

# The Berea Baptist Banner

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

## Baptist Editor Christopher Richard Cockrell Passes

Timothy 4:6-8, **"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."**

Nineteen years ago this month, the above text was used in this paper in an article written by Elder Curtis Pugh (now in glory).

His title was very similar to this one, "Baptist Elder Milburn Richard Cockrell Passes", with the intention of honoring a fallen servant of Christ. I aim to do the same with this article today.

Christopher was just shy of his 56<sup>th</sup> birthday, as he was born to Elder Milburn and his dear wife Sheron on September 28, 1965. He went home to be with the Lord on the morning of September 16, 2021,



leaving behind his wife, Virginia, and his children Carrie, Lindsey, Kadin and Ethan. The most precious thing Chris had, he took with him—his salvation, granted to him by the grace of God.

The Lord used him in a very powerful way to maintain the work that his father began here in Mantachie, Mississippi.

I have been told that "Preacher Kids" often have a tough time living up to, or following in, their earthly father's footsteps, however, that was not the case for our dear brother. Though he was never called to

preach, our heavenly Father did equip him to be the editor of the Berea Baptist Banner for the past 19 years, most of which were spent without a pastor of his own. During that time, Brother Chris also managed the Berea Baptist Bookstore, the church website, and continued to edit and supply audio sermons for the many radio ministries that the church participated in. To say that Brother Chris merely kept his father's legacy alive would cheapen what he was truly able to accomplish in his own ministry by the grace of God. Countless preachers, like myself, never had the opportunity to sit under the preaching of men such as Elder Milburn, but thanks to the work

♦ (Continued on page 5)

## Saved by Grace, Ordained to Work

By John R. Gilpin  
(1905-1974)



**"For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad"** (II Cor. 5:10). I doubt seriously if there is a more misunderstood Scripture in all the Bible. Through the years, this has been true, and it is particularly true today — it is misunderstood, misinterpreted, and misapplied

time after time. For example, the Arminians — those who believe that you are saved by your works — quote this verse of Scripture to tell us that nobody will know whether he is saved until he gets to Heaven, and then, by an examination of his works, God will determine whether or not there is sufficient works to

♦ (Continued on page 2)

## Can A Member Dismiss Himself

By Milburn Cockrell  
(1941-2002)

Various ideas continue to surface among our people as to church organization. In some cases we hear that three baptized members in good standing may constitute themselves into a New Testament church without the sanction of the church where they hold membership. Finding this statement a bit defective, it was then said during extreme persecution or other highly-unusual circumstances a Baptist church can be started by members-in-good standing of a Baptist church or churches



simply by their covenanting together, without their being formally dismissed by letter from their church or churches

for this expressed purpose. Then a third theory has now been put forth. It is that two or more scripturally-baptized-doctrinally sound members-in-good-standing from another church or from other churches may, as they are led by the Holy Spirit, meet, covenant, and organize themselves into a true New

♦ (Continued on page 16)



## October 5, 2021 Volume XXXXI, Number 10

Whole Number 497

Editor: Christopher Cockrell

Assisted by: Eld Joseph Sidders and Derek 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.

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.

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.

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.

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.

## Saved by Grace

(Continued from page 1) ♦

justify his salvation.

One woman came to me several years ago and said, "Brother Gilpin, I have learned lots in hearing you preach. One thing I have learned is that I am not saved by my works." She said, "For years, I always had in mind that whenever we did anything good, God wrote it down on one side of the blackboard, and when we did anything bad or evil, God wrote it down on the other side. Then when we come down to the end of the way, God adds it, and if there is more bad than there is good, then we are lost — we go to Hell; if there is more good than there is bad, then we are saved and go to Heaven." She said, "I grew up on that. I have heard it all my life in the church where I have been attending."

I am sure, beloved, this woman was not an exception — that there are thousands upon top of thousands of people today who believe that when you do good or when you do bad, God keeps a record of it, and God is going to figuratively draw the line some of these days when you die and add the columns, and whichever is the greater will determine where you spend eternity. There are a lot of people who believe that, and that is sad. That is one of the saddest things I know. I am going to show you this morning that your good and your bad have nothing to do with your salvation. I am going to show you that we are not saved by our works, but fully and wholly and only by the finished work of Jesus Christ on the cross. The majority of people of this world think this verse of Scripture teaches that God is keeping a record, and He is going to let you enter Heaven or cast you into Hell, depending

upon whether you had more good or more evil in your life. I say, this is a misunderstood text.

Then, beloved, there is more misunderstanding growing out of it today. The New Liters say this verse of Scripture does not refer to the individual, but to the church, and that the word "body" is used here is a reference to the body of Christ — the church. That, to my mind, is the most insane, idiotic interpretation I have ever seen put to any verse of Scripture. That does not even make good nonsense. The Scripture says that **"..we must all appear before the judgment seat of Christ; that every one may receive the things done in his body.."** — not the body of the church, but in the body of the individual, yet the New Liters are preaching all over this area that the word "body," as found here and elsewhere in the Bible, always refers to the body of Christ — the church. As I say, beloved, that is the most idiotic, insane interpretation that is possible to imagine.

As I mention these two misinterpretations, I want to show you what this passage of Scripture really means.

**WORKS WILL NOT SAVE ANYBODY**

It ought not be necessary in Calvary Baptist Church to even mention that. It ought to have been mentioned here in the years gone by that nobody in this church would even think for a moment's time that works would have one thing to do with any man's salvation. But for fear somebody might think that his works might enter into, and have a part in his salvation, I say to begin with, that your works are absolutely worthless, null, and void so far as salvation is concerned.

The prophet Isaiah said: **"All**

♦ (Continued on page 3)

## 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 9:30 - 10:00 a.m. ....    | 101.9 | 3,000 | FM |
| KARL, Blaine, WA ..... | Saturday 10:30 - 11:00 a.m. .... | 550   | 5,000 | AM |

Berea Baptist Banner  
PO Box 39  
Mantachie, Mississippi  
38855

(662) 282 - 7794

[www.bereabaptistchurch.org](http://www.bereabaptistchurch.org)

request@bereabaptistchurch.org  
bbchurch@nexband.com

## Planning a move?

Please let us know your new address. The post office charges us \$.61 for each returned wrong address.

## CAN'T REMEMBER?



Can't remember if you renewed? Look at your mailing label on the front page of this month's paper. If you see above your name "Expires 10/2021" then this will be your last issue. So renew now, otherwise you will not be reading the next issue of the *Banner*.



# Brief Truths

By Randy Johnson of  
Texarkana, Texas

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



## God Will Protect Us

**"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD"** (Isa. 54:17).

As a young minister that had just surrendered to the call to become a minister, this is the first scripture I was introduced to. My Pastor and mentor Elder Horace Hammond showed me this verse and said, "never fear those that fight against you, although they be many and they be powerful, God is our sustainer" (paraphrased) God promised in Hebrews 13:5 **"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."** The sad part about this verse is that most Christians can quote the last eight words and have no idea what the other part says. The last eight words give us strength and stability in the rest of the verse, **"Let your conversation be without covetousness"** meaning let your – style in deportment or character – the way we conduct ourselves in our Christian stability also as ministers our ministry.

Then the Lord continues **"and be content with such things as ye have"**. If we are strong, steadfast, faithful, to the truth and God, we should be content in our service to the Lord, churches,

and His Word. Being content is not allowing anyone or any form of substance affect you. Never want more than God provides, if you do it will drive you to lust, and lust will cause you to fall from truth. Our entire life, ministries, and churches are built on the foundation of truth. We all must understand that God controls "all," not a partial, nothing is out of God's control. Therefore, how do we remain faithful to God and His Word which is absolute truth, by understanding that God, **"will never leave thee, nor forsake thee."** These words are our entire foundation to understanding our security in our faith to God, His word of truth, and His church. If Christians, ministers, or churches, fall off this content foundation it could cause them biblical ruin. The absolute key to our success is being content with God's work in our life, because desiring more only leads to failure. If you are poor, it is God's will for you, if you are lacking in anything, it is God's will for you, if salvations have slowed it is God's will, if churches are getting fewer, and fewer it is God's will, whatever it is in life, it is God's will, and we should be content with it. Being content, satisfied, and grateful, with what is in life, as a gracious gift from God, thanking Him for what He does give. God said, **"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the**

**life more than meat, and the body than raiment"** (Matt. 6:25). That is, do not worry about these things in life, but be content and learn to live with what God has given you. God is able, He is not weak or incapable, He controls everything, and everything is His predetermined will. **"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ"** (Eph. 1:11).

Therefore, as Christians, churches, and mostly as ministers and pastors we can be faithful to God, His Word, and the churches, even as God promised us that **"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn..."** Therefore, we can have the faith to stand firm, and accept that whatever happens is God's ordained will for us. Let them have their weapons, let them use them, but in the end it will not prosper. Our success as Christians, churches, and ministers is not earthly rewarded but heavenly rewarded, our standing firm is our victory. Our victory is that the world that hated Jesus crucified Him, without the crucifixion there is no victory for us. The death of so many Christians in our history is not a defeat to God or them, it is a victory. And so can we have victory if we do not allow Satan's weapons to defeat us.

(Randy Johnson is pastor of the Sovereign Grace Missionary Baptist Church of Texarkana, Texas.)



## Saved by Grace

(Continued from page 2) ♦

**our righteousnesses are as filthy rags"** (Isa. 64:6). Isaiah is talking

about the righteousness of each of us, and if all the righteousnesses — the best there is about us -- is nothing but a mess of filthy, abominable rags that you would not, want to touch, then how could anybody think for a moment's time that works would have anything whatsoever to do with one's salvation? I tell you, beloved, if our works — if the best there is about us — our righteousnesses — looks like filthy rags, then pray tell me, what do our sins look like in the eyes of a thrice-holy God?

Notice another passage which shows that you can not be saved by your works: **"...We conclude that a man is justified by faith WITHOUT THE DEEDS of the law"** (Rom. 3:28) (Emph. JRG). You go down the street and ask a man if he is planning on going to Heaven and he will probably say, "Well, I hope so." You ask him on what basis, and he will say, "Well, I am not a very bad man. I am doing the best that I can." What is he depending upon? He is depending upon his deeds, and nothing else.

But this text says, **"We conclude that a man is justified by faith without the deeds of the law."** Beloved, I am impressed as I read this verse of Scripture that justification is entirely apart from any works on your part or mine.

Notice again: **"But to him that WORKETH NOT, but believeth on him that justifieth the ungodly, his faith is counted for righteousness"** (Rom. 4:5) (Emph. JRG). There is many a man today depending upon his works to go to Heaven. Paul says to that individual that salvation is to the man **"...that worketh not, but believeth on him that justifieth the ungodly..."** Notice — not his works, but his faith, is what counts.

♦ (Continued on page 4)

# Saved by Grace

(Continued from page 3) ♦

I know people by the dozens who are good citizens, but I am positive they are as sure of Hell as the fact that there is a Hell for man to go to, for God does not save on the basis of, one's goodness. I have said many times that I thank God since He does not damn us because of our badness, and I thank God that He does not save us because of our goodness. Beloved, we are saved by the Lord Jesus Christ. This verse of Scripture says that it is not to the man who works, but to the individual who believes on Jesus Christ that his faith is counted for righteousness.

The Apostle Paul, writing to young Timothy, very explicitly tells us that works have nothing to do with our salvation, for he says: **"God, Who Hath saved us, and called us with an holy calling, NOT ACCORDING TO OUR WORKS, but according to his own purpose and grace, which was given us in Christ Jesus before the world began"** (II Tim. 1:9)(Emph. JRG).

Here is a verse which says that God has saved us, and He has called us, yet it is not according to our works, but according to His own purpose and grace. You get a contrast — not of works, but of grace.

Beloved, when you meet some individual and he says, "I am doing the best I can to go to Heaven, and I am hoping I can work out my own salvation," just say to him, "Brother, I am sorry for you. There is not a prospect that you will go to Heaven when you die, for nobody is saved by his works. Rather, we are saved by the finished work of Jesus Christ." The Lord Jesus Christ tells about the judgment and how people are going to come to the judgment

pleading their works. We read: **"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many WONDERFUL WORKS? And then I will profess unto them, I never knew you: depart from me, ye that work iniquity"** (Matt. 7:22, 23) (Emph. JRG).

Now get the picture. This is at the judgment bar of God, and here is the crowd standing there. They say, "Lord, have we not preached big sermons in your name?"

Somebody may say, "Brother Gilpin, do you mean to say there will be unsaved preachers in Hell?" Yes, plenty of them. I am of the opinion the majority of preachers are depending upon their works, and nobody is saved by his works.

Here are preachers who come up to the judgment bar of God and they say, "Lord, we have preached in your name. Do not put us into Hell. We are not fit for Hell. We are not fit subjects for Hell. We have been preachers." God listens as they thus plead. Then they say, "In thy name, we have cast out devils. We have even been instrumental in helping others."

You say, "Brother Gilpin, do you think that an unsaved man can help someone else?" Yes, and I will tell you how he does it. God never promised to bless anything that the preacher said, but God did promise to bless His Word, for He says in the Word of God: **"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"** (Isa. 55: 11).

Beloved, if the Devil of Hell were to stand in the pulpit this

morning and quote a passage of Scripture, God is honor-bound to bless it, because God has already said that He will bless His Word, and His Word would accomplish that which He pleased, as it goes out to the ends of the earth. So unsaved Preachers are used of God sometimes in bringing men to salvation. Maybe they quote enough Scripture, even though they do not personally believe it. I think there are some people who are saved that are saved in spite of the most they have been taught; they are saved "cause they have heard only a little of the Word of God.

There are men who stand up and say, "Lord, we have preached sermons in your name." God listens to that. Then they say, "And in Your name we have cast out devils." God listens to that. Then they make a final appeal, and in their plea they say, "And in thy name have done many wonderful works." Notice, just as soon as they mention their own miserable works— "and then I will profess unto them, I never knew you."

At the judgment, the Lord 'Jesus Christ listens when men say, "We have been preachers." He tolerates. At the judgment, He listens when men say, "We have cast out demons." He listens to that. But, beloved, when a man mentions his miserable works — just as soon as his works are mentioned, God says to him, **"I never knew you: depart from me, ye that work iniquity."**

I want to tell you, beloved, it is terrible thing to think of religious people, supposed-to-be saved people, but unsaved, religious folk, and preachers coming up to the judgment bar of God unsaved. God tolerates them. He listens to them attentively and carefully when they talk about their preaching, and when they talk

about how they have been used of God, but when they start talking about their works, immediately they are cast into Hell. I tell you, since God will not tolerate the mention of works in His presence at the judgment, you had better get rid of your works down here and quit trying to think that you can be saved by your works here within this world.

Listen to another Scripture: **"Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent"** (John 6:28, 29).

Here is a crowd that has been rather intimately associated with Jesus. They had seen Him how He fed the five thousand. They had observed Him as He walked upon the sea of Galilee. They had heard His sermon on the Bread of life and they were impressed by it and wanted to follow Him. They said, **"What shall we do, that we might work the works of God?"** The Lord Jesus said, "Man, it is not plural; it is singular. It is not works; it is work. **"...this is the work of God, that ye believe on him whom he hath sent."**

Beloved, nobody is saved by his works. Rather, we are saved by the work of God. And what is that work? **"...That ye believe on him whom he hath sent."** I tell you, if the Lord Jesus Christ made this statement, as well as what He says to unsaved men at the judgment bar of God, if I were you, I would quit hoping for anything apart from the Lord Jesus Christ. There is no need in your hoping you will go to Heaven when you die. If you were to walk out of this building this morning, and were to crumple on the sidewalk, or a car were to strike you as you walk

♦ (Continued on page 6)





## Narrow Paths

By Doug Newell IV of  
Clendenin, West Virginia

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:14).

### Mice and Men

"What do you want to do when you grow up?" I never liked that question as a child because I never thought of having a job as being something that anyone wanted to do. I wanted to play center field for the Cincinnati Reds, or be a fighter pilot, or herd cattle in the Old West. Since that was not likely to happen, I had no idea how to answer the question. It always seemed to me like such a grave matter, a question with such finality that if you answered the question, your fate was sealed and your destiny was fixed. Once you started down that road, you could never turn back.

Often in our lives, even if we know what we want to do, the best laid plans go awry. Life does not always turn out like you hope. Proverbs 20:24 says, "Man's goings are of the LORD; how can a man then understand his own way?" The Christian must always live for the glory of God and commit our ways to the Saviour, and trust in His providence. We can plan, but since our steps are of the Lord and our goings are ordained by God, we can not really correctly predict how our life is going to turn out.

I read of a man who was most likely asked to leave the military because he had a drinking problem. His plan was to retire as an officer, but now out of military life, he was directionless and just could not seem to get his life in gear. To support his family, he started selling firewood on the street corner. His life certainly was not going the way he planned. Through a series of events totally

out of his control and a helping hand from an acquaintance, he was given another shot in the Army. This time he did better and worked his way up the ladder. His name was Ulysses S. Grant, and he eventually served as the 18th president of the United States.

Living with the understanding that our goings are of the Lord comforts the soul when life seems to be spiraling out of control because, in reality, God directs our lives--especially when life is hard and we do not understand. Work to achieve your goals in life, but learn to roll with the punches. This truth gives us direction, as we should be more concerned with the state of our soul. Our plans change, our lives may be drastically different from our plan, but the Lord never changes. No matter what state we find ourselves in, we can still live for God's glory. The answer to "what do you want to be when you grow up?" is for God's people, "I want to be holy, as my Father is holy. I want to be a follower of Jesus Christ. I want to be wise, understanding the will of the Lord. I want to be a doer of the Word, not just a hearer."

(Doug Newell IV is pastor of the Buffalo Valley Baptist Church of Clay, West Virginia.)



## Chris Cockrell

(Continued from page 1) ♦

of the past 19 years, we have been able to benefit from the teachings of the Word of God because of the continued work of our Brother. We have gleaned truth and understanding from a multitude of writers that, otherwise, we may have never known. For that I am exceedingly grateful!

As a "child of the King," I can say with confidence that the Lord took my Brother home. In this world Chris battled (and won twice by God's grace) a very severe form of cancer. He had also suffered from Guillain-Barre Syndrome for nearly 21 years. Today he is in Glory without the weight of such things. Thanks be to the precious blood of our Savior, Jesus Christ. In these times it is hard to not ask the question, "why did God take him?" The answer, of course, is that Chris was His to take. Brother Chris kept the mission works of Berea Baptist Church going for exactly as long as he was meant to, and countless lives have been touched because of his faithfulness.

I have had the distinct pleasure of pastoring my dear friend, and brother, for the past year. After

only a few days without him, I can tell you with absolute certainty, he is missed. In my first few months here, I mentioned that one of my favorite portions from the Bible is the promise Jesus made to His disciples in John 16:31-33, "...**Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.**" The day after saying this, I came into the library to begin studying for my next sermon and found a framed page of an original 1611 King James Bible with this very text on it. He did it, as he told me later, "because it needed to be done." This was Christopher Cockrell—a man, standing in the gap, doing what needed to be done with a willing heart. I am sure it has been said to him already, but I will put it here also in this, his last issue of the paper, "**Well done, thou good and faithful servant... enter thou into the joy of thy Lord**" (Matt. 25:21).



## The Genesis 6 "Sons of God"

By Matthew Stepp  
of Wayne, West Virginia

Genesis 6:2,4 "**That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. ...There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of**

renown."

The passage of Genesis 6:1-7 in my mind is one of the most powerful texts on total depravity that we can find in

Scripture. It can be paralleled only by Rev. 20:7-9, where at the conclusion of the millennial reign of Christ, the lost are so quickly



♦ (Continued on page 7)



# Saved by Grace

(Continued from page 4) ♦

to your car, if you were picked up and carried to the hospital and you die, do not expect your pastor to stand up and say, "Here is a good man, and because of his goodness he was saved." I will have to say, "Here is a good man in the eyes of the world, but he is in Hell because he never trusted Jesus Christ as his Saviour."

The Apostle Paul again tells us how impossible it is for a man to be saved by his own works, for he says: **"NOT BY WORKS OF righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit"** (Titus 3:5) (Emph. JRG).

Notice, nothing that we do has anything to do with our salvation. I have said before from this pulpit and I repeat it this morning, if there were a million parts to salvation and Jesus Christ did it all but one part, and you did one part, you would be lost, because this verse says that it is **"Not by works of righteousness which we have done."** No works, no good works, no righteous works on your part enter into the matter of salvation.

Oh, how many people there are who think because they are good they are going to Heaven when they die! I have dealt with so many people who have told me this. One of the brainiest men in this town was a lawyer friend of mine. He died sometime ago. A little while before his death he was in our printing shop, and he said he expected to go to Heaven because of his deeds of charity that he did.

I remember a man who was sick — sick unto death. He was a good man. I went to see him.

A daughter said, "Do not worry about Father. He has always paid his honest debts and he was never in jail." She thought he was certain for salvation. He was a good man. What she said about him was true, but he would have gone to Hell as sure as there is a Hell for a man to go to. When I went to his home to visit him about three o'clock one morning, at the request of another daughter, she said, "Father is dying." It was obvious that he was in a state of death. I tried to talk to him. He said, "You know that I have been a good man." I said, "I am not concerned about that. I'm not going to sit here and see you go to Hell without telling you how to be saved." He said, "I wish you would get on out of here. I do not want to be bothered with you. My works are all that I need." I said, "Brother, you are going to be bothered by me. I am going to sit right here by this bed and preach to you until you die. I am not going to leave you and let you go to Hell without witnessing."

That man fought me for an hour's time. Everything I would say, he would come back at me with his works, until finally I read him this verse of Scripture which says, **"Not by works of righteousness which we have done."** I tell you, beloved, you just might as well face it here instead of waiting for the judgment, for you are going to find out then that you are not saved by your works.

In Luke 18, we have the story of two men who went to church. One of them, I would say, was a Calvinistic believer in grace; the other — well, he did not believe the doctrines of grace. The Bible refers to them as a publican and a Pharisee. The Pharisee, the one who did not believe in the doctrines of grace, stood off by himself, and prayed, and said, "O God, I thank you that I am not

as other men are, extortioners, unjust, adulterers, or even as this publican." He felt kindly toward himself. He felt so good about what he had done, that he said, "I am glad I am not like this publican." He said, **"I fast twice in the week, and I give tithes of all that I possess"** (Luke 18:12). He might just as well have said, "Lord, taste me and see how sweet that I am."

Here is the publican. He did not even lift his eyes up toward Heaven, but he smote on his breast. He felt so deeply depressed because of his sin, and he said, **"God, be merciful to me a sinner"** (Luke 18:13). The Bible says that the publican went home satisfied and justified, and the man who did not believe the doctrines of grace, went out of the house of God just like he came in — a condemned sinner, believing in his own works for his salvation. Beloved, many times two people come to Calvary Baptist Church. One of them goes out like the Pharisee. But thank God, occasionally, one comes like this poor sinner and trusts Jesus Christ for his salvation.

## AFTER SALVATION, WE OUGHT TO WORK

I am thoroughly convinced that no man is saved by his works, but I believe that every man ought to do all the work he can after he is saved. We read: **"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus UNTO GOOD WORKS, which God hath before ORDAINED that we should walk in them"** (Eph. 2:8-10) (Emph. JRG).

Here is a verse which says that we are not saved by our works, but rather, we are saved by grace through faith. In other words, our

works have nothing to do with our salvation. He goes further and says that we are **"...created in Christ Jesus unto good works, which God hath before ordained that we should walk in them"** (Eph. 2:10). Here is an ordination on the part of God for you and me, and that is, if we are saved, He has ordained that we should walk with good works.

I often think about the people who say we are saved by works, why they can not understand this passage of Scripture. It says that we are ordained to good works after we are saved. We are not saved by our works, but we certainly ought to produce some works after we are saved.

I often think about some young fellow who gets married. He thinks so much of his bride. He will do everything he can to make her happy. He will do the best he can to please her and to help her in every way possible.

Beloved, that is exactly the way it is with the Lord Jesus Christ. Once you are saved, you are married to the Lord, and you ought to do everything you can to please Him. Why? Because we are **"...created in Christ Jesus unto good works..."** Oh, would to God that everyone of you could realize the marvelous truth which is wrapped up in that verse of Scripture that God has saved us unto good works! Listen again: **"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be CAREFUL TO MAINTAIN GOOD WORKS"** (Titus 3:8) (Emph. JRG).

There is not a verse in the Bible which says that the sinner is to maintain good works, but here is one which says that the man who has been saved — that is, if he has

♦ (Continued on page 8)

# Sons of God

(Continued from page 5) ♦

deceived and led away from the pure-ruling holiness of the King of kings to the depraved leadership of the unleashed and released Satan from the bottomless pit. Our passage in Genesis 6 picks up at the end of the genealogy of Adam in chapter 5, revealing in just a few quick verses the alarming decline of his descendants when left to their own nature, before being capped by that most remarkable scripture Genesis 6:8 **“But Noah found grace in the eyes of the LORD.”** Selah! Think about it!

Scripture defines the daughters of men in context of verse 1 **“And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them...”** This does NOT mean that the descendants of Adam had ONLY daughters born unto them, but merely is telling us that the generations continued apace. Children had children that had children, being pictured in this case by the daughters that were able to produce that offspring. This also dispels any daughters of Cain marrying Sons of Seth theory, except in the allegorical sense of the intermarriage of believers and unbelievers. Simply put, the daughters of men here, are among the physical descendants of Adam and Eve, letting the Bible interpret itself as usual.

In verse two, we have the introduction of the “sons of God.” Here is where the debate has occurred over the millennia. Who are these “sons of God”? Are they fallen angels come down from Heaven to seduce the children of Adam? Many scholars believe so, and at times in my life I have been persuaded by their arguments to seriously consider the verses they use to back up such a theory.

However, I have never been fully satisfied with such a theory, and keep coming back to this simply being a text on total depravity. I have no desire to be dogmatic on this uncertain text, but let us consider that in every such instance there are several reasons that God has preserved each story of the Bible. Sometimes it may be historical, but many times it is doctrinal as well. Selah! Think about it!

To me, the most important phrases in verse two of the text are that the “sons of God” saw the “daughters of men” that they were fair and they (the sons of God) took them wives of all which they chose. This recorded event was Godly men (and women) looking with the eyes of Lot upon the plains of Jordan (Gen.13:10-11) and seeing what they wanted in the flesh, not with the spiritual eyes of God...they chose! They decided beauty was the determining factor in the proposed marriages! Beloved reader, this is not biblical, but is depraved Human Nature! The phrase that the “daughters of Men” were “fair” and beautiful in the eyes of “sons of God” does not mean much for any theory of fallen angels perverting the race of men to deny the birth of the Messiah. But it means much for the avarice, greed, lust and immorality of a once-godly Family of God.

The Apostle Paul warns against this departure of faithfulness to God’s laws and order in II Cor. 6:14-15, 17-18, **“Be ye not unequally yoked together with unbelievers** (daughters/sons of Men): **for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth**

**with an (faithless) infidel? ... Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”**

The last phrase here is pertinent to our study, is not it? If we stand firm spiritually, we will be (and remain) the “sons of God”! The sons of God should NOT marry the daughters of men, should they? They should marry “daughters of God”! All through the ages, this practice of unequal yoking has brought grief, not only upon God (Gen.6:6 **“...and it grieved him at his heart.”**), but also parents of every generation. Beloved reader, if all you get from Genesis 6 is to be careful about who you marry, you will have learned a most important lesson! Selah! Think about it!

## Who are the Sons of God?

Genesis 6:2,4 **“That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. ...There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.”**

In only two other instances do we find this coupling of “ben Elohim” or “sons of God” and that is in the first couple chapters of Job and also the 38<sup>th</sup>. I firmly believe that both of these references do indeed refer to heavenly angels, but cannot make this an axiom for bringing it to Genesis 6. The words “ben” and Elohim” are just too common elsewhere in Scripture to limit them to Job’s

nomenclature of angels. In Genesis 3:16 the word “ben” is rightly translated as “children” as it reads: **“Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children...”** and in fact is used 14 times previous to our reference in chapter six, never once meaning angels as can clearly be seen by the context usage.

But who could be the “sons of Elohim” in the milieu given in chapter 6? Certainly, we cannot rule out the angels, but we must ask ourselves what they would have to do with the context. If the theory of angels intermarrying with mortals is true, then the case is closed. But I would never want to be guilty of taking a theory of man and making the Scriptures fit to it! That happens way too much of the time, as it is! Some have linked the passage in II Peter 2:4-6 and concluded that Peter was correlating the judgment of the Fallen Angels with the Judgment of the Flood. But that sort of exegesis would have to include Sodom as well, and it falls short there. I believe that Peter is simply giving three separate examples where God has not withheld judgment to exhort us not to presume upon His longsuffering.

As you historically research the “sons of God,” the beloved reader will find that virtually all the ancient Jewish traditions believed and wrote that they were indeed fallen angels, become demons. Also most of the early church fathers that wrote on this subject held to this view. Some will even go so far as to say that “none” held any other view until the 4<sup>th</sup> century when the “sons of Seth” marrying the “Daughters of Cain” became popular. However, I am a skeptic when you go to

♦ (Continued on page 8)



# Sons of God

(Continued from page 7) ♦

a specific era and claim that a particular doctrine is unanimous. Most writings preserved in every age belong to the preeminent religious faction of the time. Were the Doctrines of Grace lost during the Dark Ages? Virtually every Protestant group will tell you so, yet within almost every European country, the LORD had His churches throughout that time of persecution and ignorance and they certainly did not hold to Pelagius' false views or teachings. So while I do not discount the writings and research, I do want to read it with a grain of salt. For me, it always comes back to whether those writers have a **"Thus saith the LORD..."** Selah! Think about it!

If the fallen angel theory is true, then the offspring must be considered "demi-gods" or "halfings", as it were. This does not necessarily present a problem, as you consider the vast repertoire of mythology in the history of the world. It could be the basis for which the ancient Greeks and others referenced their own gods and demi-gods, such as Hercules, the mortal son of Zeus. But I fear many times it might go the other way; that God's people might be influenced by the carnal images of man. Of this we must be wary.

So, eventually, we must get back to the Word of God. What about the OTHER six times "sons of God" is used in the bible? In the New Testament, it unanimously refers to saved folk. Two will suffice here: John 1:12 **"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name"** and 1 John 3:1 **"Behold, what manner of love the Father hath bestowed**

**upon us, that we should be called the sons of God..."**

Saved folk in these references are differentiated from lost folk! Again, without being dogmatic, I think this is the distinction that is being made in Genesis 6, as well. It is doctrinal and practical in light of the context of God's Word. Noah ended up having the only family that remained true to God and His Word. By grace, unquestionably, but they surely were **"...blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world"** Phil. 2:15. Selah! Think about it!

## Who are the Giants?

Genesis 6:4 **"There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."**

The last piece in the puzzle is "Who are the Giants?" The Hebrew word here is also used in Numbers 13:3, speaking of large people (or Giants) in Canaan. The actual definition here for these Giants is "fellers" (understood basically as "tree cutters"). Many have interpreted this word from its root "to fall" and therefore taken this to be "fallen ones," taking them literally to be fallen angels or demons, of whom various references in Scripture verify the existence, including Jude 1:6 **"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."** Rev. 12:3-4, **"And there appeared another wonder in heaven; and behold a great**

♦ (Continued on page 10)

# Saved by Grace

(Continued from page 6) ♦

believed in Jesus, as his Saviour, he ought to be careful to maintain good works.

Notice again: **"Who (Jesus Christ) gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, ZEALOUS OF GOOD WORKS"** (Titus 2:14) (Emph. JRG). Notice that it says, **"Who (Jesus Christ) gave himself for us."** How I thank Him for this truth that He has given Himself for us, and now because He has given Himself for us, we ought to be zealous of good works. Zealous means "boiling."

I cannot do enough today to please my Lord. I cannot serve Him enough. I cannot love Him enough. I can not read His Bible enough. I can not witness for Him enough. I cannot sing for Him enough. I cannot preach for Him enough. I cannot walk before Him enough. I cannot do anything that is sufficient, but I ought to strive to be zealous of good works.

Sometime ago, I went to a basketball game, and I was impressed by the way the boys played. But you know, I was impressed more by the cheerleaders than I was with the players. They were really zealous. They went through all kinds of contortions. They did just about anything they could in their zeal. I thought afterwards when I came away, would to God that Calvary Baptist Church was as zealous of good works as those girls were for their team. I tell you, beloved, you and I need to be zealous. You go to a basketball game or a football game and you will yell and shout until you are hoarse trying to help your team along, but when you come to church, the majority just sit silent, and say nothing — not

even an Amen. You rarely ever nod your head to the preacher, yet the Word of God says that we ought to be zealous of good works. **WORKS JUSTIFY US IN THE EYES OF THE WORLD**

We read: **"...Wilt thou know, O vain man, that faith without works is dead"** (James 2:20). This is a great verse of Scripture, but it has been badly abused and wilfully mishandled by lots of people. I grew up, as most of you know, in a Campbellite church. Many times I have heard them quote this verse of Scripture and say that **"faith without works is dead."** I have heard them make much of this verse. They had a "field day" with it many and many a time. What does it mean? Simply this: If you say that you are a man of faith, then prove it by your works. It does not mean to say that you are saved by your works, but you are to prove that you are a man of faith by the fact of your works.

James uses two illustrations. He says that Abraham was justified by works when he offered up Isaac. Let us see. There came a time in the early chapters of Genesis when Abraham walked with God, hand in hand. God said, "Abraham, look up and count the stars." Abraham started, and he got to 200, 300, 400, and he said, "Lord, it is impossible." The Lord said, **"So shall thy seed be"** (Gen. 15:5). The word **"seed"** refers to Christ, so Paul says when he wrote the book of Galatians. Then it says that Abraham believed in the Lord, and it was counted to him for righteousness. When he saw those stars, and every little star twinkling told him to have faith in God, and he realized that the word **"seed"** had reference to the Lord Jesus Christ, it was then that he slipped his hand a little closer into the hand of God,

♦ (Continued on page 9)



# Small Drops

By Joseph M. Sidders of  
Guntown, Mississippi

"My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the LORD: ascribe ye greatness unto our God" (Deuteronomy 32:2-3).



## Go Deep

James 2:18-26, **"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also."**

Recently my youngest daughter, Livi Joy, learned how to throw and play frisbee with her big brother and sister. It is always entertaining to see a little one attempting to throw a frisbee that is seemingly half their size, but unlike when I was teaching Isaac, or even when we were teaching Delaney Grace, Livi is learning to play in a land of giants. Her big brother is over six feet tall, and her sister is currently passing her momma.

So how does a little one of her

stature respond to such seemingly insurmountable odds? She constantly calls for both of them to "go deep"! This may seem odd to you and me, but after just a week of doing this she is throwing harder and smoother than ever before. She is exercising these new muscles and working harder than everyone else because it does not come as easy for her. In doing so, she is growing in her abilities. Just as one who has been taught to fish needs to fish to prove their calling and grow in their ability, Livi has to play and face her challenges that she would grow stronger.

In our salvation we must also exercise what we have been called to in order to prove our calling. Now when I say, "prove our calling," I do not mean to say that we have to continually prove to the world that we are different or that we are saved. What I mean is that we are making our faith true and proving its peace and stability as we exercise it. Peter wrote in II Peter 1:3-11 **"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience;**

**and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."**

It is a most crucial thing, as we see the world crumbling around us, to know that we have a firm foundation upon which we regularly stand. Let us take a page from Livi's book and "go deep" into the promises of this calling. When others might ask of the hope we have, we can speak of Him with passion as our beloved.

(Joseph Sidders is Pastor of the Berea Baptist Church in Mantachie, Mississippi)



## Saved by Grace

(Continued from page 8) ♦

and the Bible says that "his faith was counted for righteousness." Then it was that Abraham was justified by faith. Then it was that Abraham was saved. Then it was that Abraham became a child of God. Then it was that Abraham knew the Lord Jesus Christ as his Saviour.

Forty years later; Abraham out on Mount Moriah offered his son as a sacrifice upon the altar. James said: **"Was not Abraham our father JUSTIFIED BY WORKS, when he had offered Isaac his**

**son upon the altar"** (James 2:21) (Emph. JRG).

Notice, he was justified by faith forty years before when he was saved. Now he is justified by works. When he offers Isaac upon the altar His faith justified him in the eyes of God; his works justified him in the eyes of man.

I want to tell you, beloved, that is true of you and me today. Faith saves us, but works justify us in the eyes of the world. My God looks down upon me this morning and sees me, knowing that I am trusting in Jesus Christ as my Saviour; knowing that I believe in His Son as my only hope of redemption, and I am justified thus by faith. The world sees me as I go about my task this next week. The world will behold me as I live before it this next week. The people that I work with will see me, and they will see that either I am a saved man or an unsaved man, by my works. Do you not see that we are saved by faith in the sight of God and we are justified by works in the sight of man?

James uses another illustration. He says: **"Likewise also was not Rehab the harlot justified by works, when she had received the messengers, and had sent them out another way"** (James 2:25)? That is not referring to her salvation. She was already a saved woman. Now suppose as a saved woman she had called the constable; suppose that she had called the police, and she had called the officials of the city of Jericho and said, "Here they are. I have them hidden upstairs waiting for you." Suppose she had done that? Do you suppose that a woman who was saved could have? No, beloved. She was saved, and because she was saved, her works proved to the world that she was saved.

♦ (Continued on page 10)



# Saved by Grace

(Continued from page 9) ♦

Mark it down, beloved friends, we are not saved by works. We ought to be instant at work. We ought to be busy at the Lord's work. We ought to be zealous for good works. But those works that we do are for one purpose, and one purpose only, to justify us in the eyes of the world. We are justified by faith in the eyes of God, and we are justified by works in the eyes of the world.

**THERE IS JUST ONE WORK THAT REALLY COUNTS FOR THE SINNER, AND THAT IS THE FINISHED WORK OF THE LORD JESUS CHRIST.**

We read that Jesus, hanging on the cross, said: **"It is finished"** (John 19:30). Beloved, the plan of salvation was all completed. I think the Lord Jesus Christ must have gripped those nails that held the palms of His hands just a little tighter, when He said, **"It is finished."** Everything was done that could be done, or needed to be done, or ought to have been done, for our salvation, and when it was, He said, **"It is finished."** The work was done. He had done it all. Therefore, we sing today:

"Jesus paid it all,

All to Him I owe:

Sin had left a crimson stain,  
He washed it white as snow."

I am not saved in the least by anything that I have ever done. I am not kept saved by anything that I have ever done. I am saved by Jesus. I am kept by Jesus, and what works I do, I do them because I love my Jesus.

## CONCLUSION

Oh, what a mighty text this is, whereby Paul says, **"For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body..."** (II Cor. 5:10). One of

these days, I am going to stand in the presence of Jesus Christ and I am going to give an account for the deeds done in my body. As I said to start with, it is an obvious fact that it is not talking about the church, not talking about the deeds done in the church, but the deeds done in our own bodies. Someday, I am going to give an account for them. I am not saved by my deeds. I am not kept by my deeds. I am not partially saved by my deeds. Rather, I am saved by the finished work of Jesus Christ, but someday, I am going to give an account for the deeds done in my body.

Oh, what a day it is going to be when I stand in His presence to be rewarded for the things I have done in the body, walking here within this flesh! I thank God for that glorious truth, but I am more than thankful for the death of Jesus, and the finished work of the Son of God, than I am for any works that I have been able to do in His name. May it please the Lord to help you, that you might trust Jesus Christ as your Saviour, and then, might it please God to help you to work for Him like a slave. Every person here ought to trust Jesus Christ as a Saviour, and every person then ought to work for Him like a slave.

May God bless you!

(This article was taken from *The Baptist Examiner* Volume 42, No. 13 April 27, 1974)



## Sons of God

(Continued from page 8) ♦

**red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth..."**

But I do not get that from

the Hebrew, here. These Giants are ones that "do the felling of others." It is referring to their vocation, not their victimization. They physically dominate others (Num. 13) or spiritually deceive and "fell" others. Isa. 14:6-9, **"He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us. Hell from beneath is moved for thee to meet thee at thy coming..."** In the latter reference Satan is also called a "Feller" (allegorically of trees) but rightly enough of people and nations; remember Adam and Eve's "fall"? Who felled them? Selah! Think about it!

A more proper parallel passage describing these physical giants and their relationship with the mighty men that came as a result of unequal yokes and marriages in our text is found in Genesis 10:8-10, **"And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel..."** The same Hebrew word here speaking of Nimrod is what is used back there in the "mighty men...of renown" in Genesis 6. They were not known for their spirituality, but rather for establishing carnal kingdoms like Nimrod. Laboring for the flesh and forgetting their Creator. I think this exegesis is more in line with the following verses condemning the destruction of the human race, with no references to any sub- or ultra-human races. The

very next verse Gen. 6:5, **"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."** This would be the perfect opportunity to "link" these fallen angels and their evil counterparts together in their crime of the century, as it were... but the Lord simply condemns totally depraved men...with no further mention in the next few chapters of destruction of God performing justice against the demi-gods. No, it is just the mortals that face incoming judgment. Every **"imagination of the thoughts of"** men's hearts the fallen angel theory must maintain that the thrust of God's judgment of the great flood is because of Satan's minions' perfidious intervention into the affairs of men. That is not really held up in the context here, is it?

In fact, as we compare this with our Lord's words in the Gospels, we will see a condemnation of the mortal marriages before the flood; again with no reference of demonic influences. Just folk that are busy building mighty kingdoms of carnal desires and pleasures. Matt. 24:38-39, **"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."** And that is what our world is consumed with today. We do not need any additional help from "demi-gods," thank you very much, our carnal ferocity is plenty enough. Selah! Think about it!

But not Noah! Gen. 6:9, **"These are the generations of Noah:**

♦ (Continued on page 11)



# Little Hills

By Nathaniel Hille of  
Plant City, Florida



## SUNDAY SCHOOL LESSON - BIBLE SURVEY #27 The Book of Ezra

**AIM:** Over-View of the Book of Ezra

**INTRODUCTION:** We now look at the 15th book of the Bible; the 10th in the Historical Section: Ezra.

**I. AUTHOR:** It is believed to be Ezra. He is possibly the author of I & II Chronicles and continues the history here in the Book of Ezra.

**II. THEME:** The Faithfulness of God. While this may sound like a broken record, this is the subject. The events in the book of Ezra take place just as the prophet Jeremiah declared the Word of the Lord (Jer.25:8-11). After 70 years of serving the king of Babylon, God would restore Israel to the land He had given unto them (Jer. 33:7-13).

**III. Chronology of These books:** There are books of the Bible that take place in-between the history of Israel--from the time they were deported and the time they are returned to the land.

**Observe:** II Chronicles 36:17-21 and II Chronicles 36:22, 23. Between verses 21 and 22 a period of 70 years takes place. During that time, the book of Daniel and those events that happened to Daniel and Israel take place. So, too, the book of Ezekiel.

The Book of Ezra begins at the end of the 70 year captivity. See Ezra 1:1-4 with II Chronicles 36:22, 23.

**IV. Contemporaries with Ezra:** There are other books that take place with that of Ezra. Particularly, Haggai and Zechariah take place. The people have returned to build the temple of Jerusalem to worship the Lord. However, they had left off the temple and built their own homes. The Lord raises up the prophets, Haggai and Zechariah, and they come to Israel to preach the Word of the Lord and exhort the people to be about the work of the Lord. Nehemiah comes after Ezra to rebuild the wall around the city of Jerusalem. Esther follows the Jews who remain in Persian Captivity and those scattered throughout the Persian (formerly Babylonian) empire.

**V. Outline:** A basic outline of the book of Ezra is as follows.

1. Rebuilding of the Temple: Ezra 1:1-6:22
  - a. The Decree of Cyrus—Ezra 1:1-4—it should be noted that it was not of Cyrus, but of the LORD, that this was done.
  - b. Zerubbabel's Company: Ezra 2:1-70
  - c. Temple Rebuilding begins: Ezra 3:1-13
  - d. Adversaries of the Work: Ezra 4:1-24
  - e. The Prophets exhort the people: Ezra 5:1-17
  - f. Decree of Darius—Ezra 6:1-12
  - g. Temple Finished; Worship Restored: Ezra 6:13-22
2. The Ministry of Ezra: Ezra 7:1-10:44
  - a. Beginning of Ezra's ministry: Ezra 7:1-28
  - b. Ezra's Companions: Ezra 8:1-36
  - c. Israel's failure to be holy to God: Ezra 9:1-15

d. Ezra exhorts the people: Ezra 10:1-44

### VI. Key Person(s):

1. God: He is the focal point. The book focuses on God's faithfulness to His Word. Through Providence, Israel is sent back to return to the worship of the Lord. There, they face adversaries and those who would hinder the work, but God is faithful according to His promise. He raises up prophets, priests, and His people. He revives them through the preaching and teaching of His Word. His people adhere to His Word, follow the Word of the Lord, and God enables them to carry on until the temple is completed and His worship is restored. After the temple is finished, the Lord begins the work on their individual lives (for them to be separated from the world, the inhabitants of the land, and those from the Babylonian and Persian empires).

2. Ezra: A priest (Ezra 7:1-10). The Bible gives a great description of this man. He was skilled in the "law of Moses" or the Word of God. The king granted him all his requests "according to the hand of the LORD his God." Perhaps one of the greatest statements about Ezra is that he had "prepared his heart to seek the law of the LORD," to do it, and to teach in Israel statutes and judgments (ordinances) (Ezra 7:10). Oh, that this would be so of everyone of God's people who are a kingdom of priests unto the Lord, who offer spiritual sacrifices unto the Lord.

3. Zerubbabel: the son of Shealtiel (Ezra 3:2). He was the governor of the people who returned unto Israel. He is noted in resisting the adversaries of the Lord and His people (Ezra 4:1-5).

4. Haggai & Zechariah: Ezra 5:1. These preached and declared the words of the Lord unto God's people to continue on in the work of the Lord. Though they were faced with opposition, and it was laborious, they were to carry on in the work of the Lord. They had not seen any results from their work, but they could be assured that their labor in the Lord was not in vain (I Cor.15:58).

5. Cyrus, Darius, Artaxerxes: Kings of Persia (Ezra 6:14). These were men whom the Lord turned the hearts of the kings as rivers of water (Proverbs 21:1).

**VII. Closing:** Ezra is a straightforward book. Much encouragement can be gained by the child of God in the Lord's faithfulness to His promise, the people overcoming adversaries, and God honoring the Lord's work.

*(Nathaniel Hille is pastor of the Bible Baptist Church of Plant City, Florida.)*

## Sons of God

*(Continued from page 10) ♦*

**Noah was a just man and perfect in his generations, and Noah walked with God.** Everything that his peers and fathers did, Noah did the opposite! He was Just (in his judgments) and the world was wrong to lightly esteem God's will! He was perfect in his generations, while the world was enthusiastically following the whispers of the "feller" and marrying and giving in marriage with abandonment! While

Noah walked with God and was protected from the deluge to come the world was destroyed.

There are giants and "fellers" in the world in our day, too. And the unions with the world produce many famous and mighty politicians. Many famous and mighty sports stars. Many famous and mighty financial whizzes that drive the economies of the biggest countries in the world. And God has another deluge incoming for this world; this time of fire, not water. II Pet. 3:11-12,17-18,

♦ *(Continued on page 20)*

# The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

1. Will there be any people saved in the millennium?

Roger Reed  
20 LedgeWood Dr.  
Mansfield, Ohio 44905

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



I will first answer the question...and my answer is yes, there will be people be saved during the Millennium!

But first let this be known... at the start of the Millennium Reign of Christ only the saved people that are saved during the Tribulation period will enter into the Millennium Kingdom (Prov. 2:21-22 KJV) **"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."** And needless to say, so there is no confusion here, not one lost soul will enter in during this wonderful time.

The first thing that will happen is Satan will be bound and cast into the bottomless pit for a little time (a thousand years to be exact) (Revelation 20:2-3 KJV) **"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."**

The reader has to realize that there will be no evil influence during this time, because the evil one is taken out of the picture.

Also, those saints will be live human beings that enter in. Those of us who have died or were taken up in the Rapture will reign and rule with Christ.

Realize, too, that this is a literal thousand years, and there will be offspring's born to those that alive for a thousand years and of those born during that time will have the same depraved nature as the children that are being born into our world at present. And they will be punished for their evil ways if they do not worship the King of Kings and Lord of Lord's (Isa. 2:4 KJV) **"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."** (Ps. 46:9-10 KJV). **"He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."**

We know there will be evil folks as well as those that will no doubt be saved during that time because Satan will then be loosed out of his prison and shall deceive the nations once again, but it is just for a short time (Rev. 20:6-10 KJV). **"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to**

**deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."**

For further study on this subject, I would recommend two of the best books I have ever read on this subject: **"Elementary Eschatology"** by Elder Tom Ross. Also **"The Second Coming of Christ"** by the Late Elder Milburn Cockrell. God Bless!

ROGER REED

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

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



First, let us define the time period commonly referred to as the Millennium. Premillennialists believe the Lord Jesus Christ is coming back sometime in the future to the earth with His glorified saints to establish a literal kingdom on the earth for 1000 years. There are many passages in the Old Testament that speak of the whole earth being filled with the knowledge of the Lord and all people acknowledging the reign of Jesus Christ the Messiah as King. In the New Testament the Millennial kingdom's duration is clearly set forth as being 1000 years no less than 6 times in Revelation 20:1-7.

Premillennialists believe that since Jesus Christ, Satan, the saints

of God, and the resurrection mentioned in the passage are all to be literally interpreted, there is no reason to believe that the 1000 year reign is not likewise literal. So the Millennium may be defined as the 1000 year reign of Christ with His saints on the earth, fulfilling God's kingdom purpose for the earth in its present state. When Christ comes back to the earth with the glorified saints who were in Heaven to establish His kingdom, the first order of business will be the defeat of all earthly enemies and kings that oppose the Lord as revealed in Revelation 19:11-21. This event is commonly referred to as the Second Advent of Christ to the earth and will occur immediately after the Tribulation Period (Matt. 24:29-30).

The Bible reveals there will be a Judgment of the Nations on the earth in Matthew 25:31-46 where Christ the King will divide the sheep from the goats. The sheep (saved survivors of the Tribulation) will enter into the kingdom and the goats will be cast into Hell to await the resurrection of the damned to stand before the Great White Throne Judgment. The saved who enter into the Millennial kingdom in their natural bodies will have the ability to have children. Those children will be born with a fleshly nature and will need to be saved from their sins. The elect will be saved during the Millennium just like they are in any other age of human history. They will need to be born of the Spirit, exercise the gifts of repentance and saving faith, and believe in the death, burial, and resurrection of the Lord Jesus Christ. I have no doubt that there will be multitudes of people saved during the Millennium. It may be that since Christ is reigning as King on the earth there could be more people

◇ (Continued on page 14)



# The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

2. How much time will pass between the last person being saved and the rapture occurring?

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

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



I do not know. We are not told specifically God's timetable for saving sinners. He does as He pleases, when He pleases, and how He pleases in Heaven and on earth (Psalm 115:3; Daniel 4:35). There are some prophetic questions that only God can answer. I certainly do not believe the idea that no one will be saved after the Rapture.

I believe in a Pre-Trib rapture of believers. However, I also believe people are going to be saved after the Rapture during the Tribulation Period and on into the Millennial Reign. God is not limited by time frames in His ability to save sinners. I also believe that God saves sinners the same way throughout the whole of Scripture.

God has never saved people in different ways. It has always been by grace through faith in the finished work of Jesus Christ our Lord. In the Old Testament God's elect were given saving faith to believe in the types and sacrifices that foreshadowed the coming of the Lord Jesus. In the New Testament going forward the elect are given saving faith to believe in the death, burial, and resurrection of the Lord Jesus Christ as the fulfillment of all those types and sacrifices. Jesus is the Lamb of God that takes away the sin of the world (John 1:29), the elect believers among Jews and Gentiles.

I do not believe there are different ways that people are saved in different dispensations. There are some dispensationalists who would have you believe that there are several different ways of being saved and that there are even several so-called gospels. There is not a gospel for the Old Testament and another one for the New Testament. There is not a gospel to the Jews and another one to the Gentiles. Men have never been saved by keeping the law or by their own works. Anyone who preaches that is a heretic. There are not many gospels, there is only one Gospel by which men are saved (Rom. 1:16; I Cor. 15:1-4).

Abraham looked forward, believing the Gospel: **"Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. BUT THAT NO MAN IS JUSTIFIED BY THE LAW IN THE SIGHT OF GOD, IT IS EVIDENT: FOR, THE JUST SHALL LIVE BY FAITH"** (Emphasis mine, TWR, Gal. 3:8-12). Paul had earlier made it crystal clear that any deviation whatsoever in the saving Gospel of Christ would meet with judgment and condemnation.

Galatians 1:6-9 states: **"I marvel that ye are so soon removed from him that called**

**you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."**

Some may object to my taking the question in a somewhat different direction than was intended. I fear that sometimes we focus on questions regarding the finer points of prophecy when we should be fervently and earnestly preaching the true



Roger Reed  
20 Ledgewood Dr.  
Mansfield, Ohio 44905

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



(John 19:30 KJV) **"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."**

I want to say immediately, but the verse above says **"it is finished"** and so is there anything that needs to be done before His return? No! Jesus said **"it is finished"** and He can come back right this second and even before I type the next word.

But I have always believed that, I do not know when He is coming back as the Scripture says (Mark 13:32 KJV) **"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."** But I also know Jesus left us two ordinances that

Gospel accurately as we anticipate the coming of the Lord. If we really believe in the imminent return of the Lord, let us watch and pray, faithfully laboring to preach the Gospel to every creature all around the world until Jesus comes. This seems to be the same admonition the Lord gave to His church in Matthew 28:19-20: **"Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen"** (cf. Mark 16:15; Luke 24:45-48; Acts 1:6-8).

TOM ROSS

we are supposed to do and that is Baptism and the Lord's Supper. I believe all Baptists know of the Great Commission (Matt. 28:18-20 KJV) **"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."**

So, we will be presenting the Gospel to the lost, and if they come to the saving knowledge of Jesus Christ then we are to baptize them into the church. We will be doing that until He comes.

The next ordinance we are to observe is the Lord's Supper with those who have been baptized into that local body (church), (closed communion). Paul says something interesting here in (I Cor. 11:23-26 KJV), **"For I have received of the Lord that which**

◇ (Continued on page 15)



# Forum Question #1

(Continued from page 12) ♦

saved during the Millennium than any other time during earth's history. Psalm 72 is a description of the Millennial reign of Christ the King on the earth. **"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust... Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy, when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy and SHALL SAVE THE SOULS OF THE NEEDY. HE SHALL REDEEM THEIR SOUL FROM DECEIT AND VIOLENCE...(emphasis mine TWR)...His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the LORD God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory: Amen, and Amen"** (Ps. 72:7-9; 11-14; 17-19).

Oh, glad Millennial day when the glory of Christ Jesus the King will be recognized by all nations and peoples on the earth! He will still be in the saving business as this blessed Psalm reveals.

Just as there will be people saved during the Millennium there will also be people who remain in their sins. These lost people will be led by Satan in a major rebellion at the end of the 1000 years only to be defeated according to Revelation 20:7-10, after which they will be summoned before the

Great White Throne Judgment to determine their place in the Lake of Fire.

TOM ROSS

Matthew Stepp  
286 Big Creek Road  
Wayne, WV 25570

Pastor  
Big Creek  
Baptist Church  
286 Big Creek Road  
Wayne, WV 25570



The Bible reveals to fallen mankind that God is, above all, a God of sovereign grace. For 2000 years He chose to primarily work through the descendants of Abraham and the nation of Israel (1917 B.C. - 70 A.D.). For the next 2000 years (70 A.D. - present 2021 A.D.), He has chosen to primarily work through and save Gentile persons in New Testament Baptist churches. As we anticipate the imminent rapture and coming of the seven years of judgment, it presages the dawn of another 1000 years, known as the millennial reign. God will work through and save souls by, the gospel preaching of both Israel and the gentile church as Isaiah recorded in one of his many millennial prophecies! (Isa. 66:10-12, 14C, 18-20), **"Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. ...and the hand of the LORD shall be known toward**

**his servants...For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the (Gentile) nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the LORD out of all (Gentile) nations...to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD."** Selah! Think about it!

A detailed prophecy of the salvation of Egyptians (and Assyrians) being saved and worshipping God in the millennial reign is found beginning in Isa. 19:1-2, **"The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom."** During the first half of the Great Tribulation, the nation of Egypt will be caught up in a civil war, and the Lord will reveal that many of the (primarily Muslim) citizenry are some of the Lost Ten Tribes of the Northern Kingdom of Israel that have been scattered world-wide.

The preaching of The Two Witnesses (Daniel and John) will

be combined with the ministry of the 144,000 Hebrew Gospel preachers. At least five cities (probably near Sinai or the Mediterranean Sea, as Judah is able to support and protect them to some degree) will be attacked as the Anti-Christ comes in fierce persecution Isa. 19:4, **"And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts."** Daniel and John may even make one of those cities (a city of destruction, that the gates of Hell may not prevail against!) their headquarters for a part of their 3.5 year ministry. Marvelous verses of a great revival fill these passages for this undeserving Egyptian Nation! Isa. 19:20-21, **"And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them. And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it."**

This revival will continue as these mortal Israeli/Egyptians survive the Battle of Armageddon by the outpouring of sovereign grace. As they walk wonderingly into the millennial reign with the immortal saints of the previous dispensations, these mortals will still marry and have children that will need the Gospel preached unto them as they grow up in a post-Edenic civilization ruled by King Jesus! Isa. 19:23-25, **"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt,**

♦ (Continued on page 15)



## Forum Question #1

(Continued from page 14) ♦

and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

As we study the Old Testament, so many books reveal this worldwide revival during the millennial rule of our Lord of kings! Yes, there will be a large rebellious faction of these long-aged Methuselahs who stand with the released Satan at the final battle of Magog (Rev. 20:7-9), but there is also promised a great harvest of souls saved as they witness the glory of seeing Jesus Christ reign as King in the City of David! Mic. 4:1-2, "But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem." Zech. 8:20-23, "Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall

come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Isa. 45:14, "Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God." (Ps. 69:29-32/Zeph. 3:9-12) Zeph. 3:15,17 - "The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even (Jesus) the LORD, is in the midst of thee: thou shalt not see evil any more. ...The LORD thy God in the midst of thee is mighty; he will save..." Yep, He is the Saviour that is what He does! Selah! Think about it!

MATTHEW STEPP



## Forum Question #2

(Continued from page 13) ♦

also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread,

and drink this cup, ye do shew the Lord's death till he come."

I am referring to the second part of verse 26 "ye do shew the Lord's death till he come." Until He come! And I have no idea when that is, but I know we are to preach, baptize, teach, and take the Lord's Supper until He comes back.

Apparently, the questioner believes the same as I do, but I can not tell you how much time will pass between the last person being saved and the Rapture. If I did that, I would be considered a false prophet (Mark 13:21 KJV) "And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect."

But, here is what I do believe, Christ will return when that last soul is saved and baptized into a True New Testament Baptist Church in this dispensation which is the church age. That could happen any Sunday at any time in any church; once that happens, why would Jesus delay His coming. But that is what I believe! I look for my Saviour's return every day, but when I hear that there is going to be a baptism in one of our Sister Churches, I get really excited.

Someone may ask what proof I have, and I would answer none other than what I have presented in this answer to the questioner. What I do know is that I will keep working, preaching, and fighting the good fight until Jesus comes back to take me home in the Rapture or in death. God Bless!

ROGER REED



Matthew Stepp  
286 Big Creek Road  
Wayne, WV 25570

Pastor  
Big Creek  
Baptist Church  
286 Big Creek Road  
Wayne, WV 25570



Rom. 11:25 "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

Q: When will this "fulness" of the Gentiles come in? A: When the "full" number of the elect Gentiles are saved! Both Christ and His Apostle Paul tie the "end" of the age with these key prophetic chapters in Matthew 24 and Romans 11. Let us pick up Paul's teaching earlier in Rom. 11:11-12, "I say then, Have they

stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them (Israel) be the riches of the (Gentile) world, and the diminishing of them (Israel) the riches of the Gentiles; how much more their fulness?"

The Apostle Paul used the word "salvation" and applied it to this age of the Gentiles and the concurrent age of the Church. The Apostle Peter picks up on this turn of phrase later in connection with the ticking of the Gentile clock in his prophetic chapter- II Pet. 3:8-9, 15, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to

♦ (Continued on page 16)

## Forum Question #2

(Continued from page 15) ♦

**us-ward** (elect of Church Age), **not willing that any should perish, but that all should come to repentance. ...And account that the longsuffering** (ticking of the gentile clock!) **of our Lord is SALVATION; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you.** The salvation of every last elect Gentile will be reaped through the longsuffering of God, **“and then shall the end Come...”** (Matt. 24:14b).

The Apostle to the Gentiles ties the rapture and the departure of the Church Age saints with the departure also of the Holy Ghost in 2 Th. 2:1-3, **“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him (Rapture!), That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.”** As the Apostle prepares the Thessalonians for the rapture, he paints the picture that Bro. Pete Chadwick often projected to the Big Creek flock for these latter days. He would often say, “We will not be here for the Great Tribulation and the Antichrist, but we will certainly see the storm clouds on the horizon!”

Paul agrees in vs. 7-8, **“For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed...”** The One

that “letteth” (prevents the coming of Antichrist) is the Holy Ghost in His saving and regenerating capacity of “salvation.” Once the Rapture occurs, HE, also is taken “out of the way” of the white horseman of Revelation 6, who is then apocalyptically unleashed upon this unexpected world.

So, how soon after the last person saved by the work of the Holy Ghost will the Rapture occur? Well, I really do not think the Holy Spirit is One to dawdle around and twiddle His thumbs, do you? If the Heavens rejoice every time a sinner is saved, I do not think the Holy Spirit will be down here without any business of the Father’s will, but will escort the last Gentile saint into Glory, releasing the Earth to the turbulent Seven Year Great Tribulation!

I have often told my Big Creek congregation that as that last person is saved, I am waiting for the roof to come off of the church building. But, as I have studied and been reminded so often of His preeminent love for His Church/Bride, I almost think that the Lord will stay His coming until that last saint saved is taken to the waters of baptism! Then the sequence of events would be that the trumpet will sound as some worthy pastor lowers that precious soul into the water and the dead in Christ shall rise first, and in a moment, in a twinkling of an eye, we shall all be transformed and as the last member of the Baptist Bride rises up out of the blessed waters, he or she will keep rising to be forever with the LORD. Hallelujah!

The logic of the LORD’s teaching agrees with the immediate rapture of the ones that experience the final patience of the saints! Matt. 24:13-14, **“But he that shall endure unto the end (Rapture), the same**

**shall be saved (Seized!). And this gospel of the kingdom shall be preached in all the world for a witness unto all (the last nations (Gentiles); and then shall the end (Rapture!) come.”** Selah! Think about it!

MATTHEW STEPP



## Can A Member

(Continued from page 1) ♦

Testament church. This new church need not secure authority from another true church or other true churches in organizing, nor is it essential that a minister or missionary from another true church or other true churches be present with any authority from another true church or from other true churches. Question: If these two or three baptized members are in “good standing,” why not leave with a letter of dismissal from their church? How can people who ignore the church they are a member of be “doctrinally-sound members”? It would seem that “good-standing” and “doctrinally-sound members” are terms being used very loosely.

But I heard someone ask, “Just what is wrong with this idea? Why do you say it is unscriptural?” First, I would say that it plainly denies Baptist church succession back to Christ. To say there is a baptismal link but not a church link, is to break the lengths in the chain of our Baptist church succession. A succession of bishops and baptisms is not church succession. It is more like the apostolic succession of the Roman Catholic Church. A bishop and baptism link is not a church link. When you separate the bishop and baptism from the church you make baptism a preacher ordinance rather than a church ordinance. If churches can

be self-constituted without any connection with another church, then there is in truth no church succession. Those who hold to this idea should be honest and confess that they really believe in a succession of bishops and baptisms, but not any chain link church succession. **S e c o n d**, the worst thing about this whole idea is that they are saying that a member, or members, can dismiss themselves from a church where they hold membership without the consent of their church. Just where do we find in the New Testament that a church member may, of his own accord, dismiss himself from the church where he is a member without the consent of his church?

## THREE WAYS OUT

Most Baptist theology books and most Baptist church manuals take the position that there are only three ways out of a Baptist church. First, one may be dismissed by a letter of recommendation from one church to another church: **“And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace”** (Acts 18:27). The person is given leave from the church where he is a member to unite with another church of like faith and order. He does not pass out of church relations, but he transfers from one church to another. Second, there is exclusion: **“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us”** (II Thess. 3:6). The church has power to

♦ (Continued on page 17)



# Can A Member

(Continued from page 16) ♦

receive (Rom. 14:1) and exclude members. The church is urged in II Thessalonians 3:6 to separate itself from the offender. Third, membership in a particular local church ceases by physical death. Generally, in the church membership roll we write the word "deceased." Out in the country we simplified this years ago by saying that there are only three ways out of a Baptist church: move out, die out, or be kicked out. Now we are being told there is a fourth way out.

A person, or persons, may dismiss themselves without any vote of their church, if it is for the purpose of forming a new church. But if a person could do it for this reason, and it be according to Scripture, then he could dismiss himself for any other reason. In other words, if a person can dismiss himself from the church roll without the consent of the church for one reason, then he could for any reason imaginable. He either has the power to do it, or he does not. Logically, if he could dismiss himself without consent of his church, then he could also admit himself to membership without the vote of the church. Furthermore, if it is scriptural for a member to dismiss himself without leave of his church, then it is surely wrong for the church to think it has this power, or that it has authority over its members.

Brethren, you cannot have it both ways. Either a church has the power to receive and to dismiss its members, or it does not. Brethren are now telling us that a member, or members, can dismiss themselves to form a new church when they desire to do so. They need no authority from another church; they do not need

the church, or churches, which they are from to exercise their authority by dismissing them. The church of which such a person is a member has no authority over him. He is foot-loose and fancy-free to terminate his membership at his pleasure, if he wants to form a new church.

But, I heard someone cry: "I said it could be done only in 'times of extreme persecution or other highly-unusual circumstances.' I did not mean that this is the general rule." According to the Bible, the entire church age is to be characterized by persecution (Matt. 10:16-28; John 15:18-19; II Tim. 3:12). Hence since in every century of the church there will be persecution, then in every century a member can dismiss himself from one church without their consent, if he wants to form a new church. Surely if he has the power to do it in persecuting times, he also has the power to do it in peaceful times. He either has the power to do this or not.

I know of no Scripture in the New Testament which says that a church member has the power to dismiss himself from membership in the Lord's church in order to form a new church, or any thing else. In the New Testament I see only churches receiving and dismissing members. Frankly, I am very fearful and afraid of this new hypothesis. If it is correct, I would think a

"scripturally-baptized, doctrinally-sound" person could admit himself to membership in a church without the vote of the church. They are saying the individual has the authority to do this, not the church. The individual occupies the place of supreme authority. The church and pastor must play second fiddle to the individual.

Under this New Light Teaching

it would be impossible for a church to have a membership roll like the Jerusalem church had (Acts 1:15). If the power to dismiss lies with the individual rather than the church, no church could be sure of **"the number of names together"** of its membership, for they would not know who might have dismissed himself to form some new church from one week to the next. Church discipline would be impossible to practice. A person facing exclusion could declare "extreme circumstance" and dismiss himself to another church before his church could subject him to discipline. I wonder what our Baptist churches are going to be like when our members begin to practice what some brethren are now preaching!

Other questions would follow. If the individual (or individuals), may dismiss himself from his church to form another church, could he not also, while visiting another church during the Lord's Supper, admit himself to temporary membership and take the Lord's Supper? Could he and two other "scripturally baptized members" admit themselves and vote in the business meeting of another church? If two or three "scripturally baptized members" can dismiss or admit themselves to a church, could they not also baptize themselves like John Smith did? Surely if a person can admit himself to a new church to be organized, he could also do whatever is necessary for him to be a member of this new church.

If a baptism and bishop link is all that is necessary to having a true New Testament church, then Campbellites and Adventists have such a link. Neither of these two groups, at first, greatly departed from the faith when they were first formed. Hence, Campbellites and Adventists are true churches

of Christ as much as Baptist churches, according to the new hypothesis. Many community churches have been formed out of people who have Baptist baptism and faith. One such church, made up of such people, exists near me and does not claim to be a Baptist church. I do not recognize it as a true church. I would assume that some of my brethren would do so, for they have a baptism link and a faith link, but not a church link.

When I press some of these brethren for clear Scripture where three baptized members may dismiss themselves to form a new church without being given permission to leave from another church or churches, they tell me that many such Baptist churches were formed in Baptist history. Please bear in mind these are the same brethren who not long ago said they did not want Baptist history on church organization, but clear Scripture. Now they have done an about-face. Now they have given up the Bible for Baptist history. I must have missed something. Why is it right for them to use Baptist history to prove their new hypothesis of church organization, and wrong for me to use it with the Bible to prove my position? Why condemn Baptist history on the one hand, and then exalt it above the Bible on the other?

Brethren, I want to know where the New Testament says that "two or more scripturally-baptized, doctrinally-sound members in good standing" can dismiss themselves from a church, or churches, where they are members without the consent of their church or churches. Since you vehemently insisted that I give clear Scripture for my view of church organization, please do the same for me. Surely you would

♦ (Continued on page 18)

# Can A Member

*(Continued from page 17) ♦*

not require of another what you yourself would be unwilling to do. Or, would you?

I do not believe that three baptized members can dismiss themselves from another church in order to form a new church. If they are "doctrinally-sound," they will leave by letter with the consent of their church which has authority over its members. A new church is not self-constituted. It is constituted by another true church of like faith and order. All living things which God has created bring forth after their kind. There is a baptismal link because it goes back to the organizing church. There must be a church link and a baptism link, for baptism is a church ordinance. Ever since the apostolic age one church has been organizing another church all the way down to the present time. In this manner the ordinances of the church, as well as the church, have been perpetuated across the centuries.

## CANNOT MAKE HEADS OR TAILS

Today we are hearing some new expressions. We are told that the authority for a new church is not "indirectly, mediately, and horizontally delegated" from an already existing church. They say to take such a position is "hyper-Landmarkism." Instead they say the authority for a new church is "directly, immediately, and vertically delegated by the Lord Jesus Christ Himself." If I am able to follow their line of reasoning (personally, I am having a time trying to make heads and tails of it), they are saying that each church of Jesus Christ is formed directly by Christ Himself

without the aid or assistance of another church of Christ. There is no such thing as organic church succession. There is no such thing as one church giving authority to another church. If this reasoning is correct, the whole idea of church authority is dead in the water and Matthew 28:18-20 is not addressed to the Lord's church but to individual believers. But the hypothesis seems to have a weakness in it. On one hand they are saying each church receives direct authority from Christ and there is no need of any connection with any other church. Then they shock us by contradicting their idea by saying there must be a baptism and doctrine link with another true church. You then have a bishop and a baptism coming directly and horizontally from another church, and then the church itself coming directly and vertically from Christ? How can it be both ways? **"How long halt ye between two opinions?"** (I Kings 18:21).

I have another problem on which I need help. How can you have a baptismal link without a church link? Is not baptism a church ordinance? Or, is it a preacher ordinance? Does a Baptist preacher get his authority to baptize "indirectly, mediately, and horizontally" from the church he is a member of? Or, does he get his authority "directly, immediately, and vertically" from Christ Himself? I need answers to these questions. Please tell me the answers to these questions in plain language so we all can know where you really stand.

I suppose the real answer to this question appeared recently in one of their papers. Three men went to a foreign country where some people needed baptism. These men went with authority from their churches. These people

were all baptized, but they were never at any time members of any church in America, nor were they lettered out of any church in America. Then when these baptized believers had been "set in order," they formed themselves into churches. Then it is asked what is wrong with this?

I shall be happy to answer. All these baptisms were outside the body of Christ, the New Testament church. The baptisms in the New Testament put people into the body of Christ: **"For by (in) one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit"** (I Cor. 12:13). According to Paul, "all" (not a few or some) were baptized into the body of Christ. This verse clears up any doubtful cases in Acts, including Paul's own baptism. According to these brethren's own testimony, these people were not baptized into any of the churches they were from. The first two or three could not have been baptized into any body (that is unless it was one universal and invisible), for no body existed at that time. I say this because they say it takes at least three baptized members to constitute themselves into a New Testament church. At best it could only be a body in prospect. How do you reconcile such a practice with "all" being baptized into one kind of local body in I Corinthians 12:13? Was not their baptism administered apart from the body of Christ, if they were never at any time put in a church body in America? Are we saying that a church is to send a preacher with authority to baptize people and then they may, or may not, organize themselves into New Testament churches? How can you, with a straight face, say baptism is a church ordinance,

and then baptize people when it puts them into no church?

I have already predicted that we must have a new interpretation of I Corinthians 12:13. It could be that we will hear that water baptism puts people into some kind of prospective church or glory church. Or, will they go so far as to make it the church universal and invisible? Perhaps there will be some fancy twisting and turning of the preposition "into" for which another religious group is so famous. Let us watch and see how this verse will be given a new meaning. Remember, we are already seeing a new meaning given to Matthew 28:18-20. I predict I Corinthians 12:13 is next.

## MAYBE AN APOLOGY IS NEEDED

Some have changed their position. Once they believed that one church should start another church. Now they no longer believe this, according to their own testimony in print. An honest confession is good for the soul. They have changed, but most of us have not. We still believe that one church should start another church. We have obtained no new light on the matter of church organization.

Seeing some brethren now hold that each church is started by Christ directly with two or more baptized believers who dismiss themselves from their church for this purpose, how was their church organized? In the manner they now say is the correct way? Maybe in some cases the answer is in the affirmative, but in most cases it is in the negative. According to the new hypothesis, if they had some other church and pastor to organize them into a New Testament church,

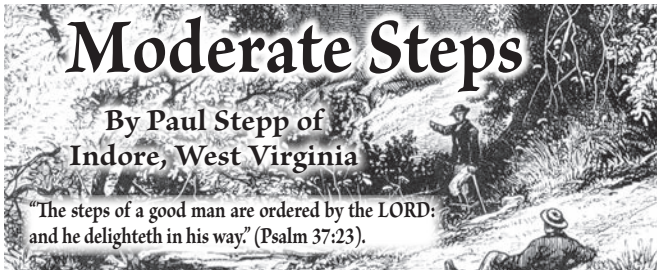
♦ (Continued on page 19)



# Moderate Steps

By Paul Stepp of  
Indore, West Virginia

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



## The Foundation of God Standeth Sure

"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" (II Tim. 2:19). In Paul's Second Epistle to Timothy, he spends much of the Epistle encouraging Timothy, and warning him about the dangerous days in which he lived, and the apostasy of many who professed to know Jesus Christ. In our text passage the Apostle Paul lets Timothy know that the works of God are certain and sure – even when men are not. He also confirms that there are signs that prove the sincerity of man, and the Holy intentions of God.

I think this verse and the surrounding context is very applicable for our time as well. There is a lot of fear, trepidation, doubt, and worry in the lives of Christians today. Men and women worry about tomorrow almost to the point that it ruins their today. They are led astray by false teachers who feed upon their doubt and lack of knowledge. In the verses preceding our text verse we are warned about those who preach falsehood, and who lead many astray: **"But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past**

**already; and overthrow the faith of some"** (II Tim. 2:16-18). We must study the Word of God and be prepared to resist the false teaching of others! **"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"** (II Tim 2:15). Remember, as the text verse tells us, **"...the foundation of God standeth sure."**

This "foundation" Paul speaks of might be the faith that we have in Jesus Christ, it could be considered the system of faith which is the pattern for our faith and worship, it could be the faith in the coming of Jesus Christ and the resurrection of the saints of God, or it could be, and I think this is the most applicable for us today, the monumental and comforting truth that **"The Lord knoweth them that are his."** Our salvation, even the faith that has been granted unto us, and the faith that governs our worship and service unto God, is built upon the foreknowledge and predestination of our God in Heaven. He knew each of those who are His before the world ever was. The foundation of our salvation is more ancient than the world itself!

Also, we should pay attention to the words that Paul used, especially as he says, **"...the foundation of God standeth sure, having this seal."** Those of us who are saved are sealed unto God. The covenant that contains (or is) our salvation is approved by God, ordained by

God, accomplished by God, and then applied unto each of us by God. This is a seal or a sign of the veracity and the effectiveness of the salvation that God has accomplished. Those who are His, are known of Him.

Further, the seal includes this evidence of salvation: **"...Let every one that nameth the name of Christ depart from iniquity."** The foundation of God standeth sure. He knows us and we know Him. He loves us and we love Him. Those who truly know and love Jesus Christ will **"depart from iniquity."** Not that we will not ever sin again, but that we will not habitually live in sin. In other words, the truly saved can be made manifest in the sight of men, through their disassociation with sin – their separation from the world, and their inclination unto God. **"Iniquities prevail against me: as for our transgressions, thou shalt purge them away. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple"** (Psalm 65:3-4).



## Can A Member

(Continued from page 18) ♦

do they not need to make an apology to this church and pastor for bringing them maybe some distance on a fool's errand? There was no need for any journey, or vote of another church, as they now see things. Therefore an apology is in order and I am sure would be appreciated. I have yet to hear the most ardent advocate of the new hypothesis say that it is unscriptural for a New Testament church to dismiss some of its members to organize

another church. Is there any reason why churches could not be organized that way and end the present controversy? Would not such an agreement bring peace and prosperity to our churches? We all know the answer to these questions, but it will not happen because the issue has now become "who," not "what." I will continue to deal with the issues, so it may ever be "what," not "who." Some brethren on the other side have ethics as bad as their ecclesiology.

## QUESTIONS WHICH NEED TO BE ANSWERED

Due to the present controversy, it seems to me that there are a few questions which need to be answered by those of the new hypothesis. I will list a few of them.

Is baptism a church ordinance or a preacher ordinance?

Can a preacher scripturally baptize a person in water without that act putting him in the body of Christ (I Cor. 12:13)? If baptism does not put one in the body of Christ, how can we say that baptism is a church ordinance? If the authority for a new church comes directly from Christ, separate and apart from any other existing church, why does Christ not also grant them the right to baptize each other in order to form a new church? Why can these people originate a church, but not baptism—a mere ordinance of the church? Why can you do the greater but not the lesser?

Is church succession an organic succession of one church organizing another church, or is it a succession of bishops and baptisms?

Why must baptism be "indirectly, mediately, and horizontally" received, but

♦ (Continued on page 20)

## Can A Member

(Continued from page 19) ♦

church organization “directly, immediately, and vertically” received?

If we all agreed that it is okay for one church to letter out some of its members to begin a new church, why is there now a great attempt to downgrade, discredit, and denounce those who simply ask that churches be organized this way? Should attention not be focused on those who may be offering some doubtful ways to organize a church? Why beat up on those who contend for what all admit is right and then make heroes out of those who advocate doubtful practices?

Where is there clear Scripture in the New Testament where a group of baptized believers dismissed themselves from another true church in order to form a new church? In the New Testament is it not true that a church received and dismissed members? Remember that doubtful texts must be interpreted in the light of plain texts.

Why does a New Testament church have the authority to administer baptism, but no authority to organize another church of like faith and order? Surely if the authority to organize a new church comes directly from Heaven, then is not any church who attempts to organize another church of like faith and order guilty of usurping the place of God? Would this not almost constitute blasphemy or even idolatry?

If these three baptized members dismiss themselves from their church to form a Bible church or a community church, do they get direct authority from God for their church? Is the

name “Baptist” essential to church organization?

If a church be self-originated by two or more scripturally baptized believers without a missionary or authority from another church, why send out missionaries to organize churches? Perhaps the Hardshell Baptist brethren need to make some room. They may be going to have some joiners.

In these days when some preachers are speaking much of “direct authority from God” and little of “church authority,” would it not be logical for them to get their salary “vertically” from God instead of “horizontally” from their church?

Is it right for a church to vote to receive a person as a candidate for baptism and after baptism into the full fellowship of the church? Is this practice scriptural, or is it the invention of “pedigree pushers”?

Should a church vote to grant a letter to another Baptist Church when a member desires to move his membership? Is this practice scriptural, or is it the invention of “pedigree pushers”?

If it is right for a church to grant a letter to a sister church when a member desires to move his membership to the other church, why is it wrong for a church to grant letters to members who want to form a new and separate church? Why is it right to grant a letter to a sister church when a member desires to move his membership, and wrong to grant it when a person wants to go into a new church? If it is not necessary on one hand, why would it be on the other?

Is granting letters to members who desire to move their membership scriptural, or unscriptural? Is the granting of a church letter scriptural, or is it the invention of “hyper-

Landmarkers”? Or, could the ecclesiastical antinomians be wrong in denying a church should grant a letter?

If the ecclesiastical antinomians are correct in saying that it is not necessary to grant letters to those leaving one church to form a new church, then why is it necessary when a member moves his membership from one church to another?

As ecclesiastical neophytes laugh at the idea of churches granting letters to organize a new church and claim there is no clear Scripture for it, where is there clear Scripture for a church calling a pastor? Is it unscriptural for a church to call a pastor? Or, is this a needless practice which should be terminated in our churches?



## From the Pen of a Country Preacher

Milburn R. Cockrell  
(1941 - 2002)



## Why I Use the KJV

In my 44 years in the ministry I have used the KJV of the Bible, and so have the members of the churches I have pastored. I urged all church members to secure and study the KJ Bible. I do not recommend to them that they throw away their KJV and get new modern Bible versions. That this is so can be ascertained from any church where I have ever pastored, although there are rumors to the contrary being circulated by some brethren.

Some of my brethren use the KJV because they have read and studied books by a cussing Arminian preacher in Florida,

## Sons of God

(Continued from page 11) ♦

**“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? ...Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.”** Selah!



or because they are afraid they will be called a liberal or modernist by the followers of this man. I, for one, marvel that some brethren follow a cussing Arminian preacher and are influenced by him. Our King James Version says in James 1:26: **“If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain.”** Evidently, some brethren do not believe the KJV here and prefer a new version of some kind.

Some years ago I attended

♦ (Continued on page 21)



## Why...KJV

(Continued from page 20) ♦

a Bible conference where one preacher got up and said in his message he was a follower of this cussing Arminian preacher in Florida. I immediately wrote him down as an ultradispenationalist, a universal church man, and an Arminian heretic. I did appreciate his honest confession. Our churches need to be aware of such men so as to keep them out of their pulpits.

I do not use the KJV because of the teachings of some cursing Arminian preacher. Neither do I use it because I am afraid some of the followers of this man in our group of Baptists will call me a liberal or Bible corrector. I used the KJV before I ever heard of this man. In fact, the idea that this man teaches is not as old as I am. It is a mere novelty never believed or taught by any Baptist before the modern era.

Brethren, here are the reasons I use the KJV. First, I believe it was made from the best Greek and Hebrew texts, which are the preserved Word of God. I refer to the Masoretic Hebrew Text preserved by the nation of Israel, and the Textus Receptus Greek Text (or Byzantine text). This is the Greek text preserved from A.D. 452 to 1453 by the Greek Church, the Waldenses, and Albigenes.

All modern translations are based upon the reconstructed Greek text of Westcott and Hort, two Romanist oriented scholars, whose purpose was to replace the Protestant and Baptist text with those of the Roman Church and thereby wean back Protestants to the Roman fold. These two men denied the blood atonement of Jesus Christ, exalted Mary worship and the Romanish

masses, denied the Genesis record, and were ardent evolutionists and had universalist tendencies.

About 95 percent of all Greek manuscripts that we have are the Byzantine type. This means that the Westcott and Hort texts disagree with 95 percent of extant sources, including Scripture quotations from the writings of the early church fathers, who antedated the texts on which the Westcott and Hort reconstruction was based. The W & H texts came from Rome and Egypt, depicted as God's enemies in Scripture, whereas the text of the KJV came from Syria and Greece, the areas of the initial outreach of Christianity.

All translations since 1611 have not been made entirely from the Textus Receptus. These did include some of the Textus Receptus but they largely depended on the Vaticanus and Sinaiticus. Codex Vaticanus was found in the pope's library in A.D. 1481 and Codex Sinaiticus was taken from a waste basket on a Mt. Sinai monastery in 1859. Both of these manuscripts include the apocryphal books outside of the New Testament canon. This makes the new translation based largely on these texts essentially Roman Catholic translations. They resemble Jerome's Latin Vulgate and the Rheims-Douai versions of 1582 authorized by the Roman Catholic Church at the infamous Council of Trent.

The KJ translators employed a method of verbal equivalence (a word for word translation) rather than the method of paraphrase or dynamic equivalent (a meaning for meaning). The idea of the KJ translators was to give us what the Bible writers really wrote instead of what some committee of liberal scholars thought they wrote. This practice was not followed by

modern-day translators.

The KJ translators believed every word placed in the original text was exactly as God intended. Their regard for verbal inspiration is reflected in the use of italics in translations wherever words were added in English, which were not in the Hebrew and Greek manuscripts. This practice has not been followed by modern versions.

Personally, I look upon most modern versions (especially the New Testament) as new Bible versions. I say this because a translation of the Bible to be true to its name must be the writing down of the message into another language without changing its meaning. The natural man cannot understand the things of God (I Cor. 2:14), and he cannot be trusted to put God's thoughts into correct English.

The KJV has been read and examined by some great minds since 1611, and wherein it has weak translations, these have been pointed out by men like Henry, Pool, Trapp, Gill, Spurgeon, Pink, Graves, etc. This is not true of any of these modern versions. The examinations which have been made of these are limited, and they have resulted in unsatisfactory reports.

The KJV has been the Bible of my Baptist fathers. It is the one I have studied, memorized, and preached from for 44 years. It was the one being preached from when I was converted to Christ. It was the Bible of the church which baptized me, and of the church and men who ordained me to the ministry. It is the Bible I have heard preached all my life. I have no plans to throw my KJV away for some new version made by infidels from Catholic manuscripts.

♦ (Continued on page 22)

## The Short Pews



Brief Articles  
by Curtis Pugh  
(1944 - 2018)

### OUT OF THE ABUNDANCE OF THE HEART THE MOUTH SPEAKETH

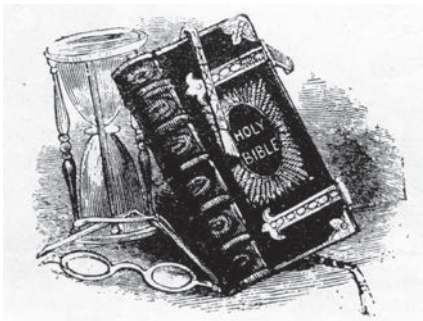
"I thank thee Lord that I am not like those poor presumptuous people that believe in election. Lord, I was born with a glorious free will; I was born with power by which I can turn to thee of myself; I have improved my grace. If everybody had done the same with their grace that I have done, they might all have been saved. Lord, I know thou dost not make us willing if we are not willing ourselves. Thou givest grace to everybody; some do not improve it, but I did. There are many that will go to Hell who were as much bought with the blood of Christ as I was. They had as much of the Holy Ghost given to them. They had as good a chance, and were as much blessed as I am. It was not thy grace that made us to differ. I know it did a great deal, still I turned the point. I made the decision for Christ. I made use of what was given me, and others did not - that is the difference between me and them."

I did not compose the prayer above. It seems to be anonymous. I have only edited it a bit. I have left it substantially the same and present it here for your consideration. It agrees with the ideas of many today, viz. that the will of men was unaffected by the fall of Adam. They think they have complete freedom of the will and therefore have the ability to come to Christ if properly persuaded

♦ (Continued on page 22)



| BEREA BAPTIST BANNER                       |            |
|--|------------|
| Financial Report                           |            |
| 7-1-2021 to 7-31-2021                      |            |
| Beginning Balance.....                     | \$732.66   |
| <b>RECEIPTS:</b>                           |            |
| Berea B. C., Mantachie, MS .....           | 1,300.00   |
| Berea B. C., Stonington, IL .....          | 60.00      |
| Bethel B. C., Pasadena, TX .....           | 50.00      |
| Big Creek B. C., Wayne, WV .....           | 200.00     |
| Briar Creek B. C., Williamsburg, KY .....  | 150.00     |
| Carol Willett, Cottonwood Shores, TX ....  | 100.00     |
| Citrus M. B. C., Inverness, FL .....       | 25.00      |
| Emmanuel B. C., Oldtown, KY .....          | 100.00     |
| Faith B. C., Lynn, AR .....                | 12.50      |
| Grace B. C., Corbin, KY .....              | 100.00     |
| Grace B. C., Gladwin, MI .....             | 50.00      |
| Grace B. C., Germanton, NC .....           | 50.00      |
| Grace Missionary B. C., Tulsa, OK .....    | 50.00      |
| Indore B. C., Indore, WV .....             | 100.00     |
| The Lord's B. C., Goose Creek, SC .....    | 50.00      |
| Michael Sherman, Ashland, KY .....         | 35.00      |
| Mt. Pleasant B. C., Cheapeake, OH .....    | 100.00     |
| New Testament B. C., Goshen, IN .....      | 50.00      |
| Parkway Landmark B. C., Springfield, OR .. | 100.00     |
| Philadelphia B. C., Decatur, AL .....      | 100.00     |
| Portland B. C., Plumerville, AR .....      | 50.00      |
| Sovereign Grace B. C., Silsbee, TX .....   | 30.00      |
| Sovereign Grace B. C., Wellington, KS .... | 100.00     |
| Victory B. C., Courtland, VA .....         | 25.00      |
| Subscriptions .....                        | 40.00      |
| Anonymous .....                            | 600.00     |
| Dividing checks .....                      | 150.00     |
| Sub Total .....                            | \$3777.50  |
| TOTAL .....                                | \$4510.16  |
| <b>EXPENDITURES:</b>                       |            |
| Postage .....                              | 570.68     |
| Printing.....                              | 507.15     |
| Wages .....                                | 2,300.00   |
| FICA .....                                 | 175.90     |
| Dividing checks .....                      | 300.00     |
| Bank charge .....                          | 13.00      |
| Total Expenditures .....                   | \$3,866.73 |
| ENDING BALANCE .....                       | \$643.43   |



| BEREA BAPTIST BROADCAST                   |            |
|---|------------|
| Financial Report                          |            |
| 7-1-2021 to 7-31-2021                     |            |
| Beginning Balance.....                    | \$3,653.90 |
| <b>RECEIPTS:</b>                          |            |
| Berea B. C., Mantachie, MS .....          | 225.00     |
| Briar Creek B. C., Williamsburg, KY ..... | 200.00     |
| Calvary Ind. B. C., Sumas, WA .....       | 100.00     |
| Grace B. C., Corbin, KY .....             | 100.00     |
| .....                                     | 625.00     |
| TOTAL .....                               | 4,278.90   |
| <b>EXPENDITURES:</b>                      |            |
| Radio time.....                           | 407.96     |
| Tape prod Oct 2020-Mar 2021 .....         | 390.00     |
| TOTAL EXPENDITURES .....                  | 797.96     |
| .....                                     | 3,480.94   |
| Interest .....                            | +0.03      |
| ENDING BALANCE .....                      | \$3,480.97 |

| BEREA BAPTIST BANNER                       |            |
|--|------------|
| Financial Report                           |            |
| 8-1-2021 to 8-31-2021                      |            |
| Beginning Balance.....                     | \$643.43   |
| <b>RECEIPTS:</b>                           |            |
| Berea B. C., Mantachie, MS .....           | 1,300.00   |
| Berea B. C., Stonington, IL .....          | 60.00      |
| Bethel B. C., Pasadena, TX .....           | 50.00      |
| Big Creek B. C., Wayne, WV .....           | 200.00     |
| Briar Creek B. C., Williamsburg, KY .....  | 150.00     |
| Carol Willett, Cottonwood Shores, TX ....  | 100.00     |
| Citrus M. B. C., Inverness, FL .....       | 25.00      |
| Emmanuel B. C., Oldtown, KY .....          | 100.00     |
| Faith B. C., Lynn, AR .....                | 12.50      |
| Grace B. C., Corbin, KY .....              | 100.00     |
| Grace B. C., Gladwin, MI .....             | 50.00      |
| Grace B. C., Germanton, NC .....           | 50.00      |
| Grace Missionary B. C., Tulsa, OK .....    | 50.00      |
| Indore B. C., Indore, WV .....             | 100.00     |
| The Lord's B. C., Goose Creek, SC .....    | 50.00      |
| Michael Sherman, Ashland, KY .....         | 35.00      |
| Mt. Pleasant B. C., Cheapeake, OH .....    | 100.00     |
| New Testament B. C., Goshen, IN .....      | 100.00     |
| Parkway Landmark B. C., Springfield, OR .. | 100.00     |
| Philadelphia B. C., Decatur, AL .....      | 100.00     |
| Portland B. C., Plumerville, AR .....      | 50.00      |
| Southside B. C., Fulton, MS .....          | 50.00      |
| Sovereign Grace B. C., Silsbee, TX .....   | 30.00      |
| Sovereign Grace B. C., Wellington, KS .... | 100.00     |
| Victory B. C., Courtland, VA .....         | 25.00      |
| Maranatha B. C., Alliance, OH .....        | 44.00      |
| Eld. Donald Parker, Millport AL .....      | 100.00     |
| Subscriptions .....                        | 166.00     |
| Anonymous .....                            | 900.00     |
| Dividing checks .....                      | 150.00     |
| Sub Total .....                            | \$4,447.50 |
| TOTAL .....                                | \$5,090.93 |
| <b>EXPENDITURES:</b>                       |            |
| Postage .....                              | 634.94     |
| Printing.....                              | 543.90     |
| Wages .....                                | 2,300.00   |
| FICA .....                                 | 175.96     |
| Dividing checks .....                      | 150.00     |
| Bank charge .....                          | 13.00      |
| Total Expenditures .....                   | \$3,817.80 |
| ENDING BALANCE .....                       | \$1273.13  |



| BEREA BAPTIST BROADCAST                   |            |
|---|------------|
| Financial Report                          |            |
| 8-1-2021 to 8-31-2021                     |            |
| Beginning Balance.....                    | \$3,480.97 |
| <b>RECEIPTS:</b>                          |            |
| Berea B. C., Mantachie, MS .....          | 225.00     |
| Briar Creek B. C., Williamsburg, KY ..... | 100.00     |
| Calvary Ind. B. C., Sumas, WA .....       | 100.00     |
| Grace B. C., Corbin, KY .....             | 100.00     |
| .....                                     | 525.00     |
| TOTAL .....                               | 4,005.97   |
| <b>EXPENDITURES:</b>                      |            |
| Radio time.....                           | 160.00     |
| TOTAL EXPENDITURES .....                  | 160.00     |
| .....                                     | 3,845.97   |
| Interest .....                            | +0.03      |
| ENDING BALANCE .....                      | \$3,846.00 |

UNITED STATES POSTAL SERVICE® (All Periodicals Publications Except Requester Publications)

Statement of Ownership, Management, and Circulation

1. Publication Title: *The Berea Baptist Banner*

2. Issue Date: *9-29-21*

3. Number of Issues Published Annually: *12*

4. Annual Subscription Price: *\$6.00*

5. Owner: *Berea Baptist Church, Inc. (3815 Hwy 803) P.O. Box 39 Mantachie, MS 39055-0039*

6. Known Mailing Address of Publisher, Editor, and Managing Editor (Do not leave blank): *Berea Baptist Church, Inc. P.O. Box 39 Mantachie, MS 39055-0039*

7. Complete Mailing Address of Publisher, Editor, and Managing Editor (Do not leave blank): *Christopher C. Beckwith, Pastor, Mantachie Baptist Church, 3815 Hwy 803, Mantachie, MS 39055-0039*

8. Owner (Do not leave blank. If the publication is owned by a corporation, give the name and address of the corporation immediately followed by the names and addresses of all stockholders owning or holding 1 percent or more of the total amount of stock. If not owned by a corporation, give the name and address of the individual owner. If the publication is published by a partnership or other unincorporated firm, give its name and address as well as that of each individual owner. If the publication is published by a sole proprietorship, give the name and address of the proprietor.)

9. Publication Title: *The Berea Baptist Banner*

10. Issue Date: *9-29-21*

11. Known Mailing Address of Publisher, Editor, and Managing Editor (Do not leave blank): *Berea Baptist Church, Inc. P.O. Box 39 Mantachie, MS 39055-0039*

12. Complete Mailing Address of Publisher, Editor, and Managing Editor (Do not leave blank): *Christopher C. Beckwith, Pastor, Mantachie Baptist Church, 3815 Hwy 803, Mantachie, MS 39055-0039*

13. Publication Title: *The Berea Baptist Banner*

14. Issue Date: *9-29-21*

15. Total Number of Copies (Net press run): *2500*

16. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

17. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

18. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

19. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

20. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

21. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

22. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

23. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

24. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

25. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

26. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

27. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

28. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

29. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

30. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

31. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

32. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

33. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

34. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

35. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

36. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

37. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

38. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

39. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

40. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

41. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

42. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

43. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

44. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

45. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

46. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

47. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

48. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

49. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

50. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

51. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

52. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

53. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

54. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

55. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

56. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

57. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

58. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

59. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

60. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

61. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

62. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

63. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

64. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

65. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

66. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

67. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

68. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

69. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

70. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

71. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

72. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

73. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

74. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

75. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

76. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

77. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

78. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

79. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

80. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

81. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

82. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

83. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

84. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

85. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

86. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

87. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

88. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

89. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

90. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

91. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

92. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

93. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

94. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

95. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

96. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

97. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

98. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

99. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

100. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

101. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

102. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

103. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

104. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

105. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

106. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

107. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

108. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

109. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

110. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

111. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

112. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

113. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

114. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

115. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

116. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

117. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

118. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

119. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

120. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

121. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

122. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

123. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

124. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

125. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

126. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

127. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

128. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

129. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

130. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

131. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

132. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

133. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

134. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

135. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

136. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

137. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

138. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

139. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

140. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

141. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

142. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

143. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

144. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

145. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

146. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

147. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

148. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

149. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

150. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

151. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

152. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

153. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

154. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

155. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

156. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

157. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

158. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

159. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

160. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

161. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

162. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

163. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

164. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

165. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

166. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

167. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

168. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

169. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

170. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

171. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

172. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

173. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

174. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

175. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

176. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

177. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

178. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

179. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

180. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

181. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

182. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

183. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

184. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

185. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

186. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

187. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

188. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

189. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

190. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

191. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

192. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

193. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

194. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

195. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

196. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

197. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

198. Total Paid Distribution (Sum of 17b (1), (2), (3), and (4)): *1838*

199. Total Free or Nominal Rate Distribution (Sum of 17b (5), (6), (7), and (8)): *1347*

200. Total Paid Distribution (Sum of



# The Short Pews

(Continued from page 22) ♦

ability. God's Word tells us that Jesus said, **"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day"** (John 6:44). And again Jesus said, **"...Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father"** (John 6:65). Anyone who can from his heart pray the above prayer does not believe those last two verses – or most certainly does not understand them! Man certainly has a will. That will is free to act according to man's nature. The problem is that man inherited from father Adam a fallen or depraved nature. Because of this, man can only choose to do evil, but since man's depraved heart loves sin, men think they have free will. In Jeremiah 17:9 the Lord tells us **"The heart is deceitful above all things, and desperately wicked: who can know it?"** And again the Lord says, **"There is a way that seemeth right unto a man, but the end thereof are the ways of death"** (Prov. 16:25). Do not rely upon what you feel or think is right! What God says is right and true! The mind of an unregenerate person **"...is enmity against God: for it is not subject to the law of God, neither indeed can be"** (Rom. 8:7). How can a natural son of Adam of himself, with unchanged heart and disposition, come in a saving way to Christ? He cannot!

Some people do choose to live a life of refined evil as their sensitivities are repulsed by gross sins. Some even choose a life of religious evil. Some of the motives of men are selfishness, greed, and desire for money and possessions. Some people think ahead and

consider eternity, but their motives are still selfish ones. They are not motivated by a concern for the glory of Jesus Christ. They are concerned with securing themselves eternal bliss by their good works. Such people as these may choose a refined, religious life full of good deeds, church activities, and positive thinking. Jesus was visited one night by one such very religious individual whose name was Nicodemus. Jesus told him, **"Ye must be born again"** (John 3:7). This new birth, or as the translators gave as an alternative reading in the margin, to be **"born from above"** is also called regeneration. Paul, an apostle of Jesus Christ wrote concerning regeneration these words: **"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour"** (Titus 3:5, 6). Here, as in other places, the Bible clearly states that salvation is not by works or good deeds. It is not by religious rituals and observances. Salvation is only by the mercy or grace of God. That means that salvation is a gift and comes to the elect of God as do many other gifts. Such gifts as genius, musical abilities, artistic talents, etc., are all gifts. Some people are endowed with these gifts from birth. They received these gifts without having done anything to deserve them. Neither did they reach out and take them. They received them in a passive and unconscious manner. So it is with regeneration. It is all a work of free and sovereignly dispensed grace. That is what the phrase salvation by grace means.

This new birth or regeneration is truly a matter of being born

from above. It is God's work, not a man's. We notice another thing in the last quoted passage above. This regeneration or new birth washes the recipient. Notice the words, **"the washing of regeneration."** This does not mean that some kind of washing regenerates. Washing in water or any other liquid cannot bring about regeneration. The Bible says here that it is the regeneration that washes. One thus regenerated is cleansed from sins. Furthermore, this passage says that this new birth is the **"renewing of the Holy Ghost."** All that a baby faces in life is new to him. He has no previous "record" of sins and so it is with the sinner who has experienced **"the washing of regeneration."** And all this **"He (God) shed on us abundantly through Jesus Christ our Saviour."** All that God does to, for, and in His elect ones comes **"abundantly through Jesus Christ our Saviour."** "Abundantly" means amply supplied or without any lack or need. We do not bring this abundance of the Holy Spirit down upon us by praying, seeking, making vows or by doing anything. Jesus Christ has done all required by the Father. He paid the price required. He met the demands of divine justice so that in regeneration God shed His Holy Spirit upon us **"through Jesus Christ our Saviour."** God is not a piker who gives stingily. Neither does He lack anything. His gift when He washes His elect by regeneration is abundantly sufficient. And when regeneration or the new birth comes to one of Christ's lost sheep, that sheep is taught by the Word that there is nothing good or worthy of this new birth. How can such a regenerated sheep pray such a prayer as the one above?

In the days of the apostles, there were many Jews who perverted the gospel of Jesus Christ. They said, "It is fine to believe in Christ, but you must also keep the law (do good works) in order to stay saved." Paul wrote to counteract this by saying that such men were not true or spiritual Jews – that they lacked spiritual or inner circumcision of the heart. He wrote instead, **"For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh"** (Phil. 3:3). Whenever you find someone who is content to worship with outward show, whether stilted rituals and ceremonies or other outward, perhaps spontaneous physical activities and bodily show, they are not worshipping God in the Spirit. When you find folk whose rejoicing is in worldly activities which have been brought into the churches in order to keep attendance high, neither are these rejoicing in Christ Jesus. And whenever anyone has **"confidence in the flesh"** neither have these experienced this spiritual "circumcision" about which Paul wrote. Those who think themselves able to take the first step in coming to Christ, whatever they think that step may be, have confidence in the flesh. Therefore fear for those who pray according to the belief-system of the prayer above.

In the matter of salvation, confidence in the flesh is an acid-test as to whether or not a person has been regenerated. People who are confident of salvation because they prayed a prayer, made a decision, accepted the Lord, went down to the front, joined the church, were baptized to wash away their sins or whatever else that may have

♦ (Continued on page 24)

# The Short Pews

(Continued from page 23) ♦

been required by some religious group, have confidence in the flesh. Regenerated sons of God **“have no confidence in the flesh.”** Like Paul, they say, **“For I know that in me (that is, in my flesh,) dwelleth no good thing...”** (Rom. 7:18). This because when the Holy Spirit regenerates a person they see themselves, not in contrast with other people, but in contrast with the Holy One, the God revealed in the Bible. They cry out, like did Isaiah, **“..Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts”** (Isa. 6:5). Having godly sorrow worked in them, they cry out like Job, **“I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes”** (Job 42:5, 6). Have you experienced this godly sorrow? This godly sorrow cannot be manufactured by a preacher telling sad stories or by a sinner wanting to go to Heaven. You cannot break your own heart over your sin nature and your acts of sin! The Bible says, **“The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit”** (Ps. 34:18). Again the Psalmist wrote, **“The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise”** (Ps. 51:17). God says in Isaiah 66:2 **“..but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.”** Do you abhor yourself? Do you have a broken heart and a contrite spirit over your sin and before

God? Have you been brought to see that you deserve eternal punishment because of your sin? Do you see that if you receive justice you would be cast into the lake of fire? Only such God-wrought broken-hearted sorrow will work repentance in anyone. Paul said so when he wrote, **“For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death”** (II Cor. 7:10). Do not be fooled into thinking that temporary emotions stirred up by some preacher, the death of a loved one, or some other catastrophe is godly sorrow! Broken heartedness and awareness that you cannot please God in your flesh are the mainsprings by which God works repentance and then gives faith to His elect. Have you sorrowed after a godly sort? Has this caused you to turn to God in unfeigned repentance and faith toward the Lord Jesus Christ? Are you still experiencing repentance daily as God makes you aware of your sins even as a regenerated child of God? Do you continue walking humbly before the Lord knowing that if He should withdraw His hand of grace you would plunge into the depths of sin? Or, do you have confidence in your flesh

thinking that you can continue living for the Lord on you own? Earlier in this piece, it was pointed out that the mouth speaks what is in the heart. Because of and in connection with that, Jesus stated, **“For by thy words thou shalt be justified, and by thy words thou shalt be condemned”** (Matt. 12:37). What do the words you speak in prayer reveal about your heart? Do you have confidence in the flesh? Are you trusting in having gone down to an altar or having made a public profession? Do you think you are regenerate because you made a decision for Christ? Are you able to pray the prayer that composes the first paragraph of this article? May God give you grace to see the utter foolish wickedness of that prayer. May He show you that without Christ’s imputed righteousness you are a stench in the nostrils of our Holy God! May godly sorrow be your experience and may you be given **“..repentance toward God, and faith toward our Lord Jesus Christ”** (Acts 20:21).

END

ANNOUNCEMENTS

The Beauty Mountain Baptist Church of Edmond, WV, and Pastor Jonathan Bailess would like to announce their

upcoming Bible Conference, November 5th-7<sup>th</sup>.

Service times are Friday at 7:00 p.m. with a meal provided at 5:00 p.m., Saturday at 9:30 a.m. and 2:00 p.m. with lunch provided, and Sunday at 10:00 a.m. and 2:00 p.m. with lunch provided.

Scheduled speakers are: Elders Justin Meier, Andy Proctor, Clint Keith, Joe Collins, Tom Ross, Benjamin Stepp, Doug Newell IV, Matthew Stepp, Leroy Pack, Joe Sidders, Nathan Long, Paul Stepp.

For more information contact Pastor Bailess at (304) 663-8894

\*\*\*\*\*

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

\*\*\*\*\*

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

\*\*\*\*\*

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

\*\*\*\*\*

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

\*\*\*\*\*

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

## ARTICLE INDEX

|   |           |
|---|-----------|
| Brief Truths by Randy Johnson .....                             | p. 3      |
| <b>Baptist Editor...Passes</b> by Joseph Sidders .....          | p. 1      |
| Forum .....   | pp. 12-13 |
| <b>The Genesis 6 “Sons of God”</b> by Matthew Stepp .....       | p. 5      |
| From the Pen of a Country Preacher by Milburn Cockrell .....    | p. 20     |
| Little Hills by Nathaniel Hille .....                           | p. 11     |
| Small Drops by Joseph Sidders .....                             | p. 9      |
| Moderate Steps by Paul Stepp .....                              | p. 19     |
| Narrow Paths by Doug Newell IV .....                            | p. 5      |
| The Short Pews by Curtis Pugh .....                             | p. 21     |
| <b>Can A Member Dismiss Himself</b> by Milburn Cockrell .....   | p. 1      |
| <b>Saved by Grace, Ordained to Work</b> by John R. Gilpin ..... | p. 1      |