

The Berea Baptist Banner

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

The Millennium and After

T. P. Simmons
(1898 - 1969)

Philosophers have dreamed and poets have written of earth's golden age. According to Scripture such an age is to be a reality. The time is coming when the earth is to be redeemed from the bondage of corruption (Rom. 8:21); purged from sin; renovated by fire (II Pet. 3:10); liberated from the curse (Gen. 3:17, 18; Isa. 35); and made anew in righteousness (Isa. 65:17; 2 Pet. 3:12, 13). This golden age



is to be ushered in at the time when Christ returns to the earth. It is to be preceded by the regathering and conversion of the Jewish nation. The conversion of the Jewish nation is to follow the Battle of Armageddon. Let us note the following concerning the millennium:

The Meaning of the Term

Millennium comes from a
◊ (Continued on page 5)

The Natural State of Fallen Man is Slavery

By Matthew Stepp
of Wayne, West Virginia

"Today, when the Republic is threatened both from without and within; there is an almost frantic national disposition to protect what we vaguely call "freedom." There seems little realization, however, that not freedom but slavery is the natural condition of mankind, to which we shall all assuredly revert, here as elsewhere, unless the necessary conditions for freedom are constantly understood and



safe-guarded." - Felix Morley, September 17, 1962. (excerpt from The Christian History of the Constitution).

I read this a few months ago, and it drove home to me the truth of the title of this article. With so many propositions put forward by modern Americans about the yearning of the masses for freedom, it had never really
◊ (Continued on page 2)

Psalm 106 Part 1

By Jonathan Bailess
of Edmond, West Virginia

"Praise ye the LORD. O give thanks unto the LORD; for he is good: for his mercy endureth for ever. Who can utter the mighty acts of the Lord? who can shew forth all his praise? Blessed are they that keep judgment, and he that doeth righteousness at all times. Remember me, O LORD, with the favour that thou bearest unto thy people: O visit me with thy salvation; That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance. We



have sinned with our fathers, we have committed iniquity, we have done wickedly" (Ps. 106:1-6).

The first phrase of the psalm is an exhortation to praise the "LORD"! We should take heed to this commandment and in all things praise the "LORD". As we go through the rest of the psalm there will be a theme that is revealed and that will be that in their journey from Egypt to Canaan, the children of Israel spent much time murmuring rather than praising. I am quite
◊ (Continued on page 4)

The Red Heifer Ordinance Part 4

By Nathaniel Hille
of Plant City, Florida

"And the LORD spake unto Moses and unto Aaron, saying, This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face: And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood



directly before the tabernacle of the congregation seven times: And one shall burn the heifer in his sight; her skin, and her flesh,

and her blood, with her dung, shall he burn: And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And

◊ (Continued on page 7)



September 5, 2022 Volume XXXXII, Number 9

Whole Number 507

Editor: Eld. Joseph Sidders

Staff: Sheron Cockrell and Marsha Kiser

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

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

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

CHURCH PHONE: 1-662-282-7794.

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

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

COPYING PRIVILEGES: Unless otherwise stated any article published in this paper may be copied by other publications, provided they give proper credit line stating that such was copied from this publication, and the date of publication; provided that such materials are not published for profit. If we are not on an exchange list with the publication

copying, it is requested that a copy of the issue containing the article be sent to our address. All copyrighted materials may not be copied without written consent.

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

SUBSCRIPTION RATES - U.S.

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

SUBSCRIPTION RATES - FOREIGN One Year \$45

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

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

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

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

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

The purpose of the Berea Baptist Banner is as follows:

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

The Natural State

(Continued from page 1) ♦

clicked for me that what Mr. Morley wrote is exactly the Truth! Slavery is the natural condition of (fallen) mankind!

I make the stipulation about "fallen mankind," because if we go back to the beginning, God created Adam and Eve in a state of true liberty. Gen. 2:7;15-17 **"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. ...And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."**

This original state was a position of overlord to God's creation. Certainly Adam (and Eve) had responsibilities, but so does every "Free" American today. We must provide for our families, protect our country from invaders and stand for what is right and wrong in our societies, whether local or international.

The phrase God used in instructing this first family is key to our study. **"Of every tree of the garden thou mayest freely eat"**; let freedom ring beloved! Wherever Adam went, whatever fruit Eve saw, they were FREE to eat and roam! Except for the tree of knowledge of good and evil, that is...and as that may be a stickler to our point, let us first of all, consider whether this is true liberty, if there are restraints upon it, such as the restriction from this one tree. I cannot use man,

necessarily as an example here just yet, because as our title states, there is a condition of slavery that is natural to us in our fallen state. But God is NOT fallen, not depraved or sinful in any way shape or form! So, let us use Him as our example of true liberty! Almighty God, as an omnipotent, sovereign Deity can certainly do anything that He wants to do! He is at liberty to create an enormous universe; He can destroy that same creation with a flood (or fire) and He can choose to save a sinner like me by sending His precious Son to die at Calvary.

As we consider His (and our) liberty, we might listen to an old children's song I remember singing: "God can do anything but fail." I recall thinking about that song, as a child and at the same time learning something about the sovereignty of God in church. I do not know if I used the exact words below, but to some effect or the other, I stated that "if God wanted to, He most surely could fail, too!" As I have grown in knowledge of both Scripture and God, I realize now how childish that statement was, but yet also, how necessary it was for me (and us) to take that path of Logic. God cannot do everything, I have learned. Because He is holy, He cannot tell a falsehood; He cannot steal from another person; He cannot cheat anyone; He cannot stop Loving someone upon whom He has bestowed that wonderful gift of charity. A monumental development of our understanding of God's nature is to be made aware of His holiness. God simply cannot (has no ability to) do anything wrong. Everything He does is true and righteous, altogether, because of His holy nature! Everything He does is right and never wrong! Not

♦ (Continued on page 3)

Tune in to the Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WCNA, Myrtle, MS.....	Sunday 9:00 - 9:30 a.m.	95.9	3, 0 0 0 F M
WCCT, Corbin, KY	Sunday 9:00 - 9:30 a.m.	680	5, 0 0 0 A M
WFTA, Tupelo, MS	Sunday 9:30 - 10:00 a.m.	101.9	3, 0 0 0 F M
KARI, Blaine, WA	Saturday 10:30 - 11:00 a.m.	550	5, 0 0 0 A M

Berea Baptist Banner
PO Box 39

Mantachie, Mississippi
38855

(662) 282 - 7794

www.bereabaptistchurch.org

request@bereabaptistchurch.org
bbchurch@nexband.com

Planning a move?

Please let us know your new address. The post office charges us \$.70 for each returned wrong address.

CAN'T REMEMBER?



Can't remember if you renewed? Look at your mailing label on the front page of this month's paper. If you see above your name "Expires 9/2022" then this will be your last issue. So renew now, otherwise you will not be reading the next issue of the *Banner*.

The Natural State

(Continued from page 2) ♦

because He should want to, but because His nature DEMANDS and can only perform holiness.

So, instead of saying that God can do anything (theologically incorrect), we can say that God can do anything He wants to do! Because all that God's holy nature desires to do will be good and perfect! As we turn toward the focus of our study, we cannot deny the complete and unbridled liberty of God. Even as we acknowledge the restraints upon God's actions by His holy nature that will not allow Him to ever fail, cheat, steal, etc, we must hasten to recognize also that He is still at liberty to do whatever He wants to do. Nothing that He desires to do is beyond His ability or permission. True liberty, therefore, we would like to define as being able to do whatever One desires to do. No restraints whatsoever, no infringement at all, is freedom unfettered.

That is God's natural and continuing state. I would assert that Adam and Eve also found themselves naturally the recipient of God's gift of true liberty at creation. Even as spelled out in this commandment of our text: **"Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."** God's gift resulted in the freedom to eat of every tree in the garden, save one. It would take a lifetime to explore God's creation and to exalt in the unparalleled gift of true liberty in the overseeing of God's garden. As I have studied the numbers, I believe that Adam and Eve probably lived for 75 years in the garden of Eden before the serpent

enters upon the scene in Genesis chapter 3. And in that state of liberty and freedom, Adam and Eve "freely ate" of every tree in the garden that they desired to eat from! If ever they walked in the center of the garden and looked at the tree of knowledge, they had no desire to eat from it! Why? Because in the holy state of their created nature, they wanted only to obey the God they loved! It never entered their mind to rebel and disobey their precious, loving Creator! Would it ever cross your mind to take a gun and shoot your loving mother between the eyes? Unfathomable!

I plead guilty of writing the last statement to bring into our study a level of "shock value." For that is indeed what Adam and Eve were guilty of when they fell, due to the deceit of the tempter in the 3rd chapter. Let us go there now and see the results of Adam's choice to eat the fruit of the one forbidden tree. Gen. 3:6-9 **"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself."**

What we urgently need to learn from this passage is the changing of man from a free state of true liberty as God's commissioned overseer into an enslaved state of man to his base emotions of fear and depravity. As God comes on His regularly scheduled visit to the garden in the cool of the day, Adam and Eve do not greet Him as they did yesterday! Yesterday, it was the highlight of the day, when God the Son came to walk and commune with them! With anticipated Joy, they would have flung themselves into His embrace with hearts pounding with excitement and then settling into tenderness and contentment have walked the paths of the garden together.

But not this day. Not after the knowledge of evil had entered their lives! The shocking rebellion of a child against her Father. The deliberate choice of shaking his fist and telling his God in no uncertain terms that he will not abide by the rules, judgment and justice of a thrice-holy God! Now, as He comes to visit His children, they fearfully hide behind the bushes, knowing that their paltry fig leaves are no covering for the nakedness they now experience.

Note with me the difference! Before they were free servants of God able to stand uprightly before His holy presence. Now they are cowering, unable to stand! Enslaved to this new emotion of fear! They are in bondage to the terror and knowledge of their sinfulness. Their natural state was no longer innocence and freedom but fallen man's natural state was now slavery and bondage! Enslaved by fear and innate depraved nature and in bondage to evil, willful emotions and lusts.

The bondage of God to His holy nature was a necessary predecessor study to this new

state that man finds himself in: the bondage of man to his totally depraved nature. Just as surely as God cannot do anything evil or wicked because of His holy nature, now man cannot do anything good or worthwhile toward God because of his fallen nature. It cannot work one way, and not the other! That is why God says that man is dead; he is inanimate, lifeless, unresponsive, and insensible. **"And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."** Eph. 2:1-3. He has physical life, but no Spiritual life.

So, we must conclude that when God (and man) are in bondage to a holy nature, they have complete freedom and true liberty. However, when man (never God) finds himself in bondage to a corrupted nature, they no longer have any sort of freedom or liberty. Against their free choice, they find themselves hiding in the bushes, quailing in fear at the presence of almighty God. They no longer can do good: **"The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."** Psalm 14:2-3. They cannot live forever, but are now limited to a mortal frame:

♦ (Continued on page 4)

Psalm 106 Part 1

(Continued from page 1) ♦

aware that it is a difficult thing to praise the Lord when the whole world seems against us or in times of great discouragement or despair; however, as the second phrase brings out that is exactly what we are to do.

Secondly, **"O give thanks unto the LORD; for he is good..."** What blessed words are penned for us here! In "all" things we are to be thankful (I Thess. 5:18). That means when we think things are bad, when we think things are good, in all things we are to be thankful. Regarding this thought, when was the last time we stopped and reflected on all the blessings God has given us? When was the last time we offered a prayer of thanksgiving? When did we last weep for neglecting the blessings and the One that gives them? We serve a great God that is good all the time!

Thirdly for this verse, **"...for his mercy endureth for ever."** I would add Selah here. Stop and think about this for just a few minutes and reflect on the mercy of God! I have found that in modern Christianity folks want to focus on this attribute and God's love, as well we should, however, as the middle of our text will reveal, God is also a God of justice! His mercy does not supersede His justice! He is always a God of mercy, love, justice, holiness, as well as each of His other attributes! God's mercy though, as is said above and as is brought out throughout the Scriptures, endures forever. There will never be a time in which God is out of mercy.

Verse 2 states: **"Who can utter the mighty acts of the LORD? who can shew forth all his praise?"** If we started now and endeavored to name all the acts of the Lord, we would never

cease to name them. His acts are without number and beyond comprehension, we should never lack for praise to His holy name! Isaiah 40:18 questions, **"To whom then will ye liken God? or what likeness will ye compare unto him?"** Verse 25 of Isaiah 40 also asks, **"To whom then will ye liken me, or shall I be equal? saith the Holy One."** In context, these verses deal with idolatry; the question remains, though: **"To whom then will ye liken God?"**

Verse 3 declares: **"Blessed are they that keep judgment, and he that doeth righteousness at all times."** If we love God, we should have a natural desire to please him! John 14:15 says: **"If ye love me, keep my commandments."** John 15:14 states: **"Ye are my friends, if ye do whatsoever I command you."** There are many blessings for being obedient unto God and the promise of chastisement for disobedience found in Hebrews 12:6-11.

Verses 4 and 5 **"Remember me, O LORD, with the favour that thou bearest unto thy people: O visit me with thy salvation; That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance."**

Just prior to the confession that comes in verse 6 we see the psalmist cry out to God, much as we should! We should be crying mightily unto God as the Ninevites did in Jonah 3. We should cry for the favor of God, the mercy of God, the salvation of God! We should desire to see the good of God's chosen, His elect! There is no use for us to say we have no need of this! As I will bring out with the next verse we are all guilty before God!

Verse 6 **"We have sinned with our fathers, we have committed iniquity, we have done wickedly."**

Please take a moment here to notice the word if is not in this verse. This is a full confession and admission of guilt before God. We as God's people in 2022 need to be crying these words out to God with a broken heart before Him! In a nation where murder by abortion is not only legal but promoted as normal, we have sinned! In a nation that allows and is normalizing sodomy, we have committed iniquity and abominations, in as much as we, God's people, have not stood up and made our voices heard and our objections made known, we have done wickedly (Jam. 4:17). There is absolutely no use for us to try to wiggle or blame our way out of this; we are guilty before God. We can say: "But the world is doing it," or anything else we want to say to excuse ourselves, but the truth is how ever far America has gone from God, it went there on our watch! We were commanded to occupy until the Lord comes! (Luke 19:13) In this use the word occupy does not mean simply to dwell, but to occupy as the military would. In addition, the Bible teaches that judgment will begin at the House of God as found in I Peter 4:17, **"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"**

In addition to that, we can not and must not deceive ourselves into believing we are without sin. I John 1:6-10 declares: **"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive**

ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." We must walk in the light (righteousness) as He is in the light; we must not permit ourselves to walk after the world. We are commanded to live a holy life before God and the world. Notice verse number 9 which points right back to the first thought and the theme that we will endeavor to bring out over the next several entries: the mercy of God. **"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."** We must confess our sins before God and repent of those sins! Hebrews 12:1-2 plainly states: **"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."** We must put away our besetting sin; if we do not, it is a sign we love that sin more than we love God. We must cry out that we have sinned with our fathers; we have committed iniquity; we have done wickedly and plea for God's forgiveness!



The Natural State

(Continued from page 3) ♦

"For all our days are passed away in thy wrath: we spend our years as a tale that is told. The

♦ (Continued on page 5)

The Natural State

(Continued from page 4) ♦

days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.” Psalm 90:9-10. They cannot even live in peace and harmony any longer: **“And ye shall hear of wars and rumours of wars: ...For nation shall rise against nation, and kingdom against kingdom...”** Matt.4:6-7. Gen.4:8 **“And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.”**

The only hope that a lost man (or nation) has is Jesus Christ! Christ alone can bring life (and liberty) where once was death (and bondage)! Rom. 7:4; 6:22-23 **“Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. ...But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”** The Bible sums it up best in I Cor. 7:21-24 **“Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord’s freeman: likewise also he that is called, being free, is Christ’s servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God.”** In true, priceless liberty, those individuals that God has saved

out of their fallen state down thru the centuries have been restored to a State of true liberty! They can now freely serve the God they love! Their Saviour has their fealty, loyalty and allegiance! While there is a battleground where our fleshly lusts attempt to enslave us to the evils of this world, there is liberty in our regenerated spirit to combat that bondage with the free choices to live a holy, acceptable life for our Lord Jesus Christ!

At this point in a saved persons life, they will require religious liberty from the country of their citizenship. Let me insert a quote from John Leland, an early American pastor: “Every man must give an account of himself to God, and therefore every man ought to be at liberty to serve God in that way that he can best reconcile it to his conscience. If government can answer for individuals at the day of judgment, let men be controlled by it in religious matters; otherwise let men be free. ...It would be sinful for a man to surrender that to man which is to be kept sacred for God. –January 1, 1791.” A Christian has the gift of liberty given by his Creator, as noted by Thomas Jefferson in the Declaration of Independence: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.” The purpose of Government is to ensure these rights and liberties, as Jefferson goes on to write. And if in the course of time, “...whenever any Form of Government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying

♦ (Continued on page 6)

The Millennium

(Continued from page 1) ♦

combination of two Latin words, meaning a thousand years. It has to do with the thousand years of Rev. 20:4, during which the saints of the rapture (I Thess. 4:15, 16) and those who pass off the earth during the great tribulation period are to reign with Christ.

Reasons for Connecting the Millennium with Old Testament Prophecy Concerning Israel

We will not take space or time to point out every reason for this connection. It will suffice to show the relation between Zech. 14 and Rev. 19 and 20. Zech. 14 is a prophecy of deliverance for the Jewish nation and its relation to Rev. 19, and 20 is marked. Zech. 14:1-4 and 12-15 evidently describes the same things that Rev. 19:11-21 describes, which are the coming of Christ to the earth and His deliverance of Israel from the besieging nations of the earth under the leadership of the Beast. This is the Battle of Armageddon. Then, according to Zechariah, this coming of Christ and deliverance of the Jews is to be followed by the Lord being king over all the earth (Zech. 14:9). According to John it is to be followed by Satan being bound a thousand years and the reigning of the saints with Christ for that same period (Rev. 20:1-4). It is logical, then, to conclude that these two Scriptures refer to the same period, and that, therefore, when Christ returns to the earth, He is to reign over the earth a thousand years, His saints ruling with him. It will be noted from Zech. 14:5 that Christ’s saints are to come with Him. This exactly fits into the similarity between these Scriptures. Then we find from Zech. 12:8-10 that the Lord’s deliverance of Jerusalem is

to be followed by the conversion of Israel. Thus, we take it that Christ’s millennial reign will be over restored and converted Israel. And from Zech. 14:16-19 we see that the living nations on this earth will also enter into this kingdom. By living nations we mean those that survive the Battle of Armageddon and come to the time of the establishment of the kingdom. We find another interesting reference to these nations in Isa. 66:23.

None But the Righteous Will Enter Into the Millennial Kingdom

Many of the Jews will be destroyed in the Battle of Armageddon (Zech. 13:8-9). The rest will be converted (Zech. 12:10; Isa. 1:27, 29; 4:3-4). Then the living nations will be judged, and all unbelievers destroyed (Matt. 13:41-42, 47-50; 25:31-46). We believe this judgment and destruction will be accomplished in and through the Battle of Armageddon, and that it relates to the peoples individually and not collectively. Thus, we believe that none except believers will enter into the millennium.

The Beginning of the Millennium Marks the Creation of the New Heavens and New Earth

We believe that II Pet. 3:9-13 will be fulfilled at the beginning of the millennium. According to Isa. 65:17-25 and 66:22-23, the creation of the new heavens and new earth is to be at the beginning of the millennium. Rev. 21:1 probably refers to a second renewal because of the pollution of sin that will follow the millennium.

The Following Things Are to Take Place in the Millennium

In addition to the things we have already made special

♦ (Continued on page 6)

The Millennium

(Continued from page 5) ♦

mention of, we wish to mention the following:

(1) The full theocratic government of Israel is to be restored (Isa. 1:26). Israel is to have judges as she had before she rejected the Lord as her King and lusted after a king like the other nations (I Sam. 8:1-9). The apostles will be the judges (Matt. 19:28).

(2) The nations are to beat their swords into plow shares and their spears into pruning-hooks and are to learn war no more (Isa. 2:4). Thus, the millennium will be marked by complete and universal peace. Even the lower creatures will be at peace one with another and with man (Isa. 11:6-9; 65:25).

(3) All nations will come to worship at Jerusalem (Isa. 66:23; Zech. 8:20-23; 14:16-19).

(4) Christ will reign on the throne of David in Jerusalem (Luke 1:32; Mich. 4:1-3).

(5) As mentioned before, the earth will be restored to its Edenic condition and **"shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea"** (Hab. 2:14). The longevity of human life will be restored (Isa. 65:20).

After the millennium the devil is to be loosed a little season (Rev. 20:3, 7). He will go forth and assemble the nations against Jerusalem again very much the same as in the Battle of Armageddon. The reader may wonder how the devil will be able to find so many that will follow him if we are right in asserting that only saved people will enter the millennium. We believe we are right in asserting this. We believe those who will follow the devil at the close of the millennium will grow up during the millennium. There will be Jews and Gentiles

living on the earth in their natural bodies during the millennium. We believe these will continue reproduction as in this age. We have in Isa. 65:20 an indication that there will be infants on the earth during the millennium. Evidently, then, through reproduction there will be a gradual corrupting of the earth again during the millennium. Some of those born during the millennium will, doubtless, refuse to walk in the way of righteousness. These will furnish the devil his following at the end of the millennium.

Fire will come down from heaven and destroy all those who follow the devil (Rev. 20:9). Thus again the earth will be purged from sin. And thus we see that as every age and period has ended in corruption, apostasy, and rebellion on the part of man, so it will be also with the millennium.

Following this will come the judgment of the great white throne, which is a judgment of lost dead only. Nothing is said in connection with this judgment about any saved people. And nothing is said about any of the lost except the dead. We believe this will include all the lost of the earth, except those judged in the judgment of Matt. 25. All of them have previously been destroyed off the earth. Now they will be resurrected (the second resurrection) and consigned to their final doom, which is eternal punishment in the lake of fire and brimstone, which is the second death (Rev. 20:14, 15; 21:8; 14:11).

Then comes the descent of New Jerusalem (the redeemed and glorified host—Rev. 21:2) and God's abode with man here on the earth (Rev. 21:3). After this there will be no more sin, death, or sorrow, but eternal felicity (Rev. 21:4).

(This article was taken from

The Baptist Examiner Vol. 1, No 14 from November 2, 1931)



The Natural State

(Continued from page 5) ♦

its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness." I believe this is why it is so important for us to recognize that Christians (or those saved individuals that have been restored the gift of liberty) were the moving force behind the American revolution and the Institution of a Democratic Republic that guarded these freedoms. Again I quote Felix Morley (ibid): "To find the formula whereby order and freedom can be successfully reconciled has been the extraordinary accomplishment of our Republic. It was a formula that could only be discovered by religious men and women, and which by the same token will be lost if faith continues to weaken. What took a long, long time, and much intelligence, to build can be quickly destroyed, by mere indifference."

So now we come to our present future. What will come of America if we continue to ignore God and methodically remove Him from our consciousness as a nation? Beloved reader, we will lose our Liberty, as is evident from history time and again. Man in his natural state will revert to being a slave to his emotions and his government will reflect that debasement.

Three things I would like to note about the natural state of fallen man is slavery with reference to America's destiny. Three things we must recognize and take measures to diligently

beware. First, I would like to show that our comfort zone (socially and politically) is inherently enslaving. Second that man is a creature of habit and resistant to radical change. Third, only reason by the liberty of Christ can triumph over man's enslavement to his emotions.

First treating the subject of escaping the confines of our comfort zones. A Scriptural example to show this predilection of the masses: Num. 10:29-30 **"And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred."** Here we find Moses issuing a grand invitation to his brother-in-law to come to the promised land with the children of Israel. But despite all of the promises held by the people of God, Hobab declines the invitation. Please note that the reasons why include **"mine own land, and ...my kindred"**! Hobab, like so many, was emotionally tied to his possessions and family and would not choose to leave his comfort zone to go and worship God properly.

In the book of Ezra, when the Persian king Cyrus frees the Jews to return to their promised land of Canaan, it is remarkable to me that less than a quarter of the Jews in Persia/Babylon leave their comfort zone to head back home! The rest could not disengage themselves from the heathen land they had spent their lifetime in and would not lift up their hands and vote for freedom.

♦ (Continued on page 9)



Light Contemplations

By Luke Austin
of Cadillac, Michigan

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



A Savior Who Needs Permission?

Do you really want the Jesus of false religion that waits upon men and women to "let Him into their hearts?"

Would that not make Him a Jesus that waits upon mankind to allow him to rule over the government and the doings of men?

Would that not mean that He waits upon Satan to allow him to oppose and overrule the wicked ways of Satan?

Is this the Jesus that you would depend upon for your eternity? A weak entity that cannot do what He will, but waits upon the permission of those that He would rule over?

It is a very popular teaching and keeps the offering dish overflowing, but have you thought this through? Not only is it absolutely not found in the Bible, but it also carries many implications.

It makes the all-powerful sovereign of all creation a weakling. And why pray for the salvation of loved ones? If He can not save without their permission, He also can not change their heart without their permission. He can not make them care about their sin without their permission. He can do nothing for them if He waits upon them to "let Him into their hearts."

Ask yourself "why is this teaching so popular?" Because it places man on the throne and

makes God bow to the man on the throne. This garbage makes God subject to man's will. You have made God into an idol. He is now a genie in a lamp that you command at your will. This is rank heresy. And this is certainly not the God of the Bible. It is the sinful creation of the hearts of men.

"These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver" (Psa. 50:22).

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



The Red Heifer

(Continued from page 1) ♦

he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever"

(Num. 19:1-10).

We continue our look at the Lord Jesus Christ and His work of cleansing His people through the picture of the ordinance of the red heifer. Having noted the red heifer in particular, we now turn to look at what the Lord commanded to be done with the Red Heifer and what it pictures. Remember, this is a picture of Jesus Christ purifying His people from their sins (Num. 19:9). And we need to be purified. We, as the people of God, need to be purified. We need to be separated. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. 9:13-14)? You see, beloved, our conscience needs to be purged from dead works to serve the living God. What is a dead work? "Dead works are works that have no life in them or that are deadly in nature." The Ethiopic version calls it "works of sin." These are works not only performed by men who are dead in trespasses and in sins, but also by believers. Duties themselves, performed without faith and love, are dead works. They are performed in a very lifeless manner and are attended with sin and pollution. Think this is not the case? Think not that our worship of God, our prayers, our singing, our preaching, our hearing of the Word is not tainted with sin? Of course, it is! How about beloved, our witnessing, and our prayer-life? What of our Bible study? Think that we are not unclean? Observe, Numbers 19:16 "And whosoever toucheth one that is slain with

a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days." The touching of a dead body brought about legal uncleanness. So meddling with sin brings about a inward, moral, and real defilement. Why it fixes it in the very soul. Just ask ol' Lot who was "...vexed with the filthy conversation of the wicked. (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds (II Pet. 2:7,8). And the very same thing happens to you and I who are saved. And so, we need cleansed. We need to be purified by the Lord Jesus Christ.

Now I would like to consider three things in this message: The Red Heifer was to suffer without the camp (Num. 19:3); Her blood was to be sprinkled seven times before the tabernacle (Num. 19:4); The red heifer was to be burned (Num. 19:5).

Without The Camp

"And ye shall give her unto Eleazar the priest, that he may bring her forth, without the camp, and one shall slay her before his face" (Numbers 19:3). How strange that this Red Heifer was to be "without spot" yet "without the camp". This offering was not slayed at a holy altar. It was not killed within the tabernacle/temple, but "without the camp". After the sin-offering was offered, the bodies of the animals were to be burned without the camp (Leviticus 4:11,12; Leviticus 16:27). They were sin offerings and were considered unclean and impure and so they were disposed of without the camp. You see, without the camp was the place for all the deplorable and undesirables of society.

♦ (Continued on page 8)

The Red Heifer

(Continued from page 7) ♦

And in this we see the Lord Jesus Christ who was **“numbered with the transgressors”** (Isa. 53:12). Where was this done? **“Without the camp”!** They led the Lord Jesus, Who was **“without spot, and wherein is no blemish,”** and they numbered Him, they counted Him as one of those who were undesirable. He was not worthy and so they led Him without the camp to a place called Golgotha, or Calvary (Mark 15:28; Luke 23:32-33). We have this wonderful truth and the Lord Jesus fulfilled it. **“For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach”** (Heb. 13:11-13). Christ Jesus being made sin for us, suffered without the camp. And He being our red heifer also was slain without the camp that we might be cleansed, and our consciences purged from dead works.

Sprinkling of the Blood

“And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face: and Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times” (Num. 19:3,4). Here we see that the blood was to be sprinkled before the tabernacle seven times. Now the blood implies that the animal was to be slain, for without the shedding of blood, there is no remission of sins

(Heb. 9:22). Now, notice, this red heifer was to be slain before the face of Eleazar the priest. Eleazar was the son of Aaron. Aaron was the High priest at the time. So, it was not Aaron's work to do this, but Eleazar's. Now, note, John 19:4-6 **“Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.”** And John 19:14-15 **“And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.”** Here we see that it was before the chief priests that the Lord Jesus was crucified without the camp. Why even the very type of the red heifer was fulfilled by the Lord Jesus Christ as He was slain without the camp before the chief priests, not the high priest, but the chief priests.

Now the blood of the red heifer was to be sprinkled before the tabernacle seven times. While Eleazar was without the camp, he was to take the blood of that red heifer and put the blood on his finger and sprinkle the blood directly before the tabernacle. The sprinkling of the blood set forth that God accepted it. This was the same when the high priest, Aaron, took the blood and sprinkled it upon the mercy seat on the great

day of atonement. It showed forth that the Lord had accepted it. So, too, now with the red heifer. This shows that God had accepted the sacrifice, just as He had accepted the others. Remember, that the Lord dwelt in the Holy of holies. His Shekinah cloud of glory would come down upon the mercy seat in the holy of holies. And now Eleazar was to sprinkle the blood seven times towards the tabernacle/temple. The seven times is significant, for it is the number of perfection, showing forth that we are purified by the Lord Jesus (Heb. 9:12-14; 10:10-12). As we have already said, that in the person of Jesus Christ we are perfected. Our standing before God is perfect. He finds no fault in us at all. Even as it was with His Son, so it is with you and me who are saved by the grace of God. He does not accept our good works for our perfecting, but the Lord accepts the sacrifice of His Son **“without the camp”**.

The Burning of the Red Heifer

“And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn” (Numbers 19:5). All of it must be consumed before Eleazar the priest. And all that was burnt was given to and accepted by God. Every bit of it was burned. Not one part of it was left not burnt in that fire. So, too, with our Lord Jesus Christ. Oh, beloved, not one part of Him escaped the sacrifice that took place **“without the camp”**. For He was fully devoted, consecrated unto the Lord. He did always those things that pleased the Father. Christ totally gave Himself. Not one thing that was demanded was held back. He gave Himself.

The burning of it may signify the sufferings of our Lord Jesus Christ. Oh, how His sufferings

reach to all His parts. His body, His skin, His flesh, and blood. Why, remember the agony of His soul as He prayed in the garden! Think of the agony of those three hours of darkness, when our sins were laid upon Him. **“Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors”** (Isa. 53:12). You see how He not only was numbered with the transgressors, but He bare the sin of many. He bare the sins of God's people. Just as the red heifer was slain and burned without the camp, we see Jesus Christ our Red Heifer, slain and suffering without the camp. The presence of fire always speaks of judgment. Here the red heifer was burnt with fire. It was judged. So, too, was our Lord judged when He became sin for us (II Cor. 5:21). He made His soul and offering for sin (Isa. 53:10). Truly the Lord Jesus is our Red Heifer.

Closing

Beloved, do you see Jesus? Have you seen Him by faith dying in your stead? Have you seen your sins placed upon Him and you cleansed by His blood? If so, you need to make it known. You need to follow the Lord. You need to submit to Scriptural Baptism and put your lamp upon the lamp stand, become a member of His church, and be washed again and again with the washing of water by the Word. If you are saved, do you see Jesus your red heifer? Do you see Him offered as the purifying sacrifice? To purify us? To purge our consciences from those dead works that we have?

♦ (Continued on page 11)

The Natural State

(Continued from page 6) ♦

"We'll just let the other fellows go," they might as well have said. "Too much trouble to leave what we have worked so hard for..."

The roots of greatness of our beloved America lies in the fact that so many of our ancestors left their comfort zone and headed for liberty in America! That still embodies the spirit of our land! 'Who will go to America?' Those that yearned for freedom and were willing to pay any price to get it! My question today is: 'Who will defend our America from the masses of enslaved humanity voting more and more welfare upon themselves?' The Answer is: only those willing to leave their comfort zone, not only of greed and selfishness, but also apathy and disinterest.

Secondly, the fact that we are creatures of habit is shown by our inability to "Think outside the box" in any great fashion, unless cradled by the bosom of liberty. As Nehemiah returned to Jerusalem to build the wall around the city and the rebuilt temple, it was with a singularly liberty-driven people. Neh. 4:6 **"So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work."** Like our founding fathers, the focus was properly faced upon the prospect of liberty! Whether in constructing a physical wall of protection of national sovereignty (from enemy or illegal immigration), or in constructing via the Declaration of Independence a political wall of protection, the perils and the difficulties mattered not to these liberty pursuers...! Neh. 4:14;17-18 **"And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the**

♦ (Continued on page 10)

Heavenly Hymns

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

2

ALL FOR JESUS



Refrain



The Natural State

(Continued from page 9) ♦

people, Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses. ...They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded...

Amazement rose up on every hand in Canaan, as eyebrows shot up around the world in 1776. None of the masses considered the feat possible, but the spirit of liberty was triumphant over the lethargy and reticence of their opponents and naysayers. Neh. 6:3 **"And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"** Refusing to be distracted or dissuaded, the work progressed in both Ancient Israel and revolutionary America. As Thomas Jefferson says, "The price of freedom is eternal vigilance."

The last category we would like to consider is reason versus emotion. We could subtitle this conservatism versus liberalism, were it not that the meaning and usage of these terms vary from person to person and especially from locale to locale. The Bible condemns those that would take the term Liberal upon themselves yet having no concept of governing with Liberty. Isa. 32:5-8 **"The vile person shall be no more called liberal, nor the churl said to be bountiful. For the vile person will speak villany, and his heart will work iniquity,**

to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand."

The basis on which we call this point reason versus emotion, can be illustrated by the death penalty. God commands it on many occasions in Scripture and it is a necessary component of continuing to preserve liberty in America. Emotionalists (or liberals) decry the usage of the hangman's noose as being inhumane. But if the death penalty were in effect, it would (statistically) eliminate 1/3 of the murders in America, as this is the proportion of murders committed by previously convicted murderers. It would provide a determined deterrent to potential plotters, as well. Emotionally, none of us would take pleasure in executing a criminal and ending the life of another person, but rationally, we must take responsibility for our families and country and reason demands capital punishment.

The natural state of man is slavery (to their emotions) as seen so often, even among those that were called the children of God! Note with me in Num. 11:4-6 **"And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: But now our soul**

is dried away: there is nothing at all, beside this manna, before our eyes." Even though God had provided sufficient manna for the people, they were not satisfied because of the privation of so many of their lusts. Like America today, they wanted more free stuff! Note the word "freely" in the passage! How quickly we forget! They had been slaves in Egypt! The "free stuff" was the rations doled out to them by their oppressors! Yet, the masses could not make the mental step to realizing that the sacrifices they were temporarily making (giving up the melons and leeks) would profit them tremendously more, if in faith they reached forward to the promises of their God.

The roots of greatness that we mentioned in our previous points had accumulated in America an astonishing collection of folk who were entrepreneurial (think outside the box) in nature. These folk had the exceptional vision of liberty and freedom that relatively few nations have seen before or hence. The signers of the declaration of Independence did indeed pledge their honor, fortunes and even their lives for the cause of liberty. Patrick Henry's famous speech at the 2nd Virginia convention revealed such a fiery esteem of that freedom zeal: "Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty, or give me death!"

President George Bush coined a new phrase in his campaigns that he called compassionate conservatism. He may have been trying to forge a coalition in the political sphere, but it cannot be that one can straddle the fence between liberty and the despotism

where modern liberalism is taking us in America. The people want a King, and as Benjamin Franklin is attributed to saying: "Men will either be governed by God, or by God they will be governed!"

Returning to the introductory quotes of Felix Morley: "...Until Jesus taught mankind how to subdue their passions and rule themselves, the condition of slavery was not only universal, but inescapable. For slavery at least produces order, without which gregarious life is impossible. ... We forget that only as mankind learned self-government, through Christianity, was it possible to regard slavery first as unnecessary and, much later, as morally undesirable. The first pre-requisite of freedom was widespread voluntary acceptance of self-restraint under the sovereignty of God. The sure signal of a return to slavery is the tacit subordination of God to the dictates of almighty centralized government."

Conservatism or Liberalism? Reason or Emotion? The direction this country takes will be on a corollary course of the choices we make today... the bills and laws we enact or reject today... the masses will continue to enslave themselves to a socialistic welfare system because the natural state of man is slavery. Thomas Jefferson has two quotes on the matter: "I predict future happiness for Americans if they can prevent the government from wasting the labors of the people under the pretense of taking care of them. ...Timid men prefer the calm of despotism to the tempestuous sea of liberty." Winston S. Churchill also weighs in on the matter of Socialism, Liberalism, Emotionalism: "Socialism is a philosophy of failure, the creed of

♦ (Continued on page 11)



Points to Ponder

By Elder Perry Ames

“The Bible is Scientifically Correct”

“All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again” (Eccl. 1:7).

This scripture was written about 3,000 years ago. It is scientifically correct! Did the writer of this Bible verse know about the water vapor cycle? Probably not, for II Peter 1:21 tells us **“For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”** Therefore, the true author of Ecclesiastes 1:7 is God. God knows everything and He cannot lie!

Supposedly the first scientist/philosopher to explain the hydraulic cycle (water movement) was Aristotle in about 350 BC. However, the general (the majority) scientific belief until 1520 AD was that the waters of the ocean flowed over the ends of the earth. When Magellan sailed around the world in 1519-1522 that proved the majority of scientists were wrong, and the Bible correct.

If we ponder the water cycle and statements concerning it, much can be learned. The following is from Charles Haddon Spurgeon’s “Morning and Evening”:

“Father Ocean is a great receiver, but he is a generous distributor. What the rivers bring him he returns

to the earth in the form of clouds and rain. That man is out of joint with the universe who takes all but makes no return. To give to other is but sowing seed for ourselves. He who is so good a steward as to be willing to use his substance for his Lord, shall be entrusted with more... Suppose the ocean gave up none of its watery treasure, it would bring ruin upon our race. God forbid that any of us should follow the ungenerous and destructive policy of living unto ourselves. Jesus pleased not Himself.”

Ponder this; With such a rich history of science so-called being wrong and the Bible, God’s Word, being correct, why is it that such a large percentage of people believe evolution to be a fact when all the hard evidence indicates the Bible is true?

[This writing was printed with Brother Ames permission from his “Points to Ponder or Bits & Bites of Truth because Nothing Else Matters”]



The Natural State

(Continued from page 10) ♦

ignorance, and the gospel of envy, its only inherent virtue is the equal sharing of misery.”

The only hope of this country is Jesus Christ. If the servants of Christ will labor in His service of liberty and stand against the injustices that are flooding our courts, schools and society, then like the Patriots of 1775, we stand where God will bless us once again. But if we allow the masses to continue to draw us toward inevitable slavery through the tyranny of the federal government, then all hope has been abandoned for true liberty and freedom.

May America once again be the land of the free and the home of the brave! Our only hope for

that is that God would bless us with repentance from our sins and faith in His Son, Jesus Christ!



The Red Heifer

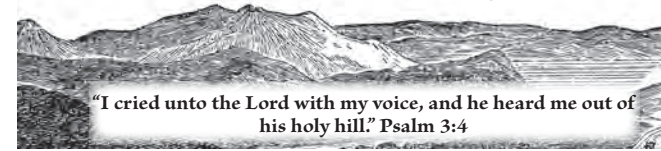
(Continued from page 8) ♦

Oh we need to be reminded of what the Lord has done for us! I need to be reminded and purged from all the dead works, the evil works that I do! And praise God, He gave us the Lord Jesus Christ to be our red Heifer.



Selahs

By Tomas Julius G. Salacup
Christological Baptist Mission
Vallejo, CA



Another Revelation?

“Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us” (Luke 1:1).

To avoid establishing a cult, follow what Luke the beloved physician is saying in our verse of study. The beloved physician Luke was so careful in his book for Theophilus, that he would not just write his book just for the sake of writing. He made sure that what he was penning was those **“believed among us”**.

First, it is in our best interest if what we write, or teach, instructs our readers, listeners are only those that were accepted as truth by the apostles. In other words, we only write/publish those things that are mostly believed

among them. They were together in their belief, a pool of beliefs, not just one. We teach what they taught and preach what they preached.

Secondly, if it was important to Luke, it must be important for us. I believe that this is very crucial especially in our times, since many claim to have “extra revelations” from God. This method will prevent establishing many more “cults” since most cults claim they have fresh revelation from heaven. If studied well, their so-called “revelations” are already in the Scriptures, and therefore there is no need for extra revelations.

Lastly, this practice as well, will preserve the coming generations from common errors in biblical and historical doctrines. They will see how their forefathers in the faith fought and valued the “once delivered faith”. Selah!



The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

What does it mean to have varying degrees of fellowship with others?

Matthew Stepp
286 Big Creek Road
Wayne, WV 25570

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



Fellowship along with friendship, means friends and fellows in the same ship/boat! Riding the same route up or down the river, or across the sea! How awful to be in the same boat (friendship) with someone that we do not like, or someone that we have "nothing" in common to talk about! A miserable "ship" that friendship or fellowship would be! Selah! Think about it!

An example might be, if I love romantic comedies and my fellow likes horror dramas! We are probably going to different channels, TV screens or movies, eh? But afterward we will "both" go "together" to our favorite restaurant to eat steak and potatoes! Unless of course our fellow is vegan...? Oh, boy! Separate restaurants, too! Who is in this ship of fellows! Not much fellowship! But surely afterwards we will go stay in the same motel! Unless (you guessed it!) our fellow is headed to a different state to go home...

But what about a friend that likes my kind of movies! More popcorn, please! And they like to go eat beef! More rolls and butter, please! And then we stay up all night talking in the same motel lobby! Wow! Great friendship and fellowship! I love this guy! Praise

God for the awesome fellowship!

To make a spiritual application, it made me think of Amos 3:3, **"Can two walk together, except they be agreed?"** As Baptists, the more we have in common with others, the higher degree of fellowship we will have with them, right? We may go to the movies and restaurant with a Methodist, but on Sunday the fellowship is on hiatus! Not that we hate each other on Sundays, but we just can not fellowship with such stark doctrinal differences! Now, with a sound Presbyterian, we may be able to rejoice over Sovereign Grace, but it takes another full-fledged Landmark Baptist to have full fellowship with! And even within our Baptist ranks, we will find some awkward moments, when the fellowship is strained as one church or pastor allows grape juice in the Lord's Supper (not His Supper any more?) or if we walk in on a sermon where they are teaching against my wife's head covering, eh? Not such a Joyous level of fellowship, even here, until we change the subject back to our sweet spots.

And that is what we should do. Whatever level of fellowship we have, even if we have to go all the way back to Jesus Christ and our love for Him, let us get the fellowship and the joy flowing again. Some folk always want to harp on the differences and drag that bone back into the dog fight, but typically that does no one any good. When the time is right, iron will sharpen Iron, but for now, let us just let the love of Jesus Christ rule and reign with sweet

fellowship! Selah! Think about it!

I remember a preacher using an illustration once of this "walking together as agreed persons" and he used the reference in Genesis 5:21-24, **"...Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him."** Enoch and God were "walking in fellowship," the preacher said, and were so caught up in joy and love, that when the hour was growing late, God told Enoch, "We are closer to my place, than yours... Let us just go on home!" ...and He took him! Now that is the highest degree of fellowship, eh?

Pretty much a "rule of thumb" on levels of fellowship: 1) We can be friends with lost folk, but we will be missing out on spiritual fellowship, until God transforms their heart via our gospel witness. 2) We can be Christian brothers with the Protestants out there, but we will be missing out on church fellowship with them on Sundays, until God uses the Scriptures that we quote to soften their hearts to doctrinal church truth. 3) We can be fraternal friends with "so-called Baptists" but we will still be missing out on pulpit affiliation and full doctrinal fellowship, until the Lord (again) has Sovereign Grace upon their theology. 4) We will have the highest degree of fellowship with those of like faith and order in the Sovereign Grace, Landmark, Independent, Missionary Baptist Churches! How marvelous and great is that sublime communion of spirit and heart! All of the levels of fellowship will have their share of joy and sweet love between us. Let us not draw lines in the sand

and lose that (and our witness!) But rejoice with God's people in the highest level of fellowship possible, and one day we will catch up with Enoch! Selah! Think about it!

Roger Reed
20 Ledgewood Dr.
Mansfield, Ohio 44905

Pastor
West Jefferson
Missionary Baptist
Church
47 S. Heath Lane,
West Jefferson, Ohio
43162



Well, I have never heard the term "having varying degrees of fellowship with others", but I do not get out much though! What I do know from my many years of pastoring is what the Bible calls fellowship is not the same thing as the world means it to be, or even some Christians do not really know the true sense of the word.

So, let us look at the dictionary's definition of the word fellowship: 1) the condition or relation of being a fellow: the fellowship of humankind. 2) friendly relationship; companionship: the fellowship of father and son. 3) community of interest, feeling, etc. 4) communion, as between members of the same church.

So, many today believe just coming together for a good time, like playing cards, board games, or any other kind of secular outing or get-together is true fellowship. Actually, the word fellowship in the Greek means to commune or communicate. What are we to communicate? I believe our fellowship (true fellowship) should be centered around Jesus Christ, that to me is true fellowship.

A good illustration of true fellowship is found in Genesis 3:8, when God came to walk with Adam and Eve "in the cool of the day" as He had done many times

The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

Is Sunday to be spoken of as the Christian Sabbath?

Matthew Stepp
286 Big Creek Road
Wayne, WV 25570

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



Yes! and No! Yes, Sunday is the one day in seven out of the week to be set apart by Christians to observe God's commandment to reverence the Sabbath day and keep it holy. **"Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou"** (Deut. 5:12-14). The fourth commandment (as with the other nine) has "never" been revoked, no, nor ever shall be! Selah! Think about it!

Strong's says the word "Sabbath" in the Hebrew means "intermission" and Vine's has it as a cessation from activity." In the Old Testament, this was clearly the seventh day (Saturday on our current calendars). **"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because**

that in it he had rested from all his work which God created and made" (Gen. 2:2-3). But since the Lord and the early Baptist churches of the first century kept the first day of the week (Sunday) as the day of rest and worship in honor of the New Covenant revealed by the resurrection of the Lord (called the Lord's Day by John the Beloved in Revelation 1:10), it is a little anachronistic (out-dated) to call it the Sabbath in our modern vernacular. The word Sabbath and its connections to the Seventh Day (Saturday) has been very clearly replaced by "The Lord's Day" or the "first day of the week" (I Cor. 16:2) in New Testament usage. The Jewish connotations of the Saturday Sabbath to the Old Testament and the Old Covenant that required the ceremonial law, particularly in view of the bloody sacrifices required a clean break and that delineation is witnessed by the paucity of its usage in the New Testament (only one time, after the Book of Acts!) Selah! Think about it!

All of these Old Testament associations with the Saturday Sabbath has been fulfilled and made complete in the work and sacrifices of Jesus Christ! Certainly this is the primary reason that the Lord moved the day of worship and rest to Sunday, the first (or even illuminatively, the eighth) day of new beginnings. The Lord's Day has been twofold established for 1) the pictorial and commemorative worship of the Risen One and the perfected covenant, but also 2) Practically, so that the day of rest and worship would continue on

into this New Church Age that would still need the bodies of the saints to rest from their labors and a gathering day for worship in the new bodies of Christ each week! Selah! Worship!

However, the yes and no answer for the question of the Sunday Sabbath remains, and is because the Bible still projects that during both the millennial reign and the eternal ages to come, our time period measurements will still be chronologically divided up into weeks (of 7 days) and months (of new moons). (Isa. 66:23/ Ezek. chapters 44-46, etc) Therefore, even though every day in Glory will be a continual "day" of worship, the Lord still will have both His order and His "labors" for us (as with Adam in the Garden of Eden). The Lord is not a slothful God and will have a purpose for all of His children in eternity future, Praise God! We have the Scriptures "still" calling it the Sabbath, so I have absolutely no problems at all, if someone wants to currently call the Lord's Day, the Christian Sabbath. It is really "both"!

Every Sabbath Day (once a week!) in the "next" dispensation of the eternal kingdom of Jesus Christ, whether that day remains Sunday, reverts to Saturday, or He chooses yet another day, will be as our Master decrees! Certainly, He gave the Old Testament dispensation little or no hint that He was moving the New Testament Sabbath to Sunday! And He will again receive all the due glory, honor and worship forever, according to His own purposes and pleasure! Daniel 4:35 says, **"And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What**

doest thou?" Selah! Think about it!

Mike DeWitt Sr.
PO Box 950
Springfield, OR 97477

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



Sabbath definition is "day of rest" it is for the body and for the soul of man. God instituted the Sabbath long before the law was given to Israel. **"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made"** (Gen 2:2-3).

The reason we call Sunday the Christian Sabbath is, the Lord was resurrected early Sunday morning. Since then the first New Testament church and all the Lord's New Testament churches have observed Sunday as the day of rest. Christ sat down on the right hand of God after His resurrection. **"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God"** (Heb 10:12). **"For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God"** (Heb 4:8,9). Sunday is the Christian's Sabbath because of what Christ has done, secured, and is doing for His elect people. The Lord's elect should be setting aside this day, as God did, sanctified from all other days to study, rest, pray, worship, and with thanksgiving honor Him for His sacrifice and our deliverance from our sins.

◊ (Continued on page 15)

Forum Question #1

(Continued from page 12) ♦

before. But there was “no” true fellowship that day, because of sin!

According to Scripture here is true fellowship: **“Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints”** (II Cor. 8:4). **“And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision”** (Gal. 2:9). **“And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ”** (Eph. 3:9). **“And have no fellowship with the unfruitful works of darkness, but rather reprove them”** (Eph. 5:11). **“If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind”** (Phil. 2:1). **“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death”** (Phil. 3:10).

I feel first John says it all: **“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ”** (I John 1:3). **“If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one**

with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (I John 1:6-7).

The preacher in Ecclesiastes impresses upon us that **“all is vanity”** (Eccl. 1:2). **“Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.”** More to the point, if any part of God the Father, God the Son, God the Holy Spirit are not in your fellowship, then it is not true fellowship, and your fellowship is a big fat goose egg!

That is why Paul warns: **“But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils”** (I Cor. 10:20). **“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness”** (II Cor. 6:14). **“And have no fellowship with the unfruitful works of darkness, but rather reprove them”** (Eph. 5:11).

So, let me ask a question, how is your **“fellowship,”** is it communicating the Lord Jesus Christ to a lost and dying world, are you exalting Christ or are you just playing games? God Bless!

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

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



I John 1:3 declares: **“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.”**

The Greek word for **“fellow-**

ship” in this verse is *koinonia* and is defined by Vines as (a) communion, fellowship, sharing in common (from *koinos*, common). It is most frequently translated **“fellowship”**. (b) that which is the outcome of fellowship, a contribution.

It should be obvious that everyone who is genuinely saved by sovereign grace through faith in the Gospel of Christ has the most important degree of fellowship, which is communion with God the Father, Son, and Holy Spirit, the Triune God. In regeneration the Holy Spirit creates a new nature that corresponds with God's Divine nature, enabling the elect to commune with God in spiritual fellowship. If a person is chosen in Christ by God the Father, washed in the blood of Jesus Christ and justified by faith, has Christ's imputed righteousness, the indwelling of the Holy Spirit, and all the promises of God that are yea and Amen in Christ Jesus they are indeed in fellowship with God. By extension, all who are saved may have fellowship with one another by virtue of our connection in the Family of God. Every born again believer may have fellowship with one another because they have in common a saving relationship with Christ. This is the broadest degree of fellowship among God's elect. All believers have a genuine degree of fellowship in the Gospel.

The next degree of fellowship is a bit narrower. It goes from fellowship with all the Family of God (all the elect), to the fellowship that exists in the local body of Christ which is the Lord's New Testament Church. It is narrower because entrance into this fellowship requires a person to be a partaker of scriptural, Baptist baptism. Acts 2:41-42 states: **“Then they that**

gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.” Those who are brought into fellowship with the Lord's New Testament church are saved by grace, scripturally baptized, and in submission to the authority of the local body. Ephesians 4:2-6 expresses this degree of fellowship: **“With all lowliness and meekness, with long-suffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.”** Members of New Testament Baptist churches are called to earnestly contend for the faith once delivered unto the saints which may be expressed by the phrase **“the apostles' doctrine”** (Acts 2:42). Since the Roman Catholic Church and her Protestant daughters do not in fact embrace the apostles' doctrine with regards to baptism and the Lord's Supper in particular, we can have no church fellowship with them. Baptists reject their administration of the ordinances because they have no scriptural authority to administer infant baptism by sprinkling. Baptists do not recognize the authority of Catholics or Protestants to administer the ordinances and by extension do not recognize the ordination of their clergy as valid. There is no way a true New Testament Baptist church could find agreement with the heresies of infant

♦ (Continued on page 16)

Forum Question #2

(Continued from page 13) ♦

Roger Reed
20 Ledgewood Dr.
Mansfield, Ohio 44905

Pastor
West Jefferson
Missionary Baptist
Church
47 S. Heath Lane,
West Jefferson, Ohio
43162



In my opinion, there is nothing wrong to referring to Sunday, the first day of the

week, **"The Lord's Day"** as the Christian Sabbath. Sabbath means a period or day of

rest. C. H. Spurgeon said, "We observe the Lord's Day, as henceforth our true Sabbath,

adaymadeandordainedofGod, for the perpetual remembrance of the achievements

of our Redeemer." I prefer to use the term **"The Lord's Day"**. **"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet"** (Rev. 1:10).

It is "The first day of the week" (Sunday)! **"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils"** (Mark 16:9). **"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you"** (John 20:19). **"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight"** (Acts 20:7). **"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that**

there be no gatherings when I come" (I Cor. 16:2).

I would like to quote from the late Milburn Cockrell's book *"The Ten Commandments"* (which I encourage all to read) concerning the Sabbath, mainly the section, **"The Lord's Day"**, he wrote:

"In Revelation 1:10 it is written: **"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."** It has been the interpretation of the church fathers and many able scholars that the Lord's Day here refers to the first day of the week, the Christian sabbath. The Bible calls the ordinance which commemorates Christ's death *"the Lord's supper,"* because of the Lord's institution of the bread and wine and the setting of it apart from a common to a special and sacred use. Likewise, the Bible calls the first day of the week **"the Lord's Day,"** because the Lord instituted it and set it apart from common days to His special worship and service.

Please observe in Revelation 1:10 that John was under the influence of the Holy Spirit on the Lord's Day. He was not at a family reunion, or on the creek bank, or on the golf course, or at the theater, or on the beach, or at a "gospel" singing. Instead he was engaged in worship of the true God in Spirit and truth, and so should it be of us on the Lord's Day. We should refrain from all secular labor as far as possible and shun all worldly recreation (Isa. 58: 13-14). We should give ourselves to the means of grace both public and private. Let us on this day gather rest from Christ Who merited rest for us and so begin to enjoy the beginning of eternal rest."

Sir Matthew Hale wrote:

"A Sabbath well spent, brings a week of content

And strength for the toils of the morrow;

But a Sabbath profaned, whate'er may be gained

Is a certain forerunner of sorrow."

(Pages 46-47) End of quote!

Knowing Brother Cockrell as I did, the question may be better asked, how are you spending the day the Lord gave you for rest? Instead of "Is Sunday to be spoken of as the Christian Sabbath?" Today, not many preachers are sticklers like Brother Cockrell was, on doing nothing but resting after our worship on the **"The Lord's Day"** **"The First Day Of The Week."** God Bless!

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

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



The New Testament writers never used the term "Christian Sabbath" in reference to Sunday. It is called the first day of the week and has a special significance due to the fact it was the day of Christ's resurrection (Luke 24:1; John 20:1). By the time the Holy Spirit inspired John the beloved to write the Book of Revelation (approximately 96 AD) Sunday had become known as the Lord's Day: **"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet"** (Rev. 1:10). Many early Christian writers referred to Sunday as the Lord's Day. I have always believed that Sunday, the first day of the week, has always had a special significance due to the resurrection glory of Christ. The early churches met on the Lord's Day for worship

and to collect tithes and offerings (I Cor. 16:1-2), so they obviously attached a special significance to Sunday as the Lord's Day.

I personally believe that every person who is saved by grace through faith enjoys a perpetual Sabbath rest in the finished work of Jesus Christ. This seems to be intimated in Hebrews 4:9-10: **"There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his."** So in reality, every day, not just Sunday is a Sabbath of sorts for every child of God as we rest in the perfect work of our Great Saviour, the Lord Jesus Christ. Each and every day should be a holy day, sanctified unto the Lord.

I do, however, believe that observing Sunday as the Lord's Day is a vital component of expressing our Christian faith in a public manner as we gather to worship. Hebrews 10:21-25 declares: **"And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."** Sunday is a special day in our household. Our church meets for Sunday School, morning and evening worship, so that is how we spend our Lord's days.

Two godly men whose writings

♦ (Continued on page 19)

Forum Question #1

(Continued from page 14) ♦

baptism, transubstantiation, consubstantiation, the notion of a universal, invisible church, hierarchy of church government, etc. Baptists are not saying there are not people saved among these false churches, they are instead saying they are not scriptural churches. In reality, Baptists cannot have church fellowship with any church that is not carrying out the terms of the Great Commission. Lest anyone think this position is too narrow, uncharitable, or harsh, it has not been that long ago when the Catholic Church and some Protestant churches were persecuting and even killing Baptists. Our Baptist forefathers were hated, hounded, hunted, persecuted, tortured, burnt at the stake, and drowned by their religious foes.

There is an even narrower degree of fellowship within the membership of the Lord's New Testament church, which is His body in a given location. There are times when members of the Lord's church must be disciplined or excluded from the fellowship of the body due to personal offenses, doctrinal heresies, immorality, sowing discord, non-attendance, etc. II Thessalonians 3:6 describes the command to withdraw fellowship in such cases: **"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us"** (Cf. I Cor. 5:1-13). Such an individual loses their privileges to partake of the Lord's Supper, vote in a business meeting, or hold an office in the church. This action does not necessarily bar them

from attending church because the very nature of discipline is to show the member the severity of their sin with hopes of restoration to the body. However, if they do attend I do not believe it would be appropriate to call on them to pray or sing a special while they are under the discipline of the church.

Another area of varying degrees of fellowship would be when believers have different views, opinions, and convictions on a whole variety of subjects; i.e. mission boards, conventions, associations, observance of heathen holidays, dress codes, Bible translations, eschatology, wine versus grape juice, the woman's head covering, etc. I am sure there are others not listed. What to do in such cases? I really believe this must be left up to the personal liberty of each believer. Through the years I have learned to have fellowship where I can and respectfully disagree when I have beliefs/convictions that may be different from my Christian friend. I am able to do this with a clear conscience and without demonizing my friend where I feel they may be wrong. The man that God used to first preach the Gospel to me and was instrumental in leading me to Christ is in a completely different denomination today. He remains one of my dearest friends. He loves the Lord, shares the Gospel of Christ with everyone, and lives for the Lord. We do not agree on the subject of ecclesiology but we love and respect one another. We pray for one another. He is my brother in Christ. My aim has always been to follow the time honored maxim of Christ: **"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets...And**

as ye would that men should do to you, do ye also to them likewise" (Matt. 7:12; Luke 6:31). Basically the verses are saying treat other people the way you would want to be treated. Sad to say, the practice of this maxim is rare and sporadically used among Christian brethren in our day. For example, good brethren may agree on the doctrines of grace, the Gospel, church truth, and yet differ somewhat on their view of eschatology. Instead of rejoicing in all the truth they agree on, they choose to demonize or stigmatize one another over what they disagree on. I think it would be in the best interest of believers and Baptists to rejoice in what they can fellowship around and learn to respectfully disagree with one another on points of doctrine and practice they can not. Let us dispense with the name calling, slander, charges of heresy, and tale-bearing when it comes to those we disagree with. Remember the Golden Rule of Christ as referenced above.

There is one other area that must be mentioned. The Scriptures make it quite clear that believers are not to have fellowship with the sin and darkness of the world system that is opposed to God, His Word, His Law, and the Lord Jesus Christ. We must not stand with or agree with the world and its wickedness but rather separate from it. II Corinthians 6:14-18 states: **"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the**

temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Ephesians 5:11-12 declare: **"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."** These verses do not mean that we are to remove ourselves physically from the world and live on a secluded mountaintop. Rather we are to shine as lights in a world shrouded by darkness and depravity by holding forth the Word of life in Christ: **"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain"** (Phil. 2:15-16).

Mike DeWitt Sr.
PO Box 950
Springfield, OR 97477

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



Varying degrees of fellowship means we all treat one another differently even though we love each other. My fellowship with my wife is not the same as the fellowship I have with my son, as I would with my daughter, as I would with a co-worker, as I would with my brother in Christ,

♦ (Continued on page 17)

Baptist History



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

A PATIENT SOWING AND ENDURING BRINGETH FORTH FRUIT

“Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain” (Jam. 5:1-7).

Seeds must be sown and a patient waiting and laboring for maturing must occur before the harvest can be realized. So it was with the planting of the Baptist churches in the Massachusetts Bay Colony. The seeds of biblical truth and religious liberty were sown in the heat of religious

persecution. It takes hearty plants to endure the rigors of burning sun and violent storms.

It was upon the persecution of Obadiah Holmes and others who had taken a strong stand for believers' baptism that Henry Dunster, President of Cambridge College (now Harvard), was so stirred in his mind that he turned his attention to the subject of infant baptism and soon rejected it altogether. The faithfulness of Holmes, the publicity his enemies gave to his convictions, his willingness to suffer for convictions, and the beastliness of a church-state that denied its citizens religious freedom all magnified the truth he propagated.

Dunster's success in promoting Harvard by furthering its interests collecting large sums of money in its behalf, and even giving one hundred acres to it, was marvelous and testified to his commitment to the institution. But he had a higher commitment to the truth of God and began to preach against infant baptism in the church at Cambridge in 1653, to the great alarm of the entire community. Armitage quotes Prince in pronouncing Dunster “one of the greatest masters of the Oriental languages that hath been known in these ends of the earth; but he laid aside all his honors and positions in obedience to his convictions.”¹

1 Thomas Armitage, *The*

Dunster was forced to resign his presidency of Harvard College, April 7, 1657, after which he was arraigned before the Middlesex court for refusing to have his child baptized. The court records indicate that Dunster had been forbidden to speak but stated Dunster's position as follows: “The subjects of baptism were visible penitent believers and they only.” Also, after protesting the christening of a child in the congregation, Dunster said, “There is an action now to be done which is not according to the institution of Christ. That the exposition as it had been set forth was not the mind of Christ. That the covenant of Abraham is not a ground of baptism, no not after the institution thereof. That there were such corruptions stealing into the Church which every faithful Christian ought to bear witness against.”²

Now the influential Dunster had planted in the heart of the Puritan Commonwealth seed which was indestructible. Cambridge and the adjoining town of Charlestown had been filled with these principles, and out of the center of that influence came the First Baptist Church of Massachusetts Bay proper.

God grant to us in this day of compromise and “instant everything” (including a pseudo-success complex) a willingness to endure the affliction that comes with planting the seed and the patience to wait upon its germination and fruit-bearing.

History of the Baptists (1890; reprint ed., Watertown, Wis: Maranatha Baptist Press, 1976), 2:498-99.

2 Ibid., p. 498.



Forum Question #1

(Continued from page 16) ♦

or as I would with my Savior.

In the garden, God walked in the cool of the evening. As far as we can tell, our progenitors were not surprised by the visit but ashamed and hid themselves for the first time since being created. The fall created a degree of dis-fellowship for the first time between creation and Creator. **“And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”** (Gen 3:17-19). I stated, because of the disobedience of our first parents, the fellowship was degraded to the point a sacrifice for sins committed was needed for fellowship to be restored.

The sacrifice was not a permanent restorative act. **“Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually”** (Ex 29:38). This and other sacrifices were given for sins and trespasses of God's people for thousands of years, without these God would turn His face against them. **“And almost all things are by the law purged with blood; and without shedding of blood is no remission”** (Heb 9:22). The Saviour Jesus, was a sacrifice, a perfect sacrifice that enabled a fallen elect son of Adam to

♦ (Continued on page 23)

The Kentucky Baptist and the Burning Coals of Truth



C. D. Cole
(1885 - 1968)

The Heavenly Hope



"I live on hope and that I think do all who come into this world." --Bridges. It is the writer's observation that of all the doctrines of the Bible, the doctrine of hope has received the least attention from preachers generally and from theologians in particular. In the index of subjects in one of our largest and most popular theologies, the word hope does not appear.

"Knowledge begins with definition," so spoke Demosthenes. And since we wish to impart knowledge, we will begin with the definition of the word hope. In the general sense, hope is the expectation of future good. Hope consists of two things: desire and expectation. It cannot be truly said that a person hopes for something he does not desire; nor can he hope for something he does not expect to receive. To desire something with no expectation of receiving it, is not hope but despair. And to expect something that is not desired is not hope but dread.

Hope may be further defined as a quality in the human soul that anticipates the future with a sense of peace and pleasure-peace and pleasure commensurate with the worth of the object hoped for. Hope is concerned only about the future; we do not hope for what we already see or possess. Romans 8:24-25. What is hoped for must

be waited for.

Hope is one of the principal springs of human endeavor. Without hope men would never attempt anything. If hope deferred makes the heart sick, then to be without hope would take the heart out of every undertaking. Without hope of harvest the farmer would not plant and cultivate. Without hope of pay the miner would not hazard his life in the treacherous mine. Without hope of profit the merchant would close shop. Without hope of winning nobody would ever run for office. Without hope of happiness lovers would never march to the marriage altar. "In all the wedding cake, hope is the sweetest of the plums."

This may seem a strange question in the light of what we have already written. But the question is not so one-sided as one may at first judge. It is a question whether, on the whole, hope has given more pleasure than pain. Hope, in itself, is a happy quality in the human mind, but it often ends in disappointment. So often, we do not get what we hope for; or, if we do get it, it is found to be worth less than we had thought. All of us know that many things we have hoped for in this life have never been realized. Hope often lies to us. It holds out prizes that are never won. It promises pleasures that are never enjoyed.

Hope makes us toil and struggle and then fails to pay off. Hope so often turns out to be for their children only to be disappointed by their sins and failures. Pastors have hoped for faithfulness in church members who have not lived up to their promises. Pastors hope for cooperation from those who never give it. And the hope of a happy home has turned out to be a lie with many a husband and wife. Expiring hopes tell many a tale of sin and shame. And all this has caused one poet to write:

"Hope tells a flattering tale,
Delusive, vain, and hollow.
Ah! let not hope prevail,
Lest disappointment follow."

And Dryden, in a time of dejection, wrote:

"When I consider life, 'tis all a
cheat,
Yet fooled with hope, men favour
the deceit."

But the poet Cowley writes in defense of hope and says:

"Hope! of all ills that men endure,
The only cheap and universal
cure."

And Shakespeare writes that,

"The miserable have no other
medicine, But only hope."

Wordsworth expresses his doubt as to the worth of hope in these lines:

"Hopes! what are they? Heads of
morning
Strung on slender blades of grass;
Or a spider's web adorning
In a strait and treacherous pass."

But Oliver Goldsmith says that,

"Hope, like a gleaming taper's
light,
Adorns and cheers our way."

And so it is debated by the poets whether hope is a blessing or a curse. But the fact is, that all men have hope of some sort in some degree.

As Pope puts it:

"Hope springs eternal in the
human breast,
Man never is, but always to be
blest."

Hope is the chief pillar of life. Hope supports the mind under all changes, trials, and difficulties. A man without hope would soon go mad. It is fairly safe to say that every suicide who leaves a note reveals that he has lost all hope for future good.

To be without hope is a sad expression in anybody's language. It is a sad thing to hear in the sick room when the doctor looks grave and indicates there is no hope for the patient. It is a sad expression in the business office when the manager wrinkles his brow and says there is no hope of profit. It is a sad word on the high seas when the captain of the sinking ship says there is no hope of saving the ship, and calls all passengers to put on the life belts and make their way to the life boat. It is sad for the politician when the returns show he has no hope of being elected to the office for which he campaigned.

EARTHLY HOPES ARE DYING HOPES

To hope only in this life is tragic. To hope only for things this side of the grave and eternity is most pathetic. And yet this describes the hope of the masses. A young man was being interviewed by an old preacher. He was asked what his plans and

◊ (Continued on page 19)

Burning Coals

(Continued from page 18) ♦

hopes were after he had finished high school. He replied that he would go on to college, work hard and graduate with honors. "What then?" queried the minister. The young man said he would take post-graduate work in his chosen field, in the hope of being one of the most capable and successful. "What then?" continued the old preacher. The young man revealed his plans to marry, settle down in some good town, work at his profession, make a lot of money, and move in the best society. "What then?" persisted the old man. By this time the young man was not so glib, but he went on to say that he would finally become old, and have to retire, but that he hoped to have a competence for his old age. "What then?" continued the older man. The young man dropped his head and said, that of course, he would have to die. "What then?" the old man continued. And to this, he had no answer, for all his plans and hopes were this side of the grave and Eternity.

There are triple doors to the Cathedral of Milan, and over each door is an inscription. Over one is carved a beautiful wreath of roses and underneath is the legend: "All that which pleases is but for a moment." Over another is a sculptured cross and underneath are these words: "All that which troubles is but for a moment." And over the great central door are the words: "That only is important which is eternal." What a solemn reminder! **"The hope of the righteous shall be gladness, but the expectation of the wicked shall perish"** (Prov. 10:28).

**ETERNITY WITHOUT
HOPE**

Hell is a hopeless place, the place of eternal despair. To enter eternity without hope in Christ is to remain forever hopeless. The hope of the rich man was soon dispelled as Abraham told him of that impassable gulf between him and the blessings of God. The rich man did not ask for much, but he did not get ever the little water for his burning tongue.

When Napoleon was being crowned emperor of the French in 1804, there was one person in the huge throng who was neither over-awed nor over-joyed by all the pomp and splendor of the occasion. And that person was his old Corsican mother. During the ceremonies she was heard to say over and over again, "So long as it lasts." She knew that the glory that was her son's for the moment would end in despair. She realized that the crown being placed on his head was only a fading chaplet. She had no hope that his popularity would last, and we know from history that it did not last.

The saddest thing about Napoleon was not his defeat at Waterloo by the Duke of Wellington. It was not his exile and loneliness on St. Helena. The saddest thing in the history of Napoleon was that day in May, 1821, when he died and his soul entered that place of which Dante wrote: "All hope abandon, ye who enter here."

The hope of the writer is to challenge the reader to examine his hope in the light of eternity; or, as Peter puts it, give a reason for the hope that is in you. If your hope is built on anything other than Christ and Him crucified, such a hope will fail you in the day of judgment.

If some lost person, in the providence of God, shall take time to read these lines, let me warn him of the Christless grave and

the fearful hell that awaits him.

My sinner friend, methinks I hear the breaking of the waves on the shore of eternity. You must go down into these waves sooner or later, and it may be sooner than you think. What if it should prove to be a sea of fire to you forever? What if every billow in that sea of flame should break over you? What if you must be drifting forever across that fiery sea, with words of Divine wrath driving you on, never to find a haven? Dear friend, stop trifling with eternal matters. Put an end to your careless career! Take the place of a sinner and trust the One mighty to save, the Lord Jesus Christ.

Lost friend, there may yet be hope. This is not the day of despair, for we are still living in the day of salvation. Not yet has the great key grated in the lock to shut you forever in the dungeon. It is said of Christ, that He **"...openeth and no man shutteth; and shutteth, and no man openeth..."** (Rev. 3:7). He can open Heaven to you. He is the One and only Saviour. Trust Him with your whole heart. Rest in His blood, for nothing else can cleanse you from your sins. Find shelter, through childlike trust, beneath His cross, where the lightning bolts of Divine wrath cannot strike. Look up to Him; yea, come to Him, for He has said, **"...him that cometh to me I will in no wise cast out"** (John 6:37). Trust Him now, for there is danger in delay.

"This heavenly hope is all serene,
But earthly hope now bright
soe'er,
Still fluctuates o'er this changing
scene,
As false and fleeting as 'tis fair."

--Reginald Heber



Forum Question #2

(Continued from page 15) ♦

and ministries have had a great deal of influence upon my life were both strong advocates of Sunday being observed as a Christian Sabbath. A. W. Pink and the late Elder Milburn Cockrell both firmly believed in observing Sunday as the Christian Sabbath. I agree in principle with much of what they wrote regarding the practical observance of the Lord's Day. However, we travel to God's house, prepare food on that day, and enjoy family time as well. I have always tried to avoid engaging in commerce on the Lord's Day, except for emergencies.

I have often thought that our society would be so much better off if the Lord's Day was set apart as a day of physical and spiritual rest, as well as a day of worship. In years gone by, when Sunday was set apart and everything was closed, it even gave lost people an opportunity to slow down and think. I fear that our world is so overtaken with noise, superficial busyness, and hyper activity it could use the practical relief offered by the Sabbath Day.

Isaiah 58:13-14 states: **"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shall honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it."**





From the Pen of a Country Preacher

Milburn R. Cockrell
(1941 - 2002)



Providential Retributions

"The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken. The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands" (Ps. 9:15-16).

The Bible is filled with examples of providential retributions. These make known that there is a righteous God Who punishes sin in the earth. Romans 1:18 declares: **"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."** Sin cannot be committed with impunity. The laws of providential retribution in a great measure execute themselves, for men bring upon themselves their own destruction. Nevertheless, it is God Who makes these laws work, and His judgment upon sinners is to be carefully observed and meditated upon.

The Scriptures teach that the full punishment of sin is reserved for a future state. But in some cases the punishment of sin may be in this life. Many examples are recorded in the Bible of punishment inflicted upon individual offenders on this side of death. This punishment was open so that it would suggest to all observers **"verily he is a God that judgeth in the earth"** (Ps. 58:11).

THE SIN OF CAIN

In Genesis, chapter 4, we have the story of Cain and Abel, the two sons of Adam and Eve. One day Cain came upon his brother while he was in the field caring for his flocks and slew him. The first child born in the world became the first murderer. Soon afterward the Lord inquired of Cain: **"...Where is Abel thy brother?"** (Gen. 4:9). Cain sought to evade the question by asking: **"...Am I my brother's keeper?"** (Gen. 4:9). The Lord declared that Abel's blood was like a voice crying to Him out of the ground.

Although Cain's life was spared, he was to be a fugitive and a vagabond in the earth, a continual exile without a home. The ground that he cultivated should no longer yield its fruit to his efforts, and he was forced to live on charity. Cain would live in fear that some person might slay him on a dark night. He would have hours of remorse and anguish as the blood of his own mother's son clung to his hands. The retribution of providence left Cain to die a living death. Of his wretched state he said: **"...My punishment is greater than I can bear"** (Gen. 4:13).

THE SIN OF JACOB

In an attempt to secure the birthright for Jacob her favorite son, Rebekah used a cunning scheme. The scheme was evil, but Divine Providence permitted it for the sake of carrying on the chosen race of God. Jacob uttered

a deliberate falsehood to his aged and blind father, Isaac. Both Jacob and Rebekah paid dearly for their deception. Jacob was immediately severed from his family, and Rebekah probably never saw him again in this world.

Jacob willingly consented to a dishonorable fraud upon Isaac, pretending to be Esau, to secure the blessing of the firstborn. Later Jacob has two frauds practiced upon him. The first was by his uncle Laban who gave him Leah instead of Rachel as his wife (Gen. 29:21-25). The second by his own sons when they told him Joseph had been eaten by a wild beast when in fact they had sold their brother to strangers (Gen. 37:31-35). Jesus Christ said: **"...with what measure ye mete, it shall be measured to you again"** (Matt. 7:2).

THE SIN OF PHARAOH

From the days of Joseph, the Hebrews lived among the Egyptians on friendly terms. They increased in number until a Pharaoh who knew not Joseph became fearful that they would revolt against Egypt. So Pharaoh made slaves of the Hebrews. Finally, the king of Egypt ordered the people to drown all the boys born to the Hebrews: **"Every son that is born ye shall cast into the river, and every daughter ye shall save alive"** (Ex. 1:22). Thousands of Hebrew baby boys were drowned by this cruel command of Pharaoh.

Behind the scene, a God of providence was watching these evil actions. It was not many years until the king of Egypt and his vast armies were drowned in the Red Sea. Pursuing the Israelites through the sea, **"...the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them;**

there remained not so much as one of them" (Ex. 14:28). **"Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. . . .The depths have covered them: they sank into the bottom as a stone"** (Ex. 15:1,5). And so it was that those who threw Hebrew baby boys in the Nile suffered the drowning of a great many of their men in the Red Sea.

THE SIN OF NADAB AND ABIHU

Not long after the tabernacle was erected, and the priests had begun the daily services ordered by God, the two sons of Aaron committed a great sin against the law of worship: **"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not"** (Lev. 10:1). By this act they profaned their sacred office and disobeyed the clear command of God. In the folly of youth they had taken too much wine (Lev. 10:9) and with their minds beclouded by drink they committed sacrilege.

Their sin was offering **"...strange fire before the LORD, which he commanded them not."** Their punishment corresponded to their sin: **"And there went out fire from the LORD, and devoured them, and they died before the LORD"** (Lev. 10:2). The wages of sin are death (Rom. 6:23). Aaron held his peace, feeling that the judgment was righteously inflicted. Nadab and Abihu slighted the fire that came from before the Lord to consume the sacrifice, so God made them

◊ (Continued on page 21)

Country Preacher

(Continued from page 20) ♦

feel the power of the fire which they did not reverence.

THE SIN OF ADONIBEZEK

Adonibezek was one of the kings of Canaan who fell into the hands of Israel. **"And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men. And they found Adonibezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites. But Adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes"** (Jud. 1:4-6).

The Israelites had a commission from God to exterminate the Canaanite race whose iniquity was now full. Instead of putting Adonibezek to death at once, they cut off his thumbs and big toes. This was to incapacitate his hand from using the bow or sword and the foot from a steady walk. Why they did this we are not told, and they may have had no particular reason.

The Israelites appear to have been unconsciously the instruments of a righteous providence. In Judges 1:7 Adonibezek admits he has been treated as he had treated others: **"Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me."** A righteous God makes the punishment to answer the sin. There is always a close connection between every sin and its punishment. Exodus 21:23-25 says: **"...life for life, Eye for eye, tooth for tooth, hand for hand, foot for foot, Burning**

for burning, wound for wound, stripe for stripe."

From this account we learn that there is an invisible chain connecting sin with judgment, as cause with effect. Retribution often bears a resemblance to the crimes it follows. Isaiah 33:1 says: **"...when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee."** James 2:13 declares: **"For he shall have judgment without mercy, that hath showed no mercy."** Revelation 13:10 tells us: **"He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword"** (cf. 18:6). As a man sows he will also reap (Gal. 6:7-8).

Also note that this passage about Adonibezek discloses that no rank can secure against Divine retribution for sin. Adonibezek was a great Canaanite king who had been successful on the battlefield and had conquered 70 other kings. But God reduced him to disgrace and death. High places are slippery places.

Another truth is that time will not wear out guilt. There is no statute of limitation in regard to the debt of sin. Adonibezek had probably committed his crimes in years gone by. The memory of this was aroused by his own experience. God does not always punish in a week or a month, but in the process of time He will punish. When God punishes the sinner He brings his sin to remembrance and causes the sinner to admit his punishment is just.

THE SIN OF DAVID

King David remained in his capital when his armies were engaged in a crucial war. He strolled on the roof of the palace

in the afternoon. He saw a beautiful woman washing herself. In defiance of God's law against adultery and by his kingly power he sent for Bathsheba. The king committed adultery with another man's wife, had her husband killed, and eventually married the dead man's wife. But the God of retributive providence was watching all of this.

David hid this great evil he had done from most of the people, but God was displeased with David's sins of murder and adultery. God took steps to make David pay for his sins. Nathan the prophet came, rebuked David, and announced his punishment. Again the punishment corresponded to the sins which had been committed.

The Lord said: **"Thou hast killed Uriah the Hittite with the sword. . . Now therefore the sword shall never depart from thine house. . ."** (II Sam. 12:9-10). In three or four years Amnon, a son of David, was murdered by Absalom, another son of David. Then it was not long until Absalom was killed by a dark assassin as he hung by his hair helpless in an oak tree.

Jehovah told David that he had **"...taken the wife of Uriah the Hittite to be thy wife"** (II Sam. 12:10). For this crime his punishment would be that one out of his own house would lie with David's wives in broad-open daylight (II Sam. 12:11). This was fulfilled when David's son, Absalom, **"...went in unto his father's concubines in the sight of all Israel"** (II Sam. 16:22).

THE SIN OF AHAB AND JEZEBEL

Ahab reigned over the ten northern tribes of Israel. He was known for his great wickedness, but he was rivaled in this wickedness by Jezebel, a heathen princess who was his wife. Jezebel

"...cut off the prophets of the LORD" (II Kings 18:4), and Ahab sold himself **"...to work evil in the sight of the LORD"** (I Kings 21:20).

Ahab desired to possess Naboth's vineyard and tried to purchase it with money. The owner refused to sell it because it was the family estate given by God. Ahab went home and pouted because he was unable to get Naboth's vineyard. Jezebel had Naboth murdered under a false charge of her own invention. In this bloody manner Ahab obtained possession of the vineyard he wanted. But a God of retributive providence was observing all this evil wrought in Samaria.

When Ahab went to claim his prize, he received a terrible message of gloom and doom from Elijah the prophet: **"...Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. . . And of Jezebel also spake the LORD saying, The dogs shall eat Jezebel by the wall of Jezreel"** (I Kings 21:19, 23).

Although Ahab humbled himself before the Lord, he could not escape retributive providence. Within two years he was mortally wounded in a battle with the Syrians. The man who killed him **"drew a bow at a venture,"** but an unerring providence directed it into the vital part of the guilty king. Ahab died that day and the blood from his wound ran out **"into the midst of the chariot. . . And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour;**

♦ (Continued on page 22)

BEREA BAPTIST BANNER	
Financial Report	
7-1-2022 to 7-31-2022	
Beginning Balance.....	\$7,025.69
RECEIPTS:	
Berea B. C., Mantachie, MS	750.00
Carol Willett, Cottonwood Shores, TX	100.00
Citrus M. B. C., Inverness, FL	25.00
Grace B. C., Gladwin, MI	50.00
Grace B. C., Germanton, NC	50.00
The Lord's B. C., Goose Creek, SC	50.00
Michael Sherman, Ashland, KY	40.00
Mt. Pleasant B. C., Cheapeake, OH	100.00
Philadelphia B. C., Decatur, AL	100.00
Portland B. C., Plumerville, AR	50.00
Sovereign Grace B. C., Wellington, KS	100.00
Beauty Mtn. B. C., Edmond WV	50.00
Indore BC, Indore, WV	300.00
West Jefferson BC , West Jefferson, OH.....	75.00
Berea BC, Stonington, IL.....	60.00
Big Creek BC, Wayne, WV.....	200.00
Victory B. C., Courtland VA	25.00
Grace B. C., Corbin KY	100.00
Parkway L. B. C., Springfield OR.....	100.00
Bethel B. C., Pasadena TX.....	50.00
Bible Believers BC, Naples ID	150.00
Southside BC, Fulton MS.....	50.00
Donald Parker, Millport AL.....	100.00
Grace M. B. C., Tulsa OK.....	150.00
New Testament B. C., Goshen IN	50.00
Subscriptions.....	70.00
Divided Checks.....	0.00
Anonymous	250.00
Sub Total	\$3,195.00
TOTAL.....	\$10,220.69
EXPENDITURES:	
Postage	679.89
Printing.....	459.10
Wages	2000.00
FICA	133.88
Supplies	319.15
Div Cks	0.00
Total Expenditures	\$3,592.02
ENDING BALANCE	\$6,628.67



BEREA BAPTIST BROADCAST	
Financial Report	
7-1-2022 to 7-31-2022	
Beginning Balance.....	\$4,602.54
RECEIPTS:	
Berea B. C., Mantachie, MS	225.00
Calvary I. B. C., Sumas, WA	100.00
Grace B. C., Corbin, KY	100.00
.....	425.00
TOTAL.....	5,027.54
EXPENDITURES:	
Radio time.....	363.98
Order of checks	26.13
TOTAL EXPENDITURES	390.11
.....
Interest	+0.04
ENDING BALANCE	\$4,637.47

Country Preacher
(Continued from page 21) ♦
according unto the word of the LORD which he spake” (I Kings 22:35, 38). God always means what He says.
Jezebel lived about nine years longer than her wicked husband. But a retributive providence had her marked out for ruin also. Jehu came to Jezreel where Jezebel was. As the queen looked out of her window with her face painted, Jehu called upon the eunuchs to throw her down. **“So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king’s daughter. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, This is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel”** (II Kings 9:33-36).

There is one unmistakable truth seen from the account of Ahab and Jezebel: **“...be sure your sin will find you out”** (Num. 32:23). A sin may appear buried like a murdered corpse, but a resurrection awaits it. Chickens always come home to roost. There is no concealment from the eye of God: **“The eyes of the LORD are in every place, beholding the evil and the good”** (Prov. 15:3). Every sin has a price tag. There will be a pay day some day: **“Though hand join in hand, the wicked shall not be unpunished”** (Prov. 11:21). Retribution must come. There is no escape from it. Exodus

34:7 says that God **“...will by no means clear the guilty.”**
Disbelief in retributive providence is essentially atheistic. It implies either there is no God, or that He is void of certain attributes. A just and holy God must punish sin; an omnipotent God has the power to punish sin. Any god which does not punish sin is not the God of the Bible. He is a divinity fashioned from one’s own thoughts!
THE SIN OF GEHAZI
The Prophet Elisha had a servant named Gehazi. In his master Gehazi had an example of the strictest purity and uprightness. No doubt from Elisha he had every means of religious instruction and encouragement. He at times witnessed miraculous displays of Divine power. But none of these things had a lasting impression on Gehazi. He remained worldly in his disposition and greatly desired worldly goods regardless of truth.
On one occasion Elisha told Naaman, the commander of the Syrian army, how to be healed of his leprosy. By dipping seven times in the Jordan River as the prophet directed, Naaman was healed. He tried in vain to get Elisha to accept money as an acknowledgment of the benefits he received by dipping in Jordan. The prophet displayed the spirit of self-denial required of those who minister of spiritual things. Elisha would accept no worldly wealth for his miracle-working power.
Gehazi did not possess the spirit of Elisha, but a low mercenary spirit. He went after Naaman and practiced a fraud upon the unsuspecting stranger in the name of God’s prophet and received money and clothing. Gehazi thought no one knew about his sin, seeing Naaman had

now returned to Syria. But God was a witness to the crime.
When Gehazi returned to his master, Elisha said unto him: **“Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow”** (II Kings 5:25-27). In this case the judgment of God immediately followed the sin.
THE SIN OF HAMAN
Another good example of providential retribution is Haman, the man mentioned in the Book of Esther. He appears to have belonged to the doomed race of Amalek. Having risen to a high position in the court of Ahasuerus, the king of Persia, he formed a scheme for a general massacre of the Jewish people. He had gone to the trouble to build a gallow fifty cubits high on which to hang Mordecai, a Jew who refused to bow to him.
The bloody plot was exposed by the providential hand of God by means of Queen Esther. The Scriptures tell us: **“And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai”** (Esther

Country Preacher

(Continued from page 22) ♦

7:9-10). Mordecai was raised to the honorable position of the man who had contrived his death. This all happened in fulfillment of the prayer of the psalmist: **"Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert"** (Ps. 28:4).

Providential retribution often returns the mischief evil men plan for others upon their own heads. Psalm 7:15-16 states: **"He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate."** **"They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves"** (Ps. 57:6; cf. 35:8; 94:23). Proverbs 5:22 declares: **"His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."** Proverbs 26:27 discloses: **"Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him."**

THE SIN OF BABYLON

In the Book of Revelation, Babylon is said to be intoxicated with **"the blood of the saints, and with the blood of the martyrs of Jesus"** (Rev. 17:6). The disembodied souls of the martyred saints are seen in Heaven, crying to have their blood avenged (Rev. 5:9-11). The punishment of Babylon will correspond to its sin: **"For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy"** (Rev. 16:6).

During the Great Tribulation,

there will be the worst bloodletting since the medieval inquisitions. God will avenge His martyred saints. Retributive providence will turn the moon to blood (Rev. 6:12) and send **"...hail and fire mingled with blood..."** (Rev. 8:7). **"...and the third part of the sea became blood"** (Rev. 8:8; cf. 16:3). The fresh water supplies of the world **"...became blood..."** (Rev. 16:4). Finally, Christ comes with His saints from Heaven to make war on the kingdom of Antichrist (Rev. 19:11-21). The heavenly Conqueror comes **"...with a vesture dipped in blood..."** (Rev. 19:13) and so great will be the slaughter of His enemies that human blood will run for 200 miles (Rev. 14:19-20).

CONCLUSION

1. God's judgments are always righteous judgments (Rom. 2:2; Rev. 15:3). It is the holiness of God that brings down the judgment upon the sinner. God does not condone sin; He condemns it!

2. The full payment of sin is reserved for the final judgment and the sentence of the Judge of all the earth. His sentence will be irreversible and eternal (Heb. 6:2). God's retribution will be strictly just---no one suffering a particle of anguish more than he ought to suffer. Since some sin more than others they will suffer greater punishment (Luke 12:47-48; Matt. 11:21-24).

3. No evil deed can be effectually concealed from the eyes of Omniscience! God witnesses the transgression of His law with just indignation. He will bring to light the sin in a manner which the guilty party least expects. No man is able to contend with God so as to prevent His punishment of sinners.

4. It is often the case that retributive providence punishes many sins in this world in a most

public manner. This punishment corresponds to the sin committed. In a number of cases God causes the sinner to realize that he has reaped what he sowed. But remorse and regret in this life are but the beginning of sorrows for the sinner.

5. Retributive providence is often designed to bring the sinner to repentance so that his punishment may lead to his salvation. The higher law of grace may step in to rescue one from the law of vengeance. Though the thunder clouds of retributive providence may seem dark, if you will look high enough, you can see the rainbow of God's mercy above it, promising peace and pardon to all who repent and trust Christ (Acts 13:38-39).



Forum Question #1

(Continued from page 17) ♦

be restored to the degree of fellowship, once lost in the garden for eternity. **"He shall see of the travail of his soul, and shall**

be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." (Isa 53:11) **"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."** (Heb 9:12)

Degrees of fellowship are everywhere when we really think about it, such as, a church that practices discipline. When an erring member is dismembered from church fellowship, he has incurred the degree of fellowship a church has with an heathen man or a publican. No longer can the dismembered enjoy the degree of church fellowship he once enjoyed, such as voting, holding office, or discussions of the church's business.

Much more could be said about this topic than these pages could hold, but I hope this was a fair assessment and answer of the question.



From the Mission Front

Wyoming Anabaptist Mission Work

In Wyoming, Elders Roger Reed and Matthew Stepp spent a week with the new Mission Work sponsored by Indore Baptist Church, Indore, WV. Their pastor, Eld. Paul Stepp, with his dear wife, Sis. Michelle and family have surrendered to God's call to be a Home Missionary to Southeastern Wyoming in the Laramie and Cheyenne corner of this huge state without any other Sovereign Grace, Landmark Baptist churches that are known. Roger took the pictures we have here included.

Please pray for the Holy Spirit to bless this work, as only our Great God can. It is a difficult work and the task is daunting. The mission is about a 22-hour road trip from West Virginia, and there is much work to be done!

There are two buildings on the property almost 100 years old. Originally a service station, one building will be the Stepp's "new" home, and the other will be sufficient for a meeting place of 15-20 folks. The home building will need to be stripped down to the framework, and totally restored. During the week that Brother Roger and Brother Matthew were there they helped to hang sheetrock, interior doors, and shiplap planks on the walls and ceiling, and the home is starting to take shape, as Bro.Paul ordered the appliances, ceiling, and paneling and is waiting on additional finances to order kitchen cabinets and flooring for the main five rooms.

The meeting building is basically ready for worship usage, as soon as the home building is finished enough for them to move

over into. Brother Paul is fiscally responsible and is building as he has the funds to pay for the materials. If any churches out there are looking for a sound work to support, this is surely one to eternally invest into. As of this writing the Bible Believer's Baptist Church of Naples, Idaho, as well as Big Creek Baptist Church of Wayne, West Virginia have both



started monthly support.

The best support is Prayer! If you or your church would like to contact the Pastor/Missionary,



please call 304-807-5063 or email at prstepp@hotmail.com. You can also visit them on the internet at www.wyoana.com. God Bless and Thanks so much!



The Banner would like to thank Elders Roger Reed (pictured to the left) and Matthew Stepp for providing these pictures for us to share of the work.



ANNOUNCEMENTS

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

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

The Maranatha Missionary Baptist Church located at 14460 Ravenna Avenue, Alliance, OH, 44601, is seeking a pastor. The church was organized in 1981 and currently has seven members that

are grounded in sound Baptist doctrine. Any interested elder can contact Brother Denny Morgan at dennymatco@gmail.com or call (330) 324-3038.

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

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

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

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

Beauty Mountain Baptist Church of Edmond WV is having a Bible Conference beginning Friday evening with dinner at 5PM 11/4-11/6. Services will begin at 7PM. If you are interested in coming to this fellowship please contact Eld. Jon Bailess at 304-663-8894 or by email at beautymountainbaptist@gmail.com. Preachers for this meeting include: Joe Collins, Justin Meier, Roger Reed, Tom Ross, Clint Keith, Matthew Stepp, Mike Cissna and Joe Sidders.

ARTICLE INDEX

The Millennium and After by T. P. Simmons	p. 1
The Natural State of Fallen Man is Slavery by Matthew Stepp ..	p. 1
Psalm 106 Part 1 by John Bailess	p. 1
The Ordinance of the Red Heifer Pt 4 by Nathaniel Hille	p. 1
Light Contemplations by Luke Austin	p. 7
Heavenly Hymns	p. 9
Gleanings by Perry Ames.....	p. 11
Selahs by Julius Salacup	p. 11
Forum	pp. 12-13
Baptist History	p. 17
Burning Coals of Truth by C. D. Cole	p. 18
Country Preacher by Milburn Cockrell	p. 20