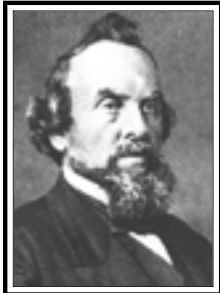


# The Berea Baptist Banner

*They hast given a banner to them that fear thee, that it may be displayed because of the truth" Ps. 65:4*

## Niff and His Dogs

By John Ashworth  
(1813 - 1875)



Amongst the notorious characters of our village, thirty years ago, the subject of this narrative stood the most prominent. He was then in the prime of life, of middle stature, with a strong constitution, and remarkable activity, and the whole energy of body and soul was daily employed in the service of Satan. His thin, tall wife, with her pale, sad face, and his ragged, wild-looking children, plainly told of a miserable home, while his bleary-eyed, savage-looking bulldog, his hungry-looking trail-hounds, and his naked, half-dead fighting cocks told the cause of that misery. He had a powerful voice; and when in one of his terrible passions, or drunk (which was very often the case); his awful blaspheming might be heard over the whole village. When a boy, there was no man I feared so much;

for on all hands Niff was considered one of the worst of men, and he tried in every possible way to make all the men for miles around as bad as himself. He was a great encourager of bull-baiting,



and bull-baits were held about once a fortnight; he kept a number of fighting-cocks, trained for the degrading sport, besides the dogs he kept for gambling purposes.

All the wicked publicans in the neighborhood kept on good terms with Niff. He would get up a cock-battle at the house of one, a bull-bait at another, a trail-hunt for a third, a dog-fight for a fourth, or a foot-race for a fifth; seldom did a week pass without hundreds

◊ (Continued on page 182)

## A Short Description of Historic Baptists

By Raul Enyedi  
of Bocsa, Romania

As the preservers of the doctrinal and practical simplicity found in the New Testament, and having a continuous existence from the first Christian century until this day, among the Baptists are to be found the original Christians. Our founder is not man, but the Savior Jesus Christ Himself. In history we have been known under different names which were given to us due to a certain characteristic or a certain leader or place. Novatians, Donatists, Paulicians, Albigenes, Waldenses are just a few of these names. Generally we were known by the deprecatory name "Anabaptists" (rebaptizers). This was because we



did not recognize acts performed by churches which we considered not authentic and baptized those who were converted to our faith. However, we never acknowledged that name, because we did not consider that we baptized the second time. Rather we baptized for the first time in a correct, Biblical way. In the course of time the prefix "ana" was dropped and we remained known as "Baptists" (baptizers).

Our historic development is different than that of the traditional Churches. We did not come out of the Protestant

◊ (Continued on page 195)

## Gospel Pictures

By G. E. Jones  
(1889 - 1966)

Scripture Readings: Ex. 12:24-27:  
"And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt,



when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped."

Joshua 4:4-7:  
"Then Joshua called for the twelve men, whom he

had prepared of the children of Israel, out of every tribe a man: And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every

◊ (Continued on page 184)

## How Much Can You Know?

By Milburn Cockrell  
(1941 - 2002)

"For we know in part, and we prophecy in part" (I Cor. 13:9).

In our present plight on this island earth man exists in a state of imperfection. Our knowledge at best is but in part. The most of what we know is the least of what we do not know. Man's present knowledge might well be compared to a small stream of water while what he

does not know is like the Pacific Ocean. How little we really know about man, the forces of nature, and the secrets of the universe! How little a portion of God and the unseen world is revealed even in the inspired Word! What we now know compared with what we shall know in Heaven is but a peep of the day.

We live in a day when great stress is placed upon secular learning. Books of knowledge are in abundance. Public

◊ (Continued on page 187)

## The Christian in Romans 7

By Arthur W. Pink  
(1886 - 1952)

In this chapter the apostle does two things: first, he shows what is not and what is the Law's relation to the believer - judicially, the believer is emancipated from the curse or penalty of the Law (7:1-6); morally, the believer is under bonds to obey the Law (verses 22, 25). Secondly, he guards against a false inference being drawn from what he had taught in chapter 6. In 6:1-11 he sets forth the believer's identification with Christ as "dead to sin" (verses 2, 7, etc.). Then, from verse 11 onwards, he shows the effect this truth should have upon the

believer's walk. In chapter 7 he follows the same order of thought. In 7:1-6 he treats of the believer's identification with Christ as "dead to the law" (see verses 4 and 6). Then, from verse 7 onwards he describes the experiences of the Christian. Thus the first half of Romans 6 and the first half of Romans 7 deal with the believer's standing, whereas the second half of each chapter treats of the believer's state; but with this difference: the second half of Romans 6 reveals what our state ought to be, whereas the second half of Romans 7 (verses 13-25) shows what our state actually is.\* (\* Verses 8-12 are more or less in the nature of a parenthesis.)

◊ (Continued on page 195)

*He who has no wife is only half a man.*

*Let him look out for his other half, and mind that she proves his better half.*

*"Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD" (Proverbs 18:22).*

October 5, 2011

Volume XXXI, Number 10  
Whole Number 387

Editor: Christopher Cockrell

Staff: Sheron Cockrell, Marsha Kiser, Virginia  
Cockrell

THE BEREA BAPTIST BANNER (UPS 546470) is published monthly for \$6.00 per year by the authority of the Berea Baptist Church, 3881 Highway 363, Mantachie, Mississippi 38855. Periodical Publication postage paid at Mantachie, Mississippi.

POSTMASTER: Send address changes to THE BEREA BAPTIST BANNER, P.O. Box 39, Mantachie, Mississippi 38855-0039.

PUBLICATION POLICIES: All matter for publication should be sent to the editor. All manuscripts are to be typed and double spaced. All such material becomes the property of BBB and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication.

The publication of an article does not necessarily mean the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

COPYING PRIVILEGES: Unless otherwise stated any article published in this paper may be copied by other publications, provided they give proper credit line stating that such was copied from this publication, and the date of publication; provided that such materials are not published for profit. If we are not on an exchange list with the publication copying, it is requested that a copy of the issue containing the article be sent to our address. All copyrighted materials may not be copied without written consent.

PUBLISHED MONTHLY with paid circulation in most states in the U.S.A. and some foreign countries.

SUBSCRIPTION RATES - U.S.

One year.....\$6.00  
Two years.....\$10.00  
Five years.....\$24.00

SUBSCRIPTION RATES - FOREIGN One Year \$45

PLANNING TO MOVE? Notify us three weeks in advance. The post office will only forward periodical mail for 90 days. They charge us \$.70 for each "change of address" they have to send us. Please save us this expense and the post office time.

BUNDLES TO ONE ADDRESS: These are sent for \$4 per paper for a year. An example: 10 papers for one year at \$40 or 20 papers for one year at \$80.00.

LOCATION OF PUBLISHING CHURCH: Our church is located on state highway 363 about one mile south of Mantachie, Mississippi. Readers are always welcome to visit our services.

CHURCH PHONE: 1-662-282-7794.

A PAPER WITHOUT SUBSCRIPTION: Some times people write to us and say that they did not subscribe for the BBB. They are receiving our paper because someone else has paid for their subscription.

We trust the BBB will be received as an outstretched hand to you. Take what you find helpful and discard what you cannot use. If you do not want to receive such a gift subscription, please write to us. We are happy to cancel such a subscription. We do not want to go where we are not wanted.

DISCLAIMER: The Editor assumes that the articles submitted for publication in the BBB are written by the person whose name they bear, unless otherwise indicated by a quote from another writer. However, the Editor cannot personally guarantee that this is the case in all articles which appear in the BBB.

Visit us on the World Wide Web at:

[www.bereabaptistchurch.org](http://www.bereabaptistchurch.org)Our email address is: [bbchurch@nexband.com](mailto:bbchurch@nexband.com)

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

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

**Planning a move?**  
Please let us know your  
new address. The post  
office charges us \$.50  
for each returned wrong  
address.

## Niff and His Dogs

(Continued from page 181) ♦

upon hundreds of men and boys, and sometimes even women, come rolling into the village from surrounding towns and districts, when scenes the most revolting took place. Dogs worried to death; cocks killed; the bull's nose and face torn by the fierce dogs, making him bellow and roar in agony, and in his rage snap the strong rope that bound him, and dash into the dense mass of men, women, and children, amidst yells, shouts, screams, and cursing, as if Hell itself had broken loose. Human beings, more brutal, savage, and degraded than either bulls or bulldogs---furious as fiends, and maddened with drink---rushed upon each other in deadly strife, until midnight mercifully covered with darkness the revolting horrors, leaving us to wonder that the earth had not opened and swallowed up the guilty multitude.

A few men such as Niff and his wicked confederates the publicans, planned and carried out these infernal gatherings; which resulted in the destruction of hundreds, both body and soul. All the publicans and ringleaders yet alive are reduced to beggary and rags, unpitied and despised---additional illustrations that **"the wicked shall not go unpunished."**

Passing through the locality that had formerly been the scene of such abominations, I once again met Niff. He had the same dirty appearance and savage look as when I saw him twenty years before, with a short, filthy pipe in his mouth, and three gambling, or trail-dogs in leading chains---he was again going to a dog-race. The moment we met I stood still, right before him, and said---

"Well, Niff, how are you?"

He, too, stood still, pulled the short pipe out of his mouth, and rather gruffly, answered---

"I do not know that it much matters how I am, just stand on one side, and let me and my dogs have room to pass."

"But before you pass I should like to tell you what thought was passing through my mind the moment I saw you and your dogs."

He looked defiant, and made no reply, but stood still.

"I have been thinking you are the worst man out of Hell, and I am amazed you have not gone there long since. You have been the ringleader of every description of wickedness for the last thirty years; you have led hundreds, if not thousands, into sin and ruin, and I fear many of them are forever lost; and yet you, the principal cause of their destruction, are permitted to live on in your wickedness: you are the greatest wonder of God's mercy in all Lancashire."

For a moment his eyes glared with rage; next moment he held down his head, and seemed confounded.

Believing that I had produced some

impression, and feeling anxious to follow it up, I laid my hand on his shoulder, which caused his dogs to growl, and said---

"Now, Niff, is not all I have said true? and is it not astonishing that God has so long spared you? Oh, I wish you had been converted in your youth, and then, instead of being a worker for the devil---doing evil, you would have been a servant of God---doing good. Will you come to the outdoor service that we are going to hold on the Green on Sunday next? Who knows but it may lead to your salvation?"

"I am not going to promise anything of the sort, so stand out of my way." He then pushed rudely past me, and he and his dogs went growling on their journey to that very notorious place called Belle Vue, near Manchester. I stood for a moment looking after him, and said to myself, that if there was a man in England beyond the reach of sovereign grace, that man was Niff.

Several hours after, I again met him near the stone bridge in Rochdale; he was returning from Belle Vue dog-race. I saw he crossed the street to avoid me, but being very anxious to gain my point, I crossed over, and again met him face to face, determined to make another attempt to get him to the meeting.

"Well, Niff, you are returning from the race. I do not care whether your dogs have won or lost, but I do care about your precious soul, and I wish you would make me a promise."

"What do you want me to promise?" he sharply inquired.

"That you will be shaved on Saturday night," I replied.

"What has my being shaved on Saturday night to do with it?" said he, bursting into a loud laugh.

"Well, say that you will be shaved, and I'll tell you."

"Well, to get rid of you, I promise that I will; but it will be the first time for years; I have generally been scraped on Sunday morning."

"Thank you for that promise; and now there is another little matter---will you put on your clean shirt on Sunday morning?"

Again he laughed, saying: "That will be something new at our house if I do, for I have generally put it on on the Monday, if I had one; but I will see about it, and I think I will do it."

"Well, now, you have promised to shave on the Saturday night, and to put on your clean shirt on Sunday morning; will you come to the Green, and be at the service?"

"Nay, nay, I shall go no further; I have promised more than I am likely to perform, but the man that sees me at a preaching will have good eyes."

"I hope my eyes will see you, and that God in His mercy will meet you. Goodbye, Niff."

Sunday morning came, and it was one of those sweet, calm, beautiful mornings, when earth, sea, and sky are clothed in glory, and seem to say, "This is the Lord's day." Oh, the blessed Sabbath! the soul's market day; the great field day for the ambassadors of the Cross; the day when the shouts of the redeemed go up to God's throne in one grand chorus, and the hearts of millions leap for you; this day, spent in God's service, and in God's house, is worth a thousand. Happy is the man whose God is the Lord.

On arriving on the Green we found the teachers, scholars, and the congregation of the neighboring church already assembled; also many people from the surrounding villages, some of whom had evidently come from curiosity. We opened the service by singing---

Sweet is the work, my God, my King,

To praise Thy name, give thanks, and sing.

While the people were singing I looked around for Niff, but he was not amongst them. I then looked in the direction of his house, for he lived near the Green, and I saw him standing at the door; I could see he had got his clean shirt on, and concluded he was probably shaved, too. Before the hymn was finished, he stepped from the door and went away. I felt sad, when he turned his back upon us, and mentally prayed that the Lord would make him miserable, and work mightily on his guilty conscience. While singing the second hymn I again looked around, and was glad to see the face of Niff peeping from under the boughs of a holly bush; and there he remained during the whole of the morning service. While the people were dispersing, I quietly walked towards the place where he was hid, and on reaching him, expressed my pleasure at finding that he had performed more than he promised, and earnestly entreated him to be present in the afternoon, and to come among the people, and not to hide himself.

"I shall see when the time comes, but I will make no promises," was his reply.

Before Jehovah's awful throne,

Ye nations bow with sacred joy,  
Was the opening hymn for the afternoon, and again Niff was beneath the boughs of the holly; but during prayer, and while singing the second hymn, he gradually drew nearer, till at last he stood amongst the people. His appearance created the greatest astonishment. Men, women, and children stared at him as if they doubted their own eyes; but there stood Niff without doubt, and when he saw who was going to preach he sat down on a low fence, and prepared for hearing.

The preacher took for his text, "**Escape for thy life.**" He spoke of the angel's visit to Abraham, announcing to the good old patriarch God's intention to destroy sinful Sodom, and the other wicked cities of the plain; how Abraham pleaded with

♦ (Continued on page 183)

## Niff and His Dogs

(Continued from page 182) ◊

the Almighty not to destroy the righteous with the wicked, entreating Him to save the cities if fifty good men were found there; how Abraham in sorrow returned to his tent, and the angels went on to Sodom to warn the good man Lot of the coming destruction, urging him immediately to "escape for his life," declaring that they could do nothing until he was safe. Here the minister, warming with the subject, exclaimed, "What! What! Must the pent-up elements of destruction be held back! ---the fiery storm and flaming deluge be arrested! ---must the uplifted hand of the Omnipotent God, which in just judgment was on the point of striking the terribly guilty cities, refuse to move because one good man was in danger! O God, how precious in Thy sight is one of Thy servants! Great are Thy mercies towards them that fear Thee! And yet God's mercies to His servant Lot were not greater than they are to everyone present. To save us from eternal destruction He left His throne in glory, took upon Himself the form of a man, wept, groaned, and died for our salvation. Yes,

*He that distributes crowns and thrones,  
Hangs on a tree, and bleeds, and groans;  
The Lord of life resigns His breath,  
The King of glory bows to death.  
Oh, what wondrous love!  
---what wondrous love! And this for me!  
Yes, wicked sinner, and it was for thee  
---for thee!*

Just at this point Niff sprang from the low fence on which he was sitting, and gazed on the minister with the most anxious look. He seemed to forget where he was, so deeply was he absorbed with the glorious truths now for the first time sounding in his ears. The arrow had pierced his soul; God's Word was breaking his heart, and during the remainder of the sermon he stood motionless. After the service I was again quietly walking by his side, and said---

"Well, Niff, you have astonished the people today, and I expect you are surprised at yourself; and now I have one more request. We are going to hold the evening service in the chapel---it will require more resolution for you to enter a place of worship than to attend outdoor meetings; now, my dear sir, promise me you will be there at six. Do not tell anyone of your intentions, lest they try to dissuade you."

Poor man! He seemed unable to say Yes, or No; but after a long and affectionate entreaty, he promised to be there.

In the evening, before entering the pulpit, I told several of the friends that Niff was coming, and requested them to provide him a seat. They all seemed greatly astonished, and had I told them

Beelzebub would be visibly present, they could not have been more surprised. But Niff came; and though the chapel was crowded, his entrance made quite a commotion. Some wept; others looked at him with wonder, and several rose to offer him their seat. I was much affected, and earnestly wished that he might find the Friend of sinners, and go down to his house justified.

There is in the calm, earnest worship of the sanctuary a hallowing, subduing influence, which melts the soul in tenderness and love. In the communion of saints there is a sublime grandeur, and the songs of the church militant and the church triumphant seem to be blending in one grand anthem to Him who washed us from our sins in His own blood. Such an influence was felt that evening. Amidst tears of joy the groans of the penitent were heard. During the prayer meeting that followed the sermon I knelt beside Niff. But he could neither kneel, nor sit, nor stand; yet he did all these things without any regard to order, taking out a ragged pocket-handkerchief to wipe away the sweat which was streaming down his face. His chest heaved like a man in convulsions. He looked at me with the most imploring look, and groaned out, "What must I do? What must I do?"

"Can you give up your dogs, Niff?" I asked in a low voice.

"Sell my dogs! Sell my dogs! What has that to do with it?" he exclaimed.

"All must be given up for Christ. Your dogs and your gods; can you part with them for salvation?"

"Give up my dogs! What harm have they done? No, no; I cannot give up such good runners as they are."

"Then there is no hope of mercy; if we cannot give up all for Christ, we shall never find Him; your case is hopeless except you give up your dogs."

Niff rose from his knees, still wiping the tears and sweat from his face. Just then the benediction was pronounced, and all the people retired from the place.

Many persons may not approve of the above conversation being held during a prayer meeting. As a rule it might be objectionable; in this case I think it was pardonable. The meeting was not disturbed, the poor penitent asked what he must do, and it was my duty to point him to Jesus.

On my way home I called at his house, he had got his coat off, and was still wiping his face and neck. His wife and children were looking at him in speechless wonder, and the three gambling-dogs lay growling on the floor. Addressing myself first to his wife, I said---

"Mrs. Kershaw, I see you are astonished, and no wonder. Your husband has attended three religious services today; I think a great change is coming over him. You know what a wicked life he has led, and how you and your

children have suffered in consequence. His tongue, that has millions of times blasphemed the name of God, has this day cried for mercy; and the man who, above all others, seemed to be beyond the reach of mercy, will, through faith in Christ, obtain salvation." Then turning to Niff, I again repeated that the dogs must be given up before he could be saved.

"Oh, what must I do? Cannot I keep those dogs and get pardon, too? The dogs are innocent enough, are they not?"

"Yes," I replied, "the dogs are not to blame; but I am informed that you have yet three races to come off, and there is much betting on them; but dogs and wicked companions must all go, or you are a lost man!"

After kneeling with him and his family in prayer, I left him still weeping.

Mr. J. Guttridge having to preach at the same place, Bagslate, the following week, he, at my request, called on Niff, and took him to the service. He greatly helped the poor penitent to grope his way to the cross. The following Sunday, Monday, Tuesday, and Wednesday were days of strong cries and many tears. On the Thursday he got rid of his dogs; and about two o'clock on the Friday morning he rose from a sleepless bed, fell on his knees, and cried out for mercy and pardon so loud that he alarmed the whole house: "Oh, my Lord Jesus Christ! I have now given up all that I cared about for Thee; if there be anything else left, show me, and I will give it up, too. Jesus, save me! Pardon my mountain of guilt, and speak my sins forgiven!" That prayer was heard, and Niff sprang from his knees, a sinner saved by grace; and so loud did he praise God that his wife and children thought him mad. But he went down on his knees again, and began to pray for their salvation---a sure sign that he had obtained it himself.

He called on me a few days after, and related the above account of his conversion; he seemed unspeakably happy. With the most childlike simplicity, he asked me what he must do to keep from falling back into sin, and how to get rid of his cock-fighting, dog-racing, drinking, Sabbath-breaking companions; for they would be coming to his house as usual.

"Well, Niff, they must be utterly forsaken. My advice is, have a chapter of the Bible read, and kneel down with your family once a day. Begin right at home; and when your old wicked companions come to see you, ask them to sit down, and tell them all about your conversion; and if they come on Sunday, request them to go with you to the chapel. You will by these means soon rid yourself of them, and perhaps do some good."

Niff resolutely followed the advice given, and fearlessly informed his old companions of the change wrought in his soul by Divine grace. He earnestly warned them, also, of the consequences

attending their wicked ways. As might be expected, they were greatly astonished; in fact the whole country was amazed, for there were few blackguards within the sound of Rochdale church bells, but were personally acquainted with him. If the church steeple had fallen it would not have been more talked about. On passing through the village of Cutgate, where he resided, a woman, shod in old slippers, ran after me, exclaiming, "Now, John Ashworth, I suppose you have called to see Niff. We were never so astonished on Bagslate: the worst man in the world mended. He gets shaved on the Saturday, and put on his clean shirt on the Sunday morning, and goes to the chapel; we could as soon have thought of old Nick going to chapel as Niff!"

"Yes," I replied, "and Bagslate sinners may all become saints; the same God that has saved him can save you." But she cut short my intended sermon by turning back, and running slipshod into her house.

After Niff's conversion he had great sorrow of heart, in consequence of the wickedness of his eldest son, a young man about twenty-six, who had too well copied his father's example. After long persuasion, he one Sunday morning induced him to go with him to chapel, mentally praying all the way that God would have mercy on his child. Speaking to me about his son, he said, "If God will save my Jimmy, I will shout praises forever." And, wonderful to relate, Jimmy began to attend the Sunday school, became a new creature in Christ Jesus, joined the church, and about twelve months after died triumphantly. Niff, while he was wiping the sweat from the brow of his dying son, a few hours before he expired, said, "Jimmy, my lad, Who sweat great drops of blood for thee?" Jimmy replied, "My dear, dear Savior." I saw Niff standing beside the bed of his dead child. He stretched both his hands toward Heaven, exclaiming, "Glory to my God, I have now one son in the mansions above---my Jimmy is now in Heaven. Lord, convert my whole family, and then we shall meet him in paradise."

It is now upwards of nine years since Niff gave up his drunken, swearing, Sabbath-breaking, gambling life, and by the grace of God became a Christian. When he heard of the conversion of old Lawrence and Pinder, two of his companions in sin, he was quite overjoyed. He called to see Lawrence, and they both came to request me to go with them to see Pinder. What a meeting! They all wept over their past sins; and wept for joy over God's goodness; and all bowed together in prayer and thanksgiving at the throne of grace.

Last Sunday morning, March 22, 1863, I met Niff beside the sickbed, and, as it proved that day, the deathbed of a well-known character in the neighborhood of

◊ (Continued on page 184)

## Niff and His Dogs

(Continued from page 183) ♦

Bagslate--the celebrated "Dolly." He was urging the dying creature to look to Jesus for mercy. On leaving the cellar, where lay the poor expiring "Dolly," Niff began to thank God that He had kept him in the way to Heaven so long; and hoped that, when his last moments came, he might still be found serving Christ Jesus. On shaking hands at parting, he said, "It is now near ten years since I gave up my dogs, and found mercy."

(Strange Tales From Humble Life, 1865).



## Gospel Pictures

(Continued from page 181) ♦

**man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? That ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever."**

**TEXTS:**

"What mean ye by this service?" Ex. 12:26

"What mean ye by these stones?" Josh. 4:6

The pictorial or symbolic method of teaching is not only one of the most ancient forms of teaching, but it is one of the most impressive. Everybody loves pictures, and everyone loves monuments. I like to go into the home and pick up the old family album and turn its leaves and look on the faces of loved ones and friends. As I look upon those photographs I see the features of friends and loved ones who have quit the walks of men and have passed beyond the mystic veil. As I gaze upon those faces my mind goes back to other days when those loved ones were walking life's pathway by my side. I love to walk through the city of the dead on a quiet Sunday and gaze upon the monument of friends and loved ones sleeping beneath. As I read those inscriptions so full of heartbreak, and yet so full of hope, I find tender memories welling up in my heart and my soul reaches out toward that hour when our Lord shall come to wake His people from their sleep and we shall again be reunited to weep no more.

We find that God has made use of this method of teaching in keeping before the minds of the children of Israel the history of His dealings with that people. Here is the Passover supper, unique and striking

in its observance. At once it suggests to the minds of the beholders a design. It arouses within him a desire to know the meaning of the service. So the young people go to the elders with the question "What mean ye by this service?" Then there is told the story of that last night in Egyptian bondage, and how the blood of the lamb had been sprinkled on the lintel and side posts; and how the destroyer had passed over the houses of the children of Israel, but had smitten the firstborn of Egypt, and how that night Israel had gone out of the land a free people.

Then here on the bank of the River Jordan we behold a pile of stones erected at the spot when Israel had crossed over dry shod in the days of Joshua. We count the stones in that pile and find the number to be twelve. This number corresponds to the number of the tribes in the nation of Israel. The place of that monument, and the number of stones in the same, suggest a design. As the younger generations behold that pile of stones they desire to know its meaning and its history. So they go to the elders of the land with the question, "What mean ye by these stones?" Then once more there is told the account of the crossing of Jordan by Israel, and how the waters of that swollen stream had been stayed when the feet of the priests who had borne the ark touched the edge of the water.

So over and over again these stories are told and kept alive in the memories of that people. But let those monuments become lost and those happenings would have faded out of the memories of Israel, like a dim tradition of the past. Let them become marred and their teaching force would have been marred. The twelve stones stood for the twelve tribes of Israel. There must be twelve stones, no more, and no less. If one stone had been added to that pile, or one stone had been taken from it, then the monument would no longer stand for the twelve tribes of Israel. It must be kept intact, just as the Lord had commanded that it should be erected.

Not only did God make use of this pictorial method of teaching in preserving for Israel the memory of His dealings with them, but He is making use of this same method of teaching today in keeping before the minds of His people, and of a lost world, the glorious truths of the gospel of His Son. Our Lord knew that His gospel must be preached to other people holding other customs and speaking other languages. He knew that the centuries would come and go bringing their changes with them. He knew that there would come enemies of the truth who would seek to turn men away from the gospel and blot out of their minds the truths of Calvary's cross. How could He secure His gospel truths against all these things and preserve for future generations the story

of redeeming grace? Our Lord made use of this symbolic method of teaching. He chose from among the changing customs of men two things which would never change as pictures of His gospel truths. Men were eating and drinking, dying and being buried. Other things might change, but these would not change. In every age, and in every clime, they would eat and drink, die and be buried. So He took these things as pictures of His gospel truths and gave them to His disciples: -- Baptism and the Lord's Supper. And in these two pictures or monuments we see wrapped up in figures every important truth in the gospel of our salvation.

On that last night that our Lord spent with His disciples before going to the cross to pour out His soul unto death as a ransom for sinners there met in that upper chamber a sad hearted group of disciples with their Lord. The Master had told them that He was going to leave them and go back to the Father. They did not understand it all, but somehow they had sensed that they had come to the parting of the ways. They must soon be separated from Him they loved so dearly. As they met in that upper chamber I think that Jesus must have been the first to break the silence, and how full of pathos were His words, "**With desire I have desired to eat this passover with you before I suffer;**" (Luke 22:15). When we come to the place where we must say goodbye to those we love so dearly: when we must wring the hand in silence while the tears flow down our cheeks; in token of our love for each other. So the Saviour gave to His disciples something to remind them of His love and suffering in their behalf. He gave them a picture of His broken body and shed blood.

After they had partaken of the Passover supper we read where "**He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me**" (Luke 22:19). After this He took the cup and gave it unto them saying, "**This cup is the new testament in my blood, which is shed for you**" (Luke 22:20).

First of all we see in this picture the broken body and shed blood of our Saviour. As we come to partake of these sacred emblems once more we see the uplifted cross where our Saviour died for us. We see the cruel nails as they were driven through His hands and feet. We hear the dreadful blow of the hammer which nailed His quivering flesh to that awful cross. We see the Roman spear piercing His side. We see the thorn crowned head bleeding from many wounds. We see the marred face of One who loved us so much that He was willing to endure the awful agony of the cross for unworthy creatures like us. We see the fountain opened for sin and uncleanness; the fountain that shall never lose its power till all the ransomed

hosts of God be saved to sin no more. And before this scene we feel like falling humbly and prostrate on our faces and say with the poet:

*"When I survey the wondrous cross,  
On which the prince of glory died,  
My richest gain I count by loss,  
And pour contempt on all my pride."  
"See from His head, His hands, His feet,  
Sorrow and love flow mingled down:  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown."*

Next, as a dark background for this picture we see portrayed the sinfulness of sin. We must not forget that it was for our sins that He died. "**Christ died for our sins according to the scriptures**" (I Cor. 15:3). It was our sins which nailed Him to the tree. Oh the very thought of this! How great our sins become! What guilty wretches are we! God forbid that we should ever lose sight of this solemn fact. May it break our very hearts until we pour out our tears of penitence at the foot of His cross. Oh how hard and proud our hearts sometimes become! In this time of formality and coldness of heart let us come back and look upon this picture again until the fountain of our tears is unlocked as we look on Him whom we have pierced.

*"Tell of the cross where they nailed Him,  
Writhing in anguish and pain;  
Tell of the grave where they laid Him,  
Tell how He liveth again.  
Love in that story so tender,  
Clearer than ever I see;  
Stay, let me weep while you whisper,  
Love paid the ransom for me."*

Last of all we see in this monument of the Lord's Supper the picture of our Lord's return. "**As often as ye do eat this bread, and drink this cup, ye do shew forth the Lord's death till he come**" (I Cor. 11:26). While the Lord's Supper points backward with one finger and shows us the uplifted cross where our Saviour died for us, with another finger it points to that glorious time in the future when He shall come for us.

Oh blessed thought! He who went to the cross for us will some day come for us. Oh blissful hour! As He conquered death when He rose again He is also coming with VICTORY over death for His own. Let us lift up our heads and rejoice as we see His coming drawing near. Oh hearts bowed down with grief and sorrow over the loss of loved ones, be of good cheer! Though the time may seem long since He went away, yet He has not forgotten His promise to return and receive His own unto Himself.

Every time we meet together to commemorate His death and suffering we also see a prophecy of His coming. He is coming to take away the bitterness of our sorrows. He is coming back to turn our defeat into victory, and our darkness into day, and our sorrow into a song. Oh how this sinful sorrowing world needs

♦ (Continued on page 185)

# The Backside of the Desert

Brief Devotional Thoughts from Scripture by Joseph Harris

## True Wisdom

Proverbs 3:5-10  
INTRODUCTION

What is true wisdom? The Bible tells us to seek after wisdom, to cherish it and prize it highly. But is acquiring wisdom something within reach of everyone? Is it found only among those who are gray and experienced in life or can the young also obtain wisdom? Though wisdom may come from life and experience, it is available for all. The descriptive qualities and their blessings mentioned in this chapter are available to all who seek.

Wisdom is not intellect, or wit, but is similar to common sense. It puts on no airs and seeks to impress no one, but is practical and down to earth. Ultimately, true wisdom leads to God for it issues from God. C. Hassell Bullock likens wisdom to a tree of life, such as was found in the garden of Eden. He states that the association of wisdom with the tree of life in original creation is the intention of the writers of Proverbs.

**TRUE WISDOM IS TRUSTING WITH ALL THINE HEART, V5.**

The Scriptures often speak of following God with the whole heart, since there is no loophole for partially trusting in Him. We are told to seek Him with all of the heart. To seek Him with less is to fall short of finding Him. To trust is to rely, and a half hearted reliance is no dependence at all. Vance Havner was fond of saying, "He is either Lord of all, or not Lord at all."

**TRUE WISDOM IS TRUSTING IN NONE OF YOUR OWN HEART, V5.**

Since the heart of man is "deceitful above all things and desperately wicked" according to Jeremiah, it cannot be trusted. To lean unto our own understanding is to trust in our own heart. Often when people arrive at a crossroad of decision, they are told to follow their heart. To follow the heart is to lead to destruction. The Hebrew word used here for lean means to "support oneself". Our own assessment and understanding cannot be used as a foundation to build upon, for it is faulty and open to influence from the world and Satan, and cannot be trusted. To make successful decisions in a contemporary world where secularism and humanism have twisted the truth, a complete leaning or trust in God is necessary, forsaking self understanding.

**TRUE WISDOM IS ACKNOWLEDGING THE LORD IN ORDER TO RECEIVE**

**GUIDANCE, V6.**

What is it to acknowledge God? To acknowledge God has to do with having knowledge about Him. To be ignorant of God, His ways, His purpose for man, etc., is to be unable to acknowledge Him. "In all thy ways acknowledge him" means to know what God would have to say about every way, decision and path that must be chosen. The only way to arrive at making a correct decision is to know what God would do in the situation and this comes from not only knowing about Him, but knowing Him personally and in an intimate way. To acknowledge Him is to take knowledge of Him. Directing our paths comes only after acknowledging Him. To direct, in this verse, indicates to be straight or even. The path directed by God will be the best and most prosperous. God's way is always best.

**TRUE WISDOM IS FEARING THE LORD, V7.**

Fearing God with a healthy, reverential fear is not only wise, it brings good health and prosperity. The word fear in this verse is the Hebrew word "Yare" and not only carries with it the idea of being afraid, but reverent. Concerning the wicked, there is no fear of God in their eyes, therefore they rush to evil, rather than departing from it. Fear is respect and engenders submission. Godly fear is healthy. The wicked are not afraid of God. Hebrews 11:7 states that Noah "...moved with fear, prepared an ark to the saving of his house.." Note also verse 7 mentions departing from evil. Departure from evil is facilitated by first having a fear of God.

**TRUE WISDOM IS GOOD HEALTH, V8.**

The Scripture here states very plainly that this wisdom produces fear and shuns evil, and actually adds physical life to the body. Health to the navel and marrow to the bones is to be understood literally. Godly wisdom reduces stress since when we truly fear God, we do not fear man and fearing man and living in constant conflict with others produces stress. Stress then affects the body, not only emotionally and mentally, but physically. Physicians today tell us what the Scripture has already stated: stress affects the nerves, blood pressure and the immune system. Departing from evil also affects health by producing a life of purity, which reduces chances of sickness and disease. Even insurance policies reinforce the benefits of clean living by rewarding customers with lower premiums for

cleaner lifestyles.

**TRUE WISDOM IS GIVING, V9.**

Wisdom is generous, especially toward God. Wisdom recognizes that one of God's most outstanding characteristics is generosity and therefore wisdom emulates God. And notice, true wisdom not only gives to God, but gives the first of increase, which is usually the best. A country preacher was approached by a church member after church and said, "Preacher, you ought to be proud of me. I just put my last dollar into the offering plate." The preacher, not known for tact, said, "You rascal, you are not supposed to put in the scraps that are left over. If you had put in your first fruits, you would have more than a dollar left over."

**TRUE WISDOM IS FRUITFUL, V10.**

When we give to God, He gives back more than was given. Ten percent is a small amount to ask, but God always gives much more back than we give to Him. Just as putting one kernel of corn in the ground produces a stalk with two or three ears with thousands of kernels in return, so the harvest back from God is a multiplied harvest.

**CONCLUSION**

These verses in chapter three are not exhaustive, but they probably give more of a description of true wisdom in the few verses presented than possibly anywhere else in the Bible. It has been stated that only the Holy Spirit can take an economy of words and express an eternity of truth, and this statement is certainly true here. May we see the importance of discovering Godly wisdom and binding it, with the commandments of God, upon our hearts.



## Gospel Pictures

(Continued from page 184) ♦

to lay hold of this glorious truth! How sick our souls become of all this world's strife, bloodshed and sorrow! Speed forward O glorious moment when our Beloved shall come to gather us into His presence! Haste, oh hasten, blessed day, when the Prince of peace shall come to still the tempests of war and destruction which sweep like a mighty flood over the earth today! Our only hope O Lord is in thy blessed coming. Our only true and lasting joy is in thy presence. All nature groans and travails waiting the day of Thy return (Rom. 8:22-23). We have found that this world's promises do but fail. We have found that its pleasures do but fade and pass away, leaving our hearts empty and disappointed. We can but look to Thee, Thou blessed Lamb of God. Thou art our hope. Thou art our stay. Thou art our anchor in the midst of life's storms and trials. "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11).

"It may be at mid-day, it may be a twilight,  
It may be perchance, that the blackness of midnight  
Will burst into light in the blaze of His glory,  
When Jesus receives His own.  
While its hosts cry Hosanna, from heaven descending,  
With glorified saints and angels attending,  
With grace on His brow, like a halo of glory,  
Will Jesus receive His own."

**THE MONUMENT OF BAPTISM**

Now let us, for a little while, look at the monument of baptism. Engraven on the front of that monument we read this inscription: "To the memory of Jesus of Nazareth Who was crucified on the Roman cross and buried in Joseph's tomb." Oh what a sad picture this is! The Christ of glory DEAD AND SHUT UP IN THE TOMB! What could be darker than this? How the hearts of His disciples sank beneath their load of sorrow! The darkest three days and nights this world ever saw were those three days and nights Jesus lay in the grave. Oh what a sad picture this brings! How we shudder! We draw away crushed in heart and soul and our minds filled with dark forebodings! We see the still form of One so dear and precious to us borne away to be laid in the cold, cold grave. With despairing hearts we turn away from that monument and that inscription. But STAY! Let us pass around that monument and read the inscription on the other side. There we read "He is not here: for he is risen, as he said, Come, see the place where the Lord lay." Thank God for this glorious inscription! Thank God for the blessed truth of His resurrection! There is ONE whom death could not hold. There is One whom the grave could not conquer. Our Blessed Lord and Saviour broke the bonds of death asunder. He triumphed over principalities and powers. He scattered the darkness of night and brought eternal joy and victory.

That monument of baptism tells us that our Lord has risen again. Let us weep for joy! Let our mouths be filled with laughing, and our tongues with singing! Death cannot harm us now. Our Prince holds its keys. We can now challenge death to do its worst. We can answer all our enemies with the words of our Saviour. "Fear not; I am the first and the last: I am He THAT LIVETH, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:17b-18) (emph. GEJ).

"I know that my Redeemer liveth,  
And on the earth again shall stand;  
I know eternal life He giveth,  
That grace and power are in His hand."  
"I know His promise never faileth,  
The word He speaks it CANNOT die;  
Though cruel death my flesh assaileth,  
Yet I shall see Him by and by."  
"I know my mansion He prepareth,  
That where He is there I may be;  
O wondrous tho't for me He careth,  
And He at last will come for me."

♦ (Continued on page 186)

# Forbidden Scriptures #6

By Curtis Pugh  
of Poteau, Oklahoma

Here is test #6.

Read the verses, please, and try to remember if you ever heard a sermon on them. Probably not, because they contradict popular ideas and most preachers will not



preach them, except to try to explain them away, assuring folks that they do not really mean what they say. Read on. Decide if you, your preacher and your church really believe **"all the counsel of God"** (Acts 20:27).

**"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 husbands at home: for it is a shame for women to speak in the church"** (I Cor. 14:34, 35).

These verses show just how far most churches are from the teaching of the New Testament. Nearly all Protestants and many Baptists disobey these plain words. They allow women to speak in their church meetings. Some even ordain women into the ministry. Feminists think this doctrine is against women and rail against it. Some preachers who secretly believe this teaching are afraid of the women in their churches (and perhaps in their own homes) and therefore will not teach what the Bible says. But this teaching is not against women. It does not mean that women are inferior to men. There are many women who are just plain smarter than men. Some are even smarter than their own husbands! Many women are more talented than men, harder working, more creative, more ambitious, more successful, more knowledgeable, etc., and even more spiritually mature. But God has an order which He commands and that is what this passage sets forth. Just as a soldier of lower rank may be superior in all ways to the higher officers under whom he or she serves, and just as an employee may know more than his or her boss, so many women are superior to men. The issue here is not a matter of superiority. It is a matter of God's order – an order He has commanded to be followed in churches.

The apostle also wrote, **"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. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being**

**deceived was in the transgression"** (I Tim. 2:11-14). The headship of man over woman in the churches is a matter of order. Adam was created first. Adam bore the responsibility for the first sin. The woman was deceived. Adam sinned willfully. His was the greater sin because of his responsibility before God as Eve's head. Preachers may try to explain away God's order by saying that it was just a cultural matter of those times or was just Paul's opinion. Paul destroyed that idea and all other liberal objections. Just after he wrote that women are to be silent in church meetings, he wrote, **"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant"** (I Cor. 14:37, 38). So, if you think yourself a prophet (preacher) or consider yourself spiritual, Paul says you are to agree that his words on this matter **"are the commandments of the Lord."** If you believe the Bible, you must agree that it is wrong for women to say anything in church meetings. They are to learn in silence. They are not to teach or usurp authority over the men. (Usurp is an old word that means to take or hold office or power without legal right. If a woman holds authority in a church over a man, she is a usurper.)

Paul finishes by saying, **"But if any man be ignorant, let him be ignorant."** Ignorance is a terrible thing. Especially is it harmful when it is ignorance of God's Word. The consequences are catastrophic. No wonder America's families are in ruins and her churches powerless against sin. God's order is ignored. How can preachers and churches think to please God when they continue knowingly, service after service, to break this commandment of the Lord by allowing women to speak in their meetings? Repent of this disobedience! Obey this commandment of the Lord and **"Let all things be done decently and in order"** (I Cor. 14:40).



## Gospel Pictures

(Continued from page 185) ♦

As we study this monument of baptism still closer we see pictured our death to sin, the law and all its claims, and our resurrection to walk in the Spirit, to listen to His teachings, and to follow Him in all things, and in all places wherever He may lead. **"Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life"** (Rom. 6:4). May we ever have the grace to make our lives conform to the picture.

Not only so, but in this monument we see our death to the law of self-

righteousness (Which is the law of Moses, Phil. 3:9), and our life of faith in the merits of Christ alone. By His cross all human merits were forever swept aside and the righteousness and death of that SINLESS ONE is made the only ground of our approach to God. And how gladly we cast aside the filthy garments of our own righteousness for the spotless robe of righteousness which He gives to those who trust Him. Here is something which will never fail us. Here is something which removes all uncertainty. Here is something which can banish all our fears. It takes away the sand foundation of human efforts and works, on which so many try to stand, and places beneath our feet The Rock of Ages that can never be moved.

An Irishman who had been shipwrecked at sea made his way to a huge rock standing out of the waters. He climbed to the top and stayed there until rescued. After being rescued he was asked did he tremble when he was on the rock. He said "I trembled, but the rock did not tremble." So the storms of life may sometimes make us to tremble, but they will never make the Rock of Ages on which we rest to tremble.

Let us look again at this monument of baptism. As we study it closer we see that instead of baptism being an ordinance for those who are seeking to be saved, it is an ordinance for those who have already been freed or justified from sin. Baptism represents a burial. **"We are buried with him by baptism unto death."** Not buried in order to be dead, but because we are already dead. We do not take a sick man out to the grave and bury him in order to bring about his death, but because he has already died. It is not a burial which frees a person from the aches, pains, and troubles of this life. It is death which always precedes the burial. The moment a person dies his soul becomes separated from his body. Where has it gone? If he is a child of God his soul has gone to be with Christ. Paul tells us that to be absent from the body is to be present with the Lord. See II Corinthians 5:8. It does not wait somewhere around this earthly sphere waiting for the body to be buried before it can go to be with the Lord. No, the very moment a man dies physically his soul is alive in the presence of the Lord.

Even so is it in baptism. Baptism, being a burial in water, does not bring about a person's death to sin. It only shows forth the fact that the person has already died to sin. **"He that is dead is FREED FROM SIN"** (Rom. 6:7) (emph. GEJ). The Revised Version reads, **"He that hath died is justified from sin."** It does not say "He that is buried is freed from sin, but "He that is dead is freed from sin." Neither does it take a burial to bring about a man's death. His death comes first. So our death to sin and our freedom from sin precedes our burial with Him in baptism.

But someone asks about Romans 6:5. We shall read that passage in the American Revised Version of 1900 A.D. **"For if we have been UNITED with him in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that we should no longer be in bondage to sin; for he that hath died is JUSTIFIED FROM SIN"** (Rom. 6:5-7) (emph. GEJ). How does this say we are united with Him, that is Christ? It says we are united with Him in the likeness of HIS DEATH, not in the likeness of His burial. How did Christ die? He did not die by being buried, but He died by being crucified. Then, after His death by crucifixion, He was buried. Then Paul goes on to say **"Our old man is crucified with him."** Thus in the crucifixion of our old man we died a death like His, that is, a death by crucifixion. It was through our old man being crucified that we died a death like His, and were united with Him. Then, like Christ was buried in the grave after having died on the cross, even so are we buried with Him by baptism, after our old man has died by being crucified with Him. It was the crucifixion of Christ that brought about His death, not His burial in the grave. So it is the crucifixion of our old man, not our burial in baptism, which brought about our death to sin. And Romans 6:7 says **"For he that is dead is freed from sin."**

Those who would make baptism a condition of justification from sin get the cart before the horse. They get the burial before the death. They take the shadow for the substance. A man might cut a load of wood out of a tree, but he would never get a load of wood out of the shadow of that tree. A man trying to saw a load of wood out of the shadow of a tree would not be any more foolish than the man who expects to receive the forgiveness of his sins through being buried by baptism. In Acts 10:43 we read, **"To him give all the prophets witness, that through his name whosoever believeth in him SHALL RECEIVE REMISSION OF SINS"** (emph. GEJ). This is the only place in the Bible where the expression **"RECEIVE THE REMISSION OF SINS"** is found and it is connected with believing, and not in being baptized. I know that some try to read the meaning of **"RECEIVE THE REMISSION OF SINS"** into Acts 2:38, but the words **"RECEIVE REMISSION OF SINS"** are not there. It is only read into that passage by a false interpretation. Immediately after Peter said to the House of Cornelius that **"Whosoever believeth in him shall receive remission of sins,"** the Holy Spirit fell upon the House of Cornelius. **"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word"** (Acts 10:44).

♦ (Continued on page 187)

## Gospel Pictures

(Continued from page 186) ♦

Finally we see in the monument of baptism the doctrine of the Trinity. In Matthew 28:19 Jesus commanded His apostles to baptize **“in the name of the Father, and of the Son, and of the Holy Ghost.”** Here the doctrine of the Trinity is set forth in the monument of baptism.

Thus we see how important are these two pictures or monuments of the gospel truths. They do not save the individual. But they do help to preserve for the world the truth which does save the individual. A small hole no larger than two fingers in a dike or levy might seem like a small matter to some, but let a small opening be made in a levy or dike and let the water begin to seep through that small opening and as the hours pass by that hole grows wider and wider, until finally the whole levy is broken and all the land behind that levy is flooded. Even so is it with the dike which God placed around His system of truth. Let a small break be made in the wall which God has placed around the gospel truths, and soon the way is opened for all kinds of error to sweep in to corrupt the truth and mislead men. These safeguards which God has placed around His gospel truths are important. Just as long as these two monuments which God has left us of His gospel truths are kept intact, just as God gave them to His people, just that long will redemption's story be told. The world must not forget the story of the death of Christ for our sins, and His resurrection from the dead. Just as long as penitent souls, who have been washed in the blood of the cross meet at the water to symbolize our Lord's death and resurrection the story of His death and resurrection will be told. Just as long as loving hearts gather at the sacred table to partake of that which symbolizes our Lord's broken body and shed blood, just that long shall the truth of Calvary's cross and our Lord's death on that cross be set forth.

Our Baptist forefathers have brought these monuments down to us intact, undimmed by time and change. They

have preserved them for us at the cost of much suffering and bitter persecutions which they have had to undergo to perpetuate these monuments. With bruised and beaten backs, with torn and bleeding feet, ragged hungry and cold, fleeing through the snows and bitter cold, homeless and weary they persevered, not only giving to the world its most heroic examples of faithfulness and fidelity, but they have preserved for us the truths of the gospel.

Time brings its changes to the pictures of men. Time brings its changes to the monuments of men. I go into the home and pick up the old family album, or book of pictures. Here is a new one, and the features of the person pictured can be clearly seen. But here is one that is older. And here is one that is older still and the passing of the years is causing it to fade. Here is one so dim that the features of the person pictured in the photograph can scarcely be seen. Time brings its changes to the pictures of men.

Time brings it changes to the monuments of men. I go to some old cemetery and here is a newly erected monument. The inscription is easily read. But here is another which is older, and its inscription is not quite so plain. And here is another that is dimmer. In another place I find an old monument which cannot be read. The winds and rains of the years have been washing away from the monument the inscription which was placed there. Perhaps it has become mossed over with the passing of time. Here is another which has been broken down. Time brings its changes to the monuments of men.

But time has brought no changes to the monuments which Jesus left us of His gospel truths. As we look on them today, when these ordinances are kept as the Lord gave them to us, we see reflected from them the glorious truths God's children love so well as when Jesus first gave them to His church. The same hand which erected these monuments is the hand which has preserved them and has brought them down to us through the centuries. How dear they should be to us.

We should love and cherish these

monuments and gospel pictures more dearly than we love the pictures and monuments of our loved ones who have been taken from us by death. In almost every home there are pictures which are dear and precious to the members of that family. In almost every city of the dead there are monuments erected to the memory of loved ones who have passed on. We gather around those monuments on different occasions to plant flowers on their graves and linger there and meditate on other days, and memory brings back to us the faces we loved so well. Those pictures and those monuments may not mean so much to strangers, and to the world, but how precious are they to the loved ones who are left behind. Nothing could wound us more than for someone who would dare to mar and desecrate those pictures and monuments. I have gone into homes where death had taken away a child. The mother would love to get out that child's picture and show it to me, and talk about other days, before the departure of that loved one. Maybe it is the picture of some son who lost his life in defense of his country. Those pictures are dear to us and we love and cherish them.

But more than all we should love the pictures which Jesus left us of His gospel truths. And more than all we should resent any effort on the part of some to disfigure, or change those pictures. Those pictures may not be precious to a lost world, but to us they are most precious and dear. As I look on the picture of the Lord's Supper I see again my Saviour giving His life for me on a cruel cross. My heart thrills as I realize that it was for me that He was willing to die.

*“He saw me plunged in deep distress,  
And flew to my relief;  
For me He bore the shameful cross,  
And carried all my grief.”*

As I look at the monument of baptism I think of Him who broke the seal of death. I see Him as He stands triumphant on resurrection ground and shows Himself alive for evermore. As I look again I think I can hear the trumpet sound. I see the heavens open. I see the Lord descend. I see the heavens lit up with splendor. I see the myriads of angels descending with songs of victory accompanied by the millions of saints who have gone before. I hear the shouts and songs of the immortals as they cast off the garments of the grave and sweep up to meet their Lord in glory. Halleluia! The glorious day has dawned. The resurrection of God's people has come. I see my loved and lost as they come forth to die no more. Farewell, vain world we are going home. We hear our Saviour's voice and Heaven dawns on our enraptured view. Farewell grief and sorrow. Farewell heartaches and tears. In my Saviour's presence there is fullness of joy. He calls us and the shackles which bind us to this earth break off and our souls sweep upward to meet Him who

died for us and rose again that we might have victory over death and be with Him forever and forever.



## How Much Can You

(Continued from page 181) ♦

schools line the highways of our land. Colleges and universities are in almost every town and city. Truly, in our generation **“many run to and fro, and knowledge”** is on the increase (Dan. 12:4). While worldly knowledge seems to be ever increasing, true spiritual knowledge is on the decline. Today we have legions of religious schools and theological seminaries, but in the main they are centers of doubt, confusion, heresy, and infidelity. Most religious teachers and Bible college students are theologically knowing and spiritually ignorant. They have much knowledge in the head, and little love for Christ and His Word in the heart.

### THE TREMENDOUS WORTH OF KNOWLEDGE

King Solomon wrote: **“Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it”** (Prov. 8:10-11). The right knowledge of things is to be preferred before the wealth of this world. It is more precious than the precious gems of earth: **“There is gold, and a multitude of rubies; but the lips of knowledge are a precious jewel”** (Prov. 20:15). It will make our face to shine more than a diamond on the finger. To have silver and gold without knowledge is like putting a golden chain around a swine's neck.

Knowledge increases a man's strength: **“A wise man is strong; yea, a man of knowledge increaseth strength”** (Prov. 24:5). Paul wrote to the Colossians: **“...that ye might be filled with all the knowledge of his will in all wisdom and spiritual understanding...Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness”** (Col. 1:9, 11). Spiritual knowledge strengthens the spirit of man both for spiritual work and warfare. It strengthens us for the performance of duty and makes it possible to bear up under the trials of life.

True knowledge refreshes the soul: **“When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul”** (Prov. 2:10). **“My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste: So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off”** (Prov. 24:13-14). How much satisfaction is in real knowledge to the soul! To acquire

♦ (Continued on page 188)

## Tune in to the Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WCNA, Myrtle, MS.....	Sunday 9:00 - 9:30 a.m.....	95.9.....	3,000 FM
WCTT, Corbin, KY.....	Sunday 9:00 - 9:30 a.m.....	680.....	5,000 AM
WFTA, Tupelo, MS.....	Sunday 9:00 - 9:30 a.m.....	101.9.....	3,000 FM
KARI, Blaine, WA.....	Saturday 10:30 - 11:00 a.m....	550.....	5,000 AM
KCNW, Kansas City, KS....	Saturday 10:00 - 10:30 a.m....	1380.....	2,500 AM
KLNG, Omaha, NE.....	Sunday 1:00 - 1:30 p.m.....	1560.....	10,000 AM
KWDF, Alexandria, LA.....	Wednesday 2:30 - 3:00 p.m....	840.....	8,000 AM
DXUM, Davao City, Philippines	Sunday 2:30 - 3:00 p.m.....	819.....	10,000 AM
DXDS, Digos City, Philippines...	Sunday 12:00 - 12:30 p.m.....	1161.....	1,000 AM

## How Much Can You

(Continued from page 187) ♦

it is not a difficult task, but the sweet delight of a born-again soul.

### SHOULD BE SOUGHT

**“Also, that the soul be without knowledge, it is not good”** (Prov. 19:2). God puts no premium on ignorance. A mind is a terrible thing to waste. A man void of understanding is like the beasts which perish (Ps. 49:20). Without knowledge man has no directory for his ways. He knows not how to live in this world, nor to please his God. He is ignorant of spiritual duties, of the life of faith, of heavenly affection, and of living to the glory of God. Without knowledge is only thick darkness, and **“he that walketh in darkness knoweth not whither he goeth”** (John 12:35).

Knowledge must be diligently sought: **“The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge”** (Prov. 18:15). **“My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seeketh her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God”** (Prov. 2:1-6).

The means of acquiring spiritual knowledge are carefully outlined here. First, we must open our ears to God’s truth: **“Incline thine ear unto wisdom.”** It is our duty to hear **“the words of the great king”** (Isa. 36:13). **“He that is of God heareth God’s words”** (John 8:47). It is to our advantage to hear the Word of God read: **“Thou shalt read this law before all Israel in their hearing”** (Deut. 31:11). It is also good to hear it preached, for we cannot hear **“without a preacher”** (Rom. 10:14; Mal. 2:7). Today the truth is often preached, but there seems to be a **“famine. . .of hearing the words of the LORD”** (Amos 8:11). There is a great **“lack of knowledge”** simply because the preached Word is not heeded when it is heard (Hosea 4:6).

Second, we must open our hearts to receive God’s Word: **“Apply thine heart to understanding.”** Proverbs 15:14 says: **“The heart of him that hath understanding seeketh knowledge; but the mouth of fools feedeth on foolishness.”** The words of truth must have a place in our hearts: **“Thy word have I hid in mine heart”** (Ps. 119:11). It must have a lodging place in our affections: **“Whoso loveth instruction loveth knowledge”** (Prov. 12:1). Spiritual wisdom must be received with all readiness of mind (Acts 17:11). It must be retained at all cost (Heb. 2:1). Let us be like Ezra of old: **“For Ezra had**

**prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments”** (Ezra 7:16).

Third, heavenly knowledge must be earnestly prayed for: **“Yea, if thou criest after knowledge, and liftest up thy voice for understanding.”** Earthly wisdom is gained by study; heavenly wisdom by prayer. King Solomon prayed for Divine knowledge: **“Give therefore thy servant an understanding heart to judge thy people, that I may discern between the good and the bad”** (I Kings 3:9). The Lord answered Solomon’s prayer with His usual bounty (I Kings 3:12). There is every reason to believe he will do as much for us.

Fourth, spiritual knowledge must be sought as if it were a hidden treasure: **“If thou seekest her as silver, and searchest for her as for hid treasure.”** If you knew there was a chest of gold and silver buried in your backyard, would you delay digging it up? Would you say, “I’ll seek it in the morning if the weather permits”? No, you would not do this. With great speed you would get a shovel and dig with all your might. Your work would not cease until you had the chest in your hands. Then why do you delay to dig out of the Word of God the unsearchable riches of Christ? Why are other worldly books preferred before the Bible?

Fifth, those who seek spiritual knowledge in this manner shall not be disappointed. **“Then shall thou understand the fear of the Lord, and find the knowledge of God.”** **“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened”** (Matt. 7:7-8). There is no peradventure nor disappointment in this search.

### A DIVINE GIFT

The greatest part of the religious world, who boast of their learning and scholarship, think they have no need of purging and purifying their hearts for the right knowledge of God and His Word. Many know their books of theology and bodies of divinities, although they are strangers to Jesus Christ the Lord. They talk of spiritual matters, but they have never been quickened by the Holy Spirit. They know much of Churchanity and nothing of Christianity. He is a true Christian who is not book-taught, but God-taught. The true believer has an **“unction from the Holy One”** (I John 2:20), that teaches him **“all things”** (I John 2:27). To have the Spirit of Christ in us is to have the best Teacher (I Cor. 2:9-12).

Paper and ink can never make us Christians, can never form Christ in the heart, can never beget a new nature, can never impart the principles of grace, nor can it give any true notions of spiritual

things to the soul. Cold theology, dry maxims, and lean syllogistical reasonings cannot of themselves produce the least glimpse of true heavenly knowledge. All of these apart from the Spirit of God are but the groping of the poor, dark spirit of man after truth. Words and syllables, which are but dead things within themselves, cannot possibly convey the living notions of heavenly truth.

The natural man cannot discover spiritual matters (I Cor. 2:14). Human eyes cannot see Divine things; they must be revealed to us by the Spirit. The Bible is a closed book until the Lord opens our understanding (Luke 24:45). No one can explain a book better than its author. The Holy Spirit inspired the human writers of the Scriptures (II Tim. 3:16), and He is the best interpreter. **“Wisdom that is from above”** (Jas. 1:17) can only come from **“the Spirit of wisdom and understanding”** (Isa. 11:2). I Corinthians 12:8 declares: **“For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit.”**

Spiritual wisdom is from the Lord: **“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him”** (Jas. 1:5). Bezaleel received knowledge from the Lord (Ex. 31:1-5). Exodus 36:2 says that God put this wisdom in his heart. We read of Daniel and his friends: **“God gave them knowledge and skill in all learning and wisdom”** (Dan. 1:17). Jesus promised His disciples: **“For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist”** (Luke 21:15). Stephen was an example of this. We read in Acts 6:10: **“And they were not able to resist the wisdom and the spirit by which he spake.”**

Christianity is not a religion; it is a revelation from God. It is not something men have thought out in their depraved minds. It is not a system of philosophy, or ethics; it is something revealed from Heaven by the power of the Holy Spirit (I Pet. 1:12). The Apostle Paul said: **“But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ”** (Gal. 1:11-12). All human-invented religions are idolatrous systems which owe their origin and existence to **“the spirit of error”** (I John 4:6).

### PSEUDO-INTELLECTUALISM

One of the curses of our day is pseudo-intellectualism. Some theologians are so smart that they believe they know more than God. They take it upon themselves to point out the human errors in God’s Word. Others will not go this far, but they still are given over to scholarly pride. I attended a Bible conference some years ago where a preacher said: **“The reason some of you do not understand**

my position on the priesthood of the church is because you lack the mental capacity to understand it.” Then I read in a religious paper where a writer boasted of his superior knowledge and denounced his brethren as being too ignorant to deal with theological issues. Another preacher, who serves as a Forum writer in a religious journal, said in my presence: **“If you want to know what the Bible teaches, read my answer first and then compare the other three with mine.”** Still another preacher so praised his superior knowledge that he said it was hard for him to be humble. I could go on, but I will not. Some brethren, plagued with pseudo-intellectualism, laugh at some country preacher’s grammatical errors, or read a book while some lesser esteemed brother preaches his heart out. **“My brethren, these things ought not so to be”** (James 3:10).

Some men would make excellent scholars if they were not already fully persuaded of their own scholarship! They believe they have a monopoly on God’s truth. They suppose themselves to be the only scholars and infallible guides into all spiritual truth. I Corinthians 8:1 says: **“Knowledge puffeth up.”** The Apostle Paul again wrote: **“and if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know”** (I Cor. 8:2). These pseudo-intellectuals have not learned the first elements of true knowledge. They are too smart for their britches! They are know-it-alls who despise others.

### HEAVENLY WISDOM HUMBLER

Spiritual learning makes a man humble, modest, and kind to others. He is a wise man who best understands his own ignorance and the imperfection of human knowledge. When the philosopher Socrates was proclaimed by the Delphic Oracle as the wisest of the Greeks his modest interpretation was that he was wisest only in the fact he recognized his ignorance. **“He that hath knowledge spareth his words”** (Prov. 17:27). **“A prudent man concealeth knowledge; but the heart of fools proclaimeth foolishness”** (Prov. 12:23). A man who always seeks to display his knowledge usually has little to display.

As a Christian advances in the knowledge of spiritual things, the more he sees himself as God sees him. The more he sees of the corruption of his nature, the less he thinks of himself. This brings humility and subdues pride. It is empty knowledge that puffs up a man. Ignorant men are proud men, and they often attempt to hide their limited understanding under the banner of scholarly pride. Heavenly knowledge makes a man humble before an all-wise God!

A little knowledge can be a dangerous thing (Rom. 10:2-3). Some professed Christians are like a pot of boiling water

♦ (Continued on page 189)



## How Much Can You

(Continued from page 188) ♦

on the stove. It seems to be full when it is half empty, and then it boils over, making itself emptier than before. So it is with some who profess to know God. The empty-headed with their superficial knowledge are like this pot. When their knowledge is questioned, they boil over with pride to their loss. **"For if a man thinketh himself to be something, when he is nothing, he deceiveth himself"** (Gal. 6:3). **"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise"** (I Cor. 3:18).

### KNOWLEDGE MUST BE PUT INTO PRACTICE

True Christianity is not in being smart, clever, or a fine talker. It lies in a godly life before a lost world. No matter how smart you are, even in spiritual things, if your life is not clean and free from evil, you lack understanding. **"Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding"** (Job 28:28). Knowledge and practice go together (Deut. 4:5-6). Knowledge without practice is vain and sinful (James 4:17). Paul told the Corinthians: **"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing"** (I Cor. 13:2). Practical Christianity alone is true Christianity (James 3:13-16).

Knowledge involves responsibility: **"For unto whomsoever much is given, of him shall be much required"** (Luke 12:48). **"My brethren, be not many teachers, knowing that we shall receive the greater judgment"** (James 3:1 improved translation). To know the truth and not to live up to it involves **"many stripes"** (Luke 12:47). Those who have a knowledge of God's will and fail to do it are hypocrites. Knowledge which has no practical effect is a torch to light a man on his way to Hell.

### THE BEGINNING OF KNOWLEDGE

The most important knowledge is not learned in public school or college. Neither can it be obtained in a Bible school, or a theological seminary. The beginning of all wisdom is the fear of God. This is a covenant blessing for the elect of God (Jer. 32:39-40). Proverbs 1:7 declares: **"The fear of the LORD is the beginning of. . . wisdom and instruction."** No knowledge can be attained which does not start with the recognition of God as the great Creator and Cause of all things.

Of all knowledge the knowledge of God is the principal thing; it is the head of all knowledge. He is but an ignorant person who does not know the God of his being. After weighing all true

sources of knowledge, King Solomon said: **"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man"** (Eccl. 12:13). This is all our duty and our happiness. It is our first lesson and our last. The finite must fear in the presence of the Infinite, and the sinful in the presence of the Holy One.

### PROUD TO BE IGNORANT

Once I heard of an old preacher in the mountains of Kentucky who said: "I thank God I am as ignorant as what I am." This is a terrible statement. It is the other extreme of pseudo-intellectualism. Those who rebel against the light can expect to perish in the darkness. Ignorance is not the mother of devotion but of destruction. **"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee"** (Hos. 4:6). Only **"fools hate knowledge"** (Prov. 1:22). Those who hate knowledge have no fear of God before their eyes (Prov. 1:29).

Willful ignorance is the worst kind of ignorance. It is a great evil under the sun (Zech. 7:11-12). The Bible condemns in the strongest possible language those who are **"willingly. . . ignorant"** (II Pet. 3:5). On the other hand, it speaks in clarion tones: **"Moreover, brethren, I would not that ye should be ignorant"** (I Cor. 10:1). The man who fears God will seek more knowledge and more improvement of it. **"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God"** (Col. 1:10). **"The heart of him that hath understanding seeketh knowledge"** (Prov. 15:14). The Bible contains many mysteries it will take more than a life-time to understand (Rom. 15:14; I Cor. 1:19).

### SAVING KNOWLEDGE

There is such a thing as unholy knowledge. A man may be excellent in grammar and Scripture, yet not understand the spiritual sense of it. The Jews knew Christ under veils and types, but they were ignorant of His person when He came among them. Judas lived with Christ, yet he never believed on Him. The highest rational knowledge of God cannot profit without saving faith (Hos. 6:6). To know Christ after the flesh is not the same as knowing Him after the Spirit. This unholy knowledge is but a shell without the kernel, a shadow without a substance, a means without an end. Bare knowledge without any saving interest in Christ is like a winter sun which has no heat; it does not warm the affections or purge the conscience. A true disciple is not called a knowing person, but a believer!

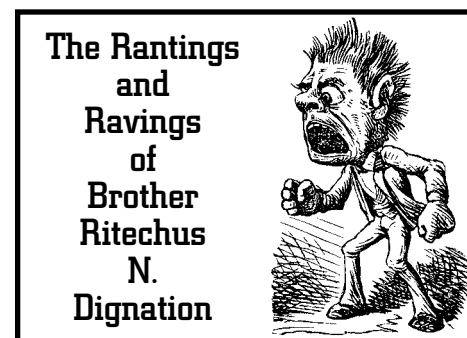
In Jesus Christ is hid **"all the treasures of wisdom and knowledge"** (Col. 2:3). Oh, how men need **"the knowledge of the Son of God"** (Eph. 4:13). It would be better to lose the world and life itself than to live and die without knowing Jesus

Christ. The apostle said: **"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord"** (Phil. 3:8). May it please the Lord to give some lost sinner who reads this message **"the Spirit of wisdom and revelation in the knowledge of him"** (Eph. 1:17). May the Almighty Spirit cast down your vain imaginations **"and every high thing that exalteth itself against the knowledge of God,"** and bring **"into captivity every thought to the obedience of Christ"** (II Cor. 10:5). The greatest blessing in this life is for God to give the knowledge of salvation to one of His people by the remission of their sins (Luke 1:77).

### CONCLUSION

Some do **"not like to retain God in their knowledge"** (Rom. 1:28), and others have not **"the knowledge of the holy"** (Prov. 30:3). This is why Christians who know God must give forth spiritual knowledge to a lost world. **"The lips of the wise disperse knowledge"** (Prov. 15:7). He is a miser in knowledge who lives to accumulate and never to impart! Hezekiah sent all the Levites **"that taught the good knowledge of the Lord"** throughout his kingdom (II Chron. 30:22). The news of Christ's saving grace is too good to keep. We must tell it everywhere we go, praying for the day when **"the earth shall be filled with the knowledge of the glory of the LORD"** (Hab. 2:14).

**"We know in part."** There is no danger of Christians learning too much about God and the Bible. The real danger is in not knowing enough about them. The source of knowledge can never be exhausted. The more we learn of God, the more shall we be convinced that we cannot comprehend His infinitude. Provision is made for our eternal improvement. Throughout the ages to come we will go on learning more of God, but we will never **"find out the Almighty unto perfection"** (Job 11:7).



### Done Wrong

Well I just finished a conversation with another church hater. Seems like there's more and more of 'em nowadays. I gave an invite to this fella to come and visit our church on Sunday. When I did, his countenance changed and the fangs appeared. When I mentioned church,

you would'a thought I just slapped his Mama. He immediately began fillin' my ear about how all churches are full of hypocrites, (never heard that one before) how all they want is his money and how he was "Done Wrong" by a church back 30 years ago. His story was that he happened to miss a few Sundays, and when he went back, he was treated like a wet dog at a weddin'. When I asked him if he went out and found himself a church that was a little friendlier, he said that he was through with all churches and would never darken the door of another church for the rest of his life.

That fella is gonna find himself in a bind one day, if he stays true to that kind of thinkin'. When he gets done wrong by a grocery store, he can't go to any other grocery stores. When he gets done wrong by an auto mechanic, he won't be able to go find another mechanic. When he gets done wrong and mistreated by some dentist, he'll just have to go ahead and order a set a dentures, cause he won't be able to go to any other dentists. Except this won't be the case. It's funny how his reasoning only applies to church. He is actually a bigger hypocrite than any he could find in a church. He will keep right on using other services, businesses and such, but won't ever give another church a chance. When I told him this, he got mad and started calling me a hypocrite, which reminded me of the skillet calling the kettle black. What finally did it though, was when I reminded him that even though that church may have been at fault, and even though there are preachers and Christians out there who are not always what they should be, to get mad and quit goin' to church is to do God wrong. Remember, you can't love Jesus and hate His bride.

The next time you get done wrong, just shake it off, go on down the road and do right to somebody. That's what Jesus would do.

**"But I say unto you, 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; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust"** (Matt. 5:44-45).



### IS IT FINAL? IS THIS YOUR LAST ISSUE?

Look at your mailing label on the front page of this month's paper. If you see above your name "Expires 10/2011" then this will be your last issue. So don't miss an issue! Renew now so you won't miss next month's *Banner*.

## The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

1. What is the spiritual application of Proverbs 25:4 "Take away the dross from the silver, and there shall come forth a vessel for the finer." - Mississippi

Tom Ross  
6339 County Rd. 15  
South Point, OH 45680

Pastor  
Mt. Pleasant  
Baptist Church  
6939 County Rd. 15  
Chesapeake, OH 45619



Proverbs 25:4-5 states: "Take away the dross from the silver, and there shall come forth a vessel for the finer. Take away the wicked from before the king, and his throne shall be established in righteousness." Due to the contextual setting of verse 4, it is important to consider what is recorded by way of comparison in verse 5. Dross is generally considered to be an impurity or wasteful matter that defiles or corrupts precious metals. It is usually purged out through the use of intense heat applied to silver and gold with the aim of making the precious metal more pure, valuable, and useful.

In the spiritual realm believers may certainly apply dross to indwelling sin. Individually we are commanded to purge the impurities of the flesh so that we may be vessels fit for the Master's use. II Corinthians 7:1 declares: "Having therefore these promises, (associated with separation from sin and evil as set forth in II Cor. 6:14-18) dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (II Tim. 2:19-21). Every believer ought to desire to be a pure and sanctified vessel that God can use. The same application may be used corporately with regards to the exercise of church discipline of wayward members. Every church must carefully purge out the old leaven that defiles and corrupts if they expect to be used by the Lord (I Cor. 5).

The application of the verse in the context of Proverbs 25 indicates that it is in the best interest of those in authority (in this case, the king) to purge from their circle of influence those who are wicked

and sinful. Unwise and sinful counsellors to those in authority have a way of corrupting the king and the kingdom. It is evident in every form of government. Leaders who surround themselves with those who are wicked generally follow a pattern of unrighteousness and injustice. On the other hand, leaders who are influenced by people who are wise and righteous generally promote the peace and prosperity of those they govern. Proverbs 14:34 declares: "Righteousness exalteth a nation: but sin is a reproach to any people." "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn" (Prov. 29:2).

Every form of human government has some measure of corruption and graft. I look forward to the day when Jesus Christ comes again to the earth and establishes His millennial kingdom. The King of kings will purge His kingdom of all wickedness and dross and will reign in unsurpassed spirituality and righteousness. Proverbs 2:21-22 describes this grand and glorious time: "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Even so come, Lord Jesus!

TOM ROSS

Mike DeWitt Sr.  
PO Box 950  
Springfield, OR 97477

Pastor  
Parkway Landmark  
Baptist Church  
PO Box 950  
Springfield, OR 97477



"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. 1:7).

The removing of the wickedness from our lives as children of God is imperative to succeeding in the command that Christ communicated to His saints. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

The Elect's trials are not designed to destroy them, but to improve them and to make them malleable for the master's or finer's use. "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will

say, It is my people: and they shall say, The LORD is my God" (Zech. 13:9).

God's people are to change their thought process. The things or events we encounter are to be met with the expectation of not only the protection of God, but the understanding we will be sanctified, or be made meet, for the Master's use. A Biblical view of this world and events that surround us will do this very thing.

"Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). Let us all live towards this and when we receive the chastening of the Lord, "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty" (Job 5:17).

MIKE DEWITT

Roger Reed  
20 Ledgewood Dr.  
Mansfield, Ohio 44905

Missionary of  
West Jefferson Missionary  
Baptist Mission  
90 E. Main St.  
West Jefferson, Ohio 43162



"Take away the dross from the silver, and there shall come forth a vessel for the finer" (Pro. 25:4).

This is a beautiful picture of our continued redemption in Christ Jesus. I would ask the reader to meditate on the following verses in Ezekiel and see how our Lord doesn't stop working in our lives after we are saved, but it is an ongoing process in which the Lord, through the work of the Holy Spirit, is ever taking that stony old heart of ours and continuing to make it pliable (removing the dross) for His use, praise His Holy Name!

"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God" (Ezk. 11:19-20).

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and

your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it. Thus saith the Lord GOD; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD" (Ezek. 36:26-38).

The word "dross" appears 8 times in Holy Writ and it always means something that is worthless or of a low standard or quality. I have melted lead many times, some for fishing lures and sinkers and some for bullets for shooting. "Dross" is the scum formed on molten metals, usually caused by oxidation. It never fails to amaze me the junk that comes to the top to be skimmed off which is the dross. Has the reader ever noticed on a piece of silver that it has stamped on it 99.9% pure? The reason for that is, no matter how many times you return it to the fire there will always be more "dross" that comes to the top to be skimmed off. Well, the same goes for our lives. It is an ongoing work as long as we live, to remove the sin (dross) in our lives, so we would be more like Him. But each time we go through the fire, (trials and tribulations) we come out finer than when we went in (this is the spiritual application to the verse in question, I believe) "and there shall come forth a vessel for the finer." The word "finer" means very well or satisfactory, in a good, acceptable, or comfortable condition. The Lord is not going to use us if we have a stony and indifferent heart ("dross" which is sin).

Another way to look at this is; have you ever read a verse of Scripture that you have read a hundred times before, but never really seen or understood what it means and then one day you read it and exclaim, WOW, I never saw that before and the tears run down your face with excitement? The reason you never saw it before is because you weren't ready

♦ (Continued on page 192)

## The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

2. Can a church have more than one pastor? And vice versa can a pastor have more than one church? – West Virginia

Mike DeWitt Sr.  
PO Box 950  
Springfield, OR 97477

Pastor  
Parkway Landmark  
Baptist Church  
PO Box 950  
Springfield, OR 97477



First of all, what would be the reason behind having more than one pastor?

Second, where in the Scriptures is more than one pastor elected to that position in a church? We have an example of more than one deacon being elected by the Jerusalem church. Thirdly, why would one of the Lord's churches take upon them the policies of the harlot churches? Shame is upon you sister churches for eating at the table of devils.

The example we look to is the first church. Upon its establishment it had one pastor.

MIKE DEWITT

Matthew Stepp  
Rt. 1 Box 1193  
Wayne, WV 25570

Pastor  
Big Creek  
Baptist Church  
Rt. 1 Box 1193  
Wayne, WV 25570



A pastor (or bishop) is to be the overseer of the flock/church as an official officer of the church. Any aspirant for that office must come from a pool of candidates that are eligible as per the qualifications found in I Timothy 3:1-7 & Titus 1:6-9. The primary prerequisite is that HE must be a called and ordained man of God. **"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee"** (Titus 1:5).

Now, as we can see from Scripture (where we must always go!), many of the early churches had multiple elders (or ordained men of God) in their congregations. **"And when they had ordained them elders in every church"** (Acts 14:23), **"and from Miletus he sent to Ephesus, and called the elders of the church"** (Acts 20:17). These would confer and pray with the pastor and the other members of the church about various decisions and doctrines. But not all would be pastors. Acts 13:1 calls many of these godly elders---prophets and teachers. **"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas,**

**and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul."** Interestingly enough, as much Scripture as is dedicated to this great missionary-minded church, the Bible never reveals who the pastor was! Not a necessary piece of information as far as the Holy Spirit was concerned.

But were there multiple pastors? Multiple overseers? It looks like in Acts 15, that the pastor there (James) had the final say, as a good pastor should. Carried a lot of weight, but still the church must finally make the motions and count the votes. The strongest verse that would indicate more than one pastor at a church is **"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood"** (Acts 20:28). There were multiple elders and multiple overseers (pastors) here, but were there also multiple churches in Ephesus? We don't know. Certainly, if there were to be multiple pastors at an exceptionally large church, there should be a designated senior pastor for leadership purposes.

The second question is more easily answered. Baptist history (even Big Creek Baptist history) shows many eras where there were more churches than pastors. The old circuit riders would typically pastor several churches and make the rounds at least once a month to the various congregations they would preach unto and counsel as their overseer, bishop or pastor. He would perform the marriages and also the ordinances by the authority of the local churches. Some of these churches would only have services when the man of God was able to schedule them in, but as a general rule, they would have a teaching service every week and then the special time of preaching when the circuit rider would arrive. Certainly this is NOT the best scenario, but there is nothing unscriptural about a church that doesn't have a pastor within its membership.

As we examine the circumstances of such a situation, we must firmly come down on the side of church authority, as God's churches always have, down through the centuries. The pastor is actually only a member in ONE of the churches that he would pastor. Only there can he partake of the elements of the Lord's Supper---at the other churches he will merely administer the wine and the unleavened bread to the members of that particular body---still a closed communion. And baptism, of course, has

always been done ONLY by the authority of the church. The church makes the motion to baptize and authorizes the actual deed. If there is no pastor, then the church may empower any male member of the church to perform the function of immersing the new member into the congregation, preferably an elder in the church, an ordained deacon, or a Bible teacher. **"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business"** (Acts 6:3). If there are no suitable members, she may even delegate the deed to an outside church member---since the authority is still coming from the receiving church. This is actually what happens when an elected pastor (of multiple churches) performs the baptism for one of his non-member churches.

MATTHEW STEPP

Tom Ross  
6339 County Rd. 15  
South Point, OH 45680

Pastor  
Mt. Pleasant  
Baptist Church  
6939 County Rd. 15  
Chesapeake, OH 45619



Yes, a church can have more than one pastor. The first Baptist church at Jerusalem had a plurality of elders due to the growth and needs of the congregation. On Paul's missionary journeys as he organized churches it is recorded: **"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed"** (Acts 14:23). Later Paul exhorted the elders of the church at Ephesus (Acts 20:17): **"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood"** (Acts 20:28). In both of these passages it is evident that there were churches who had more than one elder or pastor. In our day there are some churches who have a senior pastor who does a majority of the preaching and an assistant pastor to help out when needed. It all depends on the leadership of the Lord and the needs of that particular church. However, as a general rule most churches have only one pastor.

The second question is one that I am not entirely sure about. I know a godly brother, Pastor Mark Minney who pastors more than one church in the mountains of West Virginia. I have never really talked to him about the logistics of pastoring more than one church. However, I would assume that his membership is in one particular church where he observes the Lord's Supper and serves as moderator of business meetings as the pastor. That

church in all probability has authorized him to function as a pastor to the other churches that he ministers to at stated times like a circuit rider. However, he would not observe the Lord's Supper in the other churches. Paul the apostle seemed to hint at such an arrangement when he wrote to the Church at Corinth: **"Beside those things that are without, that which cometh upon me daily, the care of all the churches"** (II Cor. 11:28). Paul was a missionary pastor so there may be a distinction.

Due to the scarcity of sound and qualified Landmark Baptist pastors and the size of many of our churches, I think circuit riding pastors like Brother Minney will be more common in the coming days. May God be pleased to call and raise up a mighty army of preachers who can fill the pulpits as pastors of the the Lord's churches so that each church may have a pastor.

TOM ROSS

Roger Reed  
20 Ledgewood Dr.  
Mansfield, Ohio 44905

Missionary of  
West Jefferson Missionary  
Baptist Mission  
90 E. Main St.  
West Jefferson, Ohio 43162



**"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love"** (Eph. 4:11-16).

Before I answer this question, I want to make it perfectly clear to the reader and the questioner that all New Testament sovereign grace missionary independent Baptist churches are all independent of each other and are autonomous bodies. And the term pastor, bishop, and elder are speaking of the same office. Regardless how I am led to answer these two questions I can't be dogmatic on either one!

The first part of the question is: "Can a church have more than one pastor?"

♦ (Continued on page 192)

## Forum #1

(Continued from page 190) ◊

yet, not “fine” enough. So the next time you think you can’t bear what is going on in your life, just think of it as when you get through the rough times how much better you’ll be after, “finer”. But always remember it is for the purpose of being a better “vessel” for the Master’s use. God Bless!

ROGER REED

Matthew Stepp  
Rt. 1 Box 1193  
Wayne, WV 25570

Pastor  
Big Creek  
Baptist Church  
Rt. 1 Box 1193  
Wayne, WV 25570



This verse should be taken with the other half of the proverb in verse 5. Hebrew parallel poetry compares two like (or opposite) thoughts to amplify or elaborate on the current thought. “Take away the dross from the silver, and there shall come forth a vessel for the finer. Take away the wicked from before the king, and his throne shall be established in righteousness” (Pro. 25:4-5).

The doctrine or application spiritually here is one of purging and cleansing. To illustrate that beauty can only be truly seen when the impurities are taken away.

To understand verse 4 most fully, it must be understood that the “finer” or “refiner” is a skilled silversmith. Sloppy, unprofitable work is unfit for a professional. A master craftsman should be known by his fruit! His finished product should have the apprentice and also any potential customers in awe of the perfection and beauty of his masterpieces.

What are you selling? As a Christian, is it a part-time job for you? A hobby? For shame! Shouldn’t we be past the milk of the Word and be feasting on the meat of God’s Word? We should be professional Christians! Consummate workmen for the Saviour! Dedicated to turning out fruit for the Master! What kind of testimony and witness are you presenting to the lost people in the world? Is there dross on your silver? Take it away!

Does your unleavened bread and fermented wine in the Lord’s Supper bespeak a pure and vigorous God with no rottenness or evil? “Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but

with the unleavened bread of sincerity and truth” (I Cor. 5:6-8). “And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him” (Luke 10:34).

Does your wife’s headcovering testify a proper understanding of God’s order and give GLORY to her redeemer and saviour? “Judge in yourselves: is it comely that a woman pray unto God uncovered” (I Cor. 11:13)?

Does your stand for a gospel of sovereign grace bear witness of a worship of the Creator, and not lip-service to the creation’s free will? “But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace ye are saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph. 2:4-10). Preach the GRACE of GOD to every person you meet in this world! It’s their ONLY hope!

If our works become purified and empty of dross, then the result will be fit for the finer/silversmith. As verse 5 completes the thought, if we don’t, then the King certainly will remove every remnant of dross or wickedness in our lives to His glory and righteousness! Selah! Think about it!

MATTHEW STEPP



## Forum #2

(Continued from page 191) ◊

Yes! To help answer the question more thoroughly, I would like to quote from the *Baptist Church Manual* by J.M. Pendleton (pgs. 24-25), he says; “In two instances at least to the plurality of pastors in one church.”

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood” (Acts 20:28).

“Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons” (Phil. 1:1).

He goes on to say in the former passage the elders of the church at Ephesus are called “overseers,” and the word thus translated is the same rendered “bishop” in Philippians 1:1; I Timothy 3:2; Titus

1:7; I Peter 2:25. Thus does it appear that pastor, bishop, and elder are three terms designating the same office. This view is further confirmed by the reference to I Peter 5:1-2, where elders are exhorted to feed the flock—that is, to perform the office of pastor or shepherd—taking the oversight thereof, etc.—that is, acting that part of bishops or overseers.”

I know of one church in particular that has three ordained men that take turns preaching. One is the pastor at this time, but if the church would grow (I doubt we will have this problem today) to the place where it were impossible for one to do it all and the church would so deem to hire on another pastor, than I say they have that right. Remember on the day of Pentecost there were added three thousand souls. I think I would welcome another pastor at that point. So again, I believe the Scriptures show there were times when there was more than one pastor of a church. Now did the early churches designate one to be above the others? I don’t know, but I can say from Scripture that it was Peter who standing up with the eleven started to preach on the day of Pentecost?

“But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words” (Acts 2:14).

Also, I have acquired a very old book that was given to me by a friend titled “A History of Baptists in Kentucky” dated

1953. A rare find indeed! One church that was organized had nine ministers. There is also the account of circuit riding preachers that preached at more than one church on any given Sunday.

The second part of the question asks; “And vice versa can a pastor have more than one church?” I guess that would be up to the churches that he would be pastoring. I do know that he can only be the member of one church and that is the church he could partake of the Lord’s Supper in as well. I know of one man that (I don’t know of any other way to put it) pastors 3 individual churches but is a member of only one of them. If the other 2 want him to pastor them, be their overseer or under-shepherd of their flock, then I suppose that is up to those involved. I am sure it is not the ideal situation, and is no doubt very hard work, but who are we to judge or criticize another man’s or churches’ desire to serve the Lord of that magnitude. It would be easy for any pastor that has one church to be critical of one who has 3 by saying; I can’t take care of one of the Lord’s churches, how can one take care of more? To that I would say, “For God resisteth the proud, and giveth grace to the humble” (I Pet. 5:5).

I am not sure I have answered this to the questioner’s satisfaction and again I cannot be dogmatic on this subject, but we do hope it will encourage more study. God Bless!

ROGER REED



## From the Pen of a Country Preacher

Milburn R. Cockrell  
(1941 - 2002)



### The Triumph of Love

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. 8:35-39).

In Romans 8 the Apostle Paul is unfolding the glorious truth of Divine consolation. Having pointed out the grounds on which the inward fears of believers are relieved, he now seeks to fortify them from fears without. To

do this he calls attention to the love of God for His people. Among all the uncertainties of life there forever remains God’s love for His elect. Nothing in the universe shall prevail to separate the believer from the love of Christ. This love knows no variability or shadow of change.

Those “rooted and grounded in love” (Eph. 3:17) should often meditate upon God’s “great love wherewith he loved us” (Eph. 2:4). The Apostle John says: “Behold, what manner of love the Father hath bestowed upon us” (I John 3:1). The desire of the renewed heart is to be “able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge” (Eph. 3:18-19).

◊ (Continued on page 193)

# Triumph of Love

(Continued from page 192) ♦

## A VITAL QUESTION

In verse 35 it is written: **“Who shall separate us from the love of Christ?”** Does the apostle mean our love to Christ as some suppose? Or does he mean who can hinder us from loving Christ? This is not the meaning, for a person cannot be separated from his own feelings.

He speaks of Christ's love to His people. Paul is writing to assure believers of God's love. He is asserting God's predestination, calling, justification, and glorification of those loved by Him. Paul does not say, “Who shall separate Christ from our love?” but rather, **“who shall separate us from the love of Christ?”** Verse 37 proves this is the meaning of verse 35 by the expression: **“We are more than conquerors through him that loved us.”**

I could not bring myself to believe that God loves any human being, if the Bible did not say so. How could a Being, Who dwells in inaccessible light love a man whose foolish heart is darkened by sin? Why would an immortal Being concern Himself with a creature who is dust and ashes, dwelling in a house of clay? That a holy God should hate and despise one who is by nature a child of wrath and an enemy, I can easily believe. But to hear that the high and lofty One who inhabited eternity loves a sinner is more than I could believe, if the Bible did not in unmistakable terms declare it to be so.

## IMPOTENT ENEMIES OF LOVE

Is there any evil in the world that can make Christ stop loving the believer? In reply to this question the apostle introduces an antagonistic army of villains. He enumerates seven evils.

First, there is **“tribulation.”** Thirty-seven times this word tribulation *“thlipsis”* and its verb are used to denote those direct troubles that afflict saints because of the gospel. Jesus said: **“In the world ye shall have tribulation”** (John 16:33). But Satan has never succeeded in separating any saint from the Savior's love by tribulation. Not even the Great Tribulation to come can touch in the smallest degree the secret bond that binds the heart of Jesus to His chosen ones.

Second, Paul focuses our concern on **“distress.”** This word is translated “anguish” in Romans 2:9. The word means a narrow, cramped place where one is in straits. It points to difficulties and critical situations. It means to be under pressure without a way of escape. But there is no extremity that can affect the flow of Christ's love to His people.

Third, he mentions **“persecution.”** This is affliction for the profession of the gospel. Across the centuries Christians have been constrained to flee from place

to place, but no persecuted saint has ever been forsaken by Christ. Whatever persecuting enemies may rob us of they cannot rob us of the love of Christ.

Fourth, he introduces **“famine.”** God does not always provide liberally for His saints. Christ warned there would come **“famines”** (Matt. 24:7). We may be separated from food for the body by famine, but we cannot be separated from Christ. Famine does not cut the bond of love between Christ and the believer.

Fifth, he speaks of **“nakedness.”** Christ's disciples have often been reduced to poverty, stripped by their enemies, and forced to wander naked and hide in caves of the earth (Heb. 11:38). In I Corinthians 4:11 Paul wrote: **“Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace.”** But no nakedness can intercept the love-tokens of Jesus Christ.

Sixth, there is reference to **“peril.”** This is the dangers to which the Lord's people are exposed. **“We stand in jeopardy every hour”** (I Cor. 15:30). In New Testament times there was Jewish hatred, Roman jealousy, pagan blindness, and false brethren. Modern Christians face similar problems, yet none of these things can deprive us of the love of Him Who died for us and lives to plead our cause in Heaven.

Seventh, the last item brought forth is **“sword.”** This is extreme persecution even to death. Paul then quotes Psalm 44:22: **“For thy sake are we killed all the day long; we are counted as sheep for the slaughter.”**

In Paul's day the saints were killed perpetually. It is said that Herod the king **“killed James the brother of John with the sword”** (Acts 12:2). The heroes of faith were **“slain with the sword”** (Heb. 11:37). The early Christians were treated as sheep for the slaughter by pagans, priests, and popes.

The world will never change its attitude toward the saints. At all times and in many countries believers are this day being called upon to give the supreme sacrifice for Christ's sake. In Russia, China, and other countries, hatred of God's saints is breaking out. Intolerance unto death for any who will not bow to a totalitarian state is asserting itself throughout the world.

These seven foes may separate us from joy, hope, health, friends, food, clothing, and even natural life, but none of them, or all of them together, cannot make Christ love us any less. They are neither a cause nor an evidence of the abatement of His love. When Paul was whipped, beaten, imprisoned, and stoned, did Christ love him any less? By no means, but the contrary.

## MORE THAN CONQUERORS

Though killed all the day long, a child of grace is more than a conqueror. The triumph of the believer is this: **“Nay, in**

**all of these things we are more than conquerors through him that loved us.”** Alexander the Great was a mighty conqueror, but he never knew the conquest of one loved by Christ! Behold the victory of the Christian soldier in the good fight of faith! The Christian is a conqueror in all these terrible situations.

We are not just conquerors, but we are more than conquerors---we gain a surprising victory---we are preeminently conquerors! We not only vanquish our adversaries, we also are gainers by the assault of our enemies. This is not a hair's breadth victory snatched out of the jaws of defeat. We convert the enemy conquered into a friend and helper. Paul does not say that we shall be conquerors in some far-off Heaven, when the noise of battle has ceased, but it is in this life that we overcome. Moment by moment we are today conquerors on this side of eternity.

Believers do not conquer through moral influence, human merit, the ballot box, the betterment of the world, or inter-racial understanding as the modernists claim. Weak and wavering man could never overcome without Divine help. It is altogether in Christ who loves us, and not through human means of any kind, that we are more than conquerors. It is not by our own loyalty and resolution. We are conquerors through Christ's death which took the sting out of all these troubles.

The expression, **“him that loved us,”** is in the past tense. These words point to some one fact as being the greatest instance of love. The reference is to the time when God **“spared not his own Son”** (Rom. 8:32). On the cross the love of God and of Christ was once for all and supremely set forth.

## A POSITIVE CONCLUSION

The Apostle Paul says: **“I am persuaded.”** This is a confidence, a heart satisfying persuasion. His mind, his conscience, his heart, his whole being, were sublimely committed to what he is about to say. There was no doubt and uncertainty in his mind. In his own experience God's love had enabled him to overcome many trials and to surmount numerous dangers.

In the preceding verses Paul had proclaimed the triumph of believers within and without. He now proceeds, in the same triumphant language to set forth the absolute inability of all created things to turn away Christ's love from those He determined to save.

## UNINFLUENCED BY CHANGE IN CONDITION

Our writer begins his catalog of vanquished foes by a pair of opposites: **“Neither death, nor life.”** These terms represent the extremes of changes which can befall the darlings of Heaven. If these two conditions, so far from each other, are within the realm of God's love, then no condition can be far from it. If the most violent change which we experience does

not lessen the grasp of Christ's love, then no less violent change can either. **“For whether we live therefore, or die, we are the Lord's”** (Rom. 14:8). Christ's love is unchanged by the mightiest changes. No condition can hinder, hamper, or hurt it.

Death is a solemn thought, and it has the appearance of God's displeasure. Even in death we have fellowship with Him Who disarmed death. By His death He destroyed **“him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage”** (Heb. 2:14-15).

So far from separating us from God, mortal death is God's messenger to bring us home to Him. Death changes the believer's circumstance, but it has no effect on the outflow of God's love to the soul. It separates from friends, occupation, home, and society, yet it can never break the bond of God's love which is stronger than death.

Life is sometimes more difficult than death. It has its burdens, its bitterness, its disappointments, its uncertainties. Life has temptations, pleasures, prosperities, and sinful practices, yet all its dangers and difficulties cannot separate us from this unchangeable love of God in Christ.

## UNDIVIDED BY ANY ORDER OF BEINGS

**“Nor angels, nor principalities, nor powers,”** Paul continues. Here he goes past the conditions affecting ourselves to living beings beyond ourselves.

**“Angels”** include good and evil ones. Good angels would have no desire to separate us from God, for they are God's ministers to the heirs of salvation (Heb. 1:14). Malignant angels are restrained enemies without any power to hurt us without Divine permission. Thus it may be said that good angels would not separate us and evil angels cannot. All angelic beings together, good and evil, could not prevent the flow of God's invincible love.

**“Principalities”** may mean either human authorities on earth, or angelic authorities in heavenly places. The same may be said of the word **“powers.”** These two words include all the horrible working of Satan and his host of evil spirits in spiritism, bewitchment, sorcery, necromancy, and mystic spells. There is no cause for the believer to fear banishment from God's love by Friday the thirteenth, passing under a ladder, seeing a black cat, or breaking a mirror! We are safe in Christ!

## NOT AFFECTED BY THE POWER OF TIME

God's love is not hindered in any way by the power of time. He adds: **“Nor things present, nor things to come.”** Time works fatally on all human love, but it is powerless over God's love, for time does not witness the diminishing of

♦ (Continued on page 194)

## Triumph of Love

(Continued from page 193) ♦

His love, then neither does eternity. The present does separate us from the future, and the future will separate us from the present, but both are powerless over God's everlasting love to His people.

The great stream of eternal love pours out of God's inmost Being without pause in an unchanging duration, unmoved by the past, the present, or the future. There is nothing which can happen to the beloved of God which He has not appointed and over which He has not complete control. Job is proof of this.

### LOVE IS EVERYWHERE

The apostle ends his catalog with a singular trio of antagonists: "**Nor height, nor depth, nor any other creature.**" There is nothing above us, nor anything below us that can separate from God's love. There is no power in Heaven above or in Hell beneath. These words include the height of prosperity and the depth of sin. God's love equally went out to Solomon in all his glory and to Lazarus in all his misery. His love diffuses itself in all directions at the same time.

He completes the climax with the expression: "**Nor any other creature.**" All possible created existence in the whole universe cannot separate us, for they are subordinate to Christ's power. This should banish all fears, no matter what troubles the human mind may conjure up.

Someone says, "What about the Devil?" Satan is a created being, and he cannot separate us from Christ's love. The objective continues, "But I can separate myself by sinful acts." No, you cannot! You are a creature also, and no creature can do it--not even yourself. We may say with the psalmist: "**My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever**" (Ps. 73:26).

The triumphant sovereignty of God's love over all antagonists makes us lords over them. They only serve to unite us more fully to that love. An understanding of God's love frees from the dread of death and the fear of life's heartaches. It delivers us from superstitious dread of the unseen world and the fear of evil men. It emancipates from care about the present and future. In every condition we are the objects of love illimitable and eternal.

### LOVED ONLY IN CHRIST

Christ is the channel and course of God's love: "**The love of God, which is in Christ Jesus our Lord.**" Christ is the Mediator of God's love. This is the reason why His love cannot be hindered because Jesus Christ, in Whom He loves us, is the same yesterday, today, and forever.

The love of which Paul speaks is covenant love. It flows entirely through

Jesus Christ. It is exercised only through the atonement made to the justice of God by the sacrifice of Christ. We are loved only in Christ--wholly in Christ. Our place is unchanged by our failure before God, for we are wrapped in the same eternal affection shown by God to His dear Son.

Those who reject Christ and hope to partake of God's love through any other means than by Christ's blood and righteousness will be disappointed. Faith in Christ unites us to a bond which no foe can break, no shock of change can snap, no time rot, no distance can stretch

to break.

In 1676, Paul Gerhardt wrote "My High Tower." A part of it goes like this:

*No hatred of all devils can part me from Thy love;  
No love, no tribulation, no danger, fear, nor fight,  
No height, no depth, no creature that has been or can be,  
Can drive me from Thy bosom, can sever me from Thee.  
My heart in joy uleapeth, grief cannot linger there--  
While singing high in glory amidst the sunshine fair!  
The source of all my singing is high in Heaven above;  
The Sun that shines upon me is Jesus and His love!"*



THE

# BIBLE NEWSPAPER

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

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

### SAME-SEX MARRIAGE SUPPORTERS SEEK NATIONAL PUSH

(WNS)--Though New York became only the sixth state to pass a law creating same-sex marriage since 2004, homosexual-rights advocates see it as strategic — and hope to capitalize on that success by forcing every state to recognize those unions. To that end, Democratic state Sen. Daniel Squadron hosted a public forum in August highlighting all the "challenges" married same-sex couples continue to face, "including DOMA, interstate travel and relocation, adoption, social security, and health benefits," according to his website. The forum featured a gaggle of state and federal legislators, including U.S. Rep. Jerry Nadler of New York, who introduced the "Respect for Marriage Act" in the House two years ago — the federal initiative to repeal the 15-year-old Defense of Marriage Act (DOMA) signed in 1996 by President Clinton. Over the last several years, 31 states have voted to define marriage as the union of one man and one woman. If DOMA is repealed, those states might be forced to recognize same-sex marriages performed elsewhere.

### CENSUS BUREAU REVEALS DETAILED LOOK AT MARRIAGE

(WNS)--For the first time in 20 years, the U.S. Census Bureau's National Center for Health Statistics has released a detailed, state-by-state look at marriage rates nationwide. According to "Marital Events of Americans: 2009," released in late August, there are 19.1 marriages, 9.2 divorces and 3.5 widowhoods for every 1,000 men nationwide, and 17.6 marriages, 9.7 divorces and 7.8 widowhoods per 1,000 women. The statistics reflected regional differences. For instance, divorce rates are higher than the national average in the Southeast (10.2 per 1,000 men and 11.1 per 1,000 women) because marriage rates are higher there, and lower in the Northeast

(7.2 for men and 7.5 for women) because people there tend to marry at older ages and less often. People married within the last 12 months tend to have more education under their belts than the overall population. And people divorced within the last 12 months are more likely to move in with a boyfriend or girlfriend: Of the recently divorced, 16 percent of men and 15 percent of women reported doing so, compared to only 6 percent of the other respondents.

### POLL: EVANGELICAL MILLENNIALS SUPPORT HOMOSEXUAL ISSUES

(WNS)--A survey released in August by the Public Religion Research Institute indicates people between the ages of 18 and 29 have more liberal views on same-sex issues than their parents and grandparents — regardless of political affiliations or Christian faith. The telephone survey of 3,000 Millennials, conducted between July 14 and 30, indicates 49 percent of those considering themselves Republicans favor same-sex marriage, compared to 19 percent of Republican seniors and 31 percent of all Republicans. Additionally, 44 percent of white evangelical Millennials favor same-sex marriage, compared to only 12 percent of evangelical seniors and 19 percent of evangelicals overall.

### NYC STUDENTS MUST TAKE SEX-ED CLASSES

(WNS)--This fall, along with reading, writing, and arithmetic, New York City public school students must take sex-education classes. Mayor Michael Bloomberg told *The New York Times* that the mandatory classes would help "improve the lives of black and Latino teenagers." Bloomberg will fund the \$127 million initiative with help from billionaire and liberal activist George Soros. Students are required to take two semesters of the classes: one in middle school and another in high school. The two programs,

HealthSmart and Reducing the Risk, are now integrated with health classes already required in the city's public schools. Parents can opt their children out of lessons on birth control methods, but the classes still have many Catholics uncomfortable, with some church officials advising parents to keep their children from participating. Joseph Zwilling, the communications director for the archdiocese of New York, wrote, "This mandate by the city usurps [the parents'] role, and allows the public school system to substitute its beliefs and values for those of the parents."

### CHRISTIAN GROUP CRITICIZED FOR OUSTING GAY MEMBER

(WNS)--Psalm 100, a Christian a cappella group at the University of North Carolina, struck a few dissonant chords around the Chapel Hill campus as school started when its members voted to expel a fellow singer because of his views on homosexuality. The decision to remove openly gay student Will Thomason sparked a backlash against the group and prompted school officials to launch an anti-discrimination investigation. Blake Templeton, general director of the group, said the decision was tough, especially because so many people thought it was done out of hatred. "That's so far from the truth," he said. "I want the power of God's love to be so, so clear."

Templeton stressed that the group made its decision out of love for Thomason, not hate. However, Psalm 100, whose mission is "to spread the joy of the Lord through song," operates under a constitution based on Biblical standards, and the group concluded that Thomason's views on the group's constitution did not match up with its standards.

### GREEN CARD GREEN LIGHT

(WNS)--The Obama administration announced on Aug. 19 that it would review the deportation cases of 300,000 illegal immigrants, giving those without a criminal background an opportunity to stay in the United States and apply for a work permit. Authorities say the move would free up immigration enforcement resources so that they can focus on illegal immigrants who pose a threat to the country, rather than cases of illegals who were brought to the country as children, have family in the military, or are supporting family members. Critics say that by allowing the illegal immigrants to stay, the administration is failing to enforce immigration laws. Hans von Spakovsky, senior legal fellow at the Heritage Foundation, believes President Barack Obama is overstepping his executive power by "helping individuals violate federal law and avoid the sanctions that Congress provided." The decision comes after Congress failed to pass the DREAM Act, which could have created a pathway for young illegal immigrants with a high-school diploma to become citizens.

### CALIFORNIA GOVERNOR SIGNS SAME-SEX BENEFITS BILL

(WNS)--Under a new law signed by

♦ (Continued on page 195)

## Bible & the Newspaper

(Continued from page 194) ♦

California Gov. Jerry Brown Sept. 7, private businesses that want to do contract work for the state need not apply if they don't offer health benefits to their employees' same-sex partners. SB 117, sponsored by state Sen. Christine Kehoe, D-San Diego, offers no exemptions for religious organizations. It passed the state Senate on Aug. 22 and the General Assembly on July 14. CitizenLink is the public policy arm of Focus on the Family. CitizenLink Social Policy Analyst Jeff Johnston said, "This newest legislation will require any business owned by a Christian who does business with state to provide benefits to an employee's same-sex partner, even if doing so violates his deeply held religious beliefs. The regulations for businesses just keep piling up, while the state flounders economically."



## Historic Baptists

(Continued from page 181) ♦

Reformation, nor from the Roman Church, nor from the Greek. We did not identify with any of these churches and we are not like them. Sir Isaac Newton, the great man of science, stated that he was convinced that the Baptists are the only Christians "that have never symbolized with Rome." Looking back in history, we take this statement as a great compliment. Being unjustly called "heretics" (Mircea Eliade, the great historian of religion, said "the first Christian forms were closer to those who were classed later on as heretical"), our forefathers were severely persecuted by both the ecclesiastic and secular authorities. Many paid with their own lives for what was thought to be the ultimate guilt, that of believing and practicing in their everyday lives the principles of the New Testament and of asking for freedom for all people to serve God according to the dictates of their conscience. Even though millions were martyred for their faith, in their turn they never persecuted any other person. Nobody suffered persecution at the hand of the Baptists and not even one drop of blood was spilled in the name of our religion!

The particularities after which our churches can be identified today, as well as in any given time of Christian history are the following:

1. According to the Biblical definition, the church is the assembly of baptized believers in a given place – an organization centered on spiritual activities, whose Founder, Head and Lawgiver is the Savior Jesus Christ. The church is not a building and is not formed only of the clergy. We do not believe in concepts like national or universal Church, these being in contradiction with the Scriptures.

2. Members of a church can be only persons who believed the Gospel and whose lives have been visibly changed. To believe the Gospel means to believe that man deserves death for his sins, and can be saved only by God, by grace (that is, without deserving salvation) because of the fact that Christ suffered the punishment for his sins. We believe that man cannot save himself by his works and cannot possibly cause God to be favorable toward him. Man is totally dependent on God's mercy.

3. The way to enter the church is by baptism (performed only by immersion) based on the personal testimony of each candidate. This is the beginning of the Christian life. From that moment follows obedience and faithfulness toward all the teachings of the New Testament.

4. The church has only two ordinances: Baptism and the Lord's Supper. These are symbolic. Nothing miraculous happens during these ceremonies. They commemorate the death and the resurrection of the Lord and show our identification with Him. These are not saving sacraments, therefore, participation in them does not assure anyone's salvation.

5. The laws and ordinances upon which the church functions are found exclusively in the New Testament (even though we believe that the whole Bible is the Word of God). The church is a New Testament institution. Therefore, we do not accept other standards, viz. Old Testament Jewish forms and practices, Church tradition, teachings of a modern prophet, etc.

6. There is no hierarchy or clergy in the church. The church has only two sorts of servants. Pastors, who are also called bishops and elders in the Scriptures. They have responsibility for the teaching and spiritual growth of believers; and deacons, who take care of the natural duties of the church.

7. The church functions as a pure democracy. Every member is actively involved in the life of the church and the decisions are made by the vote of the majority. There are no differences between members, all being equal. We do not have boards, committees or other ruling bodies.

8. The churches – local assemblies – are independent one from another in the exercise of their laws and discipline, but cooperate one with another as equals in different activities. No church has authority over another one. The association of churches in different supra-church structures is unbiblical and harmful to local churches.

9. We believe in the absolute separation between church and state. We pay authorities what we owe them, as citizens of the state in which we live. We do not demand concessions from the government. We believe that the expenses of each church are not public

expenses, but must be supported by the members of that church.

10. We believe and maintain that every man has the right to religious freedom. Nobody has the right to impose a religion by force, because every person is responsible before God for what he believes and for the way he lives his life.

These ten particularities make us differ from many churches that are still called "Baptist," but they represent the doctrinal and practical skeleton by which a Baptist church, can be recognized, whatever name it bore or historic period in which it existed. Since all these principles are found in the Scriptures, we consider them all to be essential characteristics without which a church cannot be an authentic church of Christ.

A few other characteristics are worth noticing. We believe that the only intermediary between God and men is Jesus Christ. Through Him we have free access to God, without needing the intercession of priests or saints. Our churches do not have holydays. What most people consider to be Christian holydays are actually Jewish rituals, but even more often old pagan celebrations to which were given Christian names. From these pagan celebrations the practices and sometimes even the dates were kept. The celebration of Christmas, for example, is also called the celebration of the Lord's Nativity. But the Scriptures do not give an exact date of His birth, but only the approximate period (end of September, beginning of October). If we try to find in history the origin of the date and practices of Christmas we shall find them as coming from paganism. Moreover, the Bible does not tell us that we must celebrate His birth. These are sufficient reasons for us not to be involved in such holydays. For the Christian, every day lived in obedience to God is a day of celebration, of rest for the soul.

We believe that the purpose of the church is not that of granting salvation to men. The principle "there is no salvation outside the church" is unbiblical. God is the one who saves souls, not men. Men cannot save themselves and cannot save anyone else, whoever they might be and whatever they might do. The purpose of the church is that of representing Christ and His message before the rest of the world and of helping the spiritual growth of believers. An authentic church is the place where God accepts the worship and the service of believers. Baptists always promoted the increase of knowledge and education among men. The concept of blind faith is foreign to us. We do not have lists of forbidden books, secular or religious, and we encourage true science. The Bible does not encourage narrowness and ignorance. The saying "believe and search not" is not Biblical, as many believe. The Bible states the contrary: **"Prove all things; hold fast that which is good."** This is our principle.

We are not part of the ecumenical movement (the movement of unification of churches) because, unfortunately, they do not return to truth, or to the spirituality of original Christianity, or to the teachings and practices of the New Testament. On the contrary, these are continually ignored. The doctrinal basis of ecumenism is the decrees of the first ecumenical councils. We are different and separated from Baptist churches that are involved directly or indirectly, through the representatives of their ruling bodies, in the ecumenical movement or have given up some of the fundamental Baptist principles. Our purpose is not the conversion of the world or a certain nation to one ideology. We do not use marketing strategies for development and do not seek financial success or advantages. What we hope to accomplish, and that we shall do, if the Lord wills, is to present the Gospel of Christ to as many people as we can and to convince them to read the Holy Scriptures because there is found the way to eternal life. The rest depends on God.



## Christian in Romans 7

(Continued from page 181) ♦

The controversy which has raged over Romans 7 is largely the fruitage of the Perfectionism of Wesley and his followers. That brethren, whom we have cause to respect, should have adopted this error in a modified form, only shows how widespread today is the spirit of Laodiceanism. To talk of "getting out of Romans 7 into Romans 8" is excuseless folly. Romans 7 and 8 both apply with undiminished force and pertinence to every believer on earth today. The second half of Romans 7 describes the conflict of the two natures in the child of God: it simply sets forth in detail what is summarized in Galatians 5:17. Romans 7:14, 15, 18, 19, 21 are now true of every believer on earth. Every Christian falls far, far short of the standard set before him - we mean God's standard, not that of the so-called "victorious life" teachers. If any Christian reader is ready to say that Romans 7:19 does not describe his life, we say in all kindness, that he is sadly deceived. We do not mean by this that every Christian breaks the laws of men, or that he is an overt transgressor of the laws of God. But we do mean that his life is far, far below the level of the life our Saviour lived here on earth. We do mean that there is much of "the flesh" still evident in every Christian - not the least in those who make such loud boastings of their spiritual attainments. We do mean that every Christian has urgent need to daily pray for the forgiveness of his daily sins (Luke 11:4). for **"in many things we all stumble"** (James 3:2, R. V.).

♦ (Continued on page 196)

## Christian in Romans 7

(Continued from page 195) ◊

In what follows we shall confine ourselves to the last two verses of Romans 7, in which we read, **“O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin”** (verses 24, 25).

This is the language of a regenerate soul, and it sums up the contents of the verses immediately preceding. The unregenerate man is wretched indeed, but he is a stranger to the “wretchedness” here expressed, for he knows nothing of the experience which evokes this wail. The whole context is devoted to a description of the conflict between the two natures in the child of God. **“I delight in the law of God after the inward man”** (verse 22), is true of none but born-again persons. But the one thus “delighting,” discovers **“another law”** in his members. This reference must not be limited to his physical members, but is to be understood as including all the various parts of his carnal personality. This **“other law”** is also at work in the memory, the imagination, the will, the heart, etc.

This **“other law,”** says the apostle, warred against the law of his mind (the new nature), and not only so, it brought him **“into captivity to the law of sin”** (verse 23). To what extent he was brought into **“captivity”** is not defined. But brought into captivity he was, as is every believer. The wandering of the mind when reading God’s Word, the issuing from the heart (Mark 7:21) of evil thoughts when we are engaged in prayer, the horrid images which sometimes come before us in the sleep state - to name no others - are so many examples of being **“brought into captivity to the law of sin.”** “If the evil principle of our nature prevails in exciting one evil thought, it has taken us captive. So far it has conquered, and so far are we defeated, and made a prisoner” (Robert Haldane).

It is the consciousness of this warring within him and this being brought into captivity to sin, which causes the believer to exclaim, **“O wretched man that I am!”** This is a cry brought about by a deep realization of indwelling sin. It is the confession of one who knows that in his natural man there dwelleth no good thing. It is the mournful plaint of one who has discovered something of the horrible sins of iniquity which is in his own heart. It is the groan of a Divinely enlightened man who now hates himself - his natural self - and longs for deliverance.

This moan, **“O wretched man that I am,”** expresses the normal experience of the Christian, and any Christian who does not so moan is in an abnormal and

unhealthy state spiritually. The man who does not utter this cry daily is either so out of communion with Christ, or so ignorant of the teachings of Scripture, or so deceived about his actual condition, that he knows not the corruptions of his own heart and the abject failure of his own life.

The one who bows to the solemn and searching teaching of God’s Word, the one who there learns the awful wreckage which sin has wrought in the human constitution, the one who sees the exalted standard of holiness which God has set before us, cannot fail to discover what a vile wretch he is. If he is given to behold how far short he falls of attaining God’s standard; if, in the light of the Divine sanctuary, he discovers how little he resembles the Christ of God; then will he find this language most suited to express his godly sorrow. If God reveals to him the coldness of his love, the pride of his heart, the wanderings of his mind, the evil that defiles his godliest acts, he will cry, **“O wretched man that I am.”** If he is conscious of his ingratitude, of how little he appreciates God’s daily mercies; if he marks the absence of that deep and genuine fervor which ought ever to characterize his praise and worship of that One who is **“glorious in holiness,”** if he recognizes that sinful spirit of rebellion, which so often causes him to murmur or at least chafe against the dispensations of God in his daily life; if he attempts to tabulate not only the sins of commission but the sins of omission, of which he is daily guilty, he will indeed cry, **“O wretched man that I am.”**

Nor is it only the “back-slidden” Christian, now convicted, who will mourn thus. The one who is truly in communion with Christ, will also emit this groan, and emit it daily and hourly. Yea, the closer he draws to Christ, the more will he discover the corruptions of his old nature, and the more earnestly will he long to be delivered from it. It is not until the sunlight floods a room that the grime and dust are fully revealed. So, it is only as we really come into the presence of Him who is light, that we are made aware of the filth and wickedness which indwell us, and which defile every part of our being. And such a discovery will make each of us cry, **“O wretched man that I am!”**

“But,” inquires someone, “does not communion with Christ produce rejoicing rather than mourning?” We answer, “It produces both.” It did with Paul. In verse 22 of our chapter he says, **“I delight in the law of God.”** Yet only two verses later he cries, **“O wretched man that I am!”** Nor does this passage stand alone. In II Corinthians 6 the same apostle says, **“As sorrowful, yet always rejoicing”** (verse 10). Sorrowful because of his failures, because of his daily sins. Rejoicing because of the grace which still bore with him, and because of the

blessed provision which God has made even for the sins of His saints. So again in Romans 8: after declaring, **“There is therefore now no condemnation to them which are in Christ Jesus”** (verse 1); and after saying, **“The Spirit Himself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ”** (verses 16, 17); the apostle adds, **“But ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption. . . the redemption of our body”** (verse 23). Similar is the teaching of the apostle Peter, **“Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations”** (I Pet. 1:6). Sorrow and groaning, then, are not absent from the highest spirituality.

In these days of Laodicean complacency and pride, there is considerable talk and much boasting about communion with Christ, but how little manifestation of it do we behold! Where there is no sense of our utter unworthiness, where there is no mourning over the total depravity of our nature, where there is no sorrowing over our lack of conformity to Christ, where there is no groaning over being brought into captivity to sin; in short, where there is no crying, **“O wretched man that I am,”** it is greatly to be feared that there is no fellowship with Christ at all.

When Abraham walked with the Lord he exclaimed, **“Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes”** (Gen. 18:27). When Job came face to face with God, he said, **“Behold I am vile”** (40:4), and again, **“I abhor myself”** (42:6). When Isaiah entered the Divine presence, he cried, **“Woe is me! for I am undone; because I am a man of unclean lips”** (Isa. 6:5). When Daniel had that wondrous vision of Christ (Dan. 10:5, 6) he declared **“There remained no strength in me: for my comeliness was turned in me into corruption”** (verse 8). And in one of the last epistles by the beloved apostle to the Gentiles, we read, **“This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief”** (I Tim. 1:15). These utterances proceeded not from unregenerate men, but came from the lips of God’s saints. Nor were they the confessions of back-slidden believers; rather were they voiced by the most eminent of the Lord’s people. Where, today, shall we find any who are fit to be placed alongside of Abraham, Job, Isaiah, Daniel and Paul? Where indeed! And yet, these were the men who, as believers, were so conscious of their vileness and unworthiness!

**“O wretched man that I am.”** This then is the language of a regenerate soul. It is the confession of the normal

(undeceived and undeluded) Christian. The substance of it may be found not only in the recorded utterances of Old and New Testament saints, but as well, in the writings of the most eminent Christians who have lived during the last five hundred years. Different indeed were the confessions and witnessings borne by eminent saints of the past from the ignorant and arrogant boastings of modern Laodiceans! It is refreshing to turn from the present-day biographies to those written long ago. Ponder the following excerpts:

Mr. Bradford, of holy memory, who was martyred in the reign of bloody queen Mary, in a letter to a fellow prisoner in another penitentiary, subscribed himself thus: “The sinful John Bradford: a very painted hypocrite: the most miserable, hard-hearted, and unthankful sinner, John Bradford” (A.D. 1555).

Godly Rutherford wrote, “This body of sin and corruption embitters and poisons our enjoyment. O that I were where I shall sin no more (A.D. 1650).

Bishop Berkeley wrote, “I cannot pray, but I sin; I cannot preach, but I sin; I cannot administer, nor receive the holy sacrament, but I sin. My very repentance needs to be repented of: and the tears I shed need washing in the blood of Christ” (A.D. 1670).

Jonathan Edwards, in whose home died that remarkable man Mr. David Brainerd (the first missionary to the Indians, and whose devotion to Christ was witnessed to by all who knew him), and with whom he was intimately acquainted, says in his “Memoirs of Mr. Brainard,” “His religious illuminations, affections, and comfort, seemed to a great degree to be attended with evangelical humiliation; consisting in a sense of his own utter insufficiency, despicableness, and odiousness; with an answering disposition and frame of heart. How deeply affected was he almost continually with his great defects in religion; with his vast distance from that spirituality and holy frame of mind that become a child of God; with his ignorance, pride, deadness, barrenness! He was not only affected with the remembrance of his former sinfulness, before his conversion, but with the sense of his present vileness and pollution. He was not only disposed to think other saints better than he; yea to look on himself as the worst and least of saints; but, very often, as the vilest and worst of man kind.”

Jonathan Edwards himself, than whom few men have been more honored of God, either in their spiritual attainments or in the extent to which God has used them in blessing to others, near the end of his life wrote thus: “When I look into my heart and take a view of its wickedness, it looks like an abyss infinitely deeper than hell. And it appears to me, that, were it not for free grace, exalted and raised up

◊ (Continued on page 197)



## Christian in Romans 7

(Continued from page 196) ♦

to the infinite height of all the fullness and glory of the great Jehovah, I should appear sunk down in my sins below hell itself; far below the sight of everything, but the eye of sovereign grace, that alone can pierce down to such a depth. And it is affecting to think how ignorant I was, when a young Christian, (Alas, that so many older Christians are still ignorant of it - A. W. P.), of the bottomless depths of wickedness, pride, hypocrisy and deceit left in my heart" (1743 A.D.).

Augustus Toplady, author of "Rock of Ages," wrote thus in his private diary under December 31, 1767 - "Upon a review of the past year, I desire to confess that my unfaithfulness has been exceeding great; my sins still greater; God's mercies greater than both." And again, "My short comings and my misdoings, my unbelief and want of love, would sink me into the lowest hell, was not Jesus my righteousness and my Redeemer.

Listen to the words of that godly woman, the wife of the eminent missionary Adonriam Judson: "O how I rejoice that I am out of the whirlpool! Too gay, too trifling, for a missionary's wife! That may be, but after all, gaiety is my lightest sin. It is my coldness of heart, my listlessness, my want of faith, my spiritual inefficiency and inertness, my love of self, the inherent and everyday pampered sinfulness of my nature, that makes me such a mere infant in the cause of Christ - not the attractions of the world."

John Newton, writer of that blessed hymn, "Amazing grace, how sweet the sound, that saved a wretch like me; I once was lost, but now am found, was blind, but now I see"; when referring to the expectations which he cherished at the out set of his Christian life, wrote thus: "But alas! these my golden expectations have been like South Sea dreams. I have lived hitherto a poor sinner, and I believe I shall die one. Have I, then, gained nothing? Yes, I have gained that which I once would rather have been without! Such accumulated proof of the deceitfulness and desperate wickedness of my heart, as I hope by the Lord's blessing has, in some measure, taught me to know what I mean when I say, Behold, I am vile ... I was ashamed of myself, when I began to seek it, I am more ashamed now."

James Ingliss (Editor of "Waymarks in the Wilderness") at the close of his life wrote to Mr. J. H. Brookes, "As I am brought to take a new view of the end, my life seems so made up of squandered opportunities, and so barren of results, that it is sometimes very painful; but grace comes in to meet it all, and He will be glorified in my humiliation also" (1872). On which Mr. Brookes remarked, "How like him, and how unlike the boastings of

those who are glorying in their fancied attainments!"

One more quotation: this time from a sermon by the late C. H. Spurgeon. Said the prince of preachers, "There are some professing Christians who can speak of themselves in terms of admiration; but, from my inmost heart, I loathe such speeches more and more every day that I live. Those who talk in such a boastful fashion must be constituted very differently from me. While they are congratulating themselves, I have to lie humbly at the foot of Christ's Cross, and marvel that I am saved at all, for I know that I am saved. I have to wonder that I do not believe Christ more, and equally wonder that I am privileged to believe in him at all - to wonder that I do not love Him more, and equally to wonder that I love Him at all - to wonder that I am not holier, and equally to wonder that I have any desire to be holy at all considering what a polluted, debased, depraved nature I find still within my soul, notwithstanding all that Divine grace has done in me. If God were ever to allow the fountains of the great deeps of depravity to break up in the best man that lives, he would make as bad a devil as the Devil himself is. I care nothing for what these boasters say concerning their own perfections; I feel sure that they do not know themselves or they could not talk as they often do. There is tinder enough in the saint who is nearest to heaven to kindle an other hell if God should but permit a spark to fall upon it. In the very best of men, there is an infernal and well-nigh infinite depth of depravity. Some Christians never seem to find this out. I almost wish that they might not do so, for it is a painful discovery for any one to make; but it has the beneficial effect of making us cease from trusting in ourselves, and causing us to glory only in the Lord."

Other testimonies from the lips and pens of men equally pious and eminent might be given, but sufficient have been quoted to show what cause the saints of all ages have had for making their own these words, "**O wretched man that I am.**" A few words now on the closing verse of Romans 7.

"**Who shall deliver me from the body of this death?**" "**Who shall deliver me?**"; this is not the language of despair, but of earnest desire for help from without and above himself. That from which the apostle desired to be delivered is termed "**the body of this death.**" This is a figurative expression for the carnal nature. Note how in Romans 6:6 the carnal nature is termed "**the body of sin,**" and as having "**members**" (Rom. 7:23). We therefore take the apostle's meaning to be, Who shall deliver me from this deadly and noxious burden - my sinful self!

In the next verse the apostle answers his question, "**I thank God through**

**Jesus Christ our Lord.**" It should be obvious to any impartial mind that this looks forward to the future. His question was, "**Who shall deliver me?**" His answer is, Jesus Christ will. How this exposes the error of those who teach a present "deliverance" from the carnal nature by the power of the Holy Spirit. In his answer, the apostle says nothing about the Holy Spirit; instead, he mentions only "**Jesus Christ our Lord.**" It is not by the present work of the Spirit in us that Christians will be delivered "**from the body of this death,**" but by the yet future coming of the Lord Jesus Christ for us. It is then that this mortal shall put on immortality, and this corruptible shall put on incorruption.

But, as though to remove all doubt that this "deliverance" is future, the apostle concludes by saying, "**So then with the mind I myself serve the law of God; but with the flesh the law of sin.**" Let every reader note carefully that this comes after he had thanked God that he would be "delivered." The last part of verse 25 sums up what he had said in this second part of Romans 7. It describes the Christian's dual life. The new nature serves "**the law of God.**" The old nature, to the end of its history, will serve "**the law of sin.**" That it was so with Paul himself is clear from what he wrote at the close of his life, when he termed himself, "the chief" of sinners (I Tim. 1:15). That was not the exaggeration of evangelical fervor, still less was it the mock modesty of hypocrisy. It was the assured conviction, the felt experience, the settled consciousness of one who saw deeply into the depths of corruption within himself, and who knew how far, far short he fell of attaining to the standard of holiness which God set before him. Such, too, will be the consciousness and confession of every other Christian who is not blinded by conceit. And the outcome of such a consciousness will be to make him long more ardently and thank God more fervently, for the promised deliverance at the return of our Lord and Saviour, when He shall "**change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself**" (Phil. 3:21); and having done so, He will "present us faultless before the presence of His glory with exceeding joy" (Jude 24). Hallelujah, what a Saviour!

It is remarkable that the only other time the word "**wretched**" (the only other time in the Greek too) is found in the New Testament occurs in Revelation 3:17, where to the Laodiceans Christ says, "**and knowest not that thou ART WRETCHED!**" Their boast was that they had "**need of nothing.**" They were so puffed up with pride, so satisfied with their attainments, that they knew not their wretchedness. And is not this what we witness on every hand today?

Is it not evident that we are now living in the Laodicean period of the history of Christendom?

Many were conscious of a "need," but now they fancy they have received "the second blessing," or "the baptism of the Spirit," or that they have entered into "victory"; and, fancying this, they fondly imagine that their "need" has been met. And the proof of this is, they are the very ones who "know not" that "they are wretched." With an air of spiritual superiority they will tell you that they have "got out of Romans 7 into Romans 8." With pitiable complacency they will say that Romans 7 no longer depicts their experience. With smug satisfaction they will look down in pity upon the Christian who cries, "**O wretched man that I am,**" and like the Pharisee in the temple, they will thank God that it is otherwise with them. Poor blinded souls. It is to just such that the Son of God here says, "**And knowest not that thou ART WRETCHED.**" We say "blinded" souls, for mark it is to these very Laodiceans that Christ says, "**Anoint thine eyes with eyesalve, that thou mayest SEE**" (Rev. 3:18)!

It is to be observed that in the second half of Romans 7 the apostle speaks in the singular number. This is striking and most blessed. The Holy Spirit would intimate to us that the highest attainments in grace do not exempt the Christian from the painful experience there described.

The apostle portrays with a master pen - himself sitting for the picture - the spiritual struggles of the child of God. He illustrates by a reference to his own personal experience the ceaseless conflict which is waged between the antagonistic natures in the one who has been born again.

May God in His mercy so deliver us from the spirit of pride which now defiles the air of modern Christendom, and grant us such a humbling view of our own uncleanness that we shall join the apostle in crying, with ever deepening fervor, "**O wretched man that I am.**" Yea, may God vouchsafe to both writer and reader such a view of their own depravity and unworthiness that they may indeed grovel in the dust before Him, and there praise Him for His wondrous grace to such hell deserving sinners.



	<b>Retail</b> <b>\$8.00</b>
	Order from: Berea Baptist Church Bookstore PO Box 39 Mantachie, MS 38855  (Please see postage chart on page 199.)

## - A STUDY IN THE BOOK OF LEVITICUS -

By Timothy Hille  
of Ashland, Illinois

### Chapter Seven – The Laws of the Offerings Continued

This chapter contains similar information as the preceding chapter, namely the laws of the offerings of the Lord made by fire. In particular we find here the instructions regarding the portion of the offerings which belonged to the priests who ministered about the things of God on behalf of the people, along with more detailed descriptions of certain aspects and restrictions of the offerings. We see here a minute glimpse of the nature of divine revelation, that it is progressive. This accords with the giving of the scriptures, which came not by any private interpretation, nor through merely one human instrument at one time; but rather, “**holy men of God spake as they were moved by the Holy Spirit**” (II Pet. 1:21). Not only so, but we find that mysteries “**which from the beginning of the world hath been hid in God**” (Eph. 3:9), are now made known in and by the churches of God; and truth “**which in other ages was not made known unto the sons of men, . . . is now revealed unto his holy apostles and prophets by the Spirit**” (Eph. 3:5). We may also see that there is no revelation from God except that which we have in the scriptures: for all these words in our text were the words of God as He spake unto Moses: “**This is the law . . . which the LORD commanded Moses.**” This also accords with the manner in which the Holy Spirit teaches us the truths of God, “**For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little**” (Isa. 28:10). Lastly, this accords with the nature of spiritual growth, which all children of God are to experience and pursue (I Pet. 2:2; II Pet. 3:18; Eph. 4:11-15).

#### Chapter Outline

- i. The Law of the Trespass Offering: vs. 1-7
- ii. The Priest's portion of the Burnt Offering and the Meal Offering: vs. 8-10
- iii. The Law of the Peace Offering: vs. 11-21
- iv. Prohibition against eating fat and blood: vs. 22-27
- v. The Priest's portion of the Peace Offering: vs. 28-36
- vi. Brief review of things delivered to the people thus far from God: vs. 37, 38

### I. VERSES ONE THROUGH FIVE.

“**Likewise this is the law of the trespass offering.**” The trespass offering was particularly for sins which brought damage to another party, God or man. This offering points to Christ as the One who paid our sin debt upon the tree of the cross. Because of our sins against

God, Christ poured out His own soul unto death, and gave “**his life a ransom for many**” (Matt. 20:28). God describes this offering as “**most holy;**” and so is Jesus, who sanctified Himself to be the saving Substitute for His people in offering Himself once for all. We should glean from this that the true and only ground upon which worship may be rendered unto God is holiness (I Chron. 16:29; Ps. 29:2; Heb. 12:14). The object of Christ's death upon the cross is to make His people holy unto the Lord (Eph. 1:3-4; 5:27; Col. 1:21-22; II Tim. 1:9; Heb. 10:10).

God's commands as to the killing of the trespass offering and the disposition of the blood are here given. “**In the place where they kill the burnt offering shall they kill the trespass offering,**” showing the connection between these two offerings in that they both point to Christ's death in the place of the guilty sinner. The blood was to be sprinkled upon the altar. The trespass offering consisted of a ram without blemish (Lev. 5:15, 18; 6:6). These particulars were not previously mentioned when the trespass offering was described; and so they are now given. The fat of the ram was burnt upon the altar of burnt offering, pointing to Christ's soul which He made an offering (literally, a trespass offering (Isa. 53:10) for sin. This procedure was the same as for the peace offering and the sin offering, and shows that peace with God is enjoyed on grounds of righteousness through the remission of sins that is provided by the shed blood of Jesus (Rom. 3:23-26).

### II. VERSES SIX THROUGH TEN.

These verses record God's commandment as to the portion of the priests in the offerings described thus far. God ordained what was to be given to those who ministered about the things of God and to the people of God. This is still true in New Testament times: “**Even so hath the Lord ordained that they which preach the gospel should live of the gospel**” (I Cor. 9:14). “**Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.**” The priests ate of the trespass offering the part which was not burned upon the altar. This was their food, and yet could only be eaten by them, not by their wives and daughters, and only in the tabernacle, not in their homes (Num. 18:9-11). The things which were designated “**most holy**” were only to be eaten by consecrated persons in the holy place, the tabernacle where God dwelt in the midst of His people.

God instructs how the priest's portion is to be determined: “**the priest that maketh atonement therewith shall have it.**” The sin offering and the trespass offering, being alike in mode and manner,

were apportioned alike, the fat being burned upon the altar, and the remainder going to the priest who officiated over that particular offering. Now Christ through His atoning sacrifice has received gifts for men, and He distributes them by the Holy Spirit to believers. The priest also received the skin of the burnt offering which he offered, all the rest of which was consumed upon the altar. “**And all the meat offering . . . shall be the priest's that offereth it . . . one as much as another.**” No pecking order existed among the priests, but he who ministered at the altar received the portion of that particular offering that was designated as the priest's part by God. God ordained an equality among the priests. These laws were later disregarded by some, to their own destruction (I Sam. 2:12-17, 27-36).

### III. VERSES ELEVEN THROUGH EIGHTEEN.

“**And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD.**” The peace offering consisted of three different classes, “**a thanksgiving,**” “**a vow, or a voluntary offering,**” each with certain divine requirements. These were the gifts of the people unto the Lord in recognition of His mercies. In the case of the first type of peace offering, which was “**for a thanksgiving,**” there was to be offered with the sacrifice “**unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.**” This offering was also to include “**leavened bread,**” which was not burned upon the altar, as leaven was there forbidden; but this bread was offered, along with the unleavened cakes, “**for an heave offering unto the LORD.**” The bread was heaved up by the priest, which was an acknowledgement that these things had been given by God, and was an expression of thanks (I Tim. 2:1, 8). One loaf of each kind “**out of the whole oblation**” seems to be indicated as that which was offered “**for an heave offering unto the LORD,**” and which subsequently became the portion of the priest who sprinkled the blood of the peace offering round about upon the altar on behalf of the offerer.

The instructions for the eating of the peace offering are here given. “**And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered.**” Nothing which remained to the next day was to be eaten. This eating of the peace offering, except for that part which was burned upon the altar, signified the offerer's fellowship with God, being reconciled to God through the blood of the peace offering (Eph. 2:13-18). Portions of the offering were burned upon the altar for “**a sweet savour unto the LORD**” (Lev. 3:5); portions were eaten by the priest; and portions were eaten by the offerer

and his family (Deut. 12:5-7, 11-27). If the peace offering was “**a vow,**” as the offerer had vowed to offer it in some time past or because of some benefits received at God's hand, and was now performing his vow; or in the case of “**a voluntary offering**” which he was moved within his own heart to bring, the flesh of the offering might be eaten on both the day it was offered and “**on the morrow also.**” On the third day, any remainder was to “**be burnt with fire.**” Refusal to follow these commands negated the blessings signified by the peace offering: “**it shall be not accepted, neither shall it be imputed to him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.**” This may indicate the case of those who do not continue in attachment to Christ and the gospel truths, but who only bear the outward form of godliness for a while, and so were never true partakers of Christ.

### IV. VERSES NINETEEN THROUGH TWENTY-ONE.

Restrictions here are given concerning ceremonial cleanness that was necessary when eating of the peace offering. The flesh that was to be eaten could not be allowed to touch any unclean thing; nor could any unclean person eat of the peace offering. These things showed the truth that sin defiles, and no sin-defiled person can have fellowship with God (I John 1:5-7, Eph. 5:1-11). The person who was unclean or had touched any unclean thing and presumed to eat of the peace offering was “**cut off from his people.**” Sin defiles and causes separation and death. Where sin exists, fellowship with God cannot exist. The children of Israel were to exercise great care in maintaining ceremonial cleanness. How much more ought we to be diligent in maintaining spiritual cleanness through separation from sin and sanctification unto holiness and truth.

### V. VERSES TWENTY-TWO THROUGH TWENTY-SEVEN.

The restrictions here were general and covered all of the people, as indicated by the change in audience: “**Speak unto the children of Israel.**” The eating of fat and of blood are here forbidden (Lev. 3:17). This is repeated again in connection with the peace offering, as peace with God is enjoyed on grounds of righteousness and holiness. When a sinner is saved and has peace with God through the shed blood of Jesus Christ, that person has a new regard for the things of God which he or she did not previously have. The children of Israel were to regard the fat and the blood as belonging to the Lord and to His purposes. The fat of the animals which were used to “**offer an offering made by fire unto the LORD,**” as “**of ox, or of sheep, or of goat,**” was not to be eaten by man. The fat of beasts which died of natural causes or were killed by wild

◊ (Continued on page 199)

# Study in Leviticus

(Continued from page 198) ♦

beasts could be used for practical uses, as in domestic applications, but was not to be eaten.

The eating of blood is also here forbidden. No kind of blood was to be eaten of any kind of animal. The blood was to be regarded in a special way because it speaks of life and points to the blood of Jesus which makes atonement for the sins of every believer (Gen. 9:4, Lev. 17:11, Matt. 26:28, Heb. 9:22). Again this restriction is given in connection with the peace offering, as Christ **“made peace through the blood of his cross,”** (Col. 1:20), whereby guilty sinners are reconciled to God in Him.

*“Lay aside the garments that are stained with sin  
And be washed in the blood of the Lamb;  
There’s a fountain flowing for the soul unclean,  
O be washed in the blood of the Lamb!”*

If they were to be so mindful regarding the blood of animals, then ought we to be so much more mindful of the blood of Christ which was shed for our sins, lest we should do any despite unto Him (Heb. 10:28-29).

## VI. VERSES TWENTY-EIGHT THROUGH THIRTY-FOUR.

God now describes the portion of the peace offering which was to be given to the priests. The person who offered the peace offering was required to bring the offering himself **“unto the LORD.”** God is the One who defines the requirements and characteristics of true worship. We note that salvation and worship are personal matters: **“his own hands shall bring the offerings of the LORD made by fire.”** Obedience is a personal matter. If any would offer an oblation unto the Lord, then he must do so as God prescribed. The offerer was not to be negligent in or to despise bringing that portion which was given to the priest, as all was given unto the Lord. Sometimes people in churches despise to give anything to God’s man; but all the tithe and offering is given to God, and God has given His servants their portion.

The fat of the animal and the breast were to be brought, **“that the breast may be waved for a wave offering before the LORD.”** The fat was burned upon the altar by the priest, and the wave breast was given to the priests. Likewise was **“the right shoulder”** given **“unto the priest for an heave offering.”** The priest who offered the blood and fat of the peace offering upon the altar received this **“for his part.”** The offerer would have the wave breast in his hands, and the priest would take the offerer’s hands into his own, and wave the breast and one of each type of the cakes or loaves of bread (verses 12,13), and wave them before the Lord. Jesus is our great High Priest through whom we offer spiritual gifts and sacrifices unto God (Num. 6:13-20,

Heb. 13:15).

**“For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons.”** The people were to give of that which they had to God as He required and as their hearts were inclined, and God gave a portion of their sacrifices to His servants. There is also here a demonstration of oneness between priest and people and God (I John 1:3). All had a portion in the peace offering, God, priest, and offerer, showing the fellowship and communion between them based on the blood of the spotless offering. Being justified freely through faith in the sacrifice of Christ, we have peace and fellowship with God.

## VII. VERSES THIRTY-FIVE THROUGH THIRTY-EIGHT.

These verses summarize that which has been thus far delivered. **“This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire.”** God appointed Aaron and his sons to be His ministers on behalf of the people; and He appointed the portion that was to be given them by the children of Israel from out of their offerings to the Lord. When God selects persons for His service, He appoints their portion which they shall have. The **“anointing”** of the priests pointed to their being sanctified by the Lord unto special and certain duties and responsibilities. Their portion was to be given them by the children of Israel; not because of what they made of themselves, but because of God’s making them to be priests and servants in His dwelling place in the midst of His people.

Verses thirty-five and thirty-six are encapsulated within verses thirty-seven and thirty-eight, the former two summarizing the law of the priests’ portion, and the latter two summarizing the law of the offerings which had here been given. Thus they had been given **“the law of”**:

- **“the burnt offering,”** pointing to Christ as the One who wholly devoted Himself to the will of God, and thus through Him we approach God;
- **“the meat offering,”** pointing to the incarnation of Christ, who was made in the likeness of sinful flesh and suffered for sins in the flesh, though He Himself knew no sin;
- **“the sin offering,”** foreshadowing Christ as the sin-bearer, upon whom all our iniquities were laid;
- **“the trespass offering,”** pointing to Christ as the One who paid the ransom to free us from sin and death;
- **“the consecrations,”** showing that Christ was sanctified to be our great High Priest, and that He sanctifies us to be priests unto God;

- and **“the sacrifice of peace offerings,”** which points to Christ who reconciles us to God, and through whom we have fellowship with the Heavenly Father.

These things were delivered to them as **“the LORD commanded Moses”** while they were encamped at **“mount Sinai.”** The requirements for worshipping God under this covenant were communicated through Moses the mediator. The worship of God under the new covenant is according to the instructions and commandments of Christ (John 4:20-24, Matt. 28:20). They came to God in type and shadow; we come to God through Christ who fulfills all the spiritual aspects of those offerings. Worship is impossible where sin is not put away through the atoning blood of Jesus and His righteousness being imputed to the sinner.

### NOTES

1. From the hymn, “Are You Washed in the Blood?” by Elisha A. Hoffman, 1839-1929.



### BEREA BAPTIST BROADCAST Financial Report 8-1-2011 to 8-31-2011

Beginning Balance .....\$4,919.96

#### RECEIPTS:

Berea B. C., Mantachie, MS .....225.00  
Briar Creek B. C., Williamsburg, KY .....100.00  
Grace B. C., Corbin, KY .....100.00  
.....425.00  
TOTAL .....5,344.96

#### EXPENDITURES:

Radio Time ..... 1,670.00  
TOTAL EXPENDITURES ..... 1,670.00  
.....\$3,674.96  
Interest ..... + .18  
.....3,675.14  
Less Corbin, KY des. ....-1,283.72  
ENDING BALANCE .....\$2,391.42

### CORBIN, KENTUCKY REPORT

Beginning Balance .....\$1,483.72

#### RECEIPTS:

TOTAL ..... 1,483.72

#### EXPENDITURES:

WCTT .....200.00  
ENDING BALANCE .....\$1,283.72



### BEREA BAPTIST BANNER Financial Report 8-1-2011 to 8-31-2011

Beginning Balance .....\$2,867.95

#### RECEIPTS:

Amazing Grace B. C., Stockdale, TX ..... 25.00  
Berea B. C., Mantachie, MS .....200.00  
Berea B. C., Stonington, IL .....60.00  
Bethel B. C., Pasadena, TX ..... 50.00  
Big Creek B. C., Wayne, WV .....313.45  
Briar Creek B. C., Williamsburg, KY .....150.00  
Citrus M. B. C., Inverness, FL ..... 25.00  
Faith M. B. C., Lynn, AR ..... 25.00  
Grace B. C., Corbin, KY .....100.00  
Grace B. C., Winston-Salem, NC .....50.00  
Grace M. B. C., Marion, IL .....50.00  
Grace M. B. C., Tulsa, OK .....35.00  
Harold Flynn, Craigsville, WV .....50.00  
Indore B. C., Indore, WV ..... 100.00  
L. H. Farrell, Des Allemands, LA ..... 200.00  
Landmark B. C., Moncks Corner, SC ..... 50.00  
Leroy Bullard, Albuquerque, NM .....100.00  
The Lord’s Church, Goose Creek, SC ..... 50.00  
Mt. Pleasant B. C., Chesapeake, OH .....100.00  
New Testament B. C., Bristol, TN ..... 10.00  
New Testament B. C., Goshen, IN .....50.00  
Philadelphia B. C., Decatur, AL .....100.00  
Portland B. C., Plumersville, AR .....50.00  
South Park M. B. C., Seattle, WA ..... 50.00  
Southside B. C., Fulton, MS ..... 25.00  
Sovereign Grace B. C., Northport, AL .....100.00  
Sovereign Grace B. C., Silsbee, TX .....30.00  
Steve Cooper, Kansas City, KS ..... 20.00  
Victory B. C., Courtland, VA .....25.00  
Subscriptions .....91.00  
Dividing checks .....150.00  
Anonymous ..... \$1,347.00  
Sub Total .....\$3,781.45  
TOTAL .....\$6,649.40

#### EXPENDITURES:

Printing ..... 581.00  
Postage ..... 792.18  
Supplies ..... 81.32  
Wages ..... 2,300.00  
FICA ..... 175.96  
Dividing checks ..... 150.00  
Total Expenditures ..... \$4,080.46  
ENDING BALANCE ..... \$2,568.94

## Available on DVD

# Trail of Blood

(video lectures)

by Milburn Cockrell

**\$12.00**

Contained on this DVD is the original six lectures on the history of the Baptists, also known and published as *Footsteps of the Flock*. The video quality is not the best, nor is the sound perfect, but we wanted to make them available.

## TV Sermons

by Milburn Cockrell

**\$25.00**

We now have all fifty-eight sermons that Elder Cockrell preached on the television programs *Gleanings from the Scriptures* and *The Sovereign Grace Telecast* available on DVD.

This is a fourteen disc set collection that contains fifty-eight sermons.

Please see postage chart on page 199.

### Shipping Chart

Order Value	Add
Minimum	\$5.00
\$25.00-49.99	\$6.00
\$50.00-74.99	\$7.00
\$75.00-99.99	\$8.00
\$100.00 and Up	FREE

# ANNOUNCEMENTS

The Sovereign Grace Baptist Church of Silsbee, Texas and Pastor Jose' Serrano would like to announce their 26<sup>th</sup> Annual Bible Conference is being held October 14<sup>th</sup>-16<sup>th</sup>. Service times are at 7:00 p.m. A light dinner will be served starting at 5:00 p.m. All are invited to attend.

For more information contact Elder Serrano at (409)385-9344 or email past or@sovereigngracebaptists.org.

\*\*\*\*\*

The Amazing Grace Baptist Church of Stockdale, Texas is in need of a pastor. The church believes in preaching and teaching the doctrines of grace and the Lord's church. Any interested brother my contact Bro. Alvin Schuetz at (830) 534-1918 or Bro. Keith Schuetz at (830) 789-2101.

\*\*\*\*\*

The Liverpool Independent Baptist Church of Liverpool, New York (north of Syracuse) is searching for a sovereign grace pastor. The church believes in the doctrines of grace, the local church, and is pre-trib and pre-mil. Interested brethren should contact Bro. Greg Sigworth at (315) 677-3819.

\*\*\*\*\*

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

\*\*\*\*\*

The Calvary Baptist Church of Piqua, Ohio is in need of a pastor. Any interested party may contact the church at 726 Wilson Avenue, Piqua, OH 45356 or call Terry Allen at (937) 773-9272.

\*\*\*\*\*

The New Testament Baptist Church of Goshen, IN is looking for a pastor. Their previous pastor, Elder Mike Aman has resigned. Any interested brother should contact Elder Medford Caudill at medcthebaptist@msn.com or write to him at the church address, 22111 C.R. 38, Goshen, IN, 46526.

\*\*\*\*\*

The Sovereign Grace Baptist Church of Galena, OH is in need of a pastor. Any interested candidates possessing the qualifications and traits concerning the office as found in I Timothy 3:1-7 and Titus 1:5-9 are asked to contact either of the following: Bro. Randy Coffey at (614) 871-2406 or email recoffeypot@aol.com or Bro. Joe Vass at (614) 846-8699 or email jamijoe@wowway.com.

\*\*\*\*\*

The Bethel Bible Baptist Church, PO Box 85, Mansfield, LA is in need of a pastor. Any interested Elder should call Connie McMellon at 318-872-1647.

\*\*\*\*\*

The Landmark Baptist Church of Collinsville, IL is in need of a pastor. Any interested Elders may call (618)

288-4236 for more information.

\*\*\*\*\*

The Windsor Baptist Church at Windsor, IL is searching for a Sovereign Grace pastor. Any one interested may contact Larry Rawlings at (217) 665-3643, or cell (217) 620-4675, or by mail at PO Box 194, Bethany, IL 61914.

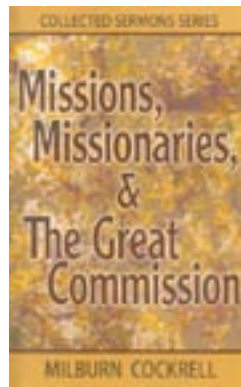
\*\*\*\*\*

The Grace Baptist Church of Winston-Salem, NC is in need of a pastor. The church believes in the Doctrines of Grace, the local church, and is Pre-millennial. Interested brethren should contact Deacon Cletus Snyder at 336-788-5753.

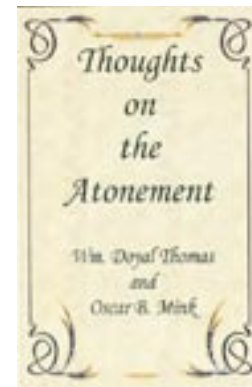
\*\*\*\*\*

We have received the songbooks in from the printer. If you or your church had called or written to reserve copies, please contact us to let us know that you still want them. When you contact us we will get you a final price with shipping.

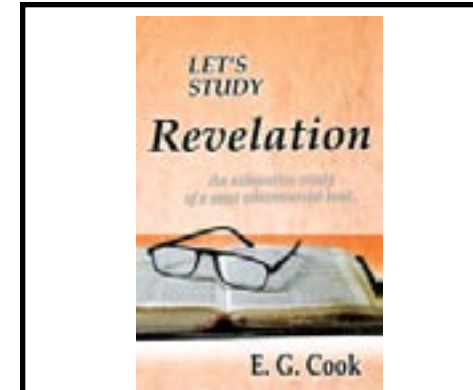
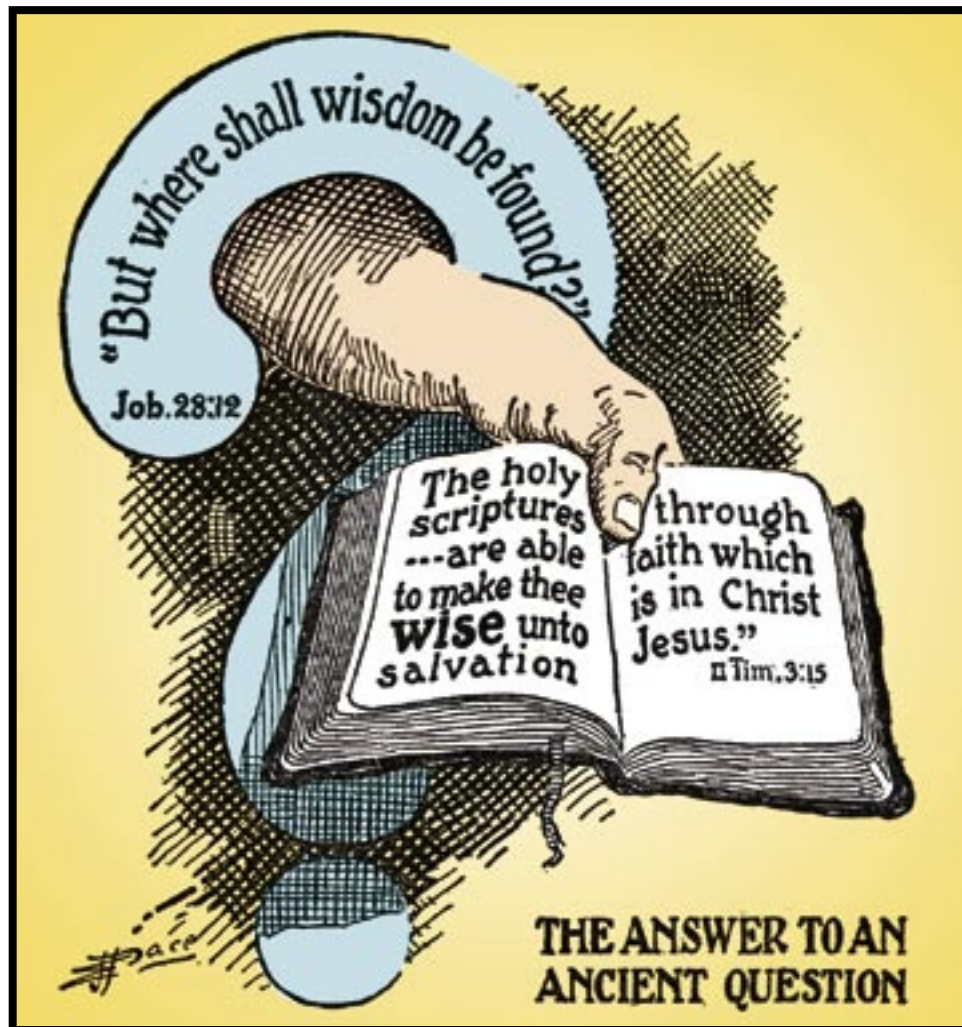
# NEW BOOKS AVAILABLE



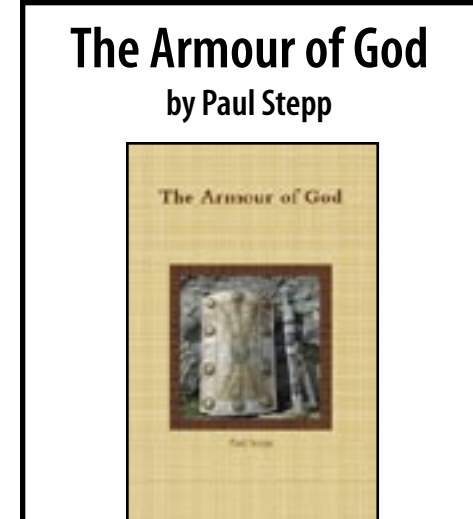
We have just finished printing another book of the late Elder Milburn Cockrell's sermons. This book is a collection of sermons dealing with the subjects in the title. The book contains 96 pages. The retail price of the book is \$8. See postage chart on page 199.



The Philadelphia Baptist Church of Decatur, AL, has just finished printing a book on the Atonement. The book contains a combination of two author's works dealing with the subject. The authors are Elders Wm. Doyal Thomas and Oscar B. Mink. The book contains 115 pages. The retail price of the book is \$5. See postage chart on page 199.



This book was originally published in 1970. It has been out of print for many years. The book is paper back and consists of 197 pages. Also, included in this reprint is a short biography of Bro. Cook by Elder Milburn Cockrell. The retail price of the book is \$11. See postage chart on page 199.



**Retail \$12.99**  
This book is a commentary on Ephesians 6:10-20. The book expounds on Paul's teachings concerning the armour that the soldiers of Jesus Christ must wear in order to fight in the cause of Christ. The book contains 150 pages. See postage chart on page 199.

## ARTICLE INDEX

A Short Description of Historic Baptists by Raul Enyedi .....	p. 181
A Study in the Book of Leviticus by Timothy Hille .....	p. 198
The Bible and the Newspaper.....	p. 194
The Backside of the Desert .....	p. 185
The Christian in Romans 7 by A. W. Pink .....	p. 181
Forbidden Scriptures #6 by Curtis Pugh .....	p. 186
Forum .....	pp. 190-191
Gospel Pictures by G E. Jones .....	p. 181
How Much Can You Know? by Milburn Cockrell .....	p. 181
Niff and His Dog by John Ashworth .....	p. 181
The Rantings and Ravings of Brother Ritechus N. Dignation .....	p. 189
The Triumph of Love by Milburn Cockrell .....	p. 192