

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE, THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH"

September 5th, 2006

Volume XXVI, Number IX

# The Berea Baptist Banner

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

## Least in the Kingdom

By Rosco Brong  
(1908 - 1985)

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven" (Matt. 5:19).



Ultra-democratic and communistic propaganda has so warped the minds of some Christians that they imagine a leveling off of character, to all Bible teaching, they suppose that all Christians will be of equal rank or station in the world to come. But in our text Jesus plainly tells us that one will be least and another great in His kingdom.

Furthermore, our position in that kingdom will not necessarily correspond to our position here and now. "But many that are first shall be last; and the last first" (Mark 10:31; read also Mark 10:35-45).

### EVERLASTING KINGDOM

The kingdom referred to in our text is first the reign of the saints with Christ for 1,000 years as stated in Revelation 20:4,6, and then their "reign for ever and ever" as stated in Revelation 22:5. If we are saved by God's grace, children of God through faith in Christ Jesus (Eph. 2:8; Gal. 3:26), then we are heirs of God (Gal.

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## The Maniac of Gadara

By Christmas Evans  
(1766 - 1838)

"And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs" (Luke 8:27).

I imagine that this Demoniak was not only an object of pity, but he was really a terror in the country, so terrific was his appearance, so dreadful and hideous his screams, so formidable, frightful, and horrid, his wild career, that all the women in that region were so much alarmed that none of them durst go to market.

And what made him still more terrible was the place of his abode. It was not in a city, where some attention might be paid to order and decorum---(though he would sometimes ramble into the city, as in this case). It was not in a town, or village, or any house whatever, where assistance might be obtained in case of



necessity; but it was among the tombs, and in the wilderness,---not far, however, from the turnpike road. No one could tell but that he might jump at them, like a panther, and scare them to death. The gloominess of the place made it solemn

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## Living or Dead?

By Milburn Cockrell  
(1941 - 2002)

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

Death, to many is an unsurveyed land, an unsailed sea, a river of no return. Poets draw near death for a moment and withdraw in terror. History concedes it to be a universal fact but gives no light to shine in its dark valley. Philosophy finds it among the mysteries of being, the one great mystery of being not. Even among religious folks there is a vagueness and uncertainty about mortal death.

With these problems surrounding the meaning of physical death, it is no wonder

that even the religious world knows but little about what spiritual death really is! Many religionists think man is sick and is in need of help. Liberals and Arminians have made the Bible word "death" to have a very weak meaning. Very few are willing to concede the age-old Bible truth that man is truly "dead in trespasses and sins." The teaching of the Scriptures is that the man not quickened by the Spirit of Christ is blind, deaf, dumb and dead to the spiritual world!

In the spiritual realm there is no such thing as dead, deader, and deadest. There is no middle state of the half dead. A man is either alive or dead. These two states include all people who live on earth. You

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## Ministerial Thieves

By Arthur W. Pink  
(1886 - 1952)

We have often thought it might be interesting and instructive if we were to devote a short series of articles to some of the misunderstood and misinterpreted texts of the Bible. They



are not few in number, nor are the mistakes made in their interpretation trivial in importance: there is nothing trivial in the Holy Scriptures, and it is always to our personal loss when we misapply them. Among those verses whose real meaning is often misunderstood is, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1). Those words have been strangely wrested both by pulpit and pew, and there seems a real need to prayerfully ascertain their signification, for they contain a warning which is a very timely one for these days.

The reference in John 10:1 is not to unregenerate souls creeping into the Church of God, still less to their obtaining an entrance to Heaven. It is well nigh unthinkable that any commentator should take such a view, for "thieves and robbers" never invade the celestial Paradise (Matt. 6:20), nor does Christ lead His sheep out of the Church, as He does from this "fold" (v. 3). It is not fictitious sheep but false shepherds our Lord is here depicting. It is not unregenerate souls attempting to steal salvation, but unregenerate preachers

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*The wise will let their anger cool, At least before 'tis night;  
But in the bosom of a fool, It burns till morning light.*

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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.

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## Manic of Gadara

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and awful. It was among the tombs---where, in the opinion of some, all witches, corpse-candles, and hob-goblins abide.

One day, however, Mary was determined that no such nuisance should be suffered in the country of the Gadarenes. The man must be clothed, though he was mad and crazy. And if he should, at any future time, strip himself, tie up his clothes in a bundle, throw them into the river, and tell them to go to see Abraham, he must be tied and taken care of. Well, this was all right---no sooner said than done. But, as soon as the fellow was bound with chains and fetters, Samsonlike, he broke the bands asunder, and could not be tamed.

By this time, the devil became offended with the Gadarenes, and in a pout he took the Demoniac away, and drove him into the wilderness. He thought the Gadarenes had no business to interfere and meddle with his property; for he had possession of the man. And he knew, that "a bird in the hand is worth two in the bush." It was probable that he wanted to send him home; for there was no knowing what might happen now-a-days. But there was too much matter about him to send him as he was; therefore, he thought the best plan would be to persuade him to commit suicide by cutting his throat. But here Satan was at a non-plus---his rope was too short--he could not turn executioner himself, as that would not have answered the design he has in view, when he wants the people to commit suicide; for the act would have been his own sin, and not the man's. The poor Demoniac, therefore, must go about to hunt a sharp stone, or any thing that he could get. He might have been in search of such an article, when he returned from the wilderness into the city whence he came, when he met the Son of God.

Jesus commanded the unclean spirit to come out of the man. **"And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not."** Here is the devil's confession of faith. The devils believe and tremble, while men make mock of sin, and sport on the brink of eternal ruin. To many of the human race, Christ appears as a root out of dry ground. They see in Him neither form nor comeliness, and there is no beauty in Him that they should desire Him. Some said He was the carpenter's son, and would not believe in Him; others said He had a devil, and that it was through Beelzebub the chief of devils, that He cast out devils; some cried out, "Let Him be crucified--let Him be crucified"; and others said, "Let His blood be on us and on our children." As the Jews would not have Him to reign over them;

so many who call themselves Christians, say that He is a mere man: as such, He has no right to rule over their consciences, and demand their obedience, adoration, and praise. But Diabolus knows better--Jesus is the Son of God most high.

Many of the children of the devil, whose works they do, differ very widely from their father in sentiment respecting the person of Christ.

Jesus commanded the legion of unclean spirits to come out of the man. They knew that out they must go. But they were like Scotchmen---very unwilling to return to their own country. They would rather go into hogs' skins than to their own country. And He suffered them to go into the herd of swine. Methinks that one of the men who fed the hogs, kept a better look out than the rest of them, and said, "What all the hogs? Look sharp there, boys---keep them in---make good use of your whips. Why don't you run? Why, I declare, one of them is gone over the cliff! There goes another! Drive them back." Never was there such running, and whipping, and hallooing; but down go the hogs, before they were aware of it. One of them said, "They are all gone!" "No, sure, not all gone into the sea" "Yes, every one of them---the black hog and all! They are all drowned!---the devil is in them! What shall we do now!---what can we say to the owners?" "What can we say?" said another. "We must tell the truth---that is all about it. We did our best---all that was in our power. What could any man do more?"

So they went their way to the city, to tell their masters what had happened. "John, where are you going?" exclaimed one of the masters. "Sir, did you know the Demoniac, that was among the tombs there?"---Where did you leave the hogs?" "That madman, sir-----" "Madman!---why did you come home without the hogs?" "That wild and furious man, sir, that mistress was so much afraid off-----" "Why, John, I ask you a plain and simple question---why don't you answer me?---Where are the hogs?" "that man that was possessed with the devils, sir-----" "Why, sure enough, you are crazy!---you look wild!---tell me your story, if you can, let it be what it may." "Jesus Christ, sir, has cast out the unclean spirits of the Demoniac; they are gone into the swine, and they are all drowned in the sea; for I saw the tail of the last one?" the Gadarenes went out to see what was done; and finding that it was even so, they were afraid, and besought Jesus to depart from them.

How awful must be the state and condition of those men who love the things of the world more than Jesus Christ!

The man, out of whom the unclean spirits were cast, besought Jesus that he might be with Him. But He told him to return to his own house, and show how great things God had done unto him. And he went his way, and published

throughout the whole city of Decapolis, how great things Jesus had done unto him. The act of Jesus, in casting so many devils out of him, was sufficient to persuade him that Jesus was God as well as man.

I imagine I see him going through the city, crying, "O yes! O yes! O yes! Please to take notice of me, the Demoniac among the tombs. I am the man who was a terror to the citizens of this place---that wild man, who would wear no clothes, and that no man could bind. Here am I, now, in my right mind. Jesus Christ, the friend of sinners, had compassion on me. He remembered me, when I was in my low estate: when was no eye to pity, and no hand to save. He cast out the devils, and redeemed my soul from destruction."

Most wonderful must have been the surprise of the people, to hear such proclamation. The ladies running to the windows: the shoemakers throwing their lasts one way and the awls another, running out to meet and to converse with him, that they might be positive there was no imposition: and finding it to be a fact that could not be contradicted. O, the wonder of all wonders! Never was there such a thing!---must, I think, have been the general conversation.

And while they were talking, and every body having something to say, homeward goes the man. As soon as he came in sight of the house, I imagine I see one of the children running in, and crying, "O, mother! Father is coming: he will kill us all!" "Children, come all into the house," said the mother. "Let us fasten the doors. I think there is no sorrow like my sorrow!" said the broken hearted woman. "Are all the windows fastened, children?" "Yes, mother." "Mary, my dear, come from the window: don't be standing there." "Why, mother, I can hardly believe it is father! That man is well-dressed." "O yes, my dear children, it is your own father. I knew him, by his walk, the moment I saw him." Another child, stepping to the window, said "Why, mother, I never saw father coming home as he does today. He walks on the foot-path, and turns round the corner of the fence. He used to come towards the house, as straight as a line, over fences, ditches, and hedges; and I never saw him walking as slow as he does now."

In a few moments, however, he arrives at the door of the house, to the great terror and consternation of all the inmates. He gently tries the door, and finds no admittance. He pauses a moment, steps towards the window, and says, in a low, firm, and melodious voice: "My dear wife, if you will let me in, there is no danger. I will not hurt you. I bring you glad tidings of great joy." The door was reluctantly opened, as it were between joy and fear. Having deliberately seated himself, he said: "I am come to show you what great things God has done for me.

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# Manic of Gadara

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He loved me with an eternal love. He redeemed me from the curse of the law, and the threatenings of vindictive justice. He saved me from the power and the dominion of sin. He cast the devils out of my heart, and made that heart which was a den of thieves, the temple of the Holy Spirit. I cannot tell you how much I love the Saviour. Jesus Christ is the foundation of my hope, the object of my faith, and the center of my affections. I can venture my immortal soul upon Him. He is my best friend. He is altogether lovely---the chief among ten thousand. He is my wisdom, righteousness, sanctification, and redemption. There is enough in Him to make a poor sinner rich, and a miserable sinner, happy. My food is His flesh and blood; His righteousness is my wedding garment; and His blood is efficacious to cleanse me from all my sins. Through Him I can obtain eternal life; for He is the brightness of the Father's glory, and the express image of His person---in Whom dwelleth all the fullness of the Godhead bodily. He deserves my highest esteem, and my warmest gratitude. Unto Him who loved me with an eternal love, and washed me with His own blood---unto Him be the glory, dominion, and power, for ever and ever! For He has rescued my soul from Hell: He has plucked me as a brand from the burning; He has taken me out of the miry clay, and out of a horrible pit: He has set my feet upon a rock, and established my goings, and put in my mouth a new song of praise and glory to Him! Glory to Him for ever! Glory to God in the highest! Glory to God, for ever and ever! Let the whole earth praise Him! Yea, let all the people praise Him."

It is beyond the power of imagination to conceive the joy and gladness of this family. The joy of seafaring men, delivered from being shipwrecked: the joy of a man delivered from a burning house: the joy of not being found guilty, to a criminal at the bar on trial for his life: the joy of a condemned malefactor receiving pardon: the joy of freedom to a prisoner of war: is nothing in comparison to the joy of him who is delivered from going down to the pit of eternal destruction; for it is a joy unspeakable and full of glory.

In speaking from these words,

I. We would notice Christ's mission into the world to destroy the works of the devil.

II. His qualifications for that important work: He is both God and man---the Son of God most high.

III. The awful state and condition of those people, who love the things of the world more than Jesus Christ---who join the Gadarenes, in saying unto Christ, Depart from us.



# Ministeral Thieves

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seeking to fleece the flock of Christ who are represented by these "thieves and robbers." Sheep are quite incapable of "climbing up" high fences, but men who would prey upon them will stop at nothing in their determination to fatten at the expense of their victims.

Here as everywhere careful attention must be paid to the setting of our verse. John 10:1 forms part of a "parable" (v. 6) or proverb. It is manifestly a continuation of the previous chapter, and therefore the false teachers among the Jews (those who had cast out of the Temple the one whose sight Christ had restored---9:35) were primarily intended by the "thieves and robbers." The priests and scribes demanded of Christ by what authority He acted, seeing that He had received no commission from them. Here He turns the tables upon them and insists that they had no Divine authority to officiate as the pastors of God's people. In its wider application, the appellation "thieves and robbers" refers to all those who invade the pastoral office that are neither called nor equipped by God.

"**Verily, verily, I say unto you.**" The "you," then is the Pharisees of 9:40 "**He that entereth not by the door into the sheepfold:**" this "**door**" must not be confused with that of v. 9: here it is the door into the "**sheepfold**," there it is the door of salvation. The "**sheepfold**" was Judaism, then degenerate; today it is Christendom, now apostate. The "**door**," into it denoted the *lawful* means of entrance---a Divine call: being in contrast from "**some other way**" by which the thieves and robbers gained access. In styling the Pharisees "thieves and robbers" Christ denounced them as false shepherds with no Divine commission, in sharp antithesis from Himself, who had (by His credentials) evidenced Himself to be the lawful and good Shepherd (v. 2).

How diligently should they scrutinize their motives who think of entering the ministry, for thousands have abused this Divine institution---through love of ease, desire for authority and reputation, or love of money, and brought upon themselves "**greater condemnation**" (James 3:1). Thousands have invaded the pastoral office in an unauthorized manner, to fleece sheep rather than feed them, robbing Christ of His honour and starving His people. Solemn beyond words is it to observe how sternly our Lord denounced these false shepherds of His day. As Bishop Ryle rightly said, "Nothing seemed so offensive to Christ as a false teacher of religion, a false prophet, or a false shepherd. Nothing ought to be so much feared by the Church, be so plainly rebuked, opposed and exposed"---compare Matthew 23:27, 28, 33.

In conclusion it is pertinent to ask,

what are the marks of a true shepherd, how are God's people to *identify* those called and qualified by Him to minister unto His people? We answer; first, the genuine pastor has *the doctrine of Christ on his lips*. The ministers of the new covenant are described as those who had "**renounced the hidden things of dishonesty, not walking in craftiness.**" Christendom today is infested with men who are full of guile and hypocrisy, trimming their sails according to whatever direction the breeze of public opinion is blowing. "**Not handling the word of God deceitfully**" (II Cor. 4:2). The true servant of Christ holds back nothing that is profitable, no matter how unpalatable it may be unto his hearers. He is one who magnifies not himself, nor his denomination, but Christ---His wondrous person, His atoning blood, His exacting claims.

Second, the genuine pastor has *the Spirit of Christ in his heart*. It is the Spirit who opens to him the mysteries of the Gospel, so that he is a "**wise servant**" (Matt. 24:45). It is the Spirit of Christ who gives him a love for His sheep, so that it is his greatest delight to lead them into the green pastures of His Word. It is the Spirit of Christ who enables him to use "**great plainness**" (margin "boldness") of **speech**" (II Cor. 3:12), so that he shuns not to declare all the counsel of God. It is the Spirit of Christ who makes him "**instant in season, out of season. . . exhorting with all longsuffering**" (II Tim. 4:2). It is the Spirit of Christ who gives efficacy to his ministry, making it fruitful according to the sovereign pleasure of God.

Third, the genuine pastor has *the example of Christ in his life*, which is a conforming of him to the image of his Master. It is true, sadly true, that there is not one of them who does not fall far short both in the inward and outward image of Christ. Yet there are some faint tracings of His image visible in all His true servants, or why do God's people love them, respect them, hear them? What other claims have they upon their attention? The image of Christ seen in their words, spirit, actions: it may be broken, like the image of the son in ruffled water; but it is there, otherwise we have no warrant to receive them as God's servants. Find a man (no easy task today!) who has the doctrine of Christ on his lips, the Spirit of Christ in his heart,

and the example of Christ in his life, and you find one of His genuine ministers; all destitute thereof are but "thieves and robbers."

(*Studies in the Scriptures*, May 1939).



# In Search of the Nine Wonders of the Spiritual World

By Jim R. Blaney  
of Bethesda, Ohio

As an introduction, this lesson is a summary of a nine part series I recently gave. From this I hope to be something more than a disseminator of information, but instead, an inspirer who will launch you on your own search of the nine wonders of the spiritual world where you meet success and implant these nine jewels in that "**crown of righteousness**," spoken of in II Timothy 4:8.

It is important to know that it is not just a search, but we want to actually lay hold of these wonders, and take ownership of them, that we might spend and enjoy them to the benefit of ourselves and others, and to the glory of God.

To obtain these wonders, you must travel to the kingdom which contains these treasures. To explore for the treasures of this spiritual world, you need the proper visa for entrance. Otherwise, you will be denied entrance and cast into barren desert lands where no visa will be checked, but where no treasures will be found---only the soaring heat of the desert and eventually the eternal lake of fire. The visa is *salvation*. The nine wonders are a reward to the saved that seek, and are a powerful inducement to the unsaved to become saved so they may own as well. Everyone wants to own something wonderful---even the unsaved. God will give that good sense to one He is going to save.

This search is not optional for the Christian, but mandatory. By the authority of Scripture found in II Peter 1:3-8, we are called to go in search of the glories of the nine wonders of the spiritual world. Let's turn to that call and read more particularly in II Peter 1:3: "**According as his divine power has given unto us all things and pertain**

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## Tune in to the Berea Baptist Broadcast

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## Nine Wonders

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**unto life and godliness, through the knowledge of him that hath called us to glory and virtue.”** Here the trumpet calls and points the direction of this glorious search as shown in our keynote verses for this series Galatians 5:22-23, **“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. . .”**

Love is the gold of all Christian building materials. The most important sentence I will say in this series is this: all acts lose their virtue unless motivated by love; God will accept no act as good unless it was done out of love.

Love is the right scriptural and spiritual motive. It is the infatuation with something outside yourself. Philippians 1:9 states, **“ . . .that your love may abound. . .”** We abound by abandoning--reckless abandon unto the Lord. We only love God through the new nature. We love Him because He first loved us--by the new birth, and new nature giving repentance and faith to the salvation of the soul through manifest evidence of the cross. Ephesians 2:8 explains how He first loved us so we can love Him. **“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”**

Joy is the silver of all Christian building materials. Joy is the furnace which powers the deeds. Joy is working for a good boss and a glorious boss. It is what is before us because our attention and affection is centered on Christ, and we know He has our best interests at heart. Difficulties cause us to rely upon the Lord and not ourselves, and bring us into maturity and better service. Everything that comes into our lives is to be turned into our own good if we approach it correctly--joy is our duty, joy is our strength. Nehemiah 8:10 says, **“ . . .for the joy of the LORD is your strength.”**

Joy will make you sing about Scripture in your heart, like Jeremiah (Jer. 15:16). It is a thrill to see such a consistent body of wisdom written over some 1200 years ago by so many authors. Luke 2:10 states: **“ . . .I bring you good tidings of great joy. . .”** To have the burden of sin lifted from you for all eternity is joy unspeakable. Romans 14:17 shows the Holy Spirit is the person and power of joy in your soul. Why rely on yourself when problems come? See not how big they are, but see how big the Spirit. Hang on to your joy as though your life depends on it, because it does. Joy enables one to endure afflictions with patience because He knows that sorrow is the down payment for joy.

Peace is the precious stones of all Christian building materials. Peace dispels fear and is the gateway to wisdom and power.

Peace depends on knowing that we

are in the world, but not of the world. Christians use the world; the lost are used by the world. Christians live detached and abandoned lives; the lost, immersed and polluted lives.

Love provides intent to keep the commandments.

Joy provides strength to keep the commandments.

Peace is the result of keeping the commandments.

Longsuffering is the long and patient endurance of offense---a man with a vision can successfully endure such. Longsuffering is the relentless pursuit of all things pertaining to God, born of childlike enthusiasm and boundless energy. It is oblivious to adversity and totally focused upon godly ends. It desires to do good in every situation in life. Longsuffering is the common denominator of the great men of history---they never give up. Adversity is longsuffering's opportunity.

Along another vein, without longsuffering, there is only fury. Longsuffering is the precursor to mercy--they are sister graces that go hand in hand. The greatest act of longsuffering and mercy ever displayed was Christ's life and crucifixion.

We are not called to be victims, but victors:

John 14:18, **“I will not leave you comfortless;”** I will not leave you defenseless, either.

Ephesians 6:17, **“ . . .the sword of the spirit,”** will give answer to offense with Scripture.

Matthew 4:10, **“ . . .thou shalt not tempt the Lord thy God,”** and **“ . . .thou shalt worship the Lord thy God. . .”** are examples.

Just as we prepare for war during peace, we must have our scriptural answers ready.

Gentleness is exercising good manners with a light touch. We are fragile creatures; our wills and lives are easily crushed. The Lord knows our frame that is flesh. Gentleness is the by product of a peaceful heart. A peaceful heart has nothing to prove.

Goodness is the fruit of a longing soul. The longing soul hungers for the things of God and leads one into God's garden--the *Holy Scriptures*. It is a horticultural process that begins in the heart leading to the cultivation of goodness and virtue. Then the infallible law of the heart occurs: good in---good out.

We are made good in God's eyes by the imputation of Christ's righteousness. We experience good by seeing and experiencing God's goodness. **“ . . .all things work together for good to them that love God, to them who are the called according to his purpose”** (Rom. 8:28). If you don't see any goodness in God, you surely will not see any in yourself. God's goodness comes oozing out of every pore of His creation. It rains

down, wells up, and floods out every recess of our world. To the enlivened spiritual mind and heart, God's goodness is smelled, tasted, felt, seen and heard always and everywhere. In that spiritual sense it is better to receive than to give. Therefore, dedicate a day to imbibe, to take in, and witness the magnificence of God's goodness.

Faith is the birth and sustainer of the Christian life. It is relinquishing control of your earthly and eternal destiny to Christ. Faith is losing one's life to gain it. Faith is born from humility, comes from God, and is preserved and powered through this life by the Holy Spirit. The source of faith is not of the law or its keeping, but of Christ and His blood. Faith is confidence in the grand design of God, for your life, and for mankind. Faith will prove to be that great spiritual jewel indispensable to the successful conclusion to human history.

Meekness is not weakness, but power under control, and is a pearl of great price in the sight of God. Meekness is the good earth ready to receive the word and produce fruit. Only the meek are pliable instruments in the hand of God. The meek know satisfying God is man's greatest satisfaction.

Temperance is the blacksmith virtue. It is the blue collar work of the Christian life. Temperance is the last line of defense against the onslaughts of the old nature on the new. Day to day skirmishes and battles occur between these two titans. Temperance comes to life at the meeting place of the old and new nature. Here friction occurs causing discomfort (Gal. 5:17) to the Christian. Temperance is the control value of the passions.

Temperance is self control (Prov. 25:2), **“He that hath no rule over his own spirit is like a city that is broken down, and without walls.”** Temperance is the walls of self control protecting the soul. David is an example of their sudden collapse, and Solomon, an example of their gradual crumbling.

When the solicitations for sin come in the form of storms, let those storms crash down on the walls of your self control and let them wear themselves out there, while you remain safe and calm within and then you reply with a temperate, spiritual, and scriptural answer and action.

I have found that of all these wonders, temperance is of greatest practical value. Because if you let evil passions come storming into your heart, then quicker than a New York minute, they will rout out the other eight wonders you have so laboriously stored up there.

A successful search implies arriving at the desired destination. Throughout this whole series, I have kept it a mystery concerning our search's destination. That destination is the *Kingdom of God*. That is the residing place of the nine wonders of the spiritual world. Like

intrepid explorers traveling up the Nile River, who could not wait to trace it to its source and stand under its refreshing waterfalls, in like manner, with you accompanying me, we have explored the waters of Scripture to the headwaters of the Kingdom of God and stood under the falls of the water of life. That is where we found the nine wonders. It's when we find those wonders in God that, then, and only then, is it possible for them to be made alive in us.

Now that the saved have found our destination, it is as Scripture says in Luke 17:21, **“ . . .the kingdom of God is within you.”** We now stand within the walls of our temperance, which absorb the slings and arrows of this world system and our old nature. Within these walls, the other eight wonders flourish, and our only view is upward and free. We now feel the presence of the Lord from the spiritual blessings that flow down from the Father, through the Son, to the Holy Spirit within us, and back upward in good works unto the Father.



## Living or Dead?

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are this day among the living or dead. You are quickened or you are not. God says of every living person who is not a true Christian---be he high or low, rich or poor, young or old, he is dead! Not dead in a mental sense, but dead in a spiritual sense.

### A LIVING CORPSE

According to the Bible, the unsaved man is alive physically but dead spiritually. I Timothy 5:6 declares: **“But she that liveth in pleasure is dead while she liveth.”** The woman in this verse is alive in the physical sense, for she lives in a pleasure-mad state. She lives in a sinful and selfish state in the kingdom of nature; she has no real life in the spiritual kingdom. To all the realities of that world she is dead. She lives not, she moves not, she thinks not, in the spiritual kingdom of grace. Her relation to the heavenly world is like a dead woman to the natural world.

Much Scripture speaks of how the sinner is in a state of spiritual deadness. The text said: **“And you hath he quickened, who were dead in trespasses and sins”** (Eph. 2:1). **“For this my son was dead, and is alive again”** (Luke 15:24, 32). **“For the wages of sin is death”** (Rom. 6:23). **“Wherefore, as by one man sin entered the world, and death by sin; and so death passed upon all man, for that all have sinned”** (Rom. 5:12). **“ . . .if one died for all, then were all dead”** (II Cor. 5:14). By natural generation man enters the world dead in sin. By regeneration alone he can pass from death unto life (John 5:24; I John 3:14).

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# Living or Dead?

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The state of most people in the world around us is this state of spiritual deadness. The tragic thing about death is that it renders a thing useless; it makes a thing totally inactive. Sin has murdered the spirit of man, for it is totally incapacitated. It can bring no glory to God. It is unfit to obey God's spiritual laws. It is incapable of any active communion with God. The Bible is expressly true when it says that man is dead!

The spiritually dead sinner may appear respectable. He may be decent in his outward conduct before men. He may exhibit moral virtue in the course of his actions before the world. He may seem to be religious and profess to be a Christian in some church. He may very well deceive his fellow creatures, but he cannot escape the all-seeing eye of God who knows the hearts of all men. The Omniscient One pronounces him according to his true condition---"dead."

"Yes! When a man's heart is cold and unconcerned about religion,---when his hands are never employed in doing God's work,---when his feet are not familiar with God's ways,---when his tongue is seldom or never used in prayer and praise,---when his ears are deaf to the voice of Christ in the gospel,---when his eyes are blind to the beauty of the kingdom of heaven,---when his mind is full of the world, and has no room for spiritual things,---when these marks are to be found in a man, the word of the Bible is the right word to use about him, and that word is 'dead'" (*Home Truths*, by J. C. Ryle, pp. 13-14, 1855 edition).

So long as a man does not serve God with body, soul, and spirit, he is not spiritually alive. So long as he puts first things last and last things first, that long he remains in God's sight dead. So long as he struggles not against the burden of sin within and the blight of the world without, he is a corpse in the kingdom of grace. The sinner is dead---he is lost---he is undone and except a power from without himself quickens him, he is only preparing for the second death.

Oh, my friend, not all the dead are in funeral parlors or the graveyards of the country side. There are many in the pews and the pulpits of our churches! There is scarcely a house any place who does not have some dead ones in it. Many a household has a dead son, or a dead daughter. Others have a dead wife or a dead husband in them. Why is it that we weep when a member of our family dies a physical death, yet we do not weep over the dead souls of our family and friends. God have mercy on us! We seem to care more for the physical than the spiritual, the temporal than the eternal! Sin and Satan must have blinded our eyes!

Many a preacher, like Ezekiel of old, preaches to dead people every Lord's Day (Ezek. 37:1-14). A minister stands between the living and the dead. He must not amuse people, or give flattering titles unto people, knowing that life and death are at stake. My greatest fear as a gospel preacher is that many of my hearers shall die in their sins, die unrenewed, unprepared, unsaved, impenitent! It is my honest prayer as I preach the gospel that is may be to sinners **"the savour of life unto life"** rather than **"the savour of death unto death"** (II Cor. 2:16).

Death is a state of separation. A dead man has been cut off from the source and power of life. Death separates a man from his family and friends. It separates a man from water, air, and sunshine so necessary for the living. Spiritual death means severance from the sustaining presence of the Lord of Life and the glory of His power. The dead sinner is **"without Christ"** and **"without God in the world"** (Eph. 2:12). The Apostle Paul says the sinner is **"alienated from the life of God"** (Eph. 4:18). He cannot understand spiritual things. He has no fitness to enjoy heavenly things.

Death is a state of insensibility. A dead man is neither charmed nor alarmed by anything said or done in his presence. He has no tears or fears concerning his sins and a burning Hell. The law does not convict him, and the gospel does not convert him. He sees no beauty in Christ that he should desire Him. He feels no desire to live for ever in Heaven with God. Why does he not believe the gospel? Why does he not forsake the world and flee to Christ? Why is self-will not mortified and the cross taken up? Why does he ignore the Bible and prayer? The answer is simple. He is dead in trespasses and sins, and the dead are insensible to all things.

Death is a state of helplessness. A dead man cannot help others or himself. We cannot expect any actions from a dead man. He can only lie still and stiff in his coffin. He lays there as a lifeless lump of clay. Even so, the spiritually dead sinner can do nothing---nothing by way of imparting life into his heart. He cannot repent or believe because he is **"without strength"** (Rom. 5:6). Jesus said: **"Severed from me ye can do nothing"** (John 15:5 margin rendering).

## A SPIRITUAL RESURRECTION

Life is the only remedy for death. There are no substitutes for life. Man may come with his forms and garnishing, but they are nothing more than beautiful graveclothes. Baptism, catechism, confirmation, holy sacraments, morality, or other things are worse than useless in imparting life to a dead sinner. God's method of saving from sin is quickening. **"You hath he quickened, who were dead in trespasses and sins."** The change from death to life is the mightiest change of all. And no change short of this will

ever avail to fit man's soul for Heaven.

"Yes! It is not a little mending and alteration,---a little cleansing and purifying,---a little painting and patching,---a little turning over a new leaf, and putting on a new outside that is wanted. It is the bringing in of something altogether new,---the planting within us a new nature,---a new being,---a new principle,---a new heart;---this alone, and nothing less than this, will ever meet the necessities of man's soul" (*op. cit.*, pp. 17-18).

Our Savior said: **"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live"** (John 5:24-25).

A number of truths are seen in these two verses. First, sinners are spiritually dead, destitute of spiritual sense and strength, and utterly helpless to make themselves alive unto God. Second, the regeneration of the spirit in man is a spiritual resurrection---a passing from death unto life. Then the quickened person begins to live to God, to breathe unto Him, and to move toward Him. Third, it is by the voice of the Son of God that men are raised to spiritual life. The dead shall be made to hear, to understand, to receive, to believe, the voice of the Son of God. Fourth, the voice of Christ is the gospel in the hands of the Holy Spirit which is a voice of light, life, and liberty. It is the means of quickening dead sinners. Sinners may be said to hear it when it comes not in word only, but in the power of the Holy Spirit. Fifth, those who hear the voice of Christ will live. They will live a life of faith in Christ and of communion with Christ. They shall live with Him both here and hereafter.

We are all naturally dead and must be made alive. Nothing less than a new birth from above, a resurrection of human nature, a quickening of the dead, can suffice. There must be the imparting of a new life by the direct energy of the Almighty Spirit of God. Dead men must be made alive unto God. All other language is weak, poor, beggarly, unscriptural, and short of truth.

In regeneration a great change takes place in man. His old stony heart must be replaced with a new heart. Pride must give place to humility---hatred to love---carelessness to seriousness---self-righteousness to self-abasement---sinfulness to holiness---unbelief to faith. The mind must be enlightened---sins must be forgiven---Satan's kingdom must be destroyed and God's kingdom set up. Self must be crucified and Christ must reign. Until this happens we are dead.

The new-born soul differs greatly from his former self. Indeed, he is a new man,

created in righteousness and holiness (Eph. 4:24). He feels like a new man. He now loves the things he once hated, and hates the things he once loved. His principle is new, his pattern is new, his practices are new, his projects are new---all is new. He has new habits and hopes, new commandments and companions, new pleasures and plans, new ways and works, new opinions and opportunities, new sorrows and services. He is no longer the man he once was. He is **"alive unto God through Jesus Christ our Lord"** (Rom. 6:11).

Once he considered himself a moderate transgressor. He fancied himself not as bad as others (Luke 18:11-12). He looked lightly upon sin. But now that he is alive from the dead he often speaks of sin as an abominable thing which he hates (Ps. 97:10). Now sin is the sorrow and burden of his life. He feels he is the chiefest of sinners. He groans and cries for relief from this body of sin and death. He can truly say with Whitefield, "I want to go where I shall neither sin myself, nor see others sin any more."

Once he could see no beauty in Christ that he should desire Him. He wondered why so many spoke so often of the Savior. Christ to him was nothing but a historical character or a byword. But when free grace gave him life, he came to see that only the blood of Christ could wash away the stain upon his soul. He trusted Christ for the whole of salvation. Now he speaks of Christ as the Rose of Sharon, the Lily of the Valley, the chiefest among ten thousand. Christ has become his all in all. Now he takes pleasure in witnessing and working for His Redeemer.

## ALIVE FROM THE DEAD

Has God quickened you? Are you alive or dead? You may reply, "I am alive. I have eternal life. Christ is my life." Then see to it that you live like a person who has been made alive from the dead. See that your actions prove that you have spiritual life. Be a consistent witness for Christ. Let your words and works prove that you know the grace of God in truth. Let your light shine before men. Leave no doubt in the mind of the world as to Whom you serve. Let your conduct be becoming to the gospel, adorning the doctrine of God.

Death separates from God; life separates from the things of the dead. When Lazarus got life he soon got out of the place of the dead. He put off the graveclothes. No one who has been made alive from the dead will dwell among the tombs. When the light dawns he will arise from the dead and **"walk in newness of life"** (Rom. 6:4). A true believer "lives unto God" (Gal. 2:19). **"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves,**

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**but unto him which died for them, and rose again”** (II Cor. 5:14-15).

Those who are alive from the dead must put off the graveclothes and put on the Lord Jesus Christ. **“That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness”** (Eph. 4:22-24). **“But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof:** (Rom. 13:14). **“For as many of you as have been baptized into Christ have put on Christ”** (Ga. 3:26).

Are you alive or dead? If you say you are alive, then prove it by spiritual growth. Don't remain a newborn babe (I Pet. 2:2). Add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity (II Pet. 1:5-7). If you are really saved by grace then be sure to **“grow in grace”** (II Pet. 3:18), and **“go on unto perfection”** (Heb. 6:1). Keep on growing until you reach **“a perfect man, unto the measure of the stature of the fulness of Christ”** (Eph. 4:13). Please remember that the only people who do not grow are dead people.

## CONCLUSION

Dear friend, one thing is certain: you cannot regenerate yourself. You have no strength, power, or will to do so. You can change your sins, but you cannot change your heart. You may go a new way, but you cannot make yourself a new nature. You can reform yourself, but you cannot resurrect your dead soul. It is not possible to bring something out of nothing. The Ethiopian cannot change his skin, nor the leopard his spots; no more can you put life into your dead spirit (Jer. 13:23).

No living man on earth---be he priest, preacher, or pope---can give you spiritual life. Ministers may desire to see you saved. They may preach to you and pray for you. They may baptize you and give you the sacraments, but they cannot bestow spiritual life. They have no power to do this. Paul could plant, Apollos could water, but God alone could give the increase (I Cor. 3:6).

No creature can make a dead soul alive. God alone has the power of life and death. He who created the world must make man a new creature in Christ. He who has power to raise the physically dead must raise the spiritually dead. He who gives natural life to all must be the Giver of eternal life. Those who look to other sources for spiritual life will be disappointed.

Millions think they are alive unto God when they are still in a state of spiritual deadness. The craze for numbers has

driven many a minister to be content with making church members instead of Christians. Some are more interested in getting names on the church roll than making sure their converts have their names in the Lamb's book of life. They are more concerned with building them an earthly kingdom of false professors than seeing men really translated into the kingdom of God's dear Son. Such men are blind leaders of the blind. Such false teachers are destined to meet their converts in the fires of Hell.

Dear church member, are you alive or dead? do your works prove your faith? has your justification made you a just man? have you truly been regenerated? born again? made your passage from death to life? Or, could it be you are like the church at Sardis who had a name to live when she was dead (Rev. 3:1). There is a vast difference between life and death, between profession and possession, between Christianity and churchanity! I fear that many of you are still dead! You still have on the graveclothes and you wander among the tombs. Oh, may God be merciful to your deceived soul and grant you spiritual life.

I commend you to God and to the Word of His grace. May it please the Holy Spirit to quicken you. May you be numbered among God's children. And if He be pleased to give you eternal life, then live unto the Lord so that when you die you may die the death of the righteous. **“He that hath the Son hath life; and he that hath not the Son of God hath not life”** (I John 5:12).

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4:7) and of His **“everlasting kingdom”** (II Pet. 1:11).

Certainly our position in that everlasting kingdom of the heavens will be assigned us by the King Himself: but He tells us in advance how we can insure for ourselves a great or a least position. We need break only ONE of His LEAST commandments, and teach men so by our example and precept, to be called LEAST in His kingdom.

Commandments of Jesus include not only the words from His own lips, but also the law and the prophets (Matt. 5:17) and all the holy Scripture, including Old and New Testaments. See I Cor. 14:37; II Tim. 3:16; II Pet. 3:16; Rev. 22:18, 19.

Opinions will differ as to which commandments are most important and which are least, but with only a brief glance at some of the commandments in the Sermon on the Mount (Matt. 5:3--7:27), from which our text is taken, let us note some of the Christians who are reserving for themselves least positions for eternity:

### UNHAPPY CHRISTIANS

Nine times at the beginning of this

sermon Jesus pronounces His true disciples “blessed” or “happy,” and then commands (5:12): **“Rejoice, and be exceeding glad.”**

Unhappy Christians are little Christians by Bible standards, and though this be one of our Lord's least commandments, they shall surely be called least in His kingdom.

### HIDDEN LIGHTS

In 5:13-16, under the figures of salt and light, Jesus commands His people to maintain a vital Christian testimony. Comparing this passage with Revelation 1:20, we see that this involves membership in a New Testament church, and prerequisite to this (Matt. 28:19) is scriptural baptism.

Millions of Christians, including many accounted great in this world, will be least in the kingdom because they have neglected or refused to put their lamp on the Lord's lampstand, keeping it instead under a bushel of man's measure.

### SELF-RIGHTEOUS

Even to enter the kingdom of Heaven requires a righteousness exceeding that of the scribes and Pharisees (5:17-20) or of modern interpreters or religious teachers of the same stripe, who think they can improve upon God's word by substituting human reason or tradition.

Jehoiakim of Judah (Jer. 36) was no worse in his day than the modern apostles of infidelity posing as ministers of Christ but devoting their lives to cutting up and destroying the message of God's written Word. And though you be a true heir of the kingdom, just enough infidelity to reject one of the King's least commandments is all you need to guarantee yourself a least position when you are brought to account before Him.

### QUARRELERS

Less serious crimes than murder can bring temporal judgments upon a disciple of Jesus. He tells us in 5:21-26, and an offering to God must await reconciliation to a brother.

How many quarrelsome Christians, contentious and contemptuous with their brethren, are preparing themselves to occupy least positions in the kingdom!

### ADULTERERS

Physical act or lustful look, adultery carnal or spiritual, even adultery legally sanctioned (5:27-32)---are all forbidden by Jesus. The practice is fashionable and the commandment is taken lightly.

Surely this is far from the least of God's commandments, and surely lustful tempters and leers at modern undress can obtain no more than the least place in the kingdom of God.

### SWEARERS

**“Swear not at all”**---that is, in ordinary conversation (5:33-37). This has no reference to solemn formal assertions or legal oaths, but Christians who habitually mix swear-words and bywords in their conversation will find their appropriate level in the coming kingdom.

### GRUDGERS

In 5:38-48 we have a series of commands so contrary to human nature that most commentators and preachers insist that Jesus could not possibly have meant what He said, or if He did the commands are not at all practical.

Nevertheless, Jesus did mean what He said, and whether practical or not for this life, these commandments too must be accepted and obeyed if we would rise above the least-in His kingdom.

### SHOW-OFFS

Alms, prayers, and fasting are mentioned in 6:1-8 as samples of religious service to be rendered unto God, with commands to avoid the praise of men in order to obtain the rewards of God.

Religious show-offs have their rewards in this life: in the life to come they will be called least in the kingdom.

### MISERS

Just as there is a difference between a miser's hoard and a wise investment, so there is a difference between worldly accumulation and heavenly treasures. We must make up our minds whether to keep our eyes on eternal gain or perhaps lose all in vain attempts to serve two masters. We can make no sound investment in eternity while still trying to hold on to the things of this world.

### WORRIERS

After this uncompromising call to commit our all to God comes the assurance that He will take proper care of those who seek first His kingdom (6:25-34).

Christians who care so little for God's kingdom that they will not risk everything for it without worry can expect to be called the least in that kingdom.

### HYPOCRITES

The judgment forbidden in 7:1-5 is the judgment of the hypocrite who seeks to forget or to distract attention from his own fault by condemning someone else. He will be judged as he judges, and if he has part in the kingdom it will be as one of the least.

### WASTERS

**“Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you”** (7:6).

The good gifts and treasures which God has put in our hands are not to be wasted on hateful dogs and mud-bound hogs. So after all we are to exercise some judgment in disposing of our Lord's goods, ministering first to **“the household of faith”** (Gal. 6:10) and then to all men as we have opportunity.

If this is a least commandment, it is still a commandment.

### SLACKERS

Commands to pray (7:7-12) are coupled with promises or assurances that persistent prayer will be answered.

Prayer is described as an asking, a

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seeking, a knocking, and a doing. The so-called golden rule is tied to the proposition that the Father will give good things to them that ask Him. Therefore we are to do to others as we wish them to do to us: this is one way of asking God for good things for ourselves.

Christian slackers in prayer will remain little Christians here and least hereafter.

### HEEDLESS

In 7:13-20 Jesus commands earnest but discriminating effort to enter through the narrow gate. There are two gates, two ways, true prophets and false prophets professing to point out the way, good trees and bad.

Christians heedless to the warnings of Jesus, heedless to their responsibilities, heedless to the nature of fruit borne, if they find the way to life will yet be least in the kingdom.

### DISOBEDIENT

Finally (7:21-27), Jesus declares that the test of true discipleship is not mere lip-service, but doing the will of God. And the will of God is not to be found in the traditions of men, in the supposed light of human reason, in the presumptions of religious hierarchies or popular theologians, "neo-orthodox" or otherwise. No: the will of God is to be found in the words of Jesus:

**"Therefore everyone who hears these words of mine and does them, I shall liken him to a wise man. . ." (7:24).**

Of course the wise man does not first become wise by building on the rock, but builds on the rocks because he is wise, though his wisdom may grow with the building. Even so, we do not "do," obey, or put into practice the words of Jesus in order to become His disciples, but because we are such. That is, our doing or not doing His words, is the test and evidence of whether our lives are founded on Him, the Rock of Ages, or on the shifting sands of human religions.

Now, according to our text, if we break only one of His least commandments, and teach other men to do likewise, we shall be called least in His kingdom. What then shall be said of the professed Christians who say, "Lord, Lord," but habitually disobey the words of Jesus? He is like a foolish man building on the sand: he is no true disciple at all.



# Death Blow to the Self-Constitution Proponent's Demands

By D. P. Newell III  
of South Shore, Kentucky

I recently was reading excerpts from a book titled *Landmarkism Under Fire*. I only read part of it, as I could not stomach the whole book, and felt compelled to write this article. The attacks on Brothers Gilpin and Cockrell were underhanded for any man, let alone Baptists. It is shameful to twist men's words around when they are alive, but to do that to men who are gone and cannot defend themselves is irresponsible and underhanded to say the least.

Before dealing with the self-constitutioner's demands, I would like to make the following statements. The theory of self-constitution is an evolving doctrine as all of the doctrines of men are. True landmarkers believe the truth concerning the church and have been consistent and constant since the days of the apostles. Those who are propagating this idea of no authority, on the other hand, are always evolving in what they believe. When the author of this book began teaching this theory it was believed by him and his friends that it was alright to have a mother church but, it was not a necessity. As I understand them now, though, a church which has a mother is not a true church. It appears to me that they have changed. Bro. Dan Phillips told me years ago that when you go off into error you will come to a point, if you are honest, you will have to stop and return to the truth or go on and eventually believe something that is just absurd. Well, this is their plight. The very term "Self-Constitution" ought to alarm Bible believers as to its origin and danger. I think that if I were going to invent a doctrine that I hoped many would believe I would not have it begin with self. It is inconceivable that the church Jesus gave Himself for, and where He receives His glory, would have any teaching in it that would begin with self.

I was also amazed at the ignorance the authors believe the rest of us dwell in. I wonder if they know that the rest of us know how to read or have any capacity to discern the Scriptures. They are claiming to get their doctrine from the Bible, but only use it when they are pinned down and have to. I realize that they, most likely, will twist and mutilate everything that I say in this article. That's all right. It is to the readers of this paper to whom I write to expose their error and present truth concerning the Lord's church.

Here are eleven demands of the self-constitutioners. In the book, *Landmarkism*



*Under Fire*, it is assumed that the true Landmarkers are unable to give an answer to any of them. Some of the demands are far fetched and are presented as such to cover their tracks. I will answer them to the best of my ability and use the Bible as my main source and the history of men secondary. This is the opposite approach of these men, and that, my brethren, is their downfall.

### PROPOSITION #1

**PRODUCE A QUOTE FROM ANY LANDMARK BAPTIST WHO TAUGHT EMDA** (*Essentiality of Mother Daughter Authority*)

1. Jesus Christ is the greatest of all Landmarkers. He is the author of His own Word and to Him all must give account one day. We find in Matthew 28:18-20. **"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 alway, even unto the end of the world. Amen."**

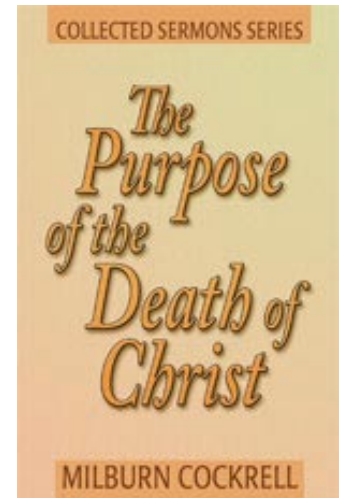
Jesus had all authority and in these verses He is giving that authority to His church. It is not given to individuals, but to His church and her alone. She has authority to preach the Gospel, to teach, and to baptize. Now according to our opponents, anyone anywhere can have this authority if but two or three covenant together in the Lord's Name. This, my dear brethren, is nothing short of Protestantism! Now, I ask the reader, is it now plain that Jesus taught Mother Daughter authority in this verse in principle? Later on I will show this principle being played out in the organizing of the church in Antioch.

In Matthew 16:19, Jesus said, **"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."**

The Jerusalem church was given binding power over matters that concerned the Lord's church. They were given power to admit saints into

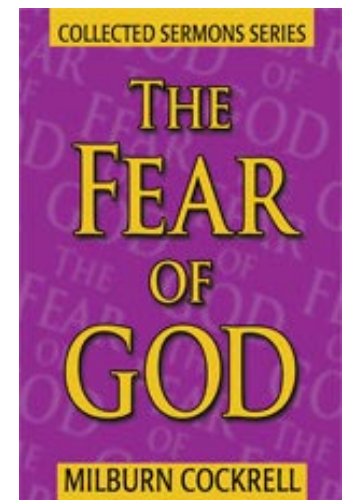
♦ (Continued on page 408)

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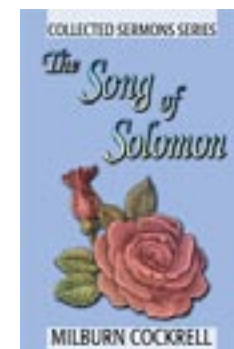
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# Death Blow

(Continued from page 407) ♦

the church. They were given power to discipline their members. They likewise were given power to organize a church, as we will see in the Book of Acts. Now, I can hear them saying “I do not see the exact Words: therefore it must not be true. I would rather believe that Jesus gave them all authority over all of the Lord’s work and that it is born out in the Book of Acts that it was the practice of the first church to establish churches through a mother-daughter relationship. Proposition # 9 asks for a “Thus saith The Lord” and I believe He did. Quotes from J. H. Grime, later in this article, will show his belief in the necessity of a church being organized out of another true church.

## PROPOSITION # II PRODUCE A BAPTIST CHURCH COVENANT WHICH TEACHES EMDA

This is a foolish demand. The fact that one church is the offspring is a given. Besides this, everything we believe about every doctrine in the Word of God is not found in Church covenants. I told you before that the author of the book will stoop to any means to twist and wrangle the Truth and he will use any tactic. Again, all proof for EMDA is found in the Bible and it is not necessary to run to the publications of men to prove Bible doctrine. I am only doing so, in this article, that you may see that the Bible and even Baptist history deliver a death blow to self-constitution. I will show that the Bible and historical actions of Baptists prove that from Jerusalem until now: it has been the practice of Landmark Baptists to organize churches by the authority of a mother church.

Concerning Proposal III, PRODUCE A BAPTIST CONFESSION WHICH TEACHES EMDA, I want to interject here, that again the author is up to his old tricks. Most, I suppose, adopt confessions of faith of which most are the same. I believe if churches would, in their own words, discuss the church they no doubt would plainly spell out the link-chain succession of the Lord’s churches.

I present the following resolution from the Salem Baptist Association, Wilson County TN. “Resolved, That the churches be advised to receive none but those who have been baptized on a profession of faith in Christ, by a legal administrator; and that we esteem legal only such as act under the authority of the regular Baptist Church, as organized after the model of the gospel.”

They believed in a model set forth in the Word. Just as Moses built the tabernacle according to the pattern, faithful Baptists have followed the pattern set forth in the

Word of God.

## PROPOSITION #III PRODUCE A BAPTIST MANUAL WHICH TEACHES EMDA

The Manual for Baptists is the Word of God. When you begin to take the word of men over the Word of God you have begun a journey that leads you farther and farther from the Truth. In most all manuals I have seen I can say that I would not endorse all of what they say and do. Some of them tell what kind of message to preach at Christmas and Easter. The fact is that manuals that you find were not written by the strongest of men.

The Bible is the Baptist manual but, sadly, men like this author will avoid it and look to men and their books to satisfy their need to find someone or anyone who will agree, or appear to agree with them.

Let’s read from the Book of Acts chapter 11, vs. 19-26: **“Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phoenicia, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and was glad, and exhorted them all, that they with purpose of heart they would cleave unto the Lord. For he was a good man and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.”**

I can hear them now. There he goes again to Acts 11. Why not go here for the undeniable Truth of how a church is started. Can you not see the principle being played out concerning the authority Jesus spoke of in Matthew 28 and Matthew 16? Can you not see that at Jerusalem, after people heard the gospel and were saved, they sent Barnabas there to organize them into a church with and by their authority? Can you not see that Barnabas had authority from the Jerusalem church to do this and that there is not the slightest implication that Antioch was a self constituted church. If they were, what business did Jerusalem have barging in on their affairs? Can you not see that a report was sent back to the Church in Jerusalem as to what took

place in Antioch? Without doubt or controversy a new church was born. We see the first mother and daughter in the Lord’s churches. Antioch is the second link of a long link of churches that have been connected by authority that Jesus gave His first church in Jerusalem. This is another death blow to the self-constitutioners. Away with the absurdity that a few in Antioch all by themselves magically became a church!

## PROPOSITION #IV PRODUCE ANY BAPTIST HISTORY WHICH SPECIFIES EMDA

I have a lot of Baptist history books in my office. The first one I picked up was *History Of Middle Tennessee Baptists* by J. H. Grime. Much documentation is given in this book as to how churches in TN were organized years ago. Let me give you a few examples.

Concerning Salem Baptist church in Kalb Co. TN notice, “This old church has long been a noted landmark with the Baptists of this section. There is perhaps no church in Middle Tennessee which wields a greater influence in the section where it stands than this old church. This church is an offspring of Brush Creek Church and was for some time an arm of said church. It was constituted into an independent body August, 1809...” (*History of Middle Tennessee Baptist*, pg. 60).

Concerning Dixon’s Creek Baptist Church in Smith Co. TN notice, “The history of this old mother church comes to us with peculiar interest. This church is located near the bank of Dixon’s Creek, some two miles above and north of the town of Dixon’s Springs, in Smith County, Tennessee. This church, at first, was composed of emigrant Baptists from the older states. She, however, was the foster child of El Bethel Church on Station Camp Creek, in Sumner County, some twenty-five miles away. In 1798 these emigrant Baptists, longing for the house of the Lord, and there being no church within reach, and having no minister among them, banded together into what they were pleased to call a “district church.” (Now before you get too excited and think me to have proven self-constitution to be a Biblical practice, there is more to the story). “They met at private residences for worship, sometimes at Captain Grant Allen’s, near the mouth of Dixon’s Creek, then at Colonel William Martin’s, near where the church now stands, then again on the waters of Goose Creek. This continued until the summer of 1799, when they began to lament their situation. (author’s note,” I believe The Holy Spirit showed them their error of self constitution”) “After consultation, they agreed to make their situation known to the nearest Baptist Church. On inquiry it was found that the nearest Baptist Church was located on Station Camp Creek,

Sumner County, Tennessee, twenty-five miles distant this church was known as El Bethel. They appointed a committee to visit said church. And in conference they appointed a committee to visit this neighborhood and constitute these brethren into an arm of said church. In compliance with this agreement, they met at Captain Grant Allen’s and received the letters which these brethren had brought from the old states. They worshipped as an arm of said church till March 8, 1800, when they were constituted into an independent church...” (*History of Middle TN Baptists* Pgs. 354-355).

This will suffice in answering this proposition and I will let this be a death blow to PROPOSITION VIII which as for history showing a church being reorganized for lack of authority from a mother church.

In Acts chapter 19 note another death blow for these brethren, **“And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghst. And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them: and they spake with tongues, and prophesied. And all the men were about twelve.”**

These twelve had taken upon themselves to self constitute and even claim they had Baptist baptism. The truth was they had no baptism at all. No church had baptized them, they did that themselves. Now the self-constitutioners would say they were a church because two or three had gathered together in His Name and that made them a church. This chapter teaches that authority is in the church and no group can have authority except it be given to them by a mother church.

There were three soldiers of the United States Army, who upon returning from war met in the home town of one of them. They decided it would be easier for them, instead of traveling back to headquarters, to start their own army in that town. They decided, that since they had all taken the same oath that this would pose no problem. They already had uniforms and had been trained in military tactics thus, they had all they needed to be the U. S. Army. After a while, they being upset with the way

♦ (Continued on page 409)



# Death Blow

(Continued from page 408) ♦

things were going in Korea, decided to declare war on them. Naturally, Korea did not take them serious, and neither would any of you. I tell this little story to bring to your attention of authority. If governments require it and men expect it to be thus; why would men reject it so vehemently in a Baptist church?

The fact that the Holy Spirit moved in their midst as He did is evidence of God's approval and blessings on an authorized work. All of these demands these brethren have placed upon us mean nothing to God. When these demands are satisfied they will come up with others. To demand of us documentation relating to these truths from churches that were in the dark ages being hounded by Rome is ludicrous. I am convinced that if the Bible does not satisfy them neither will any thing anyone else says.

**PROPOSITIONS VI & VII  
PRODUCE ANY BAPTIST  
ASSOCIATION WHICH  
INCLUDED EMDA AS  
A REQUIREMENT FOR  
MEMBERSHIP  
PRODUCE THE RECORD OF ANY  
BAPTIST ASSOCIATION WHICH  
REFUSED TO ADMIT A CHURCH  
BECAUSE IT WAS NOT FORMED  
VIA EMDA**

As to the matter of link-chain succession being a requirement for membership in any association I give the following excerpts from the Wiseman Baptist Association of Macon County TN 1891.

## ARTICLE XI

"New churches may be admitted into this association, who shall petition by letter, and delegate, or delegates, and on examination, if found orthodox and orderly, may be received and made known by the moderator giving the right hand of fellowship to the delegate or delegates present."

## ARTICLE XII

"The Association may exclude from their union any church or churches that are heterodox in principles, or disorderly in practice" (*History of Middle Tennessee Baptists*, pg. 306).

Now, I realize that they did not say mother or daughter but, you can very well believe that it was a requirement;

seeing that all of these old TN Baptists practiced church authority. Again, the author is straining at gnats when he avoids practice and tries to discredit churches by twisting their words, adding, and subtracting from them.

**PROPOSITION X  
PRODUCE A REASONABLE  
EXPLANATION OF WHY SO  
MANY BAPTIST LEADERS  
EXPLICITLY STATED THE  
AUTHORITY FOR CHURCH  
CONSTITUTION CAME  
DIRECTLY FROM CHRIST  
ACCORDING TO MATTHEW 18:20**

I did not know there were so many who would think that Matthew 18:20 had one thing to do with starting a church. Pastors and churches that I know and fellowship with know only of and practice a mother daughter relationship as far as church organization is concerned. I wonder who these men fellowship with. I wonder how much their fellowship has decreased since they began their self-constitution doctrine. I wonder how many churches they used to be invited to speak at who no longer ask them to come.

Matthew 18:20 reads as follows, **"For where two or three are gathered together in my name, there am I in the midst of them."**

What a stretch it is to make this say that any two or three people, at their will, can be a constituted church. The all wise God, for the sake of perpetuity of His church and His doctrine designed the organization of a church in such a way that there are checks and balances in place. Without a mother church to organize them, who knows what they would preach or where their baptism came from. I just now remind you of those twelve men Paul came across in Acts 19. Protestants use this verse, or should I say misuse it, but it is irresponsible for a Baptist to use it to prove how a church is started.

**PROPOSITION XI  
PRODUCE THE LINEAGE OF  
ANY BAPTIST CHURCH WHICH  
HAS AN EMDA TO EMDA  
SUCCESSION UP TO 1600**

I believe the author of this book is so far out on a limb that he will grab at anything to keep himself on it. I know the Bible shows how churches established other churches, and by faith I believe God is able to keep His churches perpetuated for He said **"...the gates of hell shall not prevail against it"** (Matt. 16:18). I know that Baptists have believed in the past and practice now, that a church comes into existence via a mother church. There are some, I understand, who are able to give this information requested. Their church history has been traced back to Jerusalem. I cannot with detailed link by link show all the churches the church I pastor has come through, but does that invalidate the promise and teaching of our Lord. When the early churches

were established via a mother church was this something they came up with on their own, or were they instructed by the Lord to do it this way? Again, it is an amazing thing to me that the author and his followers will hang on to the word of men and only want to misuse a verse or two in the Bible to try and prove their doctrine. The Bible itself declares God to be true and all men liars. The living Word of God will make all those who oppose it to appear foolish.

I love a Baptist church. I will fight for a Baptist church. I will preach and fellowship with a Baptist church, but I have no desire to fellowship or regard any people who stand in opposition to that which Jesus loves and died for.



## Three Troublesome Translations

By R. F. Hallford

Most Bible students, including even casual readers, are aware that the New Testament was written originally in the Greek language. Inasmuch as the majority of them do not read Greek, it was necessary for it to be translated into the language of the reader, in order for him to be able to read it intelligently.

It is generally known among those who are even fairly familiar with grammar that many, if not most, words have various, but not necessarily contradictory, meanings. Obviously, some of these possible renderings are clearer and more accurate than others.

Three Greek words in the New Testament, because they were not translated according to their primary and clearer meaning have probably caused more trouble than almost anything else in ecclesiastical circles through the centuries since the King James version of the Bible was published. They are

**I. Ecclesia**, translated "church."

This translation has left the door open to various interpretations as to what constitutes a church or the church, with all the implications which are an inevitable outgrowth of such interpretation, as the church composed of all believers in Christ, or all who have been baptized by the Holy Spirit into the body of Christ, which simply confuses the church with the kingdom or family of God; a given denomination of professing believers in Christ; or any man-made religious institution which may see fit to call itself a church.

Really, the primary and clearest meaning of this word translated "church" is "a called-out assembly" of believers in Christ, associated in the

faith and fellowship of the gospel, as a group of baptized believers, dedicated to the edification of each other and the evangelization of the unsaved. Regardless of what people in general may or may not believe about what else may constitute a church, this sort of group is recognized and accepted as such. The uniform translation of "ecclesia" as "assembly" would have preserved this concept and avoided the others.

**II. Baptizo**, translated "baptize."

Actually, this is not a translated but a transliterated word. Students of grammar are aware that transliteration means picking a word up out of one language and transferring it over into another without translating it. Interestingly enough, only one letter, namely the last one, is changed. The explanation for this situation is found in the already-existing picture when King James I authorized this translation of the Bible, namely the widespread practice of sprinkling and pouring for baptism, as practiced by the established church. To translate the word literally would have "stirred up a hornet's nest" among the influential clergy of that day!

Which, then, does the Greek word mean: "sprinkle," "pour" or "immerse"? Obviously, it cannot mean all three because they are so contradictory.

As all Greek students, and especially scholars, know, the clear and indisputable meaning of "baptize" is "immerse." To contradict or deny this is to discredit or deny one's scholarship. Baptism by immersion is recognized by practically everybody as baptism, whereas baptism by some other method is both questioned and denied by multitudes. If the Greek word had been translated uniformly "immerse," that would have prevented most of the baptismal heresies of the ages.

**III. Glossa**, translated "tongue."

This translation has opened the door to numerous ideas and excesses, as "ecstatic utterances"; "gibberish"; "meaningless jargon"; and the claim of being able to speak a "mysterious heavenly language" which is regarded by many as the sole evidence that one has been baptized by or filled with the Holy Spirit.

Actually, however, the word simply means "language," and would have been much better translated accordingly, as that would have been clear to everyone, and at the same time would have prevented most if not all the excesses and confusion which have arisen among professing Christians relative to the "tongues" issue. This is exactly what was done in some of the verses in Acts 2, which records the events of the Day of Pentecost, and it would fit perfectly into the grammatical and historical pattern presented.

If the primary meaning of the original language had been translated into English, it would have prevented most of our troubles in these matters.



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# The Berea Baptist Banner Forum

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Does a person who, upon reaching the age of accountability, lose his or her salvation until that person asks Christ to save him or her?— Email

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The Bible doesn't speak of any age of accountability. That is a man-made doctrine. The Scripture says that we are all sinners in need of a Savior. This question just shows the ridiculousness of the "age of accountability" heresy.

TODD BRYANT

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The study and contemplation of the subject of accountability has caused great consternation to me. I have sought the advice of my Bible and much prayer, those that I love, and those that I respect as being grounded in the faith.

I can empathize and sympathize with those that have lost loved ones that had not yet passed the age or time thought to be still in innocence. I have lost a niece that God took out of this world and I know personally a dear saint that has experienced the loss of her child that died in infancy. I do not pretend to know how it pains the heart of a father or mother that has lost their child. I do find in time that God is gracious in these matters and although the love and pain is never wiped away, those that seek comfort always find it in our Saviour and His Word.

Emotion is a great motivator. Motivation directed by emotion falls short of a logical conclusion. A logical conclusion without love is of no comfort. As I stated before, this subject I have wrestled with for years. I do not desire the applause of the people, whoever they may be, whether they are in agreement or they disagree with my conclusion of the subject at hand.

I cannot find within the pages of Holy Writ an example or a doctrine of the age or time of accountability. I will not base a particular doctrine upon a verse of Scripture that relates the words of comfort from a father that has lost a loved one (II Sam. 12:21).

Think that I am uncaring or unwilling

to see the truth as you may or may not see it as you will. My desire as Pastor, Father, and Friend is that all I love and care for and those I see and hear of, that have lost a child that those children cross over to that Promised Land. The emotional ties I have to any infant come from them being unable to defend themselves, in anyway, tugs upon the protective instinct that is given to parents by our Heavenly Father.

Therefore, is God unable to save yet the smallest of children whether born or unborn or those thought to have yet reached an age or time of moral consciousness? God forbid. My question is this, if say a child who is 5 to 7 years old is taken from this world unexpectedly and the question is asked was he at the age of moral consciousness and the answer from the father is no and the mother says yes who is right? Who makes the determination? My answer is this, God and God only will do with His creation as He will (Dan 4:35; Rev 4:11; Luke 11:2).

This is an article of faith from one of the Lord's Churches in upper Washington, if you notice, the article, although well stated, has no Scripture reference to an age of moral consciousness or to an event of a child being saved. I have poured over this article many times and it makes sense to me and if it is done in this manner praise be to God.

#### XIV. Salvation of Infants and Imbeciles

*We believe that whereas all men by nature are spiritually incapable of coming to Christ (John 6:44,65), infants and imbeciles naturally incapable of such, in that they have not the necessary faculties of mind and heart to comprehend and receive a sense of right or wrong or the gospel; therefore we believe that those who die in infancy and native idiocy were included in the atonement and will be saved by the regenerating power of the Holy Spirit and the sovereign application of the blood of Christ; that the salvation of these will be accomplished in essentially the same way that accountable adults are saved (Rom 11:5,6). That is that they are brought to repentance and faith through the sovereign working of the Spirit through the word supernaturally revealed to them (1 John 5:20; John 17:3).*

This I do know from what the Scriptures say, that God chose, before the foundation of the world in eternity past, from the one lump of humanity; and fashioned for Himself vessels of honour, also from the same lump He fashioned a people fitted for destruction (Rom. 9:10-23). All of those vessels He made unto honour shall not come into condemnation (John 5:24).

The Scriptures do not reveal to us about this subject of accountability, so therefore, my comfort is this, that God is trustworthy to do the right thing whether we agree with it or not. He knows who He gave to Christ to die for; those names were written in the Lamb's book of life (Rev. 21:27). I find this to be one of those things that faith in God must be exercised; this is my comfort (Deut 29:29).

MIKE DEWITT

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This is an extremely emotional and difficult question to answer, especially for those of us who have lost infants, or even lost a child while still in the mother's womb. For purposes of assuring the reader that we understand, we mention that this writer has lost an infant child to death. It will take a long response to consider this question, and then we doubt we will settle the question. The principle of Matthew 16:17 and Romans 8:16 must apply here. **"For flesh and blood hath not revealed it unto thee, but my Father which is in heaven." "The Spirit itself beareth witness with our spirit, that we are the children of God."**

The soteriological 'Doctrines of Grace' become the basis for our interpretation, particularly Total Depravity, Unconditional Election, and Particular Redemption, along with an overall view of scriptural teaching. No single point can be fully supported by the use of a single 'proof text'.

I suspect that the primary verse to support infant salvation prior to an illusive 'age of accountability' would be II Samuel 12: 23, **"But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me."**

We have heard and sympathize with all the interpretations from both sides of the question with this verse but the only thing we can be dogmatic about here is that the child is dead and cannot come back to David, and that David will die and go to the grave himself, later. We do tend to sympathize with the thought that if the grave were all that David had in mind here, that would be no real hope.

There are a number of issues that

come to play in this question. To conserve space the reader is asked to look up any unquoted verses in his or her own Bible, preferably the KJV.

1. God has purchased – secured – the redemption of all His elect – John 6:37. To require any soul to go to hell while at the same time saying that Jesus had paid for his sin on the cross constitutes spiritual double jeopardy. At the same time, to imply that God's grace determines a soul saved for a while, then at some point demands a certain 'action' to stay saved both brings works into the equation and impinges on the grace of God.

2. God's election was determined according to His sovereignty before the foundation of the world. (Eph. 1:3-4) We know that God's will, will be done despite the efforts of man, or the lack thereof (Dan. 4:34-35). Therefore, we may be assured that all of God's elect will be saved. To turn around and say that someone once saved by grace, child or otherwise, must later on finalize that salvation effectively makes election conditional rather than unconditional.

3. It is to be noted that Cornelius (Acts 10) was a moral, God-fearing man, but still unsaved until he heard the gospel message from Peter. God saw to it that Cornelius received the gospel message! God will see to it that His elect get the gospel message. In the context of this question, I suggest that God will bring His elect child to a place of hearing and responding to the message.

4. **"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God"** (Mark 10:14). Jesus loved the little children! In another place He said, **"And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea"** (Mark 9:42). This must be seen in line with our Lord's frequent comments about becoming as little children. **"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven"** (Matt. 18:3). Please also read Mark 10:15 & Luke 18:7.

From these verses we learn that little children can be saved, and that salvation requires that child like, unquestioning faith, that is a faith that totally depends on his parents, and a faith that totally depends on the grace of God and the finished work of Christ on the cross. We have to stretch the point to dogmatically hold that children are automatically saved up until they reach an illusive, undefined 'age of accountability' that is never mentioned in Scripture, but then at that point becomes lost, pending some mental action on the part of that child.

As offensive as it sounds, if we believe that human life starts at conception (Psa. 139), saying that a baby is saved anyway, from conception to this illusive 'age of

♦ (Continued on page 411)



# The Berea Baptist Banner Forum

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Where the Old Testament Saints born again? - Idaho

Todd Bryant  
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**"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God"** (John 3:3).

Jesus said if a man wasn't born again that he couldn't see the kingdom of God. If the OT saints weren't born again, they weren't saved. A depraved man will NEVER believe the Gospel without the regenerating power of the Spirit. There has always been one way of salvation—faith in the finished work of Jesus Christ (Eph. 2:8). Therefore, the OT saints had to be quickened (born again) in order to believe. The fruits of regeneration are faith and repentance.

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I know of no specific Scripture that mentions being 'born again' in the Old Testament, which fact is probably the impetus for this question. Nevertheless, our Lord's clear statement to Nicodemus in John 3:3, **"Except a man be born again, he cannot see the kingdom of God"**, can be taken as a blanket statement. The terms of salvation did not change with Jesus' earthly ministry! God saved by grace in the Old Testament just like He does in the New Testament. Then and now, salvation is purchased *only* by the shed blood of our Lord and Savior, Jesus Christ!

The issue of depravity and the need of regeneration became painfully obvious as early as Genesis 4. The biblical law of reproduction, **"after its kind"** applied to fallen man as much as it did to the other animals. Having now become depraved by the fall, Adam and Eve's progeny would naturally inherit that fallen nature and need the vicarious sacrifice of a worthy and innocent substitute.

This, of course, was shown in pattern and type by the sacrifice of Genesis 3:21, **"Unto Adam also and to his wife did the LORD God make coats of skins,**

**and clothed them,"** pointing forward to the sacrifice of Christ, the perfect Lamb of God, to purchase salvation for all His elect. This was then carried on through the ceremonial blood offerings in which the believer was expressing his faith in the promised salvation through Messiah.

The Old Testament saints, seeing that they could not keep the law, had the promise of the coming Messiah and looked forward by faith to the sacrifice of Christ, even though they didn't fully understand it. The only difference for us today is that we look *back* at the *finished* work of Christ, also by faith.

Then and now, **"Except a man be born again, he cannot see the kingdom of God."**

RAY BENNETT

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Absolutely yes, they were born again by the effectual working of the Holy Spirit and the Blood of Christ, being redeemed from sin by God.

Were not the Apostles born again? (John, Chap.1) They were Old Testament saints. Did not Christ say that ye must be born again? (John, Chap.3) Did Christ not say that no man can come to the Father but by Him? (John 14:6) Was not the Gospel preached to them the same as it is preached to us? (Heb. 4:12). Was not what the Old Testament saints did in the form of the ceremonial law a shadow of good things to come? (Heb. 10:1-18). How was the Old Testament saint saved hanging upon the cross, to whom Jesus said, today you will be with me in paradise? By being born again or by the Ceremonial law?

Yes, all who are included in the atonement must repent of sins to God and have faith in Jesus Christ our Lord (Ezek. 18:30-32, Isa. 53).

MIKE DEWITT



## Forum #2

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accountability' would make abortion the most effective evangelism tool we have, because it populates heaven with the souls of saved babies that would have been lost, had they been allowed to live.

5. The 'innocence' issue comes into

play here. We readily grant that in *our* eyes an infant is innocent, having committed no sin, unable to understand the gospel message, therefore unable to respond to the gospel message. Our hearts feel such emotion concerning the innocent child and the innocent heathen who has never had an opportunity to hear the gospel. We should!

But we need to remember these clearly stated scriptural points.

1. Contrary to Pelagianism, our condemnation is not determined by any specific sin, or when we 'first' sin. Our condemnation is determined by the fact that we are born in sin and worthy only of hell even in infancy. Psalm 51:5, **"Behold, I was shapen in iniquity; and in sin did my mother conceive me."** Romans 5:19, **"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous,"** among many other references.

2. Election unto salvation was determined before birth, as especially seen in the Jacob/Esau incident. Romans 9: 11-13, **"(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."** We grant that this offers little consolation to those, who like this writer, have lost an infant child to death. But we can safely rely of these three principles.

1. We can rely on the justice, mercy, and righteousness of God just as Abraham did. **"Shall not the Judge of all the earth do right?"** (Gen. 18:25).

2. In the final analysis, despite our emotions, even the lost will find they must agree with God, that His decisions and actions were righteous and just.

3. Whenever our human emotion or logic conflict with the statements of the Bible and their logical interpretation, God's Word is right.

RAY BENNETT



# The Nameless Moral Young Man

By George C. Baldwin  
(1817 - 189?)

"Talk they of morals? O, thou bleeding love, Thou giver of new morals to mankind, The grand morality is love to thee!" ---Young  
**"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all"** (James 2:10).

As introductory to a discussion of this character, I direct your attention to an interesting fact. *It is more than probable, that our Lord Jesus came in personal contact with representatives, of every phase of human character now found among men;* and it affords a most profitable study to observe how He adapted the same elementary truths, in different forms, to each of these developments of the same fundamental character.

For instance, He met some men who were using a religious profession as a cloak to cover up their moral deformities and conceal their base purposes, and to them He administered the most withering rebukes, whose culmination is found in that terrific sentence, **"Ye serpents, ye generation of vipers, how shall ye escape the damnation of hell?"** (Matt. 23:33). He met others who were giving themselves up to oriental ease and sensual indulgence, and to them He said, "If any man will be my disciple let him deny himself." He met oppressed toiling and sorrowing ones with no reference to self-denial, but with the sweet invitation, **"Come unto me all ye that labor and are heavy laden, and I will give you rest"** (Matt. 11:28). He met others, who were wearing out their lives, utterly neglecting their spiritual interests to gain transitory possessions with the unanswered question, **"What shall it profit a man if he gain the whole world, and lose his own soul?"** (Mark 8:36). He met privately, at night, the highminded, polished Nicodemus, who sought in the most polite manner to know the general truth concerning his religion, with the personal appeal to his own moral necessity, **"Verily, I say unto thee, Except a man be born again, he can not see the kingdom of God"** (John 3:3). A nobleman came to Him imploring the life of his son, saying, **"Come down ere my child die."** In that expression I hear a heart-groan, I see a scalding tear in every word. To him He replied merely--recognizing and appreciating his faith--**"Go thy way; thy son liveth."** Many came, professing to be willing to follow Him, but desiring to first go back and attend to their worldly affairs. To them He said, **"No man having put his hand**

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# Nameless Moral

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**to the plow, and looking back, is fit for the kingdom of heaven**" (Luke 9:62). When the tower of Siloam fell and buried many beneath its ruins, and people gaped with unholy horror, supposing that those crushed ones must have been extraordinary sinners, He said, **"Think ye that they were sinners above all men that dwelt in Jerusalem? I tell you Nay; but except ye repent, ye shall all likewise perish"** (Luke 13:5). To Zacchaeus---despised because of his occupation and character---who climbed up into a tree to see Him, and whose guilty heart yearned towards Christ, amid the crowd of Jews, He said, "Zaccheus, come down, for this day is salvation come to thy house. **"For the Son of man is come to seek and to save that which is lost."** While to other penitents He said, **"Thy faith hath saved thee."**

A careful analysis of these, and similar illustrations will develop two things. The first is, that while the expressions are different in each case, *the same fundamental truth* pervades them all. The second is, that Christ addressed to each, *that expression of truth which was adapted to his particular case*. In the representative man before us at present, we shall find a still different phase of character from any we have yet contemplated, as well as different treatment from any before referred to. And I hope, that this view of the general course pursued by the Saviour, will prepare us to understand the reason of His peculiar mode of treating the case, we are now about to study.

The time, when the interview between our Lord and this man occurred, was during His journey from Perea to Jerusalem, just after the raising of Lazarus from the dead, and probably not more than two weeks before the crucifixion. It would seem from the narrative, that not only the fact of the closing up of His earthly career, and the anticipation of the baptism of suffering awaiting Him, which filled His mind, and soon after forced Him to exclaim, **"how am I straitened until it be accomplished,"** but preceding events had combined to produce a tender state of His sensibilities, unusual even to the sacred heart of our Lord. Immediately before this record, we have the account of children being brought to Him for His blessing, at which, strange to tell, the disciples were displeased and rebuked them; but He, the child's friend, laid His hands on their young heads and uttered those immortal words which have thrilled through the hearts of parents ever since, **"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God"** (Mark 10:14). The next person whom He met was our representative man.

Who was he?

1. He *was a young man*, and as such was an object of special interest to the Saviour. I do not remember that in all the New Testament, we have any record of an interview between Christ and a young man, excepting this, which is recorded by Matthew, Mark, and Luke. I do not doubt, that our Lord's heart rejoiced as He saw a young man coming towards Him, in the bloom of whose cheek, the brightness of whose eye, the eagerness of whose expression, and the elasticity of whose step, He saw the freshness of a young life not yet hopelessly chained to earthliness by long-cherished habits of sin, not yet petrified by carnality into insensibility to spiritual things, the direction of whose forces was not yet ultimately determined; for whom there was, as there is in the case of every young man, hope that he might receive correct views, imbibe and adopt pure principles, experience true emotions, and live to bless the world, perfect his own complex nature, honor God and secure heaven. It is not to be wondered at, then, that the record says, "Jesus loved him."

2. He was a young man *occupying a high position in society*. He was a "ruler," a member of the great national council, the Sanhedrin. This fact gives proof that he possessed a character eminent for ability and rectitude; for, with all their faults, the Jews elevated no man to office, who did not possess qualities deserving of the distinction.

3. He was a *rich* young man. **"He had great possessions,"** which were, doubtless, inherited. This shows that he had been bred in the lap of luxury, and it is an extraordinary thing for such a young man to think of any thing beyond the present world. Wealth, which is inherited, unearned by him who possesses it, is apt to pamper pride from earliest consciousness, give no stimulus to energy, and make fools and dolts of men and women, by causing them to consider themselves superior to common humanity. It is apt to lull their higher natures into sinful repose, so that in very many instances they never awake to the lofty solemnities of being, but waste all the time given to them in gliding through the ecliptic of hollow, superficial, fashionable routine, which is but another name of the smooth, whirling maelstrom, whose vortex is eternal death. The case before us is interesting, therefore, from its novelty. With all his wealth, and high social and civil position, this man has awakened to a consciousness that beyond these present sublunary things there is a superior, eternal good to be sought and obtained. His illuminated soul-vision has looked into the vast future of existence, compared with which the present is but a mere point, and realizing that within that dark, limitless expanse, as within the waste of ancient night, rested the material of the earth that was to be, all in wild yet plastic confusion, so that

future contained the certain locality of a state, which he must construct from the elements now preparing in his own heart, under his own supervision. His mind has seen, that it is wise to exercise carefulness and judgment and prudence now, in order that he may inherit **"eternal life."**

In your imaginations reproduce the scene. See this rich young man **"running"** to Christ, kneeling at His feet in the path and lifting up his heart in one impassioned cry, **"Good Master, what shall I do that I may inherit eternal life?"** What cares he for the gaping crowd? What for the curled lip of the scorner? What cares he who sees him, or what any one says of him? He has grasped the idea of immortality, realized the fact that eternal life or eternal death is to be his portion. He yearns for life eternal. Noble youth! High-minded young man! He has risen above the low level of carnal things into his proper atmosphere, and become imbued with nobler desires, as the eagle, soaring for the first time above the shadow of the mountains, feels the unobstructed light and untainted air, quickens his pulse into a strong healthy throb, and dilates his eye into full-orbed power. The high elements of his manhood are stirred into vigorous action, and as he kneels there at the feet of the Saviour of man, tell me, does he not look like a true man, is he not now every inch a man? Does he not think as a man ought to think; feel as a man ought to feel; kneel where humanity ought to kneel, at the feet of the incarnate God? You may consider his riches, his honors of much importance, but I tell you that these dwarf into insignificance before the true manhood he develops in the position which he now occupies, and the utterance of the question, **"What shall I do that I may inherit eternal life?"** But while kneeling there Jesus looks him through and through at a glance, and in order that the ruler also may see himself, He says, **"Why callest thou me good?"** He means, "You believe me to be only a man. You intend merely to compliment, by applying to me a term which belongs only to God." He by no means disclaims His divinity, but rebukes the flattery embodied in what the ruler had employed merely as a complimentary expression. Then He adds, continuing the probing process, words that He never used on any other occasion of which we have account, **"Thou knowest the commandments,"** indirectly asking, "Have you observed them?"

Now bear in mind Christ's object. He saw that this man did not feel himself to be a sinner. He did not, therefore, intend to teach that any man would be saved by keeping the commandments; but He meant to convict this young man of guilt which he did not feel. Hence He cites those portions of the law which were especially applicable---the 6<sup>th</sup>, 7<sup>th</sup>, 8<sup>th</sup>, 9<sup>th</sup> and 5<sup>th</sup> commandments. A ray of

hopeful joy beams on the ruler's face as he exclaims, **"All these have I observed from my youth"** (Mark 10:20). Ah! That ray of hope dies away, his countenance falls, pale dejection is visible on his brow, as Jesus slowly but firmly answers, **"One thing thou lackest,"** and looking with his calm, earnest, loving eyes still more intensely into the listener's face, He adds, not denying the claim he has made to legal obedience, **"Go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me."** Look at the effect of the application of this test to the young man. His decision is taken, he rises from his knees, and uttering no word, turns his back upon, Christ; sorrow is depicted in his face, and he departs, **"grieved,"** quickening his steps the further he goes, but never once looking back. The disciples stand appalled; not a man in the crowd scoffs, not an idler there hoots after him. All feel that he has approached the crisis of his life, and in shrinking back from the conditions of eternal life, has determined the destiny of his soul. All feel that he loves his possessions more than God and heaven; that his obedience to the commandments has been of their letter and not of their spirit, that his morality therefore is only a superficial thing, it is merely sublimated selfishness, which could not stand the test to which Christ subjected it. And now he has gone, and Jesus breaks the silence with the mournful exclamation, **"How hardly shall they that have riches enter into the kingdom of God!"** With this brief record before us, let us attend to some of the thoughts it suggests.

1. I submit to you, that the question this man asked ought to be *honestly and earnestly asked, by every man*.

What does it involve? Let us analyze it.

1. A conviction that he possessed an *immortal nature*; a nature which should survive the wreck of his body, yea the wreck of all physical worlds, and exist when time itself shall be no more. How such a conviction, when deeply felt, exalts a man! How much more truly great does he appear, when asking this question, **"What shall I do that I may inherit eternal life?"** than "What shall I do that I may enlarge my possessions?" A man expands not into the bloated form of self-conceit, but into the strong, healthful maturity of the soul, when the idea of his own immortality, and its possible circumstances of happiness, pours its noon-blaze upon him. It enables him to stand on that lone summit, which commands the prospect of both sides of the grave, where he may place a just estimate on present transient things, and weigh correctly the comparative importance of his mortal body and his immortal soul, of brief, rapidly-passing

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# Nameless Moral

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time and unending eternity.

2. The comprehension of the truth, that *continued existence is not, in its highest sense, life*. Life, in this highest sense, is existence in conditions of developed, active, happy being.

*"It is not all of life to live,  
Nor all of death to die."*

Hence the phrase, "eternal life," is used in contradistinction to "eternal death;" the former signifying existence in glorious conditions, the latter expressing existence in the most acute forms of suffering. This young man well knew that he would exist for ever; that the physical forces which could in a moment crush his body, could not harm his spirit, but he also knew that the mere assurance of existence in the great future by no means guaranteed to him, all that is wrapped up in the idea of eternal life. Indeed, the conviction of eternal existence made him solicitous that it should be spent in conditions, which would make it desirable. Hence he wished to secure, if possible, that which would insure to him this great good. Was not this wise? You say to the young men, "Look out for the future; lay not your plans for the present only, but let them be formed with regard to the contingencies that may yet come marching down upon you, from out of the darkness that ever rests on the path you are pursuing." And why should we take precautions for only that which lies between us and the grave, and neglect entirely to care for the infinite vastness, the unending future beyond it? You say, "Young man, be not content to merely exist among your fellows, but aim to live a high, useful, blessed life." Why not also say, "Be not content with the mere fact of immortality, but strive to secure a noble, happy eternity of life."

3. A true understanding of *the connection between duty and destiny*. He did not believe in universal salvation that all men are to meet with the smiles of their God without regard to their character. He can not be numbered with such as adhere to this doctrine, for they never ask as he did, "**What shall I do that I may inherit eternal life?**" The question itself is a denial of their whole theory. They say with respect to our future existence, "No care is to be entertained for it. God is too good to punish His creatures. His infinite love will impel Him to bestow eternal life on every man, whether it is sought by him or not. There is no cause for anxiety or alarm." Not so thought our representative man. He could see, aside from revelation, that there is now a connection between conduct and consequence, as the instinct of man has led him to bestow rewards upon the virtuous and punishment upon the wicked, and he knew that the moral government which established that relation and that principle here,

extends to moral beings everywhere, and is eternal as well as in time. Nor are the sentiments of these modern theorists confirmed by the great Teacher. In reply to this question, did He say as men reply now, "There is nothing to be done; you are sure of a happy immortality, for all will obtain it?" Nay, He recognized the relation which the question involved, and laid down clearly what the young man must do. Failing to do that, our Lord gave him no hope, and permitted him to go away with no offered compromise or alleviating suggestion. If he could have spoken what such theorists affirm to be the truth, would He not have done so? Think you not that Jesus, whose heart was ever full of love and sympathy, as He saw the wretched youth depart so sorrowful, would not have told him to smile, to drive away his tears, for eternal life was his as well as the portion of all, if it were true? Yea, verily. And yet men call the doctrine which is here sanctioned by our Lord partialism, and repudiate it because, they say, it makes people sad. For the same reason they should direct their hostility towards the events of everyday life, for it makes a lazy man unhappy to tell him that he will starve if he does not work; it makes a drunkard miserable to tell him that he must give up his cup or die, and sink to a drunkard's doom, and it causes a wicked man to turn pale, to tell him that he must give up darling sins or suffer the penalty of the law. Analogy, therefore, disproves the belief that militates against the lessons of this narrative, and reason and the Bible declare, that there must be an eternal connection between conduct and destiny. If we deny this connection, we admit not only that there are no rewards of virtue, but that Christ was a false teacher.

4. *He thought himself* willing to do that which might be necessary, to gain this eternal good. Doubtless he was in earnest. The fact of his coming in haste, kneeling down before Christ and asking this question proves that he thought that he was willing to comply with any requisition. And he ought to have had such a disposition. We ought also to have it. What will men not do to obtain present good, even though they know that it must all be surrendered after a few years--- money, office, fame, pleasure---and they must lie down and die? When they know that they can carry not one cent of their wealth, not one leaf of fame's laurel into the spirit world! What would you not do to save your natural life? "**All that a man hath will he give for his life**" (Job 2:4). And yet that which you consider so valuable must end; compared with the life of the soul it is as a moment to millions of millions of years. Why should we not then be willing to do any thing, however humiliating to our pride, to secure everlasting joy, riches and honors, and all the fullness of good concentrated in eternal life?

So much about this question. The point before us is, that every one should honestly, earnestly ask it, for what was true of this young man is true of you. The same immortality is before you; the distinction between existence and life, the connection between conduct and destiny, relates to you as really as to him. Have you asked the question to which he gave utterance? Have you ever knelt before God and imploringly cried, "**What shall I do?**" Young man, young woman, have you from your heart asked

this question? or are you merely inquiring how you may get money or pleasure? O! in view of the urgings of your conscience, your sober reason, the Bible, and your kind, loving God, will you not ask today, "**What shall I do that I may inherit eternal life?**" What is earth to heaven, vain, hollow earthly joy to the immortal pleasures at God's right hand, that it should prevent you from adopting this language in a proper spirit?

(Continued in the next issue)



**THE**

# BIBLE AND THE NEWSPAPER

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

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

## SUPREME COURT ISSUES FLURRY DECISION BEFORE ADJOURNMENT

(EP)--Salim Hamdan is likely the most jubilant prisoner in Guantanamo Bay. The former driver for Osama bin Laden hasn't won his release from the U.S. military prison in Cuba, but he has won something he may never have thought possible: a boost from the U.S. Supreme Court.

That same high court doled out a flurry of decisions, dealing mostly with crime or politics, the week before it began a three-month recess in early July.

A 5-3 majority ruled in favor of Hamdan in his case challenging the military tribunal system set up for trying accused enemy combatants at Guantanamo Bay. Hamdan's attorney, Georgetown law professor Neal Katyal, said that when he told his client about the victory, a stunned Hamdan praised Allah three times.

But Hamdan's jubilation could be short-lived. Though the court ruled that President Bush had exceeded his authority in ordering military trials for terrorist suspects like Hamdan, the majority added: "... nothing prevents the president from returning to Congress to seek the authority he believes necessary."

U.S. Attorney General Alberto Gonzalez indicated that the president might do just that, saying military tribunals serve "a viable role in the war on terror."

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## HOUSE PASSES INTERNET-GAMBLING BILL

(EP)—The U.S. House of Representatives passed the Unlawful Internet Gambling Enforcement Act, H.R. 4411, on a 317-93 vote on July 11.

The bill, sponsored by Reps. Bob Goodlatte (R-Va.) and Jim Leach (R-Iowa), would cut off credit-card payments to illegal Internet-gambling sites -- most of which are offshore -- and give the Justice Department increased ability to prosecute illegal wagering.

Tony Perkins of the Family Research Council called the bill's passage "an important victory for families."

Chad Hills, analyst for gambling research and policy for Focus on the Family Action, called passage of the bill a "fantastic development."

"Without it, we could have a casino in every house in America, if Internet casinos can legally operate online," Hills said.

Hills said that Internet gambling is "the fastest-growing segment of the worldwide gambling industry. Today it's a \$12 billion industry -- with half of that estimated to come from the U.S. We're talking about tremendous growth."

Indeed, the growth in online betting has reached such levels that five major sports leagues -- Major League Baseball, the National Football League, the National Basketball Association, the National Hockey League and the National Collegiate Athletic Association -- sent a letter to Congress lending their support to the bill.

"This piece of legislation has broad support, not just (among) pro-family groups, but also among major-league professional sports," said Brian Newell, government affairs assistant with the Family Research Council.

The bill now goes to the Senate, where Newell says it faces a tougher time.

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## MASSACHUSETTS GETS TO VOTE ON GAY MARRIAGE

(EP)—Massachusetts' Supreme Judicial Court ruled 7-0 on July 10 a resident-initiated state constitutional amendment to define marriage as between one man and woman can appear on the state's ballot.

Alliance Defense Fund Senior Counsel Jordan Lorence, who argued before the court in May in defense of the proposed amendment, said voters should have a voice when it comes to protecting marriage.

"Today's ruling is a victory for them," he

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said. “The highest court in the commonwealth of Massachusetts has ruled according to the law and rejected an extreme legal argument pushed by activists.”

Kris Mineau, president of the Massachusetts Family Institute, said proponents of the peoples’ amendment were elated. “This was a desperate, last-grasp attempt of gay activists using the courts to try to stop our citizens’ petition,” Mineau said.

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## MICHIGAN GROUP SUES UNIVERSITY OVER DOMESTIC-PARTNER BENEFITS

(EP)--The American Family Association of Michigan (AFAM) filed suit against Michigan State University (MSU) in early July after the school began offering health-insurance benefits to partners of gay employees. AFAM charges that it violates an amendment to the state’s constitution protecting marriage.

Gary Glenn, president of AFAM, said the benefit scheme is an attempt to create an alternate universe to marriage.

“The long-term strategy is to have legal recognition established under some other term, some other name, other than ‘marriage,’” he said. “Michigan State’s eligibility criteria for this benefits offering clearly attempts to mimic the legal definition of marriage found in Michigan law.”

In 2004, the state passed a marriage amendment prohibiting recognition of same-sex relationships. Glenn said the MSU policy stands in defiance of that amendment. Other Michigan schools that provide benefits to gay couples include the University of Michigan, Eastern Michigan, Central Michigan, Northern Michigan, Wayne State, Saginaw Valley and Oakland University.

Patrick Gillen, a Thomas More Law Center attorney who is representing AFAM, said all the universities must follow the will of the people.

“Our goal is to secure judicial decision and precedent that, when the people in Michigan said, ‘We’re not going to recognize same-sex marriages,’ they meant that,” he said.--*CitizenLink*

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## BOY SCOUT MARINA CASE APPEALED TO U.S. SUPREME COURT

(EP)--The Pacific Legal Foundation (PLF) is appealing to the U.S. Supreme Court a California Supreme Court decision that affirmed the Berkeley Marina’s denial of free access for boats belonging to the Boy Scouts of America.

According to WorldNetDaily.com, the Sea Scouts, a division of the Boy Scouts, had used the marina at no charge since the 1930s -- until the Berkeley City Council demanded in 1998 that the organization admit homosexuals and atheists or else pay a fee. Berkeley offers free access to other non-profit organizations. Some scouts dropped

out of the program because they cannot afford the fees.

Harold Johnson, a lawyer for PLF who is representing the leader of the Berkeley Sea Scout program, said the decision by the city council is hurting children.

“The bottom line is that Berkeley officials are punishing the kids that participate in the Sea Scouts to make a political statement,” he said. “That’s a real tragedy.”

Johnson also questions whether the government can pick and choose what groups are acceptable based on their definition of political correctness.

“May government punish you, or fine you, or subject you to second-class treatment if you don’t pass a politically correct litmus test?” Johnson asked. “It’s a question that deserves to be heard by the United States Supreme Court.”--*CitizenLink*

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## NEW YORK MUST OPEN GAY-ONLY SCHOOL TO HETEROSEXUALS

(EP)--New York City has settled a suit brought against it by Liberty Counsel concerning a school billed as the first gay high school in the nation. The pro-family law firm filed suit soon after the July 2003 announcement that Harvey Milk High School would become publicly funded and would admit only gay, lesbian, bisexual and questioning youth. As part of the settlement, school administrators admitted they cannot discriminate against heterosexual students. Erik Stanley, chief counsel for Liberty Counsel, said he was pleased the New York City Department of Education finally agreed that students should not be segregated according to sexual orientation. “Taxpayers should monitor the school,” he said, “to be sure that the New York City Department of Education abides by the settlement and admits all qualified students, regardless of sexual orientation.”--*CitizenLink*

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## SENATE SUPPORTS ‘IN GOD WE TRUST’

(EP)--The Senate voted unanimously on July 12 to pass a resolution which affirms “In God We Trust” as the national motto. “In God We Trust” was adopted as the U.S. motto on July 30, 1956. The resolution, Senate Concurrent Resolution 96, was timed to coincide with the 50th anniversary of the adoption of the motto.

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## CONSERVATIVE EDUCATORS REFUTE NEA’S “GAY MARRIAGE” CLAIMS

(EP)--Members of the Conservative Educators Caucus within the National Education Association (NEA) are protesting the education union’s revision of its policies to make them more friendly to homosexuals. New language in one NEA policy says, “The Association also believes that these factors [gender identification] should not affect the legal rights and obligations of the partners in a legally recognized domestic partnership, civil union, or marriage in regard to matters involving the other partner, such as medical decisions, taxes, inheritance, adoption, and

immigration.” Conservatives within the NEA opposed the adopted language because it appears to endorse “gay marriage,” civil unions and domestic partnerships in the states where such arrangements are legal. Nationwide interest in the matter was raised by an e-mail from the American Family Association sent to the group’s 3 million supporters June 19, days before the NEA was to convene.

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## HOUSE FALLS SHORT ON MARRIAGE PROTECTION AMENDMENT

(EP)--A constitutional amendment to protect marriage failed in the U.S. House of Representatives today. The 236-to-187 vote fell short of the 288 needed to pass. Dr. James Dobson, chairman of Focus on the Family Action, said the vote on the Marriage Protection Amendment (MPA) shows how lawmakers are out of touch with America.

“Once again, men and women representing their constituents in Washington have betrayed those who put them in power,” he said. “Like the Senate did before them, the House has refused to protect the institution of marriage from activist judges bent on redefining it.”

He said Americans have made it clear where they stand on the traditional family and will remember how this vote went down.

“Twenty states, by overwhelming margins, have passed constitutional amendments defining marriage solely as the union of one man and one woman. That represents tens of millions of voters whose beliefs and desires have been disregarded by members of Congress.”

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## GAY PAPER: DEMS TO COMBAT MARRIAGE AMENDMENTS WITH “5-POINT PLAN”

(EP)--The Democratic National Committee (DNC) has devised “a five-point plan” to combat ballot initiatives to protect traditional marriage in state constitutions.

That the DNC is opposed to Republican initiatives to protect marriage is not a surprise. What has come as a surprise is that the story first came to light following a July 14 story in The Washington Blade, a homosexual newspaper.

The source of the story has caused DNC spokespeople to be close-mouthed about it, saying they would not comment on “strategy.”

The Blade said DNC efforts were spurred by a July 6 ruling by New York’s highest court, which held that “the New York Constitution does not compel recognition of marriages between members of the same sex.”

The Blade reported that as part of a five-point plan, the DNC is “labeling the anti-gay ballot measures ‘divisive’ ploys by the Republicans and others to deflect voter attention from other important issues, including the ‘[Bush] administration’s failed policies.’” The plan also calls for developing talking points for speaking out against what it calls “anti-gay ballot” measures.

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## U.S. HOUSE VOTES TO PROTECT THE PLEDGE

(EP)--The U.S. House of Representatives on July 18 passed the Pledge Protection Act 260 to 167. The act seeks to remove cases involving the Pledge of Allegiance from the jurisdiction of federal courts.

The legislation, sponsored by Rep. Todd Akin, R-Mo., is in response to the 9th U.S. Circuit Court of Appeals ruling in 2002 that declared the Pledge unconstitutional because of the words “under God.” The Supreme Court overturned the decision, stating that atheist Michael Newdow did not have standing to bring the case.

Tony Perkins, president of the Family Research Council, said when the 9th Circuit Court of Appeals banned “under God” from the Pledge, it was out of step with the American public and the spirit of the Constitution.

“Nearly 90 percent of Americans believe ‘under God’ should remain in the Pledge and that students should be allowed to recite the Pledge,” he said. “I am pleased to see Congress exercising its constitutional authority to check the power of the courts which have tried to strip ‘God’ from the Pledge of Allegiance.”

The Pledge Protection Act, Perkins said, will help restore the system of checks and balances intended by our Founding Fathers.

“We continue to see attempts to remove any acknowledgement of God from the public square,” he said. “If the Pledge falls under the attack of liberal activists and their judicial accomplices, we can expect our nation’s motto and other historical inscriptions to fall as well.”

Perkins noted that the threat from crusading atheists and activist judges will not cease until the Pledge Protection Act is signed into law.

“We urge the U.S. Senate to act promptly and adopt this measure before the August recess,” he said. “Our overburdened courts will be more effective when they focus on areas of genuine dispute and cease tampering with first principles on which the American people are united.”

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## SENATE PASSES BILL TO PROTECT MT. SOLEDAD CROSS

(EP)--The Senate passed legislation Aug. 1 to preserve the Mt. Soledad Veterans Memorial in San Diego by transferring possession of the monument to the federal government.

Because the Senate passed the House version, the legislation will now go to the president, who has pledged to sign it into law.

The memorial has been under attack by the American Civil Liberties Union (ACLU) for more than 15 years because of a 29-foot-tall cross commemorating fallen soldiers.

Federal control of the monument and land could protect the cross from further legal challenges, according to the sponsor of the legislation, Sen. Jeff Sessions, R-Ala.

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“Our nation has a long history and tradition of memorializing members of the armed forces who die in battle with a cross or other religious emblems of faith,” Sessions said. “This memorial has stood since 1954, and I’m glad that Congress has stepped up to ensure that the monument remains intact as a tribute to those who sacrificed their lives in defense of our country.”

In May, a California judge ruled the cross’s presence unconstitutionally favors one religion over others, and ordered the city of San Diego to remove it from Mt. Soledad, even though 76 percent of San Diego voters had approved a referendum giving the memorial to the federal government.

The congressional action will effectively remove the matter from the judge’s jurisdiction.

Richard Thompson, president of the Thomas More Law Center, praised the Senate for giving its unanimous consent, but said the legislation is unlikely to affect the lawsuits he and other pro-family attorneys and groups have filed to keep the cross on the mountain.

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## IRS WARNS CHURCHES AND NONPROFITS ABOUT ENDORSING CANDIDATES

(EP)--The Internal Revenue Service (IRS) has sent advisories to churches and other nonprofit organizations warning that improper campaigning could endanger their tax-exempt status. *The Los Angeles Times* reported that notices were sent to more than 15,000 tax-exempt groups, numerous church denominations and tax preparers, detailing the IRS’ new enforcement program, the Political Activity Compliance Initiative. The IRS said it will expedite investigations into claims of improper campaigning. Since 2004, the IRS has investigated more than 200 organizations. IRS Commissioner Mark W. Everson acknowledged in a statement that the vast majority of churches do not engage in politicking. “The rule against political campaign intervention by charities and churches is long established,” he said. “We are stepping up our efforts to enforce it.”

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## WASHINGTON SUPREME COURT UPHOLDS SAME-SEX MARRIAGE BAN

(EP)--After nearly 16 months of deliberations, the Washington Supreme Court ruled 5-4 on July 26 in favor of the state’s Defense of Marriage Act (DOMA), issuing a strong rebuke for dissenting justices who favored mandating same-sex marriage.

The case was brought by 19 gay and lesbian couples who challenged the DOMA law that defines marriage as the union of one man and one woman. Two lower courts had struck down the law, and the state’s highest court heard arguments on March 8, 2005.

The majority opinion, written by Justice Barbara A. Madsen, affirmed the proper roles of the judicial and legislative branches

of government.

“A judge’s role when deciding a case, including the present one, is to measure the challenged law against the constitution and the cases that have applied the constitution,” Madsen wrote. “Personal views must not interfere with the judge’s responsibility to decide cases as a judge and not as a legislator.”

It was evident the justices were deeply divided, since the ruling included two concurring and three dissenting opinions. The lead opinion took the unusual step of criticizing dissenting justices by name, specifically their desire to legislate from the bench.

“Perhaps because of the nature of the issue in this case and the strong feelings it brings to the front, some members of the court have uncharacteristically been led to depart significantly from the court’s limited role when deciding constitutional challenges,” Madsen wrote for the majority. “For example, Justice (Mary) Fairhurst’s dissent declines to apply settled principles for reviewing the legislature’s acts and instead decides for itself what the public policy of this state should be. Justice (Bobbe) Bridge’s dissent claims that gay marriage will ultimately be on the books and that this court will be criticized for having failed to overturn DOMA. But, while same-sex marriage may be the law at a future time, it will be because the people declare it to be, not because five members of this court have dictated it.”

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## CHILD CUSTODY PROTECTION ACT PASSES BOTH HOUSES

(EP)--The Child Custody Protection Act (CCPA) passed overwhelmingly (65-34) in the U.S. Senate on July 25.

CCPA makes it a federal offense to knowingly transport a minor across a state line for the purpose of an abortion in order to circumvent a state’s parental consent or notification law.

The Child Custody Protection Act (CCPA), which passed the Senate on a 65-34 vote, makes it illegal to transport a girl under 18 from a state that requires parental notification or consent to one that does not with the intention of attaining abortion services. Now the bill, which has already passed the House, has to go to a conference committee to iron out differences between the versions approved in each chamber.

But Democrats, hoping to keep the bill off President Bush’s desk, are using a procedural tactic to obstruct the measure. A motion to send the bill to the committee was objected to by Sen. Dick Durbin, D-Ill., the minority whip, who claimed there was too little debate on the bill and it was “premature” to finish work on the bill.

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## PHILADELPHIA OFFICIALS THREATEN BOY SCOUTS

(EP)--The Cradle of Liberty Council of the Boy Scouts of America (BSA) has occupied office space in Philadelphia since 1928. But now Philadelphia officials are threatening to evict the Cradle of Liberty Council, calling

the group discriminatory. BSA spokesman Robert Bork, Jr., said the move was unfair because the city has not tried to evict 14 other youth groups and religious organizations, but has reserved its fire for the Scouts. Philadelphia may have difficulty evicting the Scouts in the aftermath of President Bush’s signature on the Support Our Scouts Act, which allows the U.S. Department of Housing and Urban Development (HUD) to deny up to \$62 million in federal housing funds to Philadelphia if it goes through with this move. Cradle of Liberty Council serves 87,000 members in Philadelphia and the surrounding area.

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## GOVERNMENT REPORT TO LIST ABORTION AS RISK FACTOR FOR PREMATURE BIRTH

(EP)--A preliminary report from the Institute of Medicine (IOM), an organization of the National Academies of Science, lists “first trimester abortion” among the risk factors for premature birth of subsequent children. The paper was published in July IOM committee entitled, “Preterm Birth: Causes, Consequences, and Prevention.” Premature birth accounts for 12.5 percent of all U.S. births, and is associated with cerebral palsy for the child and breast cancer for the mother. The IOM said premature birth cost U.S. society \$26.2 billion in 2005.

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## CONGRESS SUPPORTS ISRAEL IN CURRENT STRUGGLE

(EP)--On July 20, the U.S. House of Representatives overwhelmingly passed a resolution supporting Israel in its fight with Hezbollah guerillas. The resolution passed by a 410-8 vote and also condemns enemies of the Jewish state. The lopsided vote reflected what House Republican leader John Boehner told the Associated Press was Israel’s “unique relationship” with the United States. Both U.S. government officials and evangelical Christians tend to quickly support Israel and its actions when there is a controversy or violence in the Middle East. Some evangelical leaders in the United States say that the only way to ensure a lasting peace is to let the Israelis continue to take the fight to Hezbollah in southern Lebanon. Former presidential candidate Gary Bauer and pastor John Hagee, who lead a group called Christians United for Israel (CUFI), organized a banquet attended by 3,500 people who Bauer said “spoke with one voice in support of Israel.”

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## CREATIONISTS LOSE SEATS ON KANSAS SCHOOL BOARD

(EP)--A fierce fight among members of the Kansas School Board regarding evolution has resulted in two Creationist members of the board losing their bid for re-election. The controversy in Kansas has been under a national spotlight. Last year in Dover, Pa., a federal judge rejected a school board policy that the biology curriculum list intelligent design alongside evolution as another possible theory of the origins of life. An Atlanta school district is currently engaged in a legal

battle over whether to include stickers in its biology textbooks that declare evolution “a theory, not a fact.”

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## WISCONSIN UNIONS OPPOSE BALLOT INITIATIVE TO PROTECT MARRIAGE

(EP)--Labor unions in Wisconsin are coming together to oppose a proposed state constitutional amendment that would define marriage as the union of one man and one woman, *The Associated Press* reported. Groups such as the Wisconsin Education Association Council, American Federation of Teachers - Wisconsin (AFT) and the American Federation of State, County and Municipal Employees (AFSCME) have been engaged in a campaign to have same-sex partner benefits included in union contracts.

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## INTERNATIONAL BRIEFS CAPTURE OF ISRAELI SOLDIERS “AN ACT OF WAR”

(EP)--The terrorist group Hezbollah captured two Israeli soldiers along the Israel-Lebanon border on July 12, prompting the Israeli military to enter Lebanon to hunt for the captives. As the Israeli forces searched for their captured soldiers, Hezbollah fighters killed seven more soldiers.

Last month Hamas terrorists provoked Israel by kidnapping an Israeli soldier on the Gaza Strip border. In response, Israel commenced a military campaign in Gaza in an effort to press the Palestinian Hamas leaders to release the soldier.

Israeli Prime Minister Ehud Olmert called the actions “an act of war,” but citizens of Lebanon saw them as a cause for celebration, firing guns into the air and setting off firecrackers. Palestinians in Lebanon were also jubilant, setting off fireworks to celebrate the deaths and kidnappings of Israeli soldiers.

With his military now engaged in a two-front battle against terrorist groups, Olmert issued a strong statement, saying, “These are difficult days for the state of Israel and its citizens. There are people...who are trying to test our resolve. They will fail and they will pay a heavy price for their actions.”

The U.N. and human rights groups have been restrained in their comments about the kidnappings of Israeli soldiers and have instead criticized Israel’s attempts to rescue soldiers held hostage in Gaza and Lebanon.

Conservative activist Gary Bauer said their concerns were misplaced. “In both cases, Israel was not the aggressor and only started military operations in response to the capture of its soldiers,” Bauer said. “While many are quick to condemn Israel for deteriorating conditions in the Middle East, the problem is what it has always been: a virulent hatred of all Jews by Islamofascists throughout the Middle East.”

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## BRITAIN CRACKS DOWN ON PARENTS WHO TREAT KIDS AS “WITCHES”

(EP)--The British government has

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launched a crackdown on religious leaders who they say abuse children by branding them as “witches” or accuse them of being “possessed” by evil spirits. A report released by the Department of Education documents at least 38 cases of children in Britain being beaten, burned, tortured and neglected in the name of religious belief since 2000. According to Religion News Service, Scotland Yard police have code-named the crackdown “Project Violet,” and Detective Superintendent Chris Bourlet, its chief, said “where we identify criminal offenses, these will be taken extremely seriously and a full police investigation will be pursued.” Most of the cases documented in the government’s report involved families described as Christian, although some were Hindu or Muslim. The report said the children, all ages 8 to 14 years and all of African or South Asian origin, were subjected to ritual cruelty because of fears by religious chiefs or their families that they would “infect” others with their “evil.” Education Secretary Beverley Hughes said religious beliefs in “witchcraft” and “demonic possession” have become a “hidden problem in some parts of our society.”

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## WOMEN’S PRAYER SECTION AT THE WESTERN WALL MAY BE ENLARGED

(EP)--Jerusalem Mayor Uri Lupolianski has agreed to enlarge the women’s prayer section at the Western Wall Plaza, the municipality announced on July 5. In a statement, Lupolianski, who is an ultra-Orthodox Jew, said that his decision to allocate additional space to women, who are separated from men by a high divider, was made in response to complaints by female worshipers that their section is too small. “There’s no reason that in the most sacred site for the Jewish people, the men will have a big comfortable plaza while the women will have to be cramped and crowded,” Lupolianski said.

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## CHURCH OF ENGLAND MOVES TO ALLOW WOMEN BISHOPS

(EP)--The Church of England’s governing body has ruled that the ordination of women as bishops can be theologically justified -- a decision certain to stir yet more trouble within the ranks of the 77-million member church. The church’s General Synod voted 288-119 on July 8 in favor of a resolution clearing an important theological hurdle in the ordination and elevation to the episcopacy of women. The ruling will likely create a further division with many traditionalists within the church, but it also could derail ecumenical talks with the Roman Catholic Church. The Catholic Church had previously warned that women bishops would render unity between the Anglican and Roman Catholic churches “unreachable.”

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## NETHERLANDS COURT ACCEPTS “PEDOPHILE PARTY”

(EP)--A Netherlands political party formed by pedophiles and aimed at lowering the age of consent from 16 to 12 has been given approval by a Dutch court to continue. According to Reuters, the court ruled July 17 that the party had the same right to exist as any other party. The Brotherly Love, Freedom and Diversity party (PNVD) is also backing the legalization of child porn and bestiality. In a statement, the court said, “The freedom of expression, the freedom of assembly and the freedom of association ... should be seen as the foundations of the democratic rule of law and the PNVD is also entitled to these freedoms.” No Kidding, a children’s rights group, is petitioning parliament to move against the PNVD. “Dutch citizens must make their voices heard,” the group said in a statement, “if we do not want to sacrifice our children to pedophile interests.”

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## GROUP CLAIMS PHILIPPINE STERILIZATION PAID FOR BY U.S. TAXPAYERS

(EP)--Health-care officials contracted by the United States Agency for International Development (USAID) have been accused of sterilizing women in at least two provinces in the Philippines. Congressional hearings are in the works to gather more information on the forced sterilizations. According to a U.S. government report, Filipino health-care workers, many affiliated with International Planned Parenthood, are sterilizing women using USAID funds.

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## VICTORY FOR MARRIAGE IN LONDON

A judge in England ruled Monday that Britain will not recognize the marriage of a lesbian couple from Canada because marriage is solely the union of one man and one woman, *USA Today* reported. Sue Wilkinson and Celia Kitinger were married in Vancouver in 2003. The two argued that Britain violated their human rights when it refused to recognize the marriage. Mark Potter, president of the high court’s Family Division, said traditional marriage is the cornerstone of civilization. “The belief that this form of relationship is the one which best encourages stability in a well-regulated society,” he said, “is not a disreputable or outmoded notion.”

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## INDIA RELIGIOUS LEADERS WANT END TO CONVERSION LAWS

(EP)--Religious leaders in India released a statement on July 20 appealing to President Abdul Kalam to help repeal laws that restrict the ability of citizens to convert to non-Hindu faiths. The statement, signed by the leaders of more than 100 religious groups, said the laws “serve only to intimidate religious minorities and to obstruct freedom of faith.” At least five states in India place some restrictions on conversion, and other states are considering legislation.

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## INDIA’S SUPREME COURT RULES

## AGAINST CHRISTIAN WORKERS

(EP)--On Aug. 4, India’s Supreme Court ruled that police do not require warrants in order to arrest and detain anyone accused of involvement in religious conversion activities. According to Elizabeth Kendal of the World Evangelical Alliance Religious Liberty Commission, “nuns, pastors, bishops and evangelists, as well as Christian aid workers, teachers and social workers, are all immediately at risk of arrest and imprisonment because of their Christian witness.” In fact, she believes that “every Christian, actively witnessing or not, is at risk from hostile elements that may exploit the opportunity to bring false charges against them, inspired by a variety of motives, in the same manner that the blasphemy law is exploited for personal gain in Pakistan.” She added: “That a person can be arrested and detained without warrant is indeed a gross miscarriage of justice and abuse of human rights. It will certainly advance the Hindutva agenda and the persecution of Christians in India.”

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## NIGERIAN CHURCH CALLS EPISCOPAL CHURCH A “CANCEROUS LUMP”

(EP)—Conservative Anglican churches in Africa and Asia continue to speak out about recent developments in the American Episcopal Church. The most stinging criticism has so far come from the Anglican Church in Nigeria, which has compared the Episcopal Church to “a cancerous lump” that “should be excised” from the worldwide Anglican Communion.

The July 4 statement from the Anglican Church of Nigeria also rejects a proposed two-tiered membership system proposed by the Archbishop of Canterbury. That compromise system would try to accommodate both liberals and conservatives in the 77 million-member Anglican Communion.

Instead, the statement from the Anglican bishops of Nigeria suggests that the Episcopal Church, the U.S. branch of Anglicanism, should be cut out of the global communion.

“To attempt to condition the whole body to accommodate (the cancerous lump) will lead to the avoidable death of the patient,” the statement reads.

With an estimated 17 million members, the rapidly growing Nigerian church far outnumbers the 1.5 million members in the Episcopal Church and is second only to the Church of England in terms of membership. The Nigerian church is led by Archbishop Peter Akinola, who has called the blessing of same-sex unions a “satanic attack” on the church.

According to Religion News Service, Nigeria is one of nine Anglican provinces in Africa that declared themselves in “impaired communion” with the U.S. church since 2003, when openly gay Bishop V. Gene Robinson was elected in New Hampshire.

But the elevation of Robinson to bishop was just one milestone on the path toward this crisis. At the mid-June meeting of the Episcopal Church’s General Convention, two

other controversial decisions were made. The first was to elect a woman as presiding bishop, and the second was to reject guidance from the worldwide Anglican Communion asking for a moratorium on more homosexual bishops.

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## CANADIAN PROFESSOR FINED FOR OPPOSING HOMOSEXUALITY

(EP)--A Canadian professor has been fined two weeks pay by a Nova Scotia university for telling a student that homosexuality is an unnatural lifestyle. Cape Breton University (CBU) fined veteran history professor David Mullan \$2,100 in response to two human rights complaints filed by a homosexual student who coordinates the campus’ Sexual Diversity Office. The student complaints were in response to two letters the professor had written to his former Anglican bishop two years ago. The letters posted on Mullan’s website criticized the bishop and the Anglican Church of Canada for their acceptance of homosexual “marriage.” CBU student Shane Wallis was offended by the content of the professor’s letters and lodged a formal human rights complaint with the university. The school’s Faculty Association, which is recognized as a union, is filing a grievance on the professor’s behalf.



## Mini-Edition by Joseph Harris

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## Israel, Terrorists and the Facts

As we watch the daily news coverage of Hezbollah (which means party of Allah) shooting rockets into the land of Israel and killing civilians, most reports are almost always one sided. Hezbollah fires 100 rockets to Israel’s one air strike and the civilian casualties of the Israeli air strike are condemned as deplorable, inappropriate and too severe. But what about the 100 rockets fired by the terrorists? Oh well, that’s Hezbollah and we understand their plight. They just want their land back. Problem is, how can you get back what you never had? There has never been a historical indigenous group of Arab people called Palestinians. The people with historical roots deep in the land going back three thousand years, are the Jews, not this conglomerate of diverse nationalities erroneously called Palestinians (see *From Time Immemorial* by Joan Peters). Historically, there has never been a sovereign Arab nation called Palestine, but there has been and is now, a sovereign Jewish nation called Israel.

And the land is called Israel, not Palestine. When the Romans invaded under Titus in 70 AD (not CE) and

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## Mini-Edition

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finished in 120 AD, THEY renamed the land Palestine (derived from Philistia) to erase every vestige of Jewishness from the land. The Arabs, UN, Europe, the mainstream media, liberals, etc. all hate the Jews. Why? Because they are God's earthly covenant people. This same group usually hates Christians. Why? They are God's Heavenly spiritual people.

It's amazing that this little strip of dirt, which holds .01 % of the world's population, commands so much attention from the world. One third of the resolutions passed by the Security Council of the UN have had to do with Israel. Amazing how hate makes you focus. Notice the following facts.

### **Fact 1- The Jewish people in Israel are in the land of their ancestors.**

They have an established historical connection to the land. Hebron is where David was crowned King 3000 years ago. Solomon ruled over most of the land almost 3000 thousand years ago, not just the strip we see on the map today West of the Jordan River. In establishing a homeland for the Jews in 1917, and 1923, the Balfour Declaration and the Palestine Mandate of the League of Nations recognized, through common sense and history, that this was the ancestral land of the Jews.

### **Fact 2- The Israelis do not wantonly, intentionally attack civilians.**

Before the airstrikes in Lebanon, leaflets were distributed warning civilians of the coming attack. Hezbollah cowardly hides behind civilians. Unfortunately, some civilians are always numbered in casualties of war. How many leaflets have been distributed in Israeli cities by the terrorists before launching their rockets? Zero. How many were distributed in New York 24 hours prior to the 9-11 attack? Zero. There is simply no room for argument on this point. Hezbollah, Hamas and all other terrorist organizations are murdering, hateful barbarians beyond reasoning. This is why diplomacy and dialogue will not work with them. Defeat is the best defense.

### **Fact 3- The Israelis have no plans to annihilate the Palestinians or other Arabs.**

They would, if at all possible, co-exist with them. "Drive them into the sea" is the cry of the Muslim fanatics who are dedicated to the destruction of Israel. Modern Arab maps of "Palestine" show the land as Arab Palestine with the name of Israel missing.

### **Fact 4- Israel has conceded land numerous times.**

How much land have the Palestinians given? Sane people know the answer. They are takers, not givers. Yet, as Israel continues to give more land, terrorist

attacks intensify.

Politicians and diplomats are crying for a cease fire from Israel. Is this a possibility? Absolutely. Israel will cease firing when fanatics cease their unfounded acts of terrorism. Even then, there will be no ultimate peace. The reason is because the key element of peace is missing. There is no peace without the Prince of Peace. When He returns to the Mount of Olives, He will create peace by His presence as He judges the enemies of Israel and then Israel will have peace with her Messiah when she repents and accepts the King of Kings and Lord of Lords, JESUS CHRIST.

## The Kinship of Liberalism and Radical Islam

As terrorism continues to escalate in Israel, the chance of it hitting home in America also increases. Here in the USA, the twin enemy of terrorism is liberalism. The two are strikingly similar. Several years ago, I wrote the following Mini Edition describing the kinship of the two. Nothing has changed since the original writing, except that maybe they are more closely related now than since 9-11.

For the last few years, something has been eating at me. Since 9-11, the interest in Islam has surged, I have noticed something most conservatives have also noticed and watched with chagrin. It has to do with the attitude of the mainstream media and other liberals toward Islam. Anyone with common sense and a touch of objectivity can see the obvious bias of the major old established print and broadcast media outlets in this country. They are agenda driven. They have consistently displayed animosity against Christianity and the God of the Bible, while covering for and promoting their new darling religion, Islam. I kept asking why, believing the answer was more than it being just another attack against Christianity. Though I may not have the full story yet, the reason has finally hit me: blood is thicker than water. Liberalism and Radical Islam are related. Notice the following similar characteristics. (Note: though the emphasis is on radical Islam, the same comparisons can be made with Islam, to a lesser degree).

### **Both Are Intolerant.**

Only the most biased or blind would object to the statement that Islam is intolerant. Look in the countries where Islam rules. Dissenting religious views are not allowed. In America, there is an organization called the Council on American Islamic relations, or C.A.I.R. Why is there no Council on Arab-Christian Relations (C.A.C.R.) in Arab Muslim countries? This type organization is about as likely to materialize as the First Baptist Church of Mecca. Notice

also the intolerance of liberalism. While trying to hide under an invisible cloak of tolerance, liberals are the most intolerant ideologues to be found. Numerous are the accounts of conservatives on university campuses who have been shouted down and harassed by the "tolerant" liberals.

### **Both Are Exclusive.**

In arrogance, radical Islam purports to be the exclusive repository of spiritual truth. This philosophy results in a militant attitude that conquers by the sword or bomb. Liberalism, especially as evidenced in the media, is arrogantly exclusive. Before losing their stronghold on "reporting" the news, liberal news people have consistently displayed their disdain for all who disagree, flagrantly pushing their agenda. Thankfully, now some people have stopped being good little drones, have begun to think for themselves, and have armed themselves with information, forming intelligent opinions.

### **Both Hate America, Israel and Christianity.**

Radical Islam hates America and Israel and all they stand for. Liberty and Christianity have both made America a target to those who would enslave us in a religious/political system that would produce hate and ignorance as it has in many countries. Liberalism hates America, Israel and Christianity with a passion. Liberalism would try and destroy that which gives it the freedom to exist. For more info, read Why The Left Hates America by Daniel J. Flynn, [www.primapublishing.com](http://www.primapublishing.com).

### **Both Play the Race Card.**

Radical Muslims, supported by C.A.I.R., have opposed profiling and cried "racism," yet, profiling is just good common sense. Though not all Muslims are terrorists, all terrorists have been Muslims. Muslim victimization has been the cry of the radicals. Liberalism is also an expert at dealing the race card. When Blacks are arrested, liberals cry foul and blame everything on oppression and racism. The liberals began this mantra, but it has been taken up by self-appointed Black leaders who care more about enriching themselves than liberating and empowering their own people.

### **Both Denigrate Women.**

Radical Islam is known for its lowly view of women. Polygamy is allowed, which denigrates the role of the woman as wife. Mutilations occur and women are abused physically and emotionally in the marital relationship. Liberalism is hypocritical concerning the treatment of women. If liberals were really concerned about women, they would cry against abortion because of the emotional anguish that naturally follows when any mother kills her own child. Liberals are strangely silent when women are immorally victimized by high profile liberals such as Ted Kennedy and Bill Clinton. Even the feminists are silent, proving they

don't really care about the treatment of women. Liberals also promote "free speech" through pornography, which is demeaning and humiliating to women.

### **Both Are Preoccupied With Sex.**

Polygamy is not unknown in radical Islam. There is also the promise of 70 virgins for one who will die in Jihad. Only the most naive would believe the polygamist would maintain a platonic relationship with multiple wives. And who believes the 70 virgins in paradise are provided just for decoration. Though Islam teaches modesty among women, sex is still an emphasis. For the liberal, sex has long been a priority. Liberals believe in free sexual expression and encourage sexual experimentation among school children. Liberals promote the perversion and abomination, of homosexuality, showing disdain for morality and traditional family values.

So the pieces of the puzzle finally fit. Blood is definitely thicker than water. Liberals and radical Muslims are siblings. They have fallen from the same tree of hatred, intolerance, arrogance and bigotry, and the apple never falls far from the tree.

**The Rantings  
and  
Ravings  
of  
Brother  
Ritechus  
N.  
Dignation**



## Fire and Brimstone Preachin'

I like to get fired up! Most folks say I stay fired up, but I like to get fired up with some good preachin'. Now good preachin' to me is an old fashioned tell-it-like-it-is sermon in plain English that demands action. For those young'uns that don't know what I'm talking about, let me try to explainify it. I like it when the preacher says that Heaven's sweet, hell it hot and sin is black. Three points and a poem don't get it, in my book.

My Great Grampa preacher, Thaddeus Behuskus Mitchell, had a name for this style of preachin'. He called it barnstormin', window rattlin' shingle pullin' preaching. Now let me also add that not all stompin' and snortin' is preaching. I don't mean a man has to yell to the top of his lungs.....but he ought to be excited about his message. Not ever'body is the same. Some are a little louder than others, but every preacher ought to have fervor in his preachin'. One old time preacher was asked why so many people came to hear him and he said that when he climbed into the pulpit,

♦ (Continued on page 418)



## Bro. R.N.D.

(Continued from page 417) ♦

he just caught on fire and people came to watch him burn. A sermon needs to be Scriptural with sound doctrine, but the preacher needs to be moved also, or the people won't be. If the message don't speak to the man of God, it won't speak to the people of God or the sinners. I like to hear a preacher with fire in his gizzard.

The preachin' also needs to be pointed. Folks need to know the preacher is talkin' to them, not the people who aren't there. And he should call a spade a spade. Pink tea and lemonade sippin', sissy britches preachers make people comfortable in their sins and few get converted. A preacher ought not to beat people up, but should be brave enough to preach the whole counsel of God, and then let the Spirit do the beatin'.

Some folks say we should change so as to reach people. Dadgum right. We need to change BACK to some hell fire and damnation preachin'. Sin is still sin. It's not a mistake, bad choice or alternative to holiness. It's sin and God still hates sin.

Of course, that's just me. And who am I but a lone voice ranting in the wilderness.

Brother Ritechus N Dignation.



## GLEANINGS



### Keeping the Truth Alive

By Warren Smith

As a Christian journalist, sometimes – in my more melancholy moments – I wonder if what I and my fellow Christian journalists are doing is having any impact. After all, the mainstream media, with its overwhelmingly liberal and, often, anti-Christian bias, seem to overwhelm our perspective and viewpoint.

But in those moments, I console myself with two thoughts. The first comes from the great poet T.S. Eliot, who once wrote that when we live in a dark age, the goal of Christians, and Christian artists and writers in particular, is not so much to win the battle, but to “keep the truth alive.”

The second thought doesn't reduce itself so easily to a single sentence. It is, instead, a story about a time that Eliot himself lived through.

In 1940, Hitler's Nazi troops had

overrun Europe. England, which had been a free and sovereign nation for a thousand years, was all that stood against the Third Reich's totalitarian ambitions for the entire world. Hitler knew that so long as Great Britain remained free, he would never be able to fully secure his gains on the European continent. So Hitler decided to attack.

But he knew that a water and ground assault on Britain would be a bloody and by no means a certain endeavor. So it was imperative that Hitler use his fearsome Luftwaffe to begin bombings against England, to soften the nation's defenses so that his ground attack would be successful.

Thus began the Battle of Britain in the early fall of 1940, and extending into the spring of 1941. On some days, more than a thousand German planes would attack Britain. But on each of those days courageous though overwhelmingly outnumbered Royal Air Force pilots suited up to meet them. Winning the battle outright was impossible, because on some days the RAF fighters were outnumbered 10 or even 20 to one. So the goal of these RAF pilots was much more focused -- and desperate: If we can't defeat Germany, we can at least keep England alive.

And so they did. The RAF fighters did not actually defeat the Luftwaffe, but they did force Hitler to change both his strategies and his tactics. The Germans had to abandon their deadly accurate daylight raids. They were forced to bomb only at night. These night time raids were terrifying to the people of London, and – to be sure – they were catastrophic in many ways. But they were much less damaging than daylight raids would have been. Hitler discovered that even though his air forces were superior, their effectiveness could be diminished just enough to allow Great Britain to maintain some semblance of defense against a ground and water assault. Hitler's plan for a ground invasion of England had to be abandoned.

In the end, a few hundred RAF fighters – and those who supported them – turned back the most fearsome war machine that had ever been assembled. Some historians believe it was the true turning point of the war. Whether you accept that assessment or not, no one has ever quarreled with Winston Churchill's famous summary of those days: “Never before in the annals of valor, has so much been owed by so many to so few.”

Today, we are involved in a spiritual battle. Just as World War II was in many ways a battle for the survival of freedom against tyranny, so today we are in a battle for the very survival of faith, family, and freedom. And today, as it was then, the enemy controls the air. His message is getting out on the airwaves and in print.

Finally, of course, it is important to realize that God wins the battle. Said

more succinctly: The Truth wins! God doesn't really need us to fight His battles. You may remember that during Jesus triumphal entry into Jerusalem, when the local powers tried to silence the crowds, Jesus reminded us that if the people were silent, then the rocks would cry out.

No, God doesn't need us. But He gives us the joy of employing our talents in His service. And – of course – in any war, there are casualties. And even the winning side can suffer terribly. So a part of what we do as Christians, whether we are Christian journalists, or Christian activists of any kind, is not so much to bring a victory that is already assured, but to minimize casualties. To keep people out of the direct line of fire of the enemy.

All of this is why Christian journalism is so important. And when I get discouraged about the impact we're having, I console myself with these thoughts. Just as a small number of RAF pilots could keep England alive until it could be victorious, so Christian journalism can keep the truth alive until, ultimately, Truth itself is victorious.

### Flaming Farewell

By Dr. Jason R. Edwards

(EP)—The beginning of summer marks the end of another school year and the resultant joy of students. As a teacher, I want to suggest an appropriate way to celebrate: a bonfire. Not just any bonfire though, but one that uses as its primary kindling textbooks.

Yes, I realize that the Nazis have given book-burning a bad name, but realize that when you burn a *textbook* you are standing up for truth, justice, freedom, and the American way. The mistaken notion held almost universally in public, private, and home schools that textbooks are helpful in educating students is arguably the most damaging notion maintained in education today. Typically, forces on the political left and right merely squabble over the content of textbooks when the real problem lays well-concealed right in front of their faces: the textbook itself.

For thousands of years, across continents and civilizations people have recognized the power of books to change lives, determine cultures, and even to save souls. While multitudes of varying books garner such praise, I dare say that no one has ever offered such affirmations to a textbook. Nevertheless, year after year the primary books we force young people to read are textbooks. Is it really any wonder then that children who almost universally enjoy being read to as infants reach middle school having lost their desire to read and by high school simply refuse to engage in the process anymore?

I am a historian, which means that I

naturally like to read history. However, despite my natural and developed love of history, the last thing in the world I want to read is a history textbook; they are dull, stultifying, patronizing, shallow, and quite regularly wrong. Consequently, if I am trying to develop an appreciation of history in someone who does not naturally like the subject, the absolute last thing I would do is force that person to read a history textbook. Simple logic tells me that the textbook is not going to teach them history; it is going to teach them that history is dull, stultifying, patronizing, shallow, and quite regularly wrong.

The century of academic deterioration that the United States has endured is too well known to require further documentation, but too often concerned citizens have not recognized that the very tool they rely on to stem the tide is actually culpable in the decline. Thankfully, many authors and organizations have recently done the yeoman's work of documenting the failures of American textbooks generally and specifically. I certainly commend the efforts of Diane Ravitch, Sandra Stotsky, John Hubisz, Daniel Pipes, the Thomas B. Fordham Foundation, and the American Textbook Council among others who have brought the failures of the textbook industry to light.

For those wishing to evaluate the texts used in local schools but are too short on time to sift through all the aforementioned studies, I suggest a simple test: Look at the cover. If it says “Understanding Poetry by Cleanth Brooks and Robert Penn Warren” it is good; if it says anything else, it is bad. There is always one exception that proves the rule and “Understanding Poetry” written in 1938 was the only worthwhile textbook written in the twentieth century so you are safe rejecting any other titles.

Inertia and fear are the two factors that maintain the billion dollar textbook industry.

Generations have grown up using textbooks and now they seem as necessary in school as desks. Consequently, adults who should know better, since they had to read the awful things too, allow schools to ruin their children's education with textbooks. Tragically, this inertia leads private and home schools, which have the freedom to easily choose a better alternative, to also adopt textbooks. Simply consider which you would rather read, a book or a textbook, and you will snap the power of inertia and know what course to set. When you visit Barnes & Noble, do you shop for a textbook?

Teachers, students, and parents alike are comforted by the slick packaging, pretty pictures, colorful graphs, and supplied questions that all textbooks offer. To suggest that students actually be asked to read real books that contain only words, real arguments, and no

♦ (Continued on page 419)

# Gleanings

(Continued from page 418) ♦

ready-made questions causes fear and trembling because all three groups will actually have to work in their respective roles rather than being spoon-fed pabulum and empty promises about becoming educated. Of course, actually reading and wrestling with great books is what makes one educated. It also changes lives, determines cultures, and even saves souls.

So, pass me a match and let's celebrate freedom.



## A Brief Look At Sin

By David Green  
of McDermott, Ohio

Ask many church members for a definition of sin, and you will get a whole bunch of different answers. Many folks will make a list of sins. You'll probably see the words adultery, murder, rape, drunk driving, etc. Certainly those are all sins, but we want a definition of sin.

The Word of God gives us a definition of sin in I John 3:4: **"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."** Sin isn't a list of things, but it is the breaking of the law! Since after the death of Christ we have no obligation to the ceremonial law, we must assume that this is the moral law of God.

Now, it stands to reason that if there were no law, there would be no sin. Romans 4:15 bears this out by saying **".for where no law is, there is no transgression."** This is the real reason so many people have a problem with the moral law of God. As soon as sinful people realize that the Bible has something to say about their sin, instead of changing their sin they try to change the law.

Not only is sin an act, but it also may consist of not doing an act. Notice the way James 4:17 is written: **"To him that knoweth to do good and doeth it not, to him it is sin."** We often call this the sin of omission. If you know that you ought to go to church, but instead lay in bed, that is a sin. Lying in bed at any other time would not be a problem, but because you have not gone to church you are sinning.

Sin can also come in the form of a sinful thought. Genesis 6:5 tells us that **"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."** When Christ was teaching here on the earth, He made this point: **"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a**

**woman to lust after her hath committed adultery with her already in his heart"** (Matt. 5:27-28). Thus we see that sin does not have to be an act, nor does it have to be the absence of an act---it can be something as small as a thought. And do not underestimate the power of a thought. God knows what is in your mind. (No doubt some of the people who drowned in the flood had never done anything outwardly but inwardly had sinned.)

If you do ask someone for a list of sins, you will find they almost always list sins such as murder, rape, adultery, etc. You will seldom get a list that includes missing church on Sunday, working on the Lord's Day, watching a movie with nudity or cursing, dressing immodestly, listening to worldly music, etc. Yet, these are all sins!

Another question to ask people is for a list of sinners. You will probably find names like Adolf Hitler, Joseph Stalin, Osama bin Ladin, Sadam Hussein, Timothy McVeigh, etc. Very few people will actually list themselves.

The Bible (New Testament) says **"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all"** (James 2:10). Romans 3:23 tells us **"all have sinned, and come short of the glory of God."** This means that we are all sinners! Certainly all of those men are sinners that we listed in the above paragraph, but we also need to remember that we are sinners too!

II Timothy 3:16-17 says **"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."** We have too many men who avoid the passages in the Bible that are words of correction or instruction. They fear making someone angry by preaching against sin. Brethren, the Word of God is offensive to the sinner; but that must not stop us from preaching the entire Word of God! I am reminded of what the Apostle Paul said in II Timothy 4:1-5: **"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."** Paul did not say that if the people will not listen to it, we should change it. He did not tell us to preach about love, peace, and joy but avoid preaching against sin. We are to preach the Word! Every bit of it!

When a preacher preaches against a

particular sin, do not get angry with him. As long as he is preaching from the Word of God, he didn't say it was a sin. God did. If God said it, that settles it (whether you agree with it or not). And, praise be to God for a man of God who has the courage to stand up and preach every part of the Bible! Would to God that we had more men like that in the Lord's churches.

Unfortunately, sin has become as much a part of the Lord's churches as the song books. We do not take it seriously. As we look at our small numbers, we are too quick to brag about how that we do not use tricks and gimmicks to gain big numbers. Yet, maybe we need to take a closer look. Isaiah 59:1 is very familiar to us. **"Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."** And we stop there. But notice the next verse: **"But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."** The time has come when we need to take a hard look at ourselves and say with the Psalmist: **"Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting"** (Ps. 139:23-24).

In summary, sin is rebellion against God. It can come in many different forms. Yet, it is never excusable. Even though living a holy life will not save a person, we must live a holy life because we are saved. Our Lord and Saviour said these words while he was on the earth: **"Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also"** (Matt. 23:25-26). We can then be a testimony to the world when the clean heart is shown

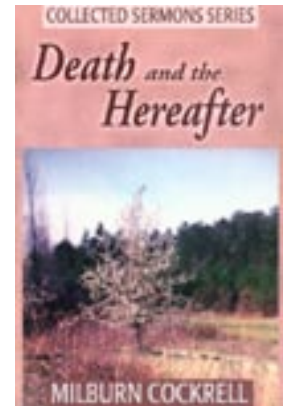


### BEREA BAPTIST BROADCAST Financial Report 7-1-2006 to 7-31-2006

Beginning Balance .....	\$6,507.46
<b>RECEIPTS:</b>	
Briar Creek B. C., Williamsburg, KY .....	100.00
Berea B. C., Mantachie, MS .....	225.00
Berea M. B. C., West Point, TN .....	50.00
Grace B. C., Corbin, KY .....	100.00
Calavary Ind. B. C., Everson, WA .....	700.00
.....	1,175.00
TOTAL .....	7,682.46
<b>EXPENDITURES:</b>	
Radio Time .....	410.00
TOTAL EXPENDITURES .....	410.00
.....	\$7,272.46
Interest .....	+1.43
.....	\$7,273.89
Less Corbin, KY des. ....	-571.52
ENDING BALANCE .....	\$6,702.37

### CORBIN, KENTUCKY REPORT

Beginning Balance .....	\$731.52
<b>RECEIPTS:</b>	
TOTAL .....	731.52
<b>EXPENDITURES:</b>	
WCTT .....	160.00
ENDING BALANCE .....	\$571.52



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Beginning Balance .....\$7,521.52

#### RECEIPTS:

B. C. of Brimfield, Brimfield, IL .....	31.65
Berea B. C., Mantachie, MS .....	716.72
Berea B. C., Stonington, IL .....	60.00
Berea M. B.C., Mansfield, OH .....	50.00
Berea M. B. C., Westpoint, TN .....	150.00
Bethel M. B. C., Pasadena, TX .....	100.00
Bible Believers B. C., Naples, ID .....	50.00
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Sovereign Grace B. C., Warren, OH .....	75.00
Victory B. C., Courtland, VA .....	25.00
Wayne Huffman, McNeil, AR .....	80.00
Subscriptions .....	158.70
Anon .....	225.00
Dividing Checks .....	150.00
Sub Total .....	\$4,572.07
TOTAL .....	\$12,093.59

#### EXPENDITURES:

Printing .....	634.69
Postage .....	1,047.18
Wages .....	2,480.00
FICA .....	171.31
Dividing Checks .....	150.00
Total Expenditures .....	4,483.18
ENDING BALANCE .....	\$7,610.41





## WORLD SCENE

By G. Russell Evans - Norfolk, Virginia

### Undefended, Unpatrolled and Wide Open



#### Panama Canal Faces Insecure Future

The terrorists plan to strike at the target of opportunity, New York, Washington D.C., London, Madrid, Bali, and India.

Muslims want to strike at the western civilization. The USA is their primary target---what better target than the Panama Canal!

*Easy target:* One of the most crippling targets for the West would be the Panama Canal---the crossroads of the world and still the "Most strategic waterway in the world."

It is undefended, unpatrolled, and wide open to all comers---one of the easiest targets imaginable for the terrorists.

The Canal lies vulnerable and inviting for a soft hit in a country with no defense forces, no basic security, and wide-open to the south with drug ridden Colombia.

*Letter to the Editor:* I was interested in the letter to the editor by Dr. Stanley Muschett, Panama Canal Authority, and wondered why he did not mention Panama Law # 5 (PL5). Enacted on January 16, 1977, PL5 purports to grant far-reaching "Rights" to communist Chinese controlled Hutchinson Whampoa Ltd. That grossly violates U.S. rights. Articles 2.1 and 2.11d of PL5 grant "Priority Operations" to Hutchinson at Canal entrance ports in conflict with Art. VI of the NT. Articles 2.10C and 2.12 authorize Hutchinson to operate its own pilotage service, posing conflict and insecurity for U.S. rights, particularly in emergencies.

Article 2.8 of PL5 authorizes Hutchinson to transfer its 50 year lease to a third party, for example, Cuba, The U.N., Iraq, North Korea or the Peoples Republic of China.

Clearly, U.S. interests and rights are not protected in PL5. Neither is the U.S. unilateral right to defend the Canal. The U.S. Government and our mainstream media, as usual, are misleading, incorrect, and indeed imperiling our National security to claim that "All's well" at the Panama Canal.

*The 1977 Panama Treaties:* They can be terminated because of the "Fundamental change of circumstance" under Article 62 of the Vienna Convention of the Law of Treaties, the guide for United States treaty making since 1969.

Although not ratified by the Senate, the Convention has become gospel. The "Fundamental change" is the incursion of Red Chinese "De Facto" agent Hutchinson Whampoa into defense sites and as Canal "Gatekeeper," blatant violations of Articles 5 and 6 of the Neutrality Treaty.

Common sense demands that our Commander-in-Chief immediately negotiate emergency U.S. base rights with

Panama for U.S. troops to protect the vulnerable Canal.

Not only common sense, but ample authority for this is a vital part of the 1977 Neutrality Treaty.

*\*Condition (1):* The DeConcini condition authorizes independent action by either nation for a secure and operational Canal.

*\*Understanding (2):* The Haykawa understanding embellishes the DeConcini authority for unilateral action against any threat.

*\*Condition (2):* The Nunn condition authorizes negotiations for base rights and for the stationing of U.S. troops in Panama.

*We are at War:* Our Commander-in-Chief came through with courage, confidence, and common sense after the cowardly attacks of Sept. 11. He knows there will be other targets. He is preparing.

Protection of our national assets against further assaults by this invisible enemy---the al-Qaida terrorists---has become our priority and the Panama Canal must be near the top of the list.

Suddenly; "The world's most strategic waterway has become the most vulnerable."

President Bush is letting out the stops against the al-Qaida organization and Osama-bin-Laden, and for the terrorists around the world. But he said nothing about protecting the "Worlds most strategic waterway"---a sitting duck, undefended, unpatrolled, and wide open on all sides.

*Bomb the Locks:* The al-Qaida terrorists could slip in from the south through Colombia's wide-open border, blow up the locks at Gatun, and drain that end of the Canal before emergency measures could stop it. Simultaneously, bombs could rupture the other two sets of locks, Pedro Miguel and Mira Flores,

and the Pacific end would be drained while the Panamanians addressed the pandemonium, scrambling to stop the flood.

Then, the strategic and economic impact on the United States would be crippling for the long term. For example, every Pentagon war plan assumes unhampered use of the Canal. At this moment, resupply of our forces on the other side of the world assumes a useable Canal.

*Who is the Enemy?* Al-Qaida, after their New York and Washington successes, are salivating at the TV images of their devastation, plotting the next move and gloating with hilarity, as the Americans scramble for revenge.

Osama-bin-Laden has ties to al-Qaida which operates cells in the United States. Al-Qaida is a confederation of Islamic extremists trained to obey the laws and keep a low profile.

*Right Now is the Time:* Does anyone doubt that the Panama Canal cannot be a target, and a most embarrassing target should we wake up some sunny morning to the headlines, "Terrorists Drain Panama Canal, While U.S. Troops Patrol Afghanistan on the Other Side of the World."

(Portions of this article are from previous articles of Capt. Evans).



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## ANNOUNCEMENTS

The Berea Baptist Church of Collinwood, TN and Pastor Steve Martin will be hosting the area fellowship meeting on September 9<sup>th</sup>. Services begin at 10:00 a.m. Noon meal will be provided by the ladies of the church.

Elder Doyal Thomas is one of the scheduled speakers. All are invited to attend.

\*\*\*\*\*

The Covenant Baptist Church, 38505 Dequindre Road, Troy, Michigan, and Pastor Bill Senich will be hosting their Annual Fall Bible Conference, September 19<sup>th</sup>, 20<sup>th</sup>, and 21<sup>st</sup>.

Services will begin at 7:00 p.m. on Tuesday the 19<sup>th</sup> and continue on Wednesday and Thursday beginning at 10:00 a.m. all day and into the evening service which will start at 7:00 p.m. Noon and evening meals will be served in the church annex. Also, dinner will be provided at 5:30 p.m. on Tuesday, the 19<sup>th</sup> for our out of town guests and local pastors and their families.

For information or assistance, contact Pastor Bill Senich at home (586) 977-8809 or cell phone (586) 805-3444, or email: [wrsenich@sbcglobal.net](mailto:wrsenich@sbcglobal.net).

Some of the brethren scheduled to preach are, Dan Gordon, Lee Hammell, Garner Smith, Jerry Asberry, Randy Titus, Darryl Titus, Robert Keller, Clarence Grigsby, Clyde Hancock, Randy Graber, Larry Killion, Bill Titus, Roger Jones and Missionary Jeff Lawrence. Please join us, it would be a blessing to see you!

\*\*\*\*\*

The Grace Baptist Church of Rural Hall, NC will host her 27th annual Bible Conference over Labor Day Weekend, beginning Friday September 1st through Sunday September 3rd.

Scheduled speakers are Elders Rick Perdue, David Green, Carl Barnett, Lewis Kiger, Doug Newell III, Doug Newell IV, James Hobbs, Don Pennington, Luther Hilton, Chris Wallace, Al Malo, John Osburn, Kenny Boswell, Justin Meier, Paul Jackson, Troy Sheppard, Missionary Robert Ellis and others as God leads.

Meals will be provided by the ladies of Grace Baptist Church beginning on Friday at 5:30 PM, lunch on Saturday, dinner on Saturday, and lunch on Sunday.

For information or assistance please contact; Pastor Gene Kiger at (336) 377-9808 or (336) 377-2154. Or mail, 143 Cross Baptist Church Road, Rural Hall, NC, 27045 or Email [gbckiger@gbccstanleyville.com](mailto:gbckiger@gbccstanleyville.com).

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The Sovereign Grace Baptist Church of Northport, AL has started an online forum for Sovereign Grace Baptist people to discuss the Bible and other items of interest. The website is free, registration is simple, and requires only the amount of time you wish to spend on it. The site is located at [www.sovereigngracebaptistforum.com](http://www.sovereigngracebaptistforum.com).