8). The porter is the Holy Spirit. The sudden coming again is for His church. While the man of the house is away the servants are to work, watch, and pray.

It appears that while Mark 13:33-34 should be placed between Matthew 24:41 and Matthew 24:42 that we should also place Luke 21:34-36 between these same verses in Matthew: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

These words must not be Jerusalemized away. The subject at hand is the coming of Jesus Christ and the Great Tribulation. The coming in the parable of the porter in Mark is the Rapture coming. Even so it is here also I believe. The Great Tribulation will come upon "all them that dwell on the face of the whole earth." Some will be "accounted worthy to escape." Those who do escape will escape "all these things that shall come to pass." They shall escape by going to stand "before the Son of man." It seems to me that all the saints will be raptured before the tribulation in these verses.

**WATCH, WATCH, WATCH**

Now I want to return to Matthew 24, verse 42, which comes next: "Watch therefore: for ye know not what hour your Lord doth come." Mark's Gospel gives it like this: "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13:35-37).

It is the duty of all Christ's disciples to watch for His coming. Note the words "doth come," not will come. His coming is the most certain thing in all the world. This command is to keep us always watching and wakeful, that we may be in readiness at all times.

Regardless of men's views about the second coming of Christ, all the

great scholars of the world believe these words are a command for us to look for the coming of the Lord. Matthew Henry says of this verse: "To watch implies not only to believe that our Lord will come, but to desire that he would come, to be often thinking of his coming, and always looking for it as sure and near and the time of it uncertain" (*Matthew Henry's Commentary*, Vol. V, p. 363).

C. H. Spurgeon says on this verse: "That our Lord is coming is certain; that his coming may be at any moment, is a matter of faith; and that we are ignorant of the time of his coming, is a matter of fact" (*The Gospel of the Kingdom*, p. 219).

**CHRIST COMING AS A THIEF**

"But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (vv. 43-44). These words are generally called the parable of the master of the house.

A man would watch for a burglar if he knew he was coming to spoil his goods. In New Testament times thieves dug through the mud brick wall of a house and spoiled it. In the hour that a man was not watchful was the time when a thief came upon him and stole his goods. The master of the house would be ruined because he was off guard. The very certainty of the thief's coming should have kept the master of the house in constant readiness.

Likewise, the uncertainty of our Lord's coming should serve to keep us in constant readiness. He is going to come when we least expect it--when we are off our guard. Let us not be "in darkness, that that day should overtake" us "as a thief" (I Thess. 5:4). Jesus said in Revelation 16:15: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

**THE GOOD SERVANT**

"Who then is a faithful and wise-servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I

(Continued on page fifteen)

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# The Testimony Of A Converted Catholic

The following letter was not written by a person who has been a believer for many years, but by a young teenage girl who was just converted to the gospel of the grace of God from a Roman Catholic background. Her parents refused to let her go back to the Baptist church and be baptized.

Dear Brother-----,

I would like to take a small amount of time to share with you my thoughts.

I don't quite know the words to tell you my exact feelings. When I first met ----- I knew there was something special about her that would forever be with me. I realize now that, that special something was her true belief in Jesus Christ. I thank the Lord for bringing her into my life and giving her the strength to work with me in my spiritual life, for it was truly a blessing. I thank Him also for leading you to this small town of -----, because through your preaching the Holy Ghost has done a wonderful working in my heart. I pray that God will be honored by the work you are doing in His church.

As for my family, I pray that God will use me, (if it is His will) to show them His Word that they might believe. I trust in the Lord wholeheartedly and I know my parents will live according to His plan. I truly believe in due time the Lord will open their eyes that they may see. Until then I can only say that I do not intend to give up faith, because faith is what

has brought me this far. I will continue to pray and believe that God will take care of me as well as all of His children. No matter how many trials or how terrible my persecutions may be, I will walk upright for I, -----, do faithfully believe in our Saviour, Christ Jesus. He died for me and so shall I die for Him.

May God bless you in all your days and may God bless your wife, -----.

Thank you for your thoughts and prayers, I do appreciate them. Continue to pray for my family and myself, that we may walk peaceably with our Lord.

The messages you shared with us were truly magnificent. May you continue to preach the truth and open the eyes of sinners, that God might seek them out and that they accept Him as their all in all.

Thank you again for your support and loving attitude. Thank you for taking out the time to read this, I regret that I am not able to speak with you in person, which probably would have been best. I pray that if it is God's will, I will see you again, and when I do I will be baptized.

Always remember me, for I will never forget how you enriched my life by speaking the truth.

Thank you again.

Your sister in Christ,

My address is on the back in case you find something that might keep me going on the path of righteousness, you might send it to me.

Please share this with your wife.

scant concern for the real crisis which is *not* the hated and out-moded apartheid system, but the transformation of South Africa into another Soviet satellite and the subsequent loss of the African continent to communism.

The leader of the *largest* church body in South Africa is Bishop Isaac Mokoena of the 4½ million member Reformed Independent Churches Association. Big Media have largely ignored Mokoena who supports reform and who recognizes the communist-controlled African National Congress (ANC) for what it is: a ruthless terrorist-promoting organization dedicated to making the country ungovernable in the "transition from capitalism to socialism" by *revolution*, not reform (references: the Comintern 1928 and the ANC's Nelson Mandella, now jailed for life, convicted of treason and violence).

Neither do Big Media pay much attention to the chief of the largest tribe, the six million Zulus. Chief Gatsha Buthelezi opposes the ANC plan for a "unitary state" of one-man, one-vote for the complex population of South Africa with its ten heterogeneous tribes, ten major languages, four races, and twelve major religions--all with different customs, practices, and animosities. He prefers something like the Swiss canton system that allows for local rights which cannot be overturned by the national majority.

In September 1985, the ANC publication *Sechaba* emphasized that "the ANC and the SACP (South African Communist Party) are two heads of the same body. . . two pillars of our revolution." In 1986, 23 of the 30 members of the ANC Executive Committee are either communists or active supporters of the SACP. U. S. politicians have trouble with their homework. Or else, they prefer to trust the communists, just as they trusted them in the takeovers of Cuba, Nicaragua, Ethiopia, Angola, and Rhodesia (Zimbabwe), to name only a few successes which were always preceded by communist promises of true democracy and pluralism. Lies!

Among the most rabid promoters of sanctions and instant democracy for South Africa are Representatives William Gray (D-Pa.), Stephen Solarz (D-N.Y.), Patricia Schroeder (D-Colo.); Senators Joseph Biden (D-Md.), Edward Kennedy (D-Mass.), and Howard Metzenbaum (D-Ohio) --all Democrats. Two years ago, in October 1984, a joint resolution to free the Marxist-Leninist, Nelson Mandella, was signed by 188 members of the U. S. Congress (160 Democrats and 28 Republicans). Did they know who Nelson Mandella is? Today, do they know that his wife Winnie joyfully urges "necklacing"

ANC opponents, i.e., the horrible 20-minute agony of burning to death from ignited gasoline in a rubber tire around the victims' necks while the torturers laugh and celebrate?

Apartheid and the despised pass system were initiated long ago to provide boundaries for the disparate ethnic groups and to allow self-rule within those boundaries. Now outdated and indefensible, these systems must go and the Botha government has taken significant actions since 1976 toward total abolition, though given little credit by Big Media and U. S. politicians. Among some 45 major reforms are the following: opening trade unions to all races and granting rights to strike and collective bargaining; desegregating universities, hotels, restaurants, and sporting facilities; appointing blacks to the Prime Minister's Advisory Council and the Housing Commission; removing discrimination in employment; giving blacks the right to vote in local elections, and admitting Coloreds and Indians to Parliament; opening political parties to all races; promising power-sharing in a multiracial government; abolishing the Pass Laws and the Influx Control Act; institution of a Statutory Council to begin discussion with blacks for a new Constitution (*Human Events*, 23 Aug., p. 6).

By any standard, this is tremendous progress. Evolution is working in South Africa, far faster than in the United States since George Wallace stood in the schoolhouse door a quarter century ago. Apartheid has been completely abolished under law, except for residential segregation which remains to be settled. Columnist William Buckley has identified 42 black-run African countries (85 percent of black Africa) where the people have no voice and few rights. South Africa gets the headlines and the preaching, not because of its apartheid policies, but because it is run by white people.

Soviet goals for Africa include cutting off the West's oil supply from the Persian Gulf, and denying the West the minerals of South Africa. Without South Africa, the Strategic Defense Initiative (SDI) could not be built, and the loss of chrome, vanadium, and manganese would cripple U. S. technology and industry. Therefore, apartheid is *not* the issue. The issue is whether the ANC shall or shall not convert this strong Western ally, with its minerals and sea routes, into a Soviet satellite.

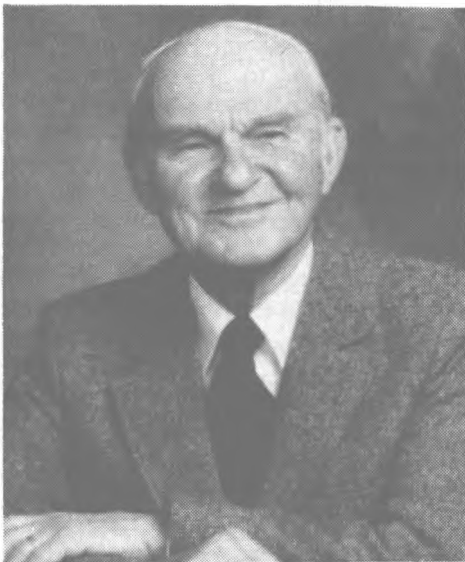
The Bishop Tutus might better serve their flocks by closer attention to churchly functions (Matt. 28:19-20), and by giving the Botha government a chance to fulfill its promises --a far better gamble than ever occurred under one-man, one-vote, one-time.

## The Gospel According To Tutu

By G. Russell Evans  
Norfolk, Virginia

After Bishop Desmond Tutu told the West to "go to Hell," the Anglican Church promoted him to archbishop of Cape Town, the top church post in southern Africa. But, whatever happened to Jesus' teaching at the Sermon on the Mount: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

Ordinary people have trouble with this wonderful Christian principle. All the same, they expect and deserve better than blasphemous condemnation of Western civilization by a church leader--particularly one wearing the mantle of peace with his Nobel Prize while perpetrating violence and bloodshed, and presum-



G. Russell Evans

ing to speak for the blacks of South Africa--which he doesn't. Big Media play up Tutu whose every utterance becomes gospel in headlines, with





## Dear Bro. Pack

By Leroy Pack, Chesapeake, Ohio

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

Dear Bro. Pack:

My husband neglects the thoughtfulness I need to maintain my self-confidence. No matter how long and hard I work to look my best for a special occasion, he seldom compliments me. He is so good to me in so many ways, I feel guilty for even entertaining these thoughts. I know he loves me, but I have talked with him about this and I can't seem to get him to understand how important it is to me. Perhaps you can shed some light on this from the Scriptures. Am I expecting too much?

---Perplexed

Dear Perplexed:

Maybe I should have my wife answer this question, but I want to respond to it from a Pastor's point of view, hoping that I can impress upon both husbands and wives the importance of thoughtfulness in the marriage union.

No doubt this is the kind of question that many Christian ladies ask themselves over and over. However, I believe a clue to the answer may lie in one of the statements you make in your question: "He is so good to me in so many ways. . ."

No person is going to be one hundred percent the way we wish they were. We must count our blessings, as I'm sure you do. Isn't it wonderful that your husband is good to you? Many women, including Christian ladies, would gladly go without certain compliments if they only had good treatment. Some professing Christian men seem to reason that it is a sign of manhood to mistreat the weaker sex, whom they are admonished by the Scriptures to love. I would exhort you first of all to dwell upon your husband's love, kindness and care, accept him for what he is and rejoice that he is good to you.

On the other hand, I believe we as husbands and wives should constantly be striving to make our relationship better.

Your question, although not brief, fails to include some facts which might be of help in responding to it. Was your husband complimentary when you were dating? If so, he should continue to be. He should realize that he has gradually lapsed into a lack of attentiveness and work at being more like the man you married. If he was NOT complimentary before marriage, why did you expect him to change? Why has it just begun to annoy you?

We humans are very different in our makeup. Some see no reason to

pass out compliments. Some even feel that it is sinful to compliment others. I must say that this is an unhealthy attitude and contrary to the Scriptures. Proverbs 3:27 says, "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." One of the easiest things in the world is to selfishly reason that if something isn't important to us, it isn't to another. However, knowing how much his compliments would mean to you, I find it difficult to understand why he would withhold them. Maybe I feel this way because I have always felt constrained to compliment my wife. No matter what it involves, I believe that both husbands and wives, as well as those in other types of relationships (child-parent, Church-Pastor, employee-employer) should make it a point to be complimentary when something is appreciated, as well as lovingly and gently let it be known when you disagree, when you do not like a particular outfit, a particular dish, etc. I feel that honesty is very important in any relationship. We should value honesty in a person.

I know that it is not always easy to remain thoughtful through the years. I also know that some things which are very important to the wife are not always so important to the husband, and vice versa; but we must remember that the husband-wife relationship is the most intimate of all earthly relationships. In this union we become one, ("...and they shall be one flesh", Genesis 2:24). This does not refer merely to the physical body. We also must become one in mind and purpose, striving to please each other without overstepping the admonitions found in Ephesians 5:22-23. This will make the relationship of husband and wife truly happy and blessed. After all, this is a union which is intended to last until the Lord comes or parts us in death. Inevitably, it requires some changes to be made on the part of both husband and wife.

In Ephesians 5:25 husbands are admonished to love their wives, even as Christ also loved the Church, and gave Himself for it. Verse 28 says, "So ought men to love their wives as their own bodies. . ." Before this we are told in Verses 22-23, "wives submit yourselves unto your own husbands, as unto the Lord (as you would submit yourselves unto the Lord), for the husband is the head of the wife. . ." Verse 33 summarizes, "Nevertheless let every one of you in

particular so love his wife even as himself (husband's duty) and the wife see that she reverence her husband (wife's duty)." These passages, if heeded equally with reverential fear by both parties, would bring back the first love and respect to any marriage which began with these virtues. It is seldom that I read anything on this subject, whether secular or religious, which is not slanted one way or the other. The Scriptures, however, are unbiased.

There may be one other statement in your question worth noting before I conclude. You mention, "no matter how long and hard I work." POSSIBLY your husband feels that you spend too much time getting ready. This is just a thought, but I feel one worth considering. POSSIBLY your husband wonders why you spend so much time preparing for the social aspect of life with others and can find little time to spend with him. Be careful that this is not the case. Don't think I am saying that appearance is unimportant. It is very important to me. I believe that both husband and wife should make every effort to keep themselves groomed in such a manner as to cause the other to be proud to be seen with them. Proverbs 31:22 literally speaks of the virtuous woman maintaining her attractiveness.

I trust that you will cherish what you have, a husband who is very good to you. I trust also that your husband may realize that you as a lady need his compliments and that, even though at first it may require a conscious effort, it is a very small thing for him to do if it contributes to your ultimate happiness.



## Matthew 24

(Continued from page thirteen)

say unto you, That he shall make him ruler over all his goods" (vv. 45-47).

This parable is designed to cause all to be this "faithful and wise servant." A true servant of Christ conscientiously acts as if his Lord might come at any moment. He understands his duty in the absence of his Lord. He knows when and how to give food to the household under his stewardship. He lives like a good Christian even though this master is not at home. He lives and labors to secure his Lord's commendation. When the Lord does return this servant will give Him a warm reception. Such a person shall be blessed and exalted in the Millennial Kingdom (Luke 19:17).

### THE EVIL SERVANT

"But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his

fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth" (vv. 48-51).

This evil servant does not say outwardly with his mouth that his Lord delays His coming, but he thinks it in his heart. He is an unbeliever in the nearness of the time of his Lord's return. He does not doubt but what He may come at some remote day in the future. Since he does not see the Judge standing at the door, he smites his fellow servants and becomes a tyrant in his Master's house. This is all because he believes the Lord "delayeth his coming." He eats and drinks with the drunken, self-persuaded that his Master is not at hand. If he believed his Master was at the door he would act differently.

We learn from these words that the second coming of Christ is not a gradual diffusion of gospel light. Rather, it is a sudden and unexpected event. Christ will come suddenly. His coming to an evil servant will be a matter of surprise and confusion. Such a servant will not be looking for Him to come. Nevertheless, his evil career will be cut short by his Master's appearing!

The King comes back to destroy His enemies--His evil, unbelieving servants! The evil servant shall suffer unsurpassed severity. He will be cut limb from limb; head from body; body into two parts. In the days of the Bible this was literally done to evil servants (II Sam. 12:31; II Kings 3:25; Dan. 2:5; 3:29; Matt. 21:41; 22:7; Heb. 11:37). The returning Christ shall severely punish hypocrites who lead two lives with double destruction. Woe to the person who is outwardly a servant of Christ, but who inwardly is a slave to Satan! The state of his punishment will be a state of consciousness and great anguish: "...there shall be weeping and gnashing of teeth." The second coming of Christ will be a time of great calamity to those who are not prepared (Matt. 13:36-43; Luke 13:28). Behold in the case of this evil servant the consequence of saying: "My lord delayeth his coming."

As Jesus Christ goes into the things in Matthew chapter 25, He continues to stress the importance of watching for His coming. The parable of the ten virgins was designed to urge the disciples to look for His coming. He concluded it by saying: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 13:13). In the parable of the servants and the talents we again see the need of faithfulness when the Lord returns from the far country of Heaven. Then in Matthew 25:31-46 our Lord explains still further the nature and results of His coming.





# A Tribute To E.G. Cook

By the Editor

Edgar Grady Cook was born April 27, 1898, to William Matthew and Icy Catherine Cook on a farm in Fayette County, Ala. As he grew up he attended the local one-teacher school and worked on the farm.

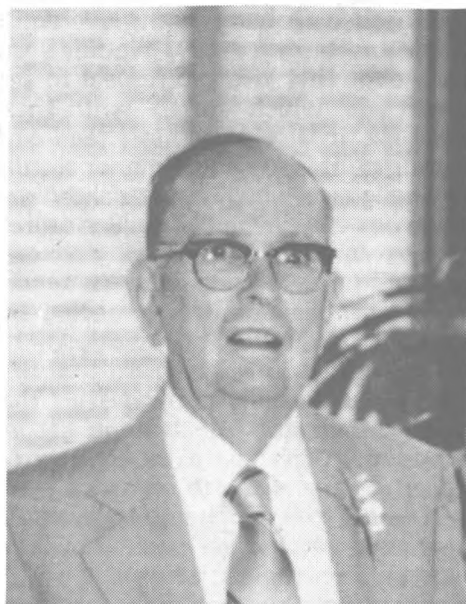
In 1919 he married Maud Stewart, the daughter of a Baptist minister. Although he had attended a Baptist church from babyhood, he was not saved until a few years after he married. He was converted under the preaching of his father-in-law, Elder W. C. Stewart. He was baptized into the Antioch Baptist Church about 1920. He began to study the Bible in earnest and to take an active part in the church affairs as opportunity arose.

About the time of his marriage he passed a State Teachers' Examination and was licensed to teach in Alabama schools. The year he married he taught in the neighborhood school. The next year he and his wife enrolled in Marian County High School, Guin, Ala. They finished the four years of high school in three years. They taught for a few years in their community school. Then they moved to Jacksonville, Ala., where they attended the Jacksonville State Teachers' College for four years. Bro. Cook graduated there in 1932. After that he taught for several years, and at the same time he entered into the insurance business during summer vacation and other free time. He did well in that field and quit teaching for the insurance business. He retired from being a claim adjuster for New York Life in 1963.

From the time of his conversion he was active for his Lord. He sang in the choir and taught a men's Bible class in Wylam Baptist Church, Birmingham, Ala., before he left the Southern Baptist Convention to become a Sovereign Grace Baptist. He preached in many churches before he was ordained to the ministry. He was ordained to the gospel ministry Feb. 23, 1968, and was called at that time to pastor the Philadelphia Sovereign Grace Baptist Church, Wylam, Ala., where he pastored until 1984. In 1984 Elder Cook retired because of advancing age and failing health.

His first wife died in 1976 after a wonderful marriage of fifty-seven years. A year later he married Docia Hawkins Jones with whom he was living at the time of his decease. They had nine blessed years together.

During and before his teaching at Wylam Baptist Church, as well as after then, he wrote many tracts. Among these were *Scriptural Reasons Why I Withdrew From The Southern Baptist Convention*, *Evolution—Fact or Fiction*, *Why Salvation Must Be By Grace*, and *The Devil And The Baptists*. He authored two



E. G. Cook

books, *Let's Study Revelation* (1970) and *Let's Study The Lord's Church* (1980).

Elder Cook served as a Forum writer of *The Baptist Examiner* for many years, and he also contributed many articles over the years to this paper on various subjects. He was the founder and editor of *Scripture Notes*. He was also the founder and director of the Landmark Baptist Correspondence School, the first school of its kind in the ranks of our people. He was a frequent conference speaker and revival preacher.

He remained a faithful and moderately active member of the Philadelphia Sovereign Grace Baptist Church until Jan. 14, 1986, when he had a crippling stroke. He remained conscious, with limited body movements, until July 17, 1986, when he had another and more severe stroke. He departed this life that day to be with the Lord he had served so many years. He was buried July 19, 1986, in Elmwood Cemetery, Birmingham, Ala. The services were conducted by Elders Eldon Joslin (his pastor), E. D. Strickland, and Chester Skidmore. Bro. Wayne Noe sang *How Great Thou Art* and *Amazing Grace*.

I talked with Bro. W. W. Wooten, a long-time friend of Bro. Cook, shortly after our brother's decease. He assured me that Bro. Cook, like the Apostle Paul, continued to look for the coming of the Lord until his last breath in this world. This is the normal and natural attitude of one who believed in the imminent coming of Christ.

I first became acquainted with E. G. Cook when he wrote to obtain some copies of a booklet I wrote on *The Footsteps of the Flock* in 1963 when I lived in St. Clair, Mo. I sent these to him, asking him for some of his tracts on why he had left the Southern Baptist Convention. We continued to correspond for some years. After I moved back to Mississippi we finally met face to face, and a most wonderful occasion it was to me.

Elder Cook was the first Independent, Landmark, Sovereign Grace preacher with whom I was ever acquainted. Although I was in an association at that time, Bro. Cook treated me with the utmost kindness and consideration, telling me of the blessings of being the kind of Baptist that he was. Some years later I followed his advice, and he gladly welcomed me with opened arms. Until his death he remained the oldest and one of the most trusted friends that I ever had on earth.

I shall long remember his wit, his good memory of Scriptures even in his latter years, his desire to keep to the old paths, his determination to get out the gospel by the printed page, and his boldness in the faith in Christ Jesus. I shall treasure the memory of having him as a Forum writer for five years of a paper that I edited and of working with him many years in the Landmark Baptist Correspondence School. Like all of God's elect, he was a sinner saved by grace. But long live the memory of E. G. Cook and green grow the grass over his body until the voice, the shout, and the trumpet. "...thou shalt be missed, because thy seat will be empty" (I Sam. 20:18).

## Forum

(Continued from page eleven)

denial of the truth concerning the place of women in the Lord's churches. It started in some churches with the Women's Missionary Union and Training Union. They began to allow the women to read reports, speak in business meetings, and pray in the mixed assembly. Some have used the excuse, that it was not wrong for an elderly lady to give a word of testimony. A little leaven will leaven the whole lump. Historically and biblically, Baptists have preached and practiced the truth of the woman's place. But, we are living in a period of time, that many are more interested in the Equal Rights Amendment than thus saith the Word of God.

As a teenager I was saved and the Lord added me to a New Testament Baptist church. It was in the early fifties. Our church would go to the associational meeting each year. Some of the other churches hated to see us come because of our doctrinal belief about woman's place in the church. Many churches in the association believed the same truth as our church, we were in the majority. Today it would be almost impossible to find any church in that association that would believe woman's place in the church. They have gone a long way from the truth in thirty-three years.

When a church meets or assembles for any service whether Bible study or preaching the scriptural practice of the women remaining silent should be practiced.

HAROLD J. HARVEY

## ANNOUNCEMENTS

The Salem Baptist Church near Grayson, Ky., and Pastor Charles Lybrook will conduct special services Sept. 29-Oct. 4. Services will be nightly at 7:30 with Evangelist Bob Jones as the speaker. On Saturday, Oct. 4, the church will have all-day services with the Bluegrass Boys singing.

\*\*\*\*\*

We continue to look for the arrival of the hymn books we are publishing. To make the book better, I required that a few of the old songs be reset to words and music to make a plainer copy. I am unsure of the time on this. But a better book is worth waiting for in my opinion. The cost is still uncertain. I have made some additions such as gold engraving and a better cover. The cost of shipping is yet undetermined. Those who paid \$6.50 will surely get a refund or more books as requested. Those who paid \$4.50 may not get a refund or they may, subject to some final costs not determined. We cannot send any refunds until the total cost is known. So you will receive your books first, and then a refund after all expense is paid.

If any one is unhappy with waiting, I will gladly refund your money as I have more people now wanting books than I have books being published. As the number of printed copies is 3,000, I have been forced to turn down some orders. I have told these individuals or churches they can have any cancelled order. There may be a few single copies of the book through our bookstore, but these will be \$6.00 each and too small a number for a whole church to purchase for their needs.

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# GLAD TIDINGS FROM AFAR

## MISSIONARY REPORTS



**MISSIONARY**  
**ROBERT FISHER**  
7-16-86 to 8-15-86

soon after my return to Oregon following the Bible Conference in Ohio. Please join us in prayer about this matter as I believe it will be a great blessing and asset to our ministry here. We have been very busy this month doing the work of the ministry as well as preparing to travel to Ohio at the end of August to preach at the Bible Conference with the Mt. Pleasant Baptist Church and Elder Leroy Pack. I am joyfully looking forward to this time of fellowship and time to be with Brother Cockrell and my sponsoring church. I also plan to deliver this mission report by hand, if the Lord wills, instead of sending it through the postal service.

Thank you for your faithful support both in prayer and financially. The interest and support of God's people mean a great deal to our family and make this work a reality. Pray for us and the work of the Lord in this area. All of the Brethren I spoke with in the Seattle meeting also requested prayer as they also seek to faithfully serve the Lord in these last days.

In His Mercy and Grace,  
Robert Fisher

### FINANCIAL REPORT

Beginning Balance	\$ 3,596.29
RECEIPTS:	
Grace Mis. B. C., Holly, MI	30.00
I-20 B. C., Darlington, SC	25.00
Philadelphia B. C., Birmingham, AL	50.00
Ella Grove B. C., Glennville, GA	50.00
Trust Fund, Corbin KY	44.81
Living Stone B. C., Barboursville, WV	164.60
Sov. Grace B. C., Craigsville, WV	25.00
West Milton B. C., West Milton, OH	30.00
Midland B. C., Franklin Furnace, OH	15.00
Grinter Heights B. C., Kansas City, KS	31.00
Berea B. C., South Point, OH	100.00
The Lord's C., Goose Creek, SC	25.00
Ella Grove B. C., Glennville, GA	50.00
Memorial Heights B. C., Perry, GA	100.00
Bryan Station B. C., Lexington, KY	70.00
Grace Memorial B. C., Memphis, TN	200.00
Independence B. C., Foristell, MO	20.00
Grace B. C., Corbin, KY	62.00
Claude Creech, New Port Richey, FL	10.00
Nellie Creech, New Port Richey, FL	10.00
Big Creek B. C., Wayne, WV	100.00
Faith B. C., Seffner, FL	100.00
Faith Mis. B. C., Madison Heights, MI	100.00
Temple B. C., Ocala, FL	50.00
Covenant B. C., Troy, MI	20.00
First B. C., of Ojus, N. Miami Bch., FL	25.00
Central Ave. B. C., Tampa, FL	10.00
Philadelphia B. C., Birmingham, AL	25.00
Sov. Grace B. C., Mansfield, OH	25.00
Bethany B. C., Rushtown, OH	142.65
Mt. Pleasant B. C., Chesapeake, OH	50.00
Concord B. C., Leesville, SC	25.00
Mission Offerings	360.00
Subtotal	2,145.06
TOTAL	5,741.35

EXPENDITURES:	
Salary	1,000.00
Housing Allowance:	
House payment	388.63
Utilities	159.64
Repairs, Misc.	43.44
Auto. Expenses	67.30
Insurance	326.08
Office supply/postage	48.28
Radio program	128.00
Advertising	39.63
Tracts, books for distribution, and	

educational materials	138.95
Sunday school materials	66.81
Misc. mission expenses	7.50
Total	2,414.26
Ending Balance 8-15-86	3,327.09
BUILDING FUND:	
Beginning Balance	3,953.61
Receipts:	
Interest	15.59
Subtotal	3,969.20
TOTAL	\$ 3,969.20

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

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



**MISSIONARY**  
**MIKE CHANNELL**  
August - 1986

Dear Brethren,

Greetings in the name of our Saviour, Jesus Christ. We trust that all is well with you in our Lord.

This has been a busy month as we have gone out into the community. As we go door to door, we find that our presence is very well known here in this area, for this, we praise the Lord. Our attendance has been the same for which we thank God for their faithfulness.

We have put announcements in two county newspapers, stating our presence in the area and the time of our services. We feel led of the Lord to put articles in all three county papers in our tri-county area, stating our doctrinal stand and our purpose here in this area. This will aid all who are perhaps striving to find the truth in a church, to see our beliefs and come to a true church work. This article will cost approximately \$210.00 and will reach almost every home in this tri-county area. If any would care to help in this project, we will welcome the support.

Our Mission building is without a heating system and we have need of two kerosene heaters. Perhaps a reader would have such a heater that

they have no need of and could donate to the Mission.

This month, we have had the pleasure of visiting the following churches. Mt. Pleasant Baptist Church, Chesapeake, Ohio, Bro. Leroy Pack, pastor; and Big Creek Baptist Church in Wayne, West Virginia. Please pray for this church, as they are without a pastor at this time. We had a wonderful time of fellowship and freedom to preach the Word of God in both these churches. We would be glad to come to tell of the Lord's work here in West Tennessee to your church, as the Lord leads you to help in scriptural mission work.

There is much to do in these days of our Lord. Please pray that we can serve Him acceptably and faithfully. Let us pray, one for another, and hold up one another in these days of iniquity.

By His Loving Grace,  
Mike Channell

### Financial Report

Faith B. C., Sacramento, KY	\$ 35.00
First B. C., Frankfort, MI	20.00
New Hope B. C., Oblong, IL	40.00
Grace B. C., Carlo, IL	200.00
Northside B. C., Elkton, KY	10.00
Faith B. C., Lynn, AR	58.93
Bryan Station B. C., Lexington, KY	50.00
Berea B. C., South Point, OH	10.00
Sov. Grace B. C., Craigsville, WV	25.00
Mt. Pleasant B. C., Chesapeake, OH	
(Love Offering)	150.00
Big Creek B. C., Wayne, WV	
(Love Offering)	50.00
Friends - Love Offering	45.00
TOTAL	\$ 693.93

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

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



**MISSIONARY**  
**DEMPESEY HENDERSON**  
July & August - 1986

Dear Friends in Christ,

"Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Ps. 27:14). Patience is one of the jewels of God's grace and power (Col. 1:11). It is an absolute must in the spiritual growth and development of a child of God. "Tribulation worketh patience" (Rom. 5:3). "The

(Continued on page nineteen)



# THE BIBLE AND THE NEWSPAPER

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

## AMERICAN JEWISH CONGRESS SAYS CHRISTIAN CONSERVATIVES WERE 'SOMETHING TO LAUGH AT'

NEW YORK, N. Y. (EP)—Conservative Christians in politics have come a long way from early days when they were "something to laugh at," according to the American Jewish Congress (AJC).

In a fundraising letter, the AJC said conservative Christians, alternatively referred to as "the radical right" and "the religious right" used to be "something to laugh at. Country bumpkin preachers. Hayseed politicians. Bible carrying zealots."

A few years ago, the letter warns, "things began to change." Christian activists began to have success in electing representatives that shared their views, and now, says the AJC, "they are closer to their goal—to 'Christianize America'—than ever before."

The AJC warns that the religious right's goal is "imposing a majority religious view on others," and that Christian conservatives "are waging a fierce battle to reverse our nation's long standing prohibition against public school prayer" (state-sponsored school prayer was found unconstitutional in the early 1960s).

The letter, signed by AJC President Theodore R. Mann, appealed for funds, concluding, "As a Jew, ask yourself, isn't an investment in your religious freedom worth \$250, \$100, \$75, or \$50?"

"Awake thou that sleepest. . ." (Eph. 5:14).

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## NUMBER OF UNWED MOTHERS CLIMBS, BUT TEEN BIRTH RATE DECLINES

WASHINGTON, D. C. (EP)—The number of children born to unwed mothers has climbed to its highest level on record, now accounting for more than 20 percent of all babies born, according to a government study. But birth rates for teens and young women have dropped, according to the National Center for Health Statistics.

There were 770,355 births to unwed mothers in 1984, representing a climb of 4 percent from the previous year, although the nation's birth rate was the same in both years. Nationally, unmarried parents accounted for 210 of every 1,000 live births, the highest level recorded since 1940, when such statistics were first gathered.

The study noted a sharp rise in first births among women aged 35 and over, but noted a drop in unwed childbearing among young women. The birthrate for unwed girls ages 15 to 17 dropped from 22.1 to 21.9 births per 1,000 girls from 1983 to 1984, the first decline for this group since 1978.

"Rachel weeping for her children, and would not be comforted. . ." (Matt. 2:18).

\*\*\*\*\*

## GLEANINGS HERE AND THERE

Experts tell us that sex change operations have become so perfected that a man who has become a "woman" can fool the gynecologists. There are approximately 8,000 to 10,000 individuals in the U. S. who have undergone the sex-change operation. One psychologist has reviewed the backgrounds of those who have undergone such operations. He noted that besides having hormonal and psychological problems, the individual also in many cases came from a home where the parents had a very poor relationship, often to the extent of hating one another.

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At least four life and health insurance companies have decided to stop doing business in Washington, D. C., rather than comply with a new law that prohibits insurers from denying coverage to people who test positive for the AIDS virus.

\*\*\*\*\*

Half of working mothers in a *Redbook* magazine reader survey think children suffer when moms take jobs outside the home; 75% of stay-at-home moms think the same. And around 90% of both groups say moms leave their kids because their families need the money (*Concerned Women For America Newsletter*, Sept. 1986, p. 13).

\*\*\*\*\*

WASHINGTON, D. C. (EP)—A proposed federal tax code revision will affect churches, church-related organizations, and ministers. The revision ends deductions for charitable contributions for taxpayers who don't itemize their deductions, maintains tax exemption for church pension and welfare boards, and restores housing deductions for ministers who are homeowners.

"When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn" (Prov. 29:2).

\*\*\*\*\*

## BISHOP TUTU NOT CHRISTIAN

"Blessed are the peacemakers," saith the Lord. But South African Bishop Desmond Tutu apparently is not feeling very Christian these days. Tutu, an outspoken supporter of sanctions against his country, has sent dozens of invitations to his installation next month as head of the South African Anglican Church, including such active opponents of the Pretoria government as Senators Ted Kennedy, Gary Hart and Alan Cranston, Mayors Andrew Young of Atlanta, Coleman Young of Detroit, and Marion Barry of Washington, and entertainers Stevie Wonder and Harry Belafonte. Meanwhile, a spokesman for Tutu announced that not one representative of the South African government had been invited (*Human Events*, Aug. 30, 1986, p. 2).

"Let no man deceive you with vain words. . ." (Eph. 5:6).

\*\*\*\*\*

## AN INFIDEL COMMENTARY

*The Broadman Bible Commentary*, Volume I, published by the Broadman Press, the publishing house of the Southern Baptist Convention, attacks the historic faith of our Baptist people.

On page 102 of Volume I, Clyde Francisco says in his commentary on the Book of Genesis: "There are no specific references to his (Moses) authorship in either the Old Testament or the New Testament."

Evidently, Francisco has not read much in either the Old or New Testaments. II Chronicles 25:4 tells us: ". . . but did as it is written in the law in the book of Moses. . ." Jesus Christ said in John 5:46: "For had ye believed Moses, ye would have believed me: for he wrote of me." In the Book of Genesis there are a number of prophecies concerning Christ (Gen. 3:15; 12:3; 49:10).

This same volume and writer denies the sovereignty of God on page 125. Concerning God's new sinless creation this liberal says: "It was not yet subdued, nor was it completely under God's dominion." In this statement Francisco denied that God is the Ruler of the universe.

His infidelity comes out clearly in his comments on the serpent tempting Eve. He explains this by stating: "The simplest explanation of the problem is that the Genesis writer used an old story that explained why serpents crawl on their bellies to teach the role of the demonic in the fall of man." To him the Biblical account is not factual; it was not given by Divine inspiration from God. It is merely some "old story" or myth.

"O fools, and slow of heart to believe all that the prophets have spoken. . . And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:25,27).

\*\*\*\*\*

## VIET COMMUNISTS PERSECUTE CHRISTIANS

Washington, D. C. —Vietnam was a

subject much in the forefront of news and conversation a few years ago. Since the end of the war in 1975, very little information has been available concerning the internal affairs of Vietnam, and especially concerning the status of religion there.

In a pattern similar to that seen in other nations overtaken by the Marxist regimes, the church of post-war Vietnam has had to alter its ways of functioning in society. It has been difficult, however, for Westerners to obtain any information about the real situation of Vietnam's churches.

But new data has recently emerged from several sources. *Foreign Quarters*, a bimonthly publication of ISSACHAR Frontier Missions Research, recently reported the findings of two University of California researchers. Although there has been an absence of independent press to witness activities inside the country, there has been an enormous number of Vietnamese who have fled the country since 1975. By conducting interviews with hundreds of these refugees who have settled in America and Europe, it has been conservatively estimated that since 1975, some 65,000 executions have taken place in Vietnam. Those "enemies of the state" that remain, have become involuntary residents at "re-education camps" which now house an estimated 40,000 - 60,000 people.

Foreign missionaries working in Vietnam have been either executed or kicked out, and the government keeps a close check on what religious activity it does allow. Government Resolution 297, passed by Vietnam's Council of Ministers, requires churches to obtain state permission for all religious activities and hence effectively curbs the nature and scope of those activities.

Youth rallies, witnessing, evangelism, worship services, retreats and Christian education classes are all state-controlled or outlawed. The availability of Bibles is also a problem. The number of existing Bibles is reported to be between one and two thousand, and these are large bulky type which are hard to conceal from authorities and thus allow the government easy monitoring of worship services (*Religious Freedom Alert*, July 1986, p. 16).

". . . the world hateth you" (John 15:19).

\*\*\*\*\*

## THE REAL GOAL

The South African Communist Party held its 65th anniversary late last month in London. Party chairman Joe Slovo—who doubles as military chief of the terrorist African National Congress—made clear that just ending apartheid was not the goal. Instead, it is the implementation of a Communist state through mass struggle "complemented by revolutionary violence" (*Human Events*, Aug. 16, 1986, p. 2).

"Mercy and truth preserve the king" (Prov. 20:28).

(Continued on page nineteen)



# News

(Continued from page eighteen)

## GAMBLING AND GAMBLERS

Americans spend more money on gambling than they give to churches or invest in college education. The total gross wagering amounted to \$177 billion in 1984—15 times the amount Americans donate to churches, twice as much as they spend on higher education, and over half of what they spend on food (*Concerned Women For America Newsletter*, Sept. 1986, p. 12).

"And they crucified him, and parted his garments, casting lots" (Matt. 27:35).

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## RELIGION IN POLITICS

"No one has the right to speak for God," decrees People for the American Way (PAW). This organization, a brainchild of TV producer Norman Lear, has announced that they will "monitor" the role of religion in the 1986 elections.

PAW accuses Jerry Falwell and Pat Robertson of injecting religion into politics. The group does not mention Jessie Jackson. Why? PAW and Jackson must have something in common!

". . . put ye not confidence in a guide. . ." (Micah 7:5).

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## BROTHER ANDREW SAYS LIBERAL THEOLOGY PRODUCED EMPTY CHURCHES, FULL HOSPITALS

KOSSEN, Austria (EP)—Liberal theology has "paved the way for empty churches and full hospitals," Brother Andrew claimed during an international conference of Christian medical workers, held in Austria, July 3-13.

The Dutch-born founder of Open Doors and author of the best-selling book *God's Smuggler*, made his scathing attack on liberal theology during the International Hospital Christian Fellowship (IHCF) Conference.

He cited the situation in Holland where he said that last year there were some 20,000 cases of euthanasia and 50,000 abortions.

"All of this is a result of man turning his back on God's answer," said Brother Andrew, who is also an International Coordinator for IHCF. "Liberal theology has paved the way for organized unbelief and the rejection of the divine commandments. The result is not only empty churches but full hospitals, crowded abortion clinics, and overcrowded psychiatric institutions."

He claimed that because of liberal theology, today much of the Church has, "no influence on the quality of our lives."

The Dutchman told medical personnel that they had a unique opportunity to share the "Gospel of forgiveness" with patients and fellow workers. "One psychiatrist in Holland told me that if someone could convince his patients that their

sins were forgiven, then 50 percent could go home tomorrow," he said.

Brother Andrew concluded with a challenge. "You can go into areas of famine in the world today, and you can feed all those hungry people, but then they'll still go to hell with a full belly. You can give all your talents to work in the hospitals, but if you do not bring them in touch with the Savior of man, then they will still be lost."

". . . their folly shall be manifest unto all men. . ." (1 Tim. 3:9).

\*\*\*\*\*

## PALAU URGES EVANGELISTS TO 'QUIT FOOLING AROUND'

AMSTERDAM, The Netherlands (EP)—In a surprising change of text that seemed to catch his audience off guard, renowned evangelist Luis Palau unabashedly called on his fellow evangelists around the world to quit "fooling around" with other women, to give up obsessions with raising money, to get rid of bitterness against other evangelistic teams, and to quit letting media attention "go to their heads" with pride.

Speaking during the International Conference for Itinerant Evangelists, Palau openly admonished about 8,000 evangelists to seek a "clear, transparent conscience before the Heavenly Father," or risk losing the effectiveness of their ministries.

He related several true stories of colleagues who had "fallen" due to love of money, love of other women, or love of self. "You think I've got corrupt friends," he said jokingly, "but they are all evangelists."

Evangelists are even more prone to temptations than others might be, he said, because they frequently travel, are away from home for long periods of time, usually have money in their pockets, and are continually "pumped up" by media attention. "You can never run away from sin," the Argentine-born evangelist warned. "You either crucify the flesh, or you and I are finished."

Evangelists must also be careful not to just "put on a show" when they hold evangelistic crusades or campaigns, he said. "We've got to watch that it's not a show we're putting on. Sometimes we think we could be movie stars if we ever get kicked out of evangelism," he said. "We also think we have a facility for words, and can cover up anything we want."

Palau challenged evangelists to remember that their power comes from God. "You mustn't confuse loudness and gesticulations with being filled with the Holy Spirit," he said. "You mustn't confuse applause, or published photographs, or miracles, or even people being saved in your meetings with being filled with the Holy Spirit."

Evangelists will know that they are filled with the Spirit when they can claim a transparent conscience before God, he said. But first, you must "quit playing games, quit putting on a show," and confess your sins, he said.

". . . a light of them which are in darkness" (Rom. 2:19).

\*\*\*\*\*

## TO PRISON WITH NO LEGS

(Tashkent, U. S. S. R.)—She has no legs, but may go to prison camp. Authorities recently filed a criminal case against Nadezhda Matiukhina for allowing the local Baptist congregation to meet in her home for worship services.

Miss Matiukhina, 56, a double amputee, has already served two terms in Soviet labor camps. She now faces a possible sentence of 3-5 years and confiscation of property.

This is not an isolated incident. In 1981, Vladimir Protsenko of Leningrad was arrested and sentenced to three years imprisonment for allowing the church to meet in his home. In other cases, Soviet authorities have confiscated and even demolished private homes where Baptist congregations were meeting. For example, early this year authorities evicted Nikolai and Klavdia Nikora from their home at 88 Pochtovaya Street in Kishinev and then demolished the house. The Kishinev Baptist Church had been meeting there for twelve years.

An estimated 2000 Evangelical Baptist congregations across the Soviet Union meet in homes and apartments for worship services, since they are denied the right to own a church building. As the homes of members are being confiscated, some congregations are forced to meet in the forests and meadows. Not the easiest thing to do in Russia's cold winters. . . (News release of International Representation for the Council of Evangelical Baptist Church of the Soviet Union, Inc., 9-9-86).

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## Missionary

(Continued from page seventeen)

trying of your faith works patience" (James 1:3). Patience and the use of it is mentioned many times in the Bible as is the phrase, "Wait on the Lord," and God, in His providence, brings us through tribulation and trials to develop and strengthen our patience (Col. 1:11; James 5:10-11). Well the Lord is trying our (Dorothy and I) faith that we might have more patience. So please pray for us at this time, that we may be able to wait patiently on the Lord.

Last Thursday, Aug. 28, I took Dorothy back to her doctor in Nashville and after getting the reading from the C. A. T. scan, he said that there was nothing more that he could do. After all of the treatments the tumors are still growing and spreading. He is trying to get her in a research program in Houston, Texas where they can try experimental medicine. They are to give us some news about it this Friday, Sept. 5, which, by the way, is my birthday. Please pray for us. Dorothy has a good spirit about it. The Lord has

given us grace, praise His Holy Name! She has been feeling worse all this week. She can't keep her food down, and she has fever up to 102. Her pain seems to be getting worse also. I also had another spell with my heart just as I was getting ready to leave to take Dorothy to Nashville. It suddenly started beating too fast and irregular, but I took Dorothy on to Nashville as I wanted to be with her when the doctor gave her the report. I didn't tell her until we got back home that night. If finally converted back to normal before I went to bed, but it woke me up the next morning doing the same thing. I got ready and went to the doctor. They ran an electrocardiogram and the doctor examined me good. He said that my blood pressure was normal and that nothing seemed to be wrong with my heart and that it was getting plenty of blood to my body. It was just that it was beating fast and irregular. He changed my medicine and told me to restrict my activities for a day or two. It converted back to normal that night and I haven't had any more problem with it. I went back to the doctor the following Tuesday and after running a rhythm strip and examining me, he said that everything was normal and told me to come back in three weeks. So far, so good.

The work in Brazil is going real good, thank the Lord. We have had news from there several times last month and there had been a number of professions of faith and the attendance has grown in the church in Olho Dagua until there is no more sitting room in the building. We long to be there with them, but we are so thankful to the Lord that they go and grow in His work even when we are not there.

I have preached in a number of churches close by the last two months. I would like to thank each pastor and church for the opportunity to preach and for the offerings and prayers for us. I also had the opportunity to tell about Brazil and our work on a cable vision program here in Mayfield and in Murray, Ky. I was also invited to the Millers Chapel Baptist Church near Mayfield, Jerry Rollins, pastor, to preach and show my slides. They are looking for a missionary to support. I enjoyed being with them and I am thankful for the good offering they gave us. I still preach at the county jail every Monday night and on the radio every Saturday. I also visit the sick and witness to the lost as I have opportunity.

I must close for now. May God richly bless you all for all that you have done for us and for God's glory.

In His Name,  
Dempsey Henderson

## FINANCIAL REPORT

Grinter Heights B. C., Kansas City, KS	\$ 62.00
Trinity Mis. B. C., Richmond, KY	100.00
Zoar B. C., Cunningham, KY	103.42
Bible B. C., Clarksville, TN	60.00
Bryantville Mis. B. C., Lancaster, KY	150.00

(Continued on page twenty)



# Missionary

(Continued from page nineteen)

Central Ave. B. C., Tampa, FL	20.00
Bryan Station B. C., Lexington, KY	200.00
Big Creek B. C., Wayne, WV	200.00
Faith B. C., Sacramento, KY	70.00
Berea B. C., Clarksville, TN	20.00
Richland B. C., Livermore, KY	150.95
Maranatha Mis. B. C., Louisville, OH	91.66
Morris Street B. C., Hobbs, NM	450.00
Independence B. C., Foristell, MO	138.50
North Ballard B. C., Wickliffe, KY	345.26
Liberty Mis. B. C., Burton, MI	178.36
Sunnyview B. C., Clarksville, TN	30.00
Bible B. C., Harrisburg, IL	54.46
Shady Grove B. C., Wickliffe, KY	128.13
Berea B. C., South Point, OH	20.00
Beech Grove B. C., Bardwell, KY	93.53
Covenant B. C., Troy, MI	170.00
Olmstead B. C., Olmstead, KY (VBS)	140.82
Citrus Mis. B. C., Inverness, FL	20.00
Calvary B. C., Ashland, KY	60.00
Immanuel B. C., Monticello, KY	25.00
Grace B. C., Toledo, OH	25.00
Faith Mis. B. C., Paducah, KY	150.00
Fellowship B. C., Mt. Sterling, KY	40.00
Calvary B. C., Arlington, KY	35.59
Faith Mis. B. C., Streamwood, IL	55.00
Meadowthorpe B. C., Lexington, KY	189.37
James H. Sims, Hattisburg, MS	90.00
Calvary B. C., Logansport, LA	50.00
V. H. Berry II, Danese, WV	50.00
Stephens Branch B. C., Manton, KY	100.00
Ruth Shores, Cannerton, IN	10.00
Briar Creek B. C., Williamsburg, KY	325.00
Calvary B. C., Cannel City, KY	24.00
Grace Mis. B. C., Wyandotte, MI	60.00
Beech Grove B. C., Lancaster, KY	120.00
Muddy Ford B. C., Georgetown, KY	20.00
Grace B. C., New Port Richey, FL	130.00
Southside B. C., Fulton, MS	120.00
Northside B. C., Elkton, KY	20.00
Ashland B. C., Lexington, KY	116.00
Julien B. C., Gracey, KY	281.81
First B. C., Alexandria, KY	50.00
Sov. Grace B. C., Mansfield, OH	50.00
Trust Fund, Corbin, KY	46.30
Hopewell B. C., Mayfield, KY	216.20
Grace Mis. B. C., Kirksville, MO	50.00
Fellowship B. C., Lexington, KY	45.70
Solid Rock B. C., Central City, KY	10.85
<b>TOTAL OFFERINGS</b>	<b>4,513.91</b>
Previous Balance	1,266.35
<b>Total Expense</b>	<b>4,513.95</b>
<b>New Balance</b>	<b>1,295.31</b>

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

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



**MISSIONARY**  
**TOM ROSS**  
**August - 1986**

Dear Brothers and Sisters in Christ,  
We greet you in the name of the Lord Jesus Christ. He is our peace (Eph. 2:14), our righteousness (Jer. 23:6), our Saviour from sin (Luke 2:

11), our all in all (Col. 3:11). How thankful we are that we were chosen in Christ before the foundation of the world by God the Father, redeemed by the blood of God the Son, and regenerated by God the Holy Spirit. What a great God we have who is so rich in grace!

The month of August was by far our best month. We were privileged to preach the gospel door to door and visit in many homes. Our average attendance was 24 with a high of 30 and a low of 22. Our weekly offering averaged \$234.00. Our Sunday evening service was well attended with an average of about 18. We bow before our great God and thank him for all the blessings and trials since we have been here the last five months.

As we preach the gospel of our Lord here we realize more and more the depravity of sinners, and the fact that we are in the last days when men shall wax worse and worse. Let me illustrate. Since we have been here we have been cussed, mocked, threatened bodily, and threatened with a gun for preaching the gospel. As the Lord's people we should not expect to be treated royally by the world, rather, the world will hate us as followers of Christ (John 15:18-20). Oh, how we need to pray that God will burden our hearts for the lost in these last days! What a responsibility we have as Independent Missionary Baptists to carry out the Great Commission in a literal fashion preaching the gospel to EVERY creature, throughout all the world.

Please continue to keep us in your daily prayers, as we need and desire much grace from our Lord. Thank you also for your continual financial support. We pray that much fruit would abound to your account. We love you in the Lord.

A sinner saved by GRACE,  
Tom Ross

## FINANCIAL REPORT

Wilmington, Wilmington, OH	\$ 600.00
Grace B. C., Frankfort, KY	25.00
Grace B. C., Georgetown, KY	105.00
Bryan Station B. C., Lexington, KY	500.00
Larue Robinson SS Class (Bryan Station)	350.00
Twinbrook Hills, Hamilton, OH	50.00
Zion B. C., Taylor, MI	100.00
First B. C., Independence, KY	50.00
Landmark B. C., Collinsville, IL	50.00
Liberty B. C., Burton, MI	50.00
Berea B. C., Bloomfield, NM	25.00
West Milton B. C., West Milton, OH	60.00

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An Exposition of Matthew 24 by Milburn Cockrell	p. 12
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Church Truth At The Point Of Crisis by Jarrel E. Huffman	p. 1
Dear Bro. Pack	p. 15
Effectual Calling by Thomas Baldwin	p. 1
Forum	pp. 10-11
Glad Tidings From Afar	p. 17
Landmarkism Vindicated by Milburn Cockrell	p. 1
The Gospel According To Tutu by G. R. Evans	p. 14
The Testimony Of A Converted Catholic	p. 14

Twelve Ryan B. C., Warren, MI	25.00
Jack Henry Ray, Memphis, TN	100.00
Richard Eckstein, Bloomfield, NM	10.00
First B. C., Alexandria, KY	25.00
Berea B. C., South Point, OH	15.00
Beverly Manor B. C., Washington, IL	40.00
New Providence B. C., Paris, KY	50.00
<b>TOTAL</b>	<b>2,230.00</b>

<b>EXPENSES:</b>	
Salary	1,000.00
Rent	800.00
<b>Total Expenses</b>	<b>\$ 1,800.00</b>

## BACK IN PRINT!

### GOD SOVEREIGN AND MAN FREE

By N. L. Rice

\$8.95

This book was originally written in 1850 by the pastor of the Central Presbyterian Church. It has been long out of print. It sets forth Divine foreordination and man's free agency. These two truths are stated, illustrated, and proved from the Scripture. Please include \$1.00 for postage and handling. Ohio residents add 6% state sales tax.

Order from:  
**Berea Baptist Church Bookstore**  
P. O. Box 552  
South Point, Ohio 45680



## ANNOUNCEMENTS

The Sovereign Grace Baptist Church, Silsbee, Texas and Pastor Walter L. Herin will have a Bible Conference on October 4-5. Services will be at 7:00 p.m. on Saturday and at 9:30 a.m. and 1:45 p.m. on Sunday. There will be 8 speakers.

All readers of the Banner have a special invitation.

The church is located 3 miles north of Silsbee, Texas on Hwy. 92. The mailing address is 412 Holley Street, Orange, Texas. Phone (409) 886-3467.

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## BEREA BAPTIST BANNER

### Financial Report August - 1986

Beginning Deficit	\$ -219.65
<b>RECEIPTS:</b>	
Berea B. C., South Point, OH	173.70
Berea B. C., Bloomfield, NM	75.00
The Lord's C., Goose Creek, SC	100.00
Grace B. C., Corbin, KY	62.00
John H. Otis, Agra, KS	25.00
Nellie Creech, New Port Richey, FL	10.00
Sov. Grace B. C., Orange, TX	50.00
Big Creek B. C., Wayne, WV	100.00
John B. Wild, Breaks, VA	20.00
Faith B. C., Lawtey, FL	25.00
Hillcrest B. C., Winston-Salem, NC	30.00
Mildred Logan, Avon Park, FL	37.00
Rollynsburg B. C., Talcott, WV	50.00
Philadelphia B. C., Decatur, AL	50.00
Sov. Grace B. C., Raleigh, NC	20.00
Sov. Grace B. C., Fulton, MS	50.00
Sov. Grace B. C., Mansfield, OH	25.00
Mrs. O. C. Whitaker, Cushing, TX	25.00
Julien B. C., Gracey, KY	25.00
Burton Pedigo, Sweetwater, TN	100.00
Central Avenue B. C., Tampa, FL	25.00
Mt. Pleasant B. C., Chesapeake, OH	100.00
Landmark B. M., Brandon, FL	15.00
Philadelphia B. C., Birmingham, AL	25.00
Milner Victory B. C., McNeil, AR	65.00
George Crawford, Summerlee, WV	20.00
Trust Fund, Corbin, KY	46.30
Raymond Nuckles, Colfax, NC	20.00
Roy Mitchell, Corbin, KY	23.16
Elmo Woodson, Sheridan, AR	20.00
Leroy Bullard, Albuquerque, NM	100.00
Gail Knowles, Sarasota, FL	20.00
Matthew Stanley, Beckley, WV	370.00
Anonymous	215.22
Subscriptions	127.00
Dividing Checks	50.00
<b>Total Receipts</b>	<b>2,294.38</b>
<b>TOTAL</b>	<b>2,074.73</b>

<b>EXPENDITURES:</b>	
Printing	546.92
Postage	300.00
Supplies	25.00
Dividing Checks	50.00
Wages	1,407.00
Composer Payment	216.50
<b>Total Expenditures</b>	<b>2,545.42</b>
<b>ENDING DEFICIT 8-31-86</b>	<b>\$ -470.69</b>

## BEREA BAPTIST BROADCAST

### Financial Report August - 1986

Beginning Balance	\$ 1,619.01
<b>RECEIPTS:</b>	
Garfield Edwards, Hatfield, PA	10.00
Landmark B. C., Elida, OH	100.00
Living Stone B. C., Barboursville, WV	1,230.32
Sov. Grace B. C., Orange, TX	50.00
Rollynsburg B. C., Talcott, WV	50.00
Philadelphia B. C., Decatur, AL	50.00
Berea B. C., South Point, OH	167.40
Dan Waller Dozier, Magnolia, AR	
(Recorder Repair)	200.00
Philadelphia B. C., Aztec, NM	50.00
Milner Victory B. C., McNeil, AR	
(Recorder Repair)	100.00
Trust Fund, Corbin, KY	92.60
Estill Frazier, Colfax, NC	250.00
Grace B. C., Corbin, KY	124.00
Anonymous	25.00
Dividing Checks	92.60
<b>TOTAL RECEIPTS</b>	<b>2,591.92</b>
<b>TOTAL</b>	<b>4,210.93</b>

<b>EXPENDITURES:</b>	
WFTO-WFTA, MS	125.00
WYWY, KY	125.00
WANO, KY	95.00
WGNT, WV	332.00
WRNO, Foreign	581.00
Postage (UPS)	195.67
Dividing Checks	92.60
Repair on Recorder	86.86
<b>Total</b>	<b>1,633.13</b>
Check Returned (NSF)	201.00
Bank Service Charge	4.00
<b>ENDING BALANCE 8-31-86</b>	<b>\$ 2,372.80</b>
(Of this amount \$1,957.42 is designated to our Kentucky Stations)	

## CORBIN, KENTUCKY REPORT

Beginning Balance	\$ 2,069.12
<b>RECEIPTS:</b>	
Trust Fund, Corbin, KY	46.30
Grace B. C., Corbin, KY	62.00
<b>Total</b>	<b>2,177.42</b>
<b>EXPENDITURES:</b>	
WYWY - Aug.	125.00
WANO - Aug.	95.00
<b>ENDING BALANCE 8-31-86</b>	<b>\$ 1,957.42</b>