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John Clarke, Pioneer of Freedom

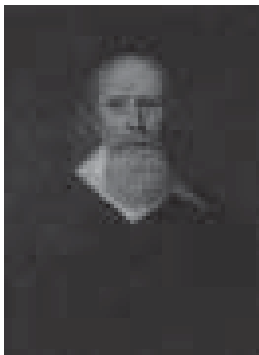
By Edgar Stone

Newport, Rhode Island

From a sermon preached at The United Baptist Church (John Clarke Memorial), Newport, R. I., by Pastor L. Edgar Stone.

History is not always a popular subject. Yet history can frequently help us to understand and to deal with some of the events of the present. And if ever there were a time when people need help in understanding and dealing with events, it is now. To this end, then, we would consider the story of a man who, while of great local interest, had an influence upon the larger context of our nation. I would like to have us think about John Clarke. Our church bears his name with-in its name, "John Clarke Memorial." There is a Clarke Street in our community, a John Clarke School, and on the state level, there is a John Clarke

Building on the campus of R. I. College. Cotton Mather of colonial history has referred to Clarke as the "angelic conjunction" because of his unique ability to deal with men's bodies and their souls.



John Clark

As a founder of this community, as a religious leader of the colony, and as a political figure in the early history of our nation, Clarke holds a singular position. He was, many believe, the originator of the principle of complete freedom in civil

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New Testament Baptism by Immersion Vindicated

By A. G. Randalls

Bournemouth, England

I may err - I am a man - but a heretic I cannot be, because I ask constantly for instructions of the Word of God (Hubmaier, Baptist Martyr).

Having shown the honour and dignity that Christ's own person and presence brought to the rite of baptism we now come to a topic of a somewhat serious nature. Mr. Keith M. Watkins of London has rolled a great stone upon the mouth of Christ's sepulchre and sealed it against Baptists by denying the meritorious nature of Christ's burial and claiming that immersing females in water is *indecent* and *unholy*, and that a Holy God would "never command such a thing."

Mr. Watkins remarkable ignorance in handling the Greek prepositions

has greatly harmed his case [cf. *Free Presbyterian Magazine* [FPM], January 1997]. He advocates an educated ministry yet, as Mr. Philpot said of Mr. A. J. Baxter's feeble diatribe on Baptism: "Thus the meaning of a Greek preposition is not, as this shallow writer would make out, a mere higgledy-piggledy mass of confusion. . . But what we may excuse in a learner we cannot allow in a professed scholar;



A. G. Randalls

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The Three Prophetic Days of Matthew 12:40

By O. L. Hailey

(son-in-law of J. R. Graves)

(1852 - 1934)

I. THE ISSUE DRAWN
During the public ministry of Jesus Christ he was sharply challenged by the Scribes and Pharisees. They were the legal guardians of religious teaching. From them came the authority to teach publicly. Jesus, was teaching without their authority, and was disregarding "the traditions of the Father." A throng of people were going after Him and He was ignoring their authority—that of the Scribes and Pharisees—and asserting His own authority, demanding that the people accept what He said, even when He claimed to explain Moses. They came to Jesus and demanded to know "By what authority" He did these things. In response to their challenge, he said: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonas the prophet: for as Jonas was three days and three

nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth."

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Twin Gifts

By Milburn Cockrell

Mantachie, Mississippi

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29).

Believing and suffering are twin gifts of God to His elect people. The order of these is important. Faith precedes suffering, for faith enables us to suffer for Christ. When we become one with Christ by faith we enter into the fellowship of His sufferings (Phil. 3:10).

"But the fruit of the Spirit is love. . ." (Gal. 5:22).

The word "but" is used to show a striking contrast between the works of the flesh, which are the natural

outworkings of the unregenerate man, and the fruit of the Spirit, a rich cluster of graces produced by the wonder-working power of the Holy Spirit. The first grace mentioned in the holy cluster that makes up the fruit of the Spirit is love. I believe that love is mentioned first because of its importance. Love is the spiritual seed from which all other graces that are included in the fruit of the Spirit grow. Where love



Tom Ross

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"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE, THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH" (PSALMS 60:4).

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The Fruit of the Spirit

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for God and man reigns supreme there will also be an inward spring of joy, a sweet tranquillity of mind, a sanctified patience and gentleness in relating to others, a desire to demonstrate kindness, a hearty assent and belief of that which is true, a humility and resignation to the will of God, as well as a measure of self-control. Love is the queen of all these rich graces that form the fruit of the Spirit. Love is that virtue that binds all the other graces together to form a perfect unity as Colossians 3:14 declares: **"And above all these things put on charity, which is the bond of perfectness"** (cf. I Pet. 4:8).

The grace of love for God and man operating within the heart is the summation and fulfillment of the whole law as Jesus declared: **". . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets"** (Matt. 22:37-40, cf. Rom. 13:10; Gal. 5:14). Love is the one grace that must be in operation to give evidence and assurance that an individual has truly been

born of God as I John 5:1-2 reveals: **"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments."** Therefore the fruit of love must be carefully nurtured, cultivated, and maintained within the heart of every saint of God. There will be no assurance of salvation where the grace of love is not thriving and growing within the heart. Those who claim to have faith in the Lord Jesus Christ must likewise possess the grace of love because faith works by love (Gal. 5:6). Oh, that God would fill our hearts with the queen of all graces which is genuine love.

THE MIRACLE OF LOVE

1. When you consider what every man is by nature; depraved, unlovable, rebellious, quarrelsome, and self-willed it should astound us that God would pitch His holy affections upon any one of us. The former condition of God's elect is aptly described in Titus 3:3 which states: **"For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another."** Should not our hearts be amazed as we consider the miracle of God's sovereign grace that so transforms our lives that we are no longer what we were by nature! There is not a day that goes by that I don't stop and thank God for the miracle of love and grace he bestowed upon me. How thankful I am that I am no longer what I was by nature. The change that God brings about in the hearts of His elect is nothing short of a miracle of love!

2. The miracle of God's love for His elect is as eternal as He is. God loved His people before the world began (Jer. 31:3; Eph. 1:4-5; II Thess. 2:13). This everlasting love prompted the Father to send His only begotten Son from Heaven to earth, to die as a willing substitute to pay the full sin debt of all the elect (John 3:16; Rom. 5:8). In a glorious demonstration of that love, the Lord Jesus Christ gave His life so that we could have everlasting life (Gal. 1:4; 2:20). Then in time the blessed Holy Spirit applied that love to us in the gracious and powerful work of regeneration as Romans 5:5 declares: **". . . because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."** What an awe-inspiring thought, that the elect are eternally loved by God the Father, God the Son, and God the Holy Spirit! God Almighty, the most important, wonderful, powerful, gracious, holy, and

loving Person in all the universe set His affections upon a multitude of unworthy sinners! Contemplation of this miraculous love is what must have inspired the apostle John to exclaim: **"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . ."** (I John 3:1).

3. The miracle of this love is not only seen in the truth of God's love for us, but also in our Spirit-wrought ability to love God and others. The moment the Spirit sheds abroad the love of God in our hearts we experience a sincere desire to love God in return. Our heart becomes the recipient of the gracious Spirit of adoption enabling us to cry, **"Abba, Father"** (Rom. 8:15). The God whom we once hated and despised, now is precious to our heart. The law we once despised, now is a source of inward delight (Rom. 7:22). The people we once persecuted and mocked, we now cherish their friendship. The worship we once scorned, now we heartily engage in. Let us bow our unworthy heads and humble our hearts in worship and praise to the Almighty for gracing us with His love, as well as for the ability to love. How thankful we should be that we are now able to understand and practice the truth of I John 4:7-8 which states: **"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."**

THE MARKS OF SPIRITUAL LOVE

The love planted within the heart of every child of God by the Holy Spirit is not merely a sentimental emotion, or a sweet disposition. Such feelings may come and go depending upon circumstances and people. Genuine spiritual love planted by the Holy Spirit is a vigorous, consistent, abiding principle that influences God's elect to an earnest, humble desire to fulfill all our duties to love God and man. The marks or characteristics of this kind of love are clearly set forth in I Corinthians 13:4-7 which states: **"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."** In these verses the word translated **"charity"** in the Greek is *agape* which signifies the highest and most intense form of love expressed in Scripture. These verses form a clear, Biblical definition of what love is and is not.

W. E. Vine wisely observed:

"In respect of *agapao* as used of God, it expresses the deep and constant love and interest of a perfect Being towards entirely unworthy objects, producing and fostering a reverential love in them towards the Giver, and a practical love towards those who are partakers of the same, and a desire to help others to seek the Giver."¹

1. The first mark of love is that it **"suffereth long,"** meaning that spiritual love is patient and longsuffering in dealing with others. Rather than being quick-tempered and easily irritated by the actions and attitudes of others the grace of love teaches us to exercise patience. Love is slow to be roused to resentment and patiently bears with provocation. When we consider how longsuffering God is toward us, we ought to be longsuffering toward others. This attitude is what enabled Stephen to pray for his persecutors even while they were stoning him (Acts 7:60).

2. Love is also marked by being **"kind"** or good-natured in our relationships with others. God's kindness towards us produces a kindness in us towards others that is marked by a desire to be a blessing and a help to them. Galatians 6:10 forms a practical outworking of this mark of love by stating: **"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."**

3. Love **"envieth not,"** meaning that true love will never express itself through the unholy attitudes of jealousy and envy. Spiritual love does not despise the blessings, gifts, or possessions of others, but rather desires that others may enjoy God's best. When love sees someone who is popular, successful, beautiful, or talented, it is glad for them and never jealous or envious.

4. Love **"vaunteth not itself,"** meaning that spiritual love will not desire the praise and adulation of oth-

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New Book Here Comes the Bride!

by Milburn Cockrell

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ers. Love does not brag. When spiritual love is abounding in the heart you will not need to tell everyone how wonderful you are. True love operating in the heart speaks less of one's accomplishments, and more of Christ's glory. Love does not need the applause of men to remain faithful and abounding in the work of the Lord.

5. Love **"is not puffed up,"** meaning that it is not prideful or conceited. The man or woman who thinks they are great and makes sure that every one knows it, has very little love. Love is humble and modest, not arrogant. Arrogance and pride is big-headed, whereas love is big-hearted.

6. Love **"doth not behave itself unseemly,"** meaning that it does not act in a manner that is shameful, disrespectful, or rude toward others. Love manifests itself in a respectful and courteous manner in speech and actions. True love cares about the feelings of others. Love responds graciously to the needs and feelings of others.

7. Love **"seeketh not her own,"** meaning that it is not self-centered and selfish. Love is often manifested by sacrifice and self-denial for the good of others. Love is marked by giving rather than receiving, and looking out for the interests of others as Philippians 2:4 commands: **"Look not every man on his own things, but every man also on the things of others."** Let us pray that none of us have the following inscribed on our tombstone:

*Here lies a miser who lived for himself,
and cared for nothing but gathering
wealth.*

*Now where he is or how he fares,
nobody knows and nobody cares.*

8. Love **"is not easily provoked,"** or not quickly angered by the speech or actions of others. Love enables us to not be so easily irritated. Psalms 119:165 declares: **"Great peace have they which love thy law: and nothing shall offend them."**

9. Love **"thinketh no evil,"** or is not always suspicious of others. Love is not always trying to find the things that are wrong in others. Nor is it busy in devising evil against others.

10. Love **"Rejoiceth not in iniquity, but rejoiceth in the truth."** Love does not find any joy or unrighteousness, but rejoices in the things of honesty and truth. Love will not prompt a person to laugh at ungodliness or wickedness, but rather will be bereaved over sin in himself or oth-

ers. A person marked by love will take no delight in hearing of others who have fallen into sin. Love never takes satisfaction from sin, whether our own sin or that of others. Those marked by love will rejoice whenever they see or hear of the principles of truth and righteousness operating.

11. Love **"Beareth all things,"** or does not take delight in exposing the faults of others through gossip. Love does not expose or exploit the sins of others, nor does it gloat and condemn.

John MacArthur commented on this phrase by writing:

*"Stego (to bear) basically means to cover or to support and therefore to protect. Love bears all things by protecting others from exposure, ridicule, or harm. Genuine love does not gossip or listen to gossip. Even when a sin is certain, love tries to correct it with the least possible hurt and harm to the guilty person. Love never protects sin but is anxious to protect the sinner."*²

12. Love **"believeth all things,"** or wants to believe the best about people. True love is not cynical or suspicious. Even when sin is involved, love seeks not to justify it, but rather believes that the individual will repent and seek forgiveness. Love always opts for the most favorable possibility, and will not be quick to pronounce everyone guilty immediately. Love believes a person is innocent until proven guilty.

13. Love **"hopeth all things,"** or desires the best for all men. Even when children are rebellious and wayward, love hopes for their soon return, safety, and salvation. When a church member is disciplined, love prompts the other members to hope for their restoration to the body.

14. Love **"endureth all things,"** or is able to sustain the assaults of suffering and persecution. Love endures to the end and perseveres in spite of disappointment and discouragement.

I again quote MacArthur who wrote:

*"Love bears what otherwise is unbearable; it believes what otherwise is unbelievable; it hopes in what otherwise is hopeless; and it endures when anything less than love would give up. After love bears it believes. After it believes it hopes. After it hopes it endures. There is no 'after' for endurance, for endurance is the unending climax of love."*³

MANIFESTATIONS OF LOVE

Biblical love is never stagnant or stationary. Nor is it expressed merely by words and sentiments. Spiritual love is manifested by attitudes and actions motivated by a sincere desire to be pleasing to God and helpful to others. God manifested His love for His people by sending His Son to re-

deem them and His Spirit to regenerate them. His love actually and literally makes a difference in the lives of people. God did not merely say that He loved sinful man. God's manifestation of love for the elect serves as an example as to how the elect are to love one another as I John 4:9-11 declares: **"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."** The spiritual fruit of love, operating in the heart of God's elect, manifests itself in a variety of ways.

1. Spiritual love is manifested first and foremost by an earnest, sincere, and cheerful obedience to the commands of God. John 14:15 declares: **"If ye love me, keep my commandments."** Jesus reiterated this command in John 15:14 by stating: **"Ye are my friends, if ye do whatsoever I command you."** To obey means to comply with or follow the commands, restrictions, wishes, or instructions of another. We manifest our love for God by placing His will and commands above our own desires and wishes. The Lord Jesus Christ, our Head and Lawgiver, provided the greatest example of obedience for us as evidenced by what He declared in John 6:38: **"For I came down from heaven, not to do mine own will, but the will of him that sent me."** Later Jesus proclaimed: **"And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him"** (John 8:29). The heart of Christ was fixed upon obeying and pleasing His Father. As followers of the Lord Jesus Christ we should pattern our lives after His and follow in His holy steps. I John 2:5-6 makes this abundantly clear by stating: **"But whoso keepeth his word, in him verily is the love of God perfected: hereby we know that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked."**

It is nearly impossible to obey God unless you are familiar with the commands that he has issued in His holy Word. God's will for our lives, as well as the principles we are to live by, are set forth in the Bible. Therefore, if we are to manifest our love for God, we must do so by abiding in and obeying the commands of His Word: **". . . If ye continue in my word, then are ye my disciples indeed"** (John 8:31). It is not enough to say that we love God with our mouths, we must

manifest that love by practical obedience in everyday life as James 1:22 declares: **"But be ye doers of the word, and not hearers only, deceiving your own selves."** Do you pray, study the Bible, witness, worship, attend church faithfully, pay your tithes, love your wife, submit to your husband, train and discipline your children? These are just a few of the many commands we are exhorted to obey in Holy Scripture. May God deliver us from the scourge of disobedience so that we will never have to hear the terrible words of Christ: **"And why call ye me, Lord, Lord, and do not the things which I say"** (Luke 6:46)?

2. The fruit of spiritual love is manifested when we love fellow believers as Jesus commanded in John 13:34-35: **"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."** Jesus loves the elect unconditionally, sacrificially, and continuously. Even though Jesus knows all about our many flaws and failures He never ceases to love us as John 13:1 declares: **". . . having loved his own which were in the world, he loved them unto the end."** The manifestation of Christ's love for His people cost Him His life. He put the interests of others above His own welfare. Love gives to others even at great cost to itself. I John 3:16 declares: **"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."** What a high and holy standard we are to strive for when it comes to manifesting love for fellow believers!

I like the insightful comment of Jerry Bridges who wrote:

*"But material needs are not the only ones our brother has. Often he needs a listening ear, a word of encouragement, or a helping hand. But to meet those needs requires us to give of ourselves—our time, our attention, and often our heart. This can be more difficult than giving money. . . To meet the non-material needs of others costs getting out of ourselves, our concerns, and our interests. We cannot take a genuine interest in the welfare of others, as did Timothy, unless we are willing to become involved in their interests and their concern. And we cannot do this unless we are willing to forego our own interests. But love willingly pays the price."*⁴

When you truly love someone you care about their feelings. When you love someone you will desire to bless and encourage them. When you love

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someone you show concern for their welfare and seek to meet their needs. If you love someone you will not gossip about them, ridicule them, or do anything that might hurt them. Brotherly love is not only commanded by God, but we are exhorted to do it with great fervency as I Peter 4:8-9 states: **"And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging."** If we are to truly prove the authenticity of our Christianity we must actively love those whom God loves, otherwise our profession is vain as I John 4:20-21 warns: **"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also."**

3. The spiritual fruit of love is also manifested when we show a genuine concern and compassion for those who are without Christ. Matthew 5:44 declares: **"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."** We manifest love for our enemies in chiefly three ways. First, we fulfill the law of love by living in such a way that we do no harm to our neighbors as Romans 13:9-10 states: **"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."** It is clear from these verses that we manifest love to our neighbors and to the lost world at large by being law-abiding, moral citizens. The Christian whose testimony is characterized by holiness and purity is manifesting love to God and his fellow man by practicing righteousness. On the other hand when a professing Christian lives dishonestly or immorally they are clearly showing a lack of love towards God and man.

Second, we manifest love for the lost by actively seeking out opportunities to do them good as Galatians 6:9-10 declares: **"And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore oppor-**

tunity, let us do good unto all men, especially unto them who are of the household of faith." Helping others, volunteering our time and energy in the community, being kind, courteous, and compassionate to the lost are all ways in which we may manifest the spiritual fruit of love. There is nothing more repulsive to a lost person than a professing Christian with a mean-spirited, "holier than thou attitude," who is self-centered and unconcerned about others.

Third, we manifest love for the lost by sharing the Gospel message with them through obedience to Christ's command to: **". . . Go ye into all the world, and preach the gospel to every creature"** (Mark 16:15). The greatest gift of love we could ever hope to share with the lost is to tell them of Christ's saving power and their need to repent and believe on Him. A majority of people in our world today are without a saving knowledge of the Lord Jesus Christ. Are we so cold, callused, and unloving that we can go about our daily lives without telling others about the Lord Jesus and the saving power of His Gospel? Oh, that God would burden our hearts with a genuine love for the lost which prompts us to faithfully sow the Gospel seed in their hearts. Psalms 126:6 declares: **"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."**

4. Another way in which we manifest the spiritual fruit of love is to maintain a spirit of reconciliation and forgiveness towards those who have wronged us in some way. God demonstrated His love for us by sending His Son to die so that we could enjoy the forgiveness of all our sins. We manifest the love of God operating within our hearts by forgiving others in the same manner in which God forgave us. Ephesians 4:32 through 5:2 declare: **"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God as dear children: And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour."** It is unbecoming of those who name the name of Christ to be bitter towards others. It is unloving to be bitter and unforgiving towards one another. We are all sinners, and in many things we all offend. I can guarantee that no believer could ever do more to me than I did to Jesus Christ, yet He freely forgave me of all my sins. If Christ can forgive us, we should be able to forgive others. Proverbs 10:12 declares:

"Hatred stirreth up strifes: but love covereth all sins."

I agree once again with the words of Jerry Bridges who wrote:

"Do we love one another enough to forgive each other, with or without apologies for wrongs done to us? So often we want to exact the last ounce of remorse and repentance from our erring brother before we will even consider forgiving him. But God did not do this. When we were still sinners, still His enemies, He sent His Son to die for us so that He might forgive us. . . In order to forgive our brother, we must be satisfied with God's justice and forego the satisfaction of our own."⁵

I am sure that there are many more ways in which we may manifest the spiritual fruit of love. However, if we would diligently concentrate just on these four areas, I believe our lives would be more fruitful. May the Holy Spirit be pleased to bring forth the fruit of love abundantly in each of our lives. My prayer for each and every believer is found in I Thessalonians 3:12: **"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you."**

FOOTNOTES

1. Vine, W. E., *Vine's Expository Dictionary of New Testament Words* (oliphants Ltd., 1952) p. 362.
2. MacArthur, John, *The MacArthur's New Testament Commentary: I Corinthians* (Chicago, Moody Press, 1984) p. 352.
3. *Ibid.*, p. 355.
4. Bridges, Jerry, *The Practice of Godliness* (Colorado Springs, CO, NAVPRESS, 1985) pp. 250-251.
5. *Ibid.*, p. 252.

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His right to teach, to perform miracles and to preach the Gospel and to heal the sick was challenged by those who had a right to inquire into His career. He seemed to arraign their teachings as well as to claim the ability to give new interpretations to the writings of Moses and the Prophets. (See Schaff-Herzog, Art. Sanhedrin.) He replied, naming the one sign above mentioned and said *no other sign should be given to that generation*. Upon this one sign He would rest His claim to be the Messiah, the Son of God.

He chose a sign which He could not perform at all, if he were a mere man, and which no man could perform for Him. Only God could perform it. That sign was the resurrection from the dead, **"three days and three nights"** after His death and burial. By this one work of His Father would He establish His claim to be

the Son of God. His being dead three days and three nights would make it impossible that anyone should claim that He had merely swooned. If after that He should arise from the dead, that would be indisputable proof that He was God's Son and would justify all His claims.

Afterwards He, as well as the inspired writers of the New Testament, added to the proof one mark of time or of circumstances after another, and safeguarded it by one incident after another until they threw around this sign apparently every possible limitation; so as to prevent its being mistaken, simulated, duplicated or misunderstood. This was a sign which none but God could perform. He would die and lie **"in the heart of the earth three days and three nights"** and then rise to life again. Nothing less than the most exact fulfillment could possibly meet the requirements, since the vindication of His claim to be the Messiah of God depended upon it. We must conclude, therefore, that He regarded this as the supreme test of His deity. The issue was clearly drawn and could not be evaded or misunderstood. His claim would stand or fall by that one test. If He should not rise, His claim was false; if He arose, His claim could never be successfully denied. That is still the issue. The resurrection is ever the test, and His enemies yet so regard it. Here, then, is the ultimate test of His deity. It cannot be waived aside, nor be satisfied with any accommodating suppositions.

Learned interpreters of the Bible seem to have treated these words—crucial words—in such a way as to give them the most uncertain and ambiguous meaning. These words were spoken under circumstances, and about such a matter, as would lead one to expect the most exact and explicit statement possible. But they have been treated as if they might mean almost anything.

Many authors have written on this subject, and many preachers have spoken on it. With great unanimity they say that the crucifixion occurred on a Friday and the resurrection on the Sunday morning following, when reckoning time after our manner. All these things are said, although the New Testament nowhere asserts any one of them. Neither could these statements be true, if His own words are to have their most manifest meaning. And there are a number of other words in the New Testament which appear wholly inexplicable upon this theory, namely, "that He was crucified on Friday and rose on Sunday morning." Now, if the words of Jesus Christ and the inspired writers of the

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New Testament are not exactly true when speaking of the supreme test of Christianity, what assurance can we have that they are true when spoken of anything else? This matter deserves the most thoughtful consideration.

With no spirit of arrogance, nor with any assumption of superior wisdom is this study undertaken. Men who have been devoted students of the Word have frequently failed in their efforts to interpret the Bible. Most certainly any newer or clearer light should be welcomed. In looking through a stereoscope at the picture of an extensive landscape, often it is confusing to the eye, until one gets a true perspective; and such a perspective may be needed here.

"To have been buried late on Friday afternoon and to have risen early Sunday morning" would not allow Him to have been **"in the heart of the earth for three days and three nights,"** by any possible count. And to fulfill His own words here, there certainly must needs be, at the least, three periods of light and three periods of darkness in order to make **"three days and three nights."** For, the term "days," *hemeras*, and the term "nights," *nuktas*, are two separate words in the original, and mean, first: three periods of light as distinguished from three periods of darkness; then the alternative is stated: three periods of darkness as distinguished from three periods of light.

II. THE FRIDAY-SUNDAY THEORY

The theory that has been most usually set forth claims that because a **"Sabbath drew on"** (Luke 23:54) just as they were burying the body of Jesus, that the next day was Saturday, according to our count; and the statement by Matthew that He arose as **"it began to dawn toward the first day of the week"** (Matt. 28:1), leads these interpreters to say that Jesus was crucified on Friday, was buried Friday evening and arose early Sunday morning. This is a simple statement of what is here spoken of, and will be spoken of in this discussion, as the "Friday-Sunday Theory."

The "Friday-Sunday Theory" would not allow Him to have been in the grave more than thirty-six hours at the longest; and there could be but two periods of darkness by any possible count. Instead of **"three days and three nights"** there could have been only one whole day (Saturday) and small parts of Friday and of Sunday; and there could have been but *two nights* at all, Friday night and Saturday night. By no possible calcula-

tion can there be found three periods of darkness between Friday evening and Sunday morning. It certainly is not proper to treat our Saviour's test words in this manner. Some other explanation must be found. Those who hold to the "Friday-Sunday Theory" nearly all show that they are not satisfied with their own explanation. So they resort to various and sundry devices and supposed explanations in order to show how their claim may possibly be established. Thus they have treated the Saviour's one appeal for the establishment of His deity. It was an appeal to a test which He put wholly beyond His own power, referring it to His Father. It was put wholly beyond the power of man. It was given to silence all doubt; it has been treated so as to make it the fruitful source of a very great doubt. "For," says the skeptic, "if his words may not be taken in their own plain meaning when He would assure us of his own deity, how shall we believe Him when He promises us eternal life, or warns the sinner concerning His awful destiny?" There must be some explanation that will take proper account of all that the Scriptures say about it, and at the same time let them have their plain and manifest meaning.

III. WHENCE ALL THIS CONFUSION?

It will help us in this search, perhaps, if we shall first inquire as to the origin of all this confusion. Whence arises the trouble about explaining the Scriptures concerning the resurrection? Several reasons may be given.

1. Overlooking the fact that the day which followed any Passover Day, under the law of Moses, was always and invariably a Sabbath, no matter on what day of the week it might fall. It could fall on any day of the week, as the years passed by. This will be fully shown, later.

2. Overlooking the fact that the day before any sacred festival, as the Sabbath and the Passover, was a "Day of Preparation," or simply "the preparation." If it occurred on the day before a Sabbath it was **"the preparation of the Sabbath."** If it occurred on the day before The Passover Sabbath, it was called by both phrases, "the preparation of the Sabbath" and "the preparation of the Passover." Interpreters supposed that the "preparation" spoken of in connection with the trial, crucifixion, and burial of Jesus Christ was the day before the regular weekly Sabbath, which always fell on our Saturday. Hence they supposed that He was crucified on Friday because the next day was a Sabbath. Then He arose, according to the accepted version, on **"the first day of the week,"** (which was a Sabbath also). Hence the Friday-Sunday

Theory.

3. Failing to distinguish the exact meaning of certain adverbs of time, and certain adverbial phrases as expressed in the Greek; especially such as these, *viz: opse*, which refers to the first or evening watch, the hours from six o'clock to nine o'clock in the evening; *proi*, which refers to the fourth or morning watch, from six to nine o'clock A.M.: *Proi skotias eti ouses*, which means "in the morning watch while it was yet dark": *Orthrou batheos*, which means "the deep twilight, whether in the evening or in the morning": *Lian proi*, which means "early in the morning": and *Anateilantos tou heliou*, which means "when the sun was risen."

4. Overlooking the fact that the Greek verb *Epiphosken*, as used in

Luke 23:54, and *Epiphoshouse* as used in Matthew 28:1 are different parts of the same verb, and that both refer to the same hour, "the beginning of the day." This, as all agree, began with the evening and not with the morning nor at mid-night, as we are accustomed to it today.

5. Failure to note that there were several visits to the tomb made by the women, and that they do not all refer to the time of the resurrection. In fact, there were several visits of various women to the sepulcher. Only one of these visits took place at the time of the resurrection. Some of the visits are limited by time and incident so that they could not possibly all refer to one visit. If these things had been observed, we should never have had this

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F u n n y b o n e

"... A time to laugh..." (Eccl. 3:4).

AS HEALTHY AS A HORSE

I went to see my doctor the other day,

I wanted to hear what he had to say.

He punched, pulled, twisted, and thumped.

Poked and rubbed, gouged and bumped.

Then got out his pad and began to write.

"Take two of these before bed every night.

Double up on the ones I gave you before.

Let me see you again tomorrow at four."

Leans back in his chair—gleam in his eye,

Says, "Pay the receptionist as you go by."

Then he sang his favorite chorus: "Why you're as healthy as a horse!"

My wife thinks the same thing, too. She just doesn't realize what I go through.

Each time I want to rest a minute or two

She always finds something for me to do.

Even when I'm weak as a wilted weed,

She exclaims, "Exercise is what you need."

As I try to explain my delicate condition

She'll say, "Come help me in the kitchen."

Then stands and sings her favorite chorus

"Why you're as healthy as a horse!"

All kinds of pains I have every day,

And at night they still don't go away.

It's such a routine—just to go to bed: Socks on my feet, a cap on my head,

Salve in my eyes, lotion on my hand,

Ben-Gay on my back, my hair on a stand.

My teeth in a cup, drops in my nose—

Night after night—that's how it goes. Mornings when I put myself together again,

I often think I'm just about done in.

Then I remember their favorite chorus,

"Why you're as healthy as a horse!"

But one sad day, as I went on my way,

There he stood in a field of hay. An old grey horse—all alone.

All I could see was skin and bone. His legs were wobbly—his eyes were weak.

It was obvious he's passed his peak. His ears drooped down like a beagle hound.

His stomach swayed; it touched the ground.

He could not have stood a minute hence

Had he not been leaning against the fence.

He tried to neigh; his voice was coarse

Suddenly I knew what it meant to be

As healthy as a horse!

—George Smith, Carrollton, MS

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confusion about the resurrection.

IV. TWO POSTULATES

1. *The Facts Occurred in a Regular Order*

The facts concerning the trial, crucifixion, burial and resurrection of Jesus Christ occurred in an uninterrupted order of time, a given succession of minutes and hours and days. These things had a beginning and proceeded with the hours to the close. They did not skip about as to the time. Their order was such that every statement made in the New Testament about them is *exactly true*, and happened just as the New Testament says they happened. And they are in *perfect* harmony with each other, and can be explained on that supposition, and on no other. We are willing to go further and say that every statement in the Bible must be taken in its *plain and manifest meaning*. No fanciful or labored explanation, nor supposition is required nor should be tolerated for a moment. This is the very citadel of Christianity. If we may not plead the plain meaning of the Word of God at this point, then we have a very unsatisfactory appeal when we wish to plead its plain meaning at any other point of its teaching.

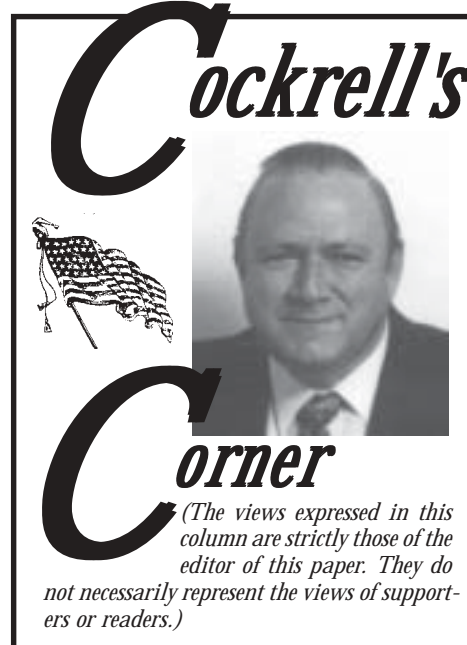
2. *The Ultimate Test of a Theory Is That It Will*

Answer All Proper Questions

The ultimate test of any theory lies in this fact: It will answer all proper questions that are propounded to it. It will take account of all the facts. If a theory will not take account of all the facts, then the theory must be modified, for the facts will have to stand. This is like Ithuriel's spear. It will detect any error or falsehood in the theory. So, any theory of the crucifixion, burial and resurrection of Jesus Christ must take account of all that is said in the New Testament about them, and show that all that is said there is true, and in harmony with all the other things that are said about them. This, as we conceive it, the theory that Christ was crucified on Friday and rose on Sunday morning has never done to the satisfaction even of its own advocates. Nor is the Thursday-Sunday morning theory any better. So, whatever the truth, these theories must be abandoned, for it is easily possible to propound numerous questions to them which are wholly unanswerable, except by such suppositions as both betray weakness and awaken doubt.

Then, remember that this is God's highest and final appeal to the confidence of man. It does not seem consistent with His wisdom, His love and

His mercy, for Him to have hedged it about with such inexplicable statements as to leave us in hopeless confusion and uncertainty. We should naturally expect Him to use words in their simplest meaning. In so understanding them we shall most probably find the easiest, and what is more, the only possible explanation. The trouble has been that students have been following precedent and tradition to such a degree that they have been estopped from seeing the truth; or, seeing it, they have not been bold enough to declare it. We must not object, if it requires prolonged and exacting study, in order to see the truth at this point. We ought, rather, to expect this. For thus would God's Spirit hold us close to the Cross and make us linger about the tomb until we really see and know that Jesus of Nazareth was, and is, as the centurion said, "Truly the Son of God."



UNITED NATIONS IS ANTI-CHRIST, ANTI-AMERICAN, ANTI-FREEDOM

By Tom Anderson

The United Nations is opposed to religious freedom, freedom of speech, prayer, ownership of personal property, the right to criticize government, Nationalism, local police, sanctity and security of the home, the profit motive, and the right to withdraw from the U.N. All of those rights are God-given and any organization or person opposing them is evil.

The United Nations goal is one-world-world army, world navy, world schools, world taxes, world courts, world firing squads, and a world church—minus Christ.

Nobody except Americans would originate, house, promote, pay for and

obey an immoral Godless debating society dedicated to destroying the host nation.

Is the United Nations actually any better than its architect, Alger Hiss? We *jailed* him.

No person and no nation can be in bed with the Devil without being contaminated. No nation can be in the U.N. without being contaminated.

The United Nations and its bedmates, the CFR, Trilateralists, World Federalists, The Plague of Women Vipers, The National and World Council of Churches, our Marxist-infiltrated State department, educational and their "liberal" cohorts, are universally, consciously and unconsciously, and unceasingly working to implement the Devil's long-standing goals: to kill God and Christianity, Freedom, marriage, family, home, patriotism, private ownership of property, morality, and to promote One-World regimentation by Big Brother.

The United Nations is a nest of spies, saboteurs, prostitutes, procurers, pimps, propagandists, drug smugglers, living here at our expense and with diplomatic and police immunity. They are cosmopolitan, erudite people, though. Each knows how to lie in several languages. Approximately 40% of the staff of the U.N. are Communists, many of them trained in espionage. Two-thirds of the so-called member nations don't pay their dues.

The U.N. is immoral in concept and in action. It is an ill-conceived mixture of oil and water, friend and enemy, Christian and cannibal. Putting our faith and fortune, life and liberty into the hands of the U.N. is like a cow entering a cage of hungry lions to vote on what they'll have for dinner tonight.

We should not "recognize" any nation which denies its people the God-given right to leave. The so-called United Nations should deny membership to any nation which denies citizens the right to leave. (Thus no communist nation could belong to the U.N.)

And we, while we do still have freedom to leave, do not have the freedom to refuse to pay taxes to support the godless Trojan horse which is working relentlessly for our destruction.

And yet, most Americans refuse to believe it. Like the drunk on the Titanic who said: "I ordered ice, but this is ridiculous!"

"But the U.N. is better than nothing," some say. "Give it a chance! Don't be a calamity howler." Be optimistic, like the fellow who was visiting his friend who was to die in the electric chair the next morning.

"Cheer up!" He enthused: "Just think, you'll still have your health!"

In a skin doctor's office, a woman waiting for her ultra-violet treatment kept staring at the peculiar marking on the face of another woman.

"You been X-rayed?" she asked.

"No'm, I been ultra-violated!"

The American people have been ultra-violated by the United Nations. The U.N. is as phony as a harlot's tears.

(*Straight Talk*, P. O. Box 960, Pigeon Forge, TN 37868, Feb. 18, 1999, p. 1).



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and it seems to us perfectly ridiculous to see a man come forward as a solemn, learned critic on the Greek translation, when he evidently not only does not know the language, but not even the laws of the language generally, which are as fixed as the sun in orbit."

Finally, we address Mr. Watkins in the language of Athanasius spoken to Julian, when he was furiously raging against the Lord's Anointed, '*Nebecular est, cito transibit*,' he is a little cloud; he will soon pass away.

We now proceed with our analysis of Part 1. [FPM, April 1998], '*pro bono publico*,' for the public good!

Mr. K. M. Watkins, QUOTE: . . . *our Church has strongly resisted the claims of immersionism.*

ANSWER; New Testament Baptists bow to no man but the Man Christ Jesus, and to no body of men but the local church. Their Head and Law-giver is Christ - not "our Church." How true are the words of the first Baptist martyr Stephen to the Circumcision, "**Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost.**" Paedobaptism resists the clearest teaching on immersion in Romans six "**as they do also the other Scriptures**" [Acts 7:51; II Pet. 3:16].

QUOTE: . . . *earnestly contending for sprinkling.*

ANSWER: Jude exhorts us that we should "**earnestly contend for the faith which was once delivered unto the saints**" - not infant sprinkling [Jude 3].

QUOTE: *Echoing John Colquhous who was constrained. . . to defend the Free Offer, etc.*

ANSWER: There is as much proof in the Bible for the *Free Offer* as there is for *infant sprinkling*. By *free offer* the Fps mean that God sincerely desires the salvation of all men and hence

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"offers" justification and Christ's blood as much to Judas Iscariot as to Peter or Paul - which is the heart of Arminianism.

QUOTE: . . . *our desire now is not to reopen wounds.*

ANSWER: Then why write this offensive article!?

QUOTE: . . . *but to heal with the mollifying balm of Scripture truth, the only remedy for doctrinal schism.*

ANSWER: Baptists are accused of doctrinal schism. KMW treats them as if they were sick members of his church needing *mollifying balm* from its dispensary.

QUOTE: *FP ministers vow to "assert, maintain, and defend" the "whole doctrine" of the Westminster Confession of Faith.*

ANSWER: New Testament Baptists vow to "assert, maintain, and defend" the whole of Scripture as their sole directory. We fear the Free Presbyterian Church of Scotland [Fps] exalt the Westminster Confession of Faith [WCF] above the Word of God though claiming it to be a subordinate standard. Man-made confessions, which have "the force of state law," like the WCF [FPM, 1996, p. 211], deny the sufficiency of the Holy Spirit's work to preserve his Truth in all its purity throughout the whole Gospel era. Baptists use articles of faith "to set forth in order a declaration of those things which are most surely believed among them."

QUOTE: *This debate concerns the very existence of baptism among us. The G.S. article argues that immersion is essential to a valid baptism. If this were true, then in more than a century, The Free Presbyterian Church of Scotland has never dispensed a valid baptism.*

ANSWER: The New Testament would confirm this! However, we embrace Fps as our brethren in Christ. QUOTE: *J. P. MacQueen complained in 1957 that this would mean that "no Free Presbyterian member, office-bearer, or minister, ever sat by scriptural right at the Lord's table. Gospel Standard immersion denies that our Church has ever administered a scriptural communion.*

ANSWER: It is not the Gospel Standard that has denied that their "Church has never administered a scriptural communion" but the teaching of Christ and His Apostles. The 'G.S.' has no writ to bar any saint from the Lord's Table who obeys Christ's command to be baptized Scripturally. Since it is the LORD's Table, and not man's table, Baptists feel constrained by love to obey and follow all the gracious commands of their LORD, as enabled. The practice of sprinkling

babies and calling it *baptism* has no Scriptural warrant.

QUOTE: *It would rob us of both sacraments.*

ANSWER: The Fps have robbed themselves of the *sacraments* by rejecting the plainest teaching of the Bible. Without disrespect of our FP friends, Baptists have always preferred the wholesome term *ordinance* to the superstitious and ritualistic word *sacrament*.

QUOTE: . . . *baptizo does not always mean immersion.*

ANSWER: Baptists dispute this! Is KMW conceding that *baptizo* may sometimes mean *immersion* though fighting as one who beats the air to prove it doesn't?

QUOTE: *Nothing can alter the fact that in Hebrews 9:10 for instance, the Holy Spirit uses baptizo (in its plural form, translated "washings") to refer to the literal, not metaphorical, sprinklings of the Mosaic law.*

ANSWER: We will quote Hebrews 9:8-10 in full to give our reader its proper context: **"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings [και διαφοροις βαπτισμοις], and carnal ordinances, imposed on them until the time of reformation."**

KMW is too hasty in his conclusion about the many sprinklings under the law. How does he know that all those *literal* sprinklings were baptisms or washings? Is the sprinkling of the blood on the door-posts called baptism or washing? Is the sprinkling of the book of the law or of the consecrated oil called baptism or washing? It is quite clear that Hebrews 9:10 does not teach that sprinkling is washing or baptism! Dr. Gill's comments clear up this difficulty on *divers washings*: ". . . the doctrine which the apostle would not have laid again, Heb. 6:2, were the washings of the priests and of the Israelites, and of sacrifices, and of garments, and of vessels and other things; and which, because they were performed by immersion, they are called baptisms. . ."

A literal rendering of "**divers washings**" could be "different immersions" or "dippings" without injury to the context of this passage inasmuch as *dipping* is the thing expressed *washing* is the consequence.

KMW claims John Owen in support of his views. Sadly, with all John Owen's learning he never really un-

derstood the Apostle Paul's meaning being blinded by the Romish custom of infant sprinkling. Let the fair-minded reader judge this example from Mr. Owen: "Doctrine is called baptism, Deut. 32:2; hence the people are said to be baptized to Moses, when they were initiated into his doctrine, I Cor. 10:2. The baptism of John was his doctrine, Acts 19:3; and the baptism of Christ was the doctrine of Christ, wherewith he was to sprinkle many nations, Isaiah 52:15. This is the first baptism of the Gospel, even its doctrine. The other was the communication of the gifts of the Holy Ghost, Acts 1:5; and this alone is what is intended by the laying on of hands; and then the sense will be the foundation of the Gospel baptisms, namely preaching and the gifts of the Holy Ghost." (Cited from *Clarke's Commentary*, Hebrews 6:2).

Neither the word *baptism* [βαπτισμος], nor even the word *sprinkling* [ραντισμος], appear in Deut. 32:2. Nor are they found in the LXX in that place. Deut. 32:2 concerns doctrine or teaching not *baptism*. Neither in Isaiah 52:15, nor in Acts 1:5 & 19:3, nor even in I Cor. 10:2, can baptism be equated with teaching the Faith or doctrine. Moreover, Christ placed teaching *before* and *after* baptism when he commanded his Apostles, **"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you"** [Matt. 28:19-20a].

Mark 7:3-4 is a case which expressly deals with KMW's quarrel with the New Testament *immersion*. We quote the AV as well as the Textus Receptus: **"For the Pharisees, and all the Jews, except they wash [νιψωνται] their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash [βαπτισωνται], they eat not. And many other things there be, which they have received to hold, as the washing [βαπτισμους] of cups, and pots, brasen vessels, and of tables."**

Οι γαρ φαρισαιοι και παντες οι ιουδαιοι εαν μη πυγμα νιψωνται τας χειρας ουκ εσθιουσιν κρατουντες την παραδοσιν των πρεσβυτερων. και απο αγορας εαν μη βαπτισωνται ουκ εσθιουσιν και αλλα πολλα εστιν α παρελαβον κρατειν βαπτισμους ποτηριων και ξεστων και χαλκιων και κλινων.

Now note carefully how the Holy Spirit employs two clearly different words in the Greek, though each is translated with the same English verb *to wash*. The first word, νιψωνται, in

verse three means *to cleanse*; especially the hands, or feet, or face. The next word, used twice in verse four, βαπτισωνται [-μους], *washing*, means to immerse the whole body in water. Hence, νιψωνται refers to washing a part of the body while βαπτισωνται refers to washing the whole body. It must be clear to the unbiased reader that these two words express different modes of washing dependent upon the circumstances. The tradition of all the Jews was to wash their hands before eating but if they had been to market they must bathe first by immersion in water and then eat. After eating, the word used for washing up the *cups, and pots* is βαπτισμους, to immerse, which is the mode of washing. Sprinkling *cups and pots* with water is not washing. Immersing is the thing expressed - washing is the consequence.

The fierce objections of Paedobaptists to *tables* being immersed in water is easily dispensed with. In the AV κλινων is translated nine times as 'bed' and only once as 'tables.' The AV's curious rendering of Mark 7:4 as 'tables' is suspect. A 'table,' κλινη, in New Testament times was either (1) a small bed or a couch, (2) a couch to recline on at meals, (3) or a couch on which a sick man is carried. Western tables with four legs bear little resemblance to the humble bed in Biblical times which was like a mat that could be rolled up and carried home [cf. Matt. 9:6]. Certainly, a bed like this could be *dipped* [βαπτισμους] in water and *washed*.

QUOTE: *However, immersionists do not insist that the Lord's supper has to be a full evening meal.*

ANSWER: This is contemptible reasoning from one who advocates a thoroughly educated ministry! James Montgomery Boice explains the *primary every day use* of βαπτω and βαπτίζω in a passage from Nicander: "The clearest example that shows the meaning of baptizo is a text from the Greek poet and physician Nicander, who lived about 200 B.C. It is a recipe for making pickles and is helpful because it uses both words. Nicander says that in order to make a pickle, the vegetable should first be 'dipped' (bapto) into boiling water and then 'baptized' (baptizo) in the vinegar solution. Both verbs concern the immersing of vegetables in a solution" [Bible Study Magazine, May 1989].

QUOTE: *The triumphant contention that baptizo "certainly does not mean to 'sprinkle' or 'pour' is irrelevant.*

ANSWER: KMW is unfamiliar with Nicander and the ancient Greeks on the everyday use of *baptizo*. We challenge him to answer Alexander

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Carson's, *Baptism. . . Its Mode and Subjects!* We would then see whose mode of baptism was irrelevant. Baptists need *much water* to baptize Scripturally and symbolically! Noah's Ark needed much water to rise above the flood which was a "like figure" of baptism portraying salvation "by the resurrection of Jesus Christ" [I Peter 3:20-21].

QUOTE: *Like deipnon it is used sacramentally in the New Testament.*

ANSWER: Again KMW uses the same *sacramental* terminology as Rome. In case our readers do not know what *deipnon* is it is Greek for 'supper.'

(To be continued)

John Clarke, Pioneer

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and religious matters upon which our nation's Constitution is built. Allow me, then, to tell you something of this great man, and then to make an observation or two about the significance of his life for the days in which we live.

Our story begins in England in the early years of the seventeenth century. Europe was continuing to emerge from the slumber of the Dark Ages, a process started about a century before. All over the Continent thoughtful people were beginning to yearn for more freedom and to assert something of that God-given right. The printing press first used in the early part of the sixteenth century now made available to many more people than ever before information and knowledge which challenged men's desires to read. The Bible for the first time in history was available to the person who had never previously had the privilege of owning a book. Martin Luther, the great reformer, had, in the early sixteenth century, initiated a movement against the restrictions of the established Church that was still being felt across the face of Europe 100 years later. The great common mass was beginning to come to life, to flex its muscles and to reach out for a long-denied freedom of choice. The constraints of kings and popes which long has kept men bound in both civil and religious life were beginning to be loosened. It was a world in transition, and it was into this changing world that John Clarke was born in Westhorp, Suffolk, England, on October 8, 1609. Whether it was the times or his heritage, we do not know, but there was literally born into

him a love of liberty, and liberty became the very mark of his person.

James I, under whose direction the King James translation of the Bible was prepared, ascended to the throne of England in 1603, just as Puritanism was beginning to gather momentum. Under James I, the Puritan movement received a severe blow, and he is reported to have said of the rebellious Puritans who were fighting against the state Church of England, "I will make them conform or will harry them out of the kingdom." Persecutions and martyrdoms followed, but in spite of—or perhaps even because of—the persecutions, Puritanism flourished. Its yearning for freedom soon caught the imagination of young John Clarke.

Clarke was the sixth in a family of eight children of Thomas and Rose Clarke, people of considerable means who prized intellectual and spiritual riches more highly than material wealth. Both parents died in 1627. Clarke received his education in the schools and institutions of higher learning in England, and there is the possibility that he also studied at the University of Leyden, in Holland, to which some of the Puritans had fled to escape persecution in England. He held degrees in law, medicine, and theology, and was acknowledged by reviewers of history as "one of the ablest men of the 17th century" and as a "scholar bred." That study and books and learning were an important part of his life is indicated by the fact that at his death he included some of his beloved volumes in his will, specifying to whom they should be given. While there exists little information as to his religious thinking during this period, there is some evidence that he was in sympathy with the Puritans.

Perhaps it was his love of liberty, possibly his sense of adventure, maybe even the challenge of a new religious political system, we do not know, but for whatever reason, John Clarke came to Massachusetts in 1637. The colony was seven years old; Clarke was 28. He had been married only a short time before. When he arrived in Boston in September of that year, he found the colony "in intense agitation and controversy over the opinions of Anne Hutchinson," whom a local authority had indicated was at best a rather difficult person. In his own words, we read his estimate of the New World, "I was no sooner on shore, but there appeared to me differences among them touching the Covenant of Works, and for sanctification to be the first and chief evidence. Others pressed hard for the Covenant of Grace that was established upon better promises, and for

the evidence of the Spirit as that which is a more certain, constant, and satisfactory witness." Clarke's belief in the Covenant of Grace obviously allied him with Anne Hutchinson, and he and his followers agreed that they could not bear with the faction professing belief in the Covenant of Works. Clarke offered to move, and his offer was accepted. (In presenting his case, Clarke compared the situation to that of Abraham and Lot, in which they agreed to disagree, and each went his own way.) The same fall, 1637, he and other like-minded folk went North looking for a possible site to colonize, but finding the winter too severe, they decided early in the spring of 1638 to move South.

Clarke's strong religious convictions pervaded his life; indeed his travels in search of a haven were guided by prayer. Originally he set out for Long Island or Delaware Bay, and while their ship was going around a "long and dangerous Cape"—obviously Cape Cod—Clarke and several others journeyed overland to Providence to seek advice from Roger Williams—also exiled from Boston. They were well received, and Williams suggested two possible sites, Sowams—now Warren—and the Island of Aquidneck. A journey to Plymouth—remember these journeys were all accomplished on foot—revealed that Sowams was a part of Plymouth Patent, but Aquidneck Island was unclaimed. So Clarke, William Coddington, William Hutchinson and others purchased the Island of Aquidneck for forty fathoms of white beads and some coats and hoes, to be divided equally between the two chiefs, Miantonomi and Canonicus. It is interesting to note that Coddington cleverly had the deed made to him personally.

The first settlement was made in Portsmouth in March, 1638. The Portsmouth Compact was signed by twenty-three men, Clarke's signature being second on the list. The Compact was written in a sense of commitment, "(we) submit our personal lives and estates unto our Lord Jesus Christ." Some 300 settlers soon joined the new colony. But, as Edwin Gaustad has observed, we do well to realize that all was not perfect there, for by August of 1638, "it was deemed wise to construct a pair of stocks, a whipping post, and a 12-foot jail." A further comment indicates that by September the jail was overcrowded.

These rugged men soon explored the new island from one end to the other, and we can well imagine them walking over the cliffs of Cliff Walk or along the rocks of the Ten Mile Drive. In April, 1639, they agreed to establish another plantation else-

where, and so Newport was founded. The following year the two settlements merged and formed Rhode Island, named for the Isle of Rhodes in the Mediterranean Sea.

It was a unique colony. Civil and religious liberty were the cornerstone of its government. There were no religious tests required of any settler. It was a government by popular consent, a democracy. "Each man's peaceable and quiet enjoyment of his right and liberty, not withstanding our different consciences, touching the truth as it is in Jesus." True to the Puritan background out of which many of the settlers came, a place of worship was among the first buildings constructed, and people of various persuasions worshipped together under the leadership of "Elder" John Clarke, as he was called. Even Baptists and Quakers, despised in England and tormented in the Massachusetts Bay Colony, were tolerated—in fact, welcomed—in the universal spirit of Rhode Island.

While there is some question of just when the Newport Church claimed for itself Baptist principles, we do know that this happened early in the life of the Colony. The congregation which Clarke served was an interesting one. While most of its members lived in Newport or Portsmouth, there were isolated members all over Southern New England. There were few, if any churches holding Baptist principles in New England, and so it was the custom of people living in distant places to continue their relationship to the Newport Church. As a faithful pastor, Clarke spent much time attending to the far-flung members of his flock.

One event is significant. In July, 1651, Clarke, Obadiah Holmes, and John Crandall journeyed to Lynn, Massachusetts, to minister to William Witter, an aged member of the congregation. They arrived Saturday evening and prepared to hold a worship service on the Sabbath day. Word of the plan apparently reached the authorities of the Colony, and the three were subsequently arrested. All were found guilty and sentenced to pay a fine or be whipped on Boston Common. The fines were paid for Clarke and Crandall, but Holmes refused to allow his fine to be paid for him, and so he was publicly whipped.

It was the following fall that circumstances within the Colony reached the point that Clarke felt he was needed in England, and so he and Williams journeyed across the Atlantic on a mission which was to keep Clarke in England for thirteen years, but which was to result in the greatest step toward civil and religious liberty ever

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John Clarke, Pioneer

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taken in the history of the world. During Clarke's absence, the ministry of the church was continued by Holmes. Upon his return to Newport in 1663, Clarke resumed his pastoral responsibilities until his death.

Clarke's devotion to his church was interrelated with his devotion to the colonial government. His vision of a new colony was one in which there would be both civil and religious liberty. However, this dream was not to be realized without some struggle. Among other complications of the fledgling colony was William Coddington's sly contriving to become its Governor for life. Clarke and Roger Williams went to England in 1651. The following April Coddington's commission was revoked and the Colony was forced to move in new directions.

Soon after this, Clarke published his only known work, entitled "Ill News From New England," in which he described how "Old England was becoming new and New England was becoming old." He illustrated by describing the whipping of Obadiah Holmes on Boston Common.

In 1654, Williams had returned to Providence, but Clarke remained in England, supporting himself at his own expense in the interests of the Colony. Edwin Gaustad notes, "John Clarke, although he may not have wrought miracles, must have believed in them. Otherwise, it would be difficult to explain how he sustained himself during twelve bleak, unpromising, impoverished and maddeningly frustrating years in London. Mortgaging his own home in Newport to sustain his lobbying activities a little longer, he persevered with integrity and tack on behalf of a colony that might or might not appreciate and approve his efforts."

It was not until July 8, 1663, that Clarke saw the culmination of his efforts, when the Second Charter of Rhode Island Colony was granted by King Charles II. This charter gave the right of self rule, guarantees of civil and religious liberty. George Bancroft writes, "Nowhere in the world were life, liberty, and property safer than in Rhode Island."

Victoriously, Clarke returned to Newport to resume his work as pastor and counsel to the new Colony. It is interesting to note that when a special tax was enacted to repay Clarke for his expense, the colonists were so ungracious that years after his death, the debt was not fully repaid. He held a variety of public offices although he never served as Governor of the

Colony. He was in constant demand for advice, and even six days before his death he was sought out for counsel. He died suddenly April 20, 1676, and was buried in a small cemetery which was then a part of his property and is located on what is now West Broadway in downtown Newport. In his will he established a trust which continues to this day, the income from which is to be used "for the relief of the poor and the bringing up of the children unto learning." It is presumably the oldest charitable trust in America. The church which he established, continues to bear his name, The United Baptist Church (John Clarke Memorial).

In one sense, the life of John Clarke speaks for itself. Being in conflict with the established Church of his time, he left his country to build a colony where men could be free. The freedom to dissent was won through as strenuous struggle. If in our time we would silence the voices of dissent, let us remember the price with which that privilege was purchased. John Clarke in petitioning King Charles II spoke in the desire to conduct a "livelie experiment." Of this, Edwin Gaustad observed, "It is a part of the law of life and I presume of liveliness, that there must be new births of freedom, with all of the joy and all of the pangs that the appearance of new life brings." In the struggles of the present day may God grant that we are witnessing the "liveliness" necessary to bring into being the new life of the twenty-first century.



FROM THE MAILBOX

Dear Sir or Madam,

I am enclosing a check for \$10.00 to cover the cost of purchasing Milburn Cockrell's book *The Song of Solomon*. Please apply the remainder of the amount to the Berea Baptist Banner. If the supply of the book is exhausted, apply the entire amount to the BBB. Tell Brother Cockrell that I pray for him often.

—South Dakota

Dear Editor:

I just want to tell you how blessed and challenged I was by the first issue of the BBB that I received. I'm astounded at the quality of the articles, and I pray that I'm not the first person to ask you to include "Why Join a Baptist Church" on your website!

I have been receiving the *Berea Baptist Banner* for some time now. I would now

like to be removed from your mailing list. I can't believe that I have been such a fool to buy into the "I am a Baptist syndrome." Like Paul did to the Corinthians, I have been rebuked for my denominationalism. Like the carnal Methodist, etc., just like they are going around I am of Paul or I am of Apollos, etc. I will no longer go around with a denominational name attached to myself. I am just a Christian that is following Jesus Christ and his teachings. And I will assemble myself with those that are meeting out from under a denominational name. Good day.

—Texas

Dear Pastor Cockrell,

Greetings in the Name of our Redeemer.

Thank you very much for sending us regularly the *Berea Baptist Banner*. Regards to Mrs. Cockrell and all the brethren there.

We ask your permission to translate in Cebuano your tract "Two Kinds of Vessels."

I just received the BBB Dec. 5, 1998 issue and there I notice of your free tract, "A Man-Made God." Can you please send us some?

—Philippines

Dear Brother Cockrell,

I give thanks always to the Lord on your behalf. I enjoy your work in the Lord. I am a subscriber to your news paper. I enjoy it very much.

Would you be good enough to send me a written copy of the sermon you preached over station Power 101 last Sunday, Nov. 15, 1998. Or, maybe you could print it in your news paper. If you decide to print it in a future edition that will be all right with me.

Let me say again how much I treasure the good preaching that you are doing.

—Mississippi

Dear Bro. Cockrell,

A warm Christian greeting in the blessed and holy name of Jesus Christ!

The Lord has graciously brought safely through to us the three boxes you have kindly sent containing the BBB. My hearty thanks to you and the church. I am deeply grateful for your kind trouble in keeping us in your mailing list and sending us the paper as a gift subscription. I personally consider this a great blessing and a privilege as well. Every month, I'm always longing and waiting to receive a copy of the BBB because I don't really want to miss a single issue of it.

Distributing the BBB has become a ministry of our church. Aside from our members who regularly receive it, we also included in our list some members from other churches of different faith who are interested. In fact, there are already 5 preachers who are receiving the BBB. Two are Baptists (Arminian), two Evangelicals, and one Pentecostal. The whole congregation here in San Pablo City is praying earnestly that God will be pleased to use the BBB in converting these men to the truth.

—Philippines

Pastor Cockrell,

We are enclosing a small donation toward the Banner, which you have so kindly sent to us on a trial basis. We have found it, as we thought we would, a most informative and interesting publication.

The XVIII, Number 11 issue (November 5, 1998) had an article that provided more insight on the topic of eternal security than we have seen or heard before. Too often some pastor or other leader will simply state that if a person errs, they were not saved in the first place. They overlook, as that article pointed out, that there is a demand made upon us to "walk the walk" as well as "talk the talk." To do otherwise in our opinion opens the door for some license being taken with their position with our Lord. Thank you for that article, many we know found it enlightening.

—Canada

Dear Brother Milburn,

Your paper is the best in print, in fact, it is the only true Baptist publication that I know of—keep up the good work.

—California

I received my first issue of your paper today and I have already read several articles and I know that I shall enjoy them all. I just wanted to thank you for sending it to me as I ran across your web page sometime ago. What I have read is in line with the truths I hold dear to my heart. Charles Spurgeon, Arthur Pink and others are great. A. W. Pink's book on the *Sovereignty of God* was instrumental in opening my eyes on the doctrines of Grace. Just wanted to say thanks for the paper.

—Georgia

Dear Brother Cockrell:

I hope this letter find you and Berea Baptist Church doing well. Enclosed is a check for \$25 as an offering for *The Berea Baptist Banner*. You and Berea are in our prayers, keep up the good work.

—Florida

Dear Bro. & Sister Cockrell,

In the last issue you explained the sad condition of our conferences so well and so true. I wonder what the Apostle Paul would say about our churches and conferences if he were addressing them.

—Oklahoma

Dear Brother Cockrell,

Thank you for your paper. It is very informative and needful today.

I agree with your article about not enjoying going to conferences because they fight and fume about everything. The devil sure is smart. Divide and conquer is his plan and he sure seems to be winning at the present time.

—Illinois

Brother Milburn Cockrell:

I would like to renew my *Berea Baptist Banner*.

I can hardly believe it is time again. I have been getting this paper for quite

The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

I need help on 1 Corinthians 11:5. What is it to pray or prophesy? to have an uncovered head? to dishonor her head? to be shaven? --- Alabama



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I believe it is obvious to any one, that is not totally biased against the subject of the head covering, that the context here represents public worship. Proof of this is found in the fact that the ones being spoken to also observed the Lord's Supper in church capacity (verses 17-30). These verses bring me to the obvious conclusion that the praying and prophesying mentioned here are done publicly.

The word "prophesying" here in this verse means a "telling forth of Divine Counsels" (W. E. Vine, *Exp. Dict.*: also, to break forth under sudden impulse caused by the Holy Spirit working in them, "to teach, refute, reprove, admonish, and comfort others" (adapted from *Thayer's Greek-English Lexicon of New Test.*).

I do not believe there is any problem here with the meaning of praying. I believe it is what we all consider to be praying today. It is simply communicating with God in a recognizable way to others.

The word here translated "uncovered" means "unveiled." Thayer, A. T. Robertson, W. E. Vine, M. R. Vincent along with other Greek scholars all agree that "uncovered" means "unveiled."

"Now if anyone objects to consulting these Greek scholars in order to ascertain the meaning of Greek words, I suggest they stop and think. When you read or hear an English word with which you are unfamiliar, how do you determine what that word means? Do you not consult an English dictionary? That is the best authority available. Thus when you need to know the literal meaning of a Greek word we consult a Greek Dictionary or Lexicon" (A Quotation from Elder Howard Wilson Jr.).

Dishonoring her head means bringing reproach on the man she is to be in subjection to. For the married woman it would be her husband, for the single girl it would be her father,

and for all women it would be all men and God as the head of all, from whom came this command.

In the Greek the word for "shaven" is *xurao* and it means "to use a razor." It would be the same as we think of shaving today. In verse six we find both shaven and shorn. The word "shorn" in the Greek is *kerio* and it means "to shear as the shearing of sheep" (cut short).

The idea here is that if the woman will not wear her God-appointed covering, then let her destroy the hair that God caused nature to give her. If she will not accept her God-give position of subordination to man, then let her cut her hair and have the appearance of a man.

Short hair on a woman is a symbol of rebellion against God and man, if they have been taught the truth about the head covering. I again refer you to the aforementioned scholars with two following quotations.

John Gill says, "To be without a veil or some sort of covering on her head is the same as if her head was shaved and every one knows how dishonorable it is for a woman to have her head shaved."

William's Translation, "For if a woman will not wear a veil, let her have her hair cut off too. Now if it is a dishonor for woman to have her hair cut off or head shaved let her wear a veil."

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"But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven" (I Cor. 11:5).

Paul is not saying that a woman can pray and prophesy in the assembly if she has her head covered. There are no contradictions in the Word of God. In I Corinthians 14:34-35 and I Timothy 2:8-12, it is made clear that the women are to keep silent in the churches, **"for it is not permitted**

unto them to speak." Whatever I Corinthians 11:5 teaches, it does not teach that a woman may pray or prophesy in the church when men are present, for she is **"commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."**

There are at least three ways that we can look at this: First, Paul often mentions something without stating whether it is right or wrong. In I Corinthians 8:9-13 he speaks of eating meat in the temple of an idol without saying that is was wrong. But in I Corinthians 10:14-21 he condemns it by saying **"ye cannot be partakers of the Lord's table, and of the table of devils."** In I Corinthians 11:5 Paul speaks of something that the Corinthians women were doing without condemning it; but later in chapter fourteen, he condemns the practice of women speaking in the assembly where men are present.

Secondly, I believe that women have a very important part in the worship services. In the place that God has placed them, they can pray silently; and by their submission to the Word of God and to the men that God has placed in the church to teach, they have a part in the teaching of the Word of God.

Thirdly, I am in agreement with C. D. Cole who states that Paul "merely refers to prayer and prophesy here without either approving or condemning. His object here is to condemn the failure of symbolizing the truth of headship." Cole continues on to say, "My personal belief, however, is that public worship is here expressed by prayer and prophecy."

The word "uncovered" is defined as "not covered, unveiled." It is from the first letter of Greek alphabet (as a negative particle) and a Greek word that is used three times in our Bible and translated "cover" which is defined as, "to veil or cover one's self" (Strong). The statement "to have an uncovered head" is self explanatory. Their head is not covered. It does not have reference to one's hair. We simply do not put on or take off our hair as a covering.

When a woman attends the worship services of the Lord's church without this covering, she dishonors

her head. This has reference to the headship of man in general. The man who attends the worship services with his head covered would dishonor his head which is Christ. The woman uncovered would dishonor her head which is man.

The word "shaven" means to shear. In verse six we see the word "shorn." Here the meaning is made clear. If she is uncovered in the assembly, then she is to have her head sheared (cutting short the hair of the head). A woman's hair is a glory to her (verse 15), and to cut her hair short was a mark that identified her as a rebellious woman.

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I Corinthians 11:5 declares: **"But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven."**

Before answering the series of questions it is necessary to see the contrast between verses 4 and 5 necessitated by the use of the word **"but."** In verse 4 the apostle, writing under the divine inspiration of the Holy Spirit, declared that it was dishonorable to Jesus Christ for men to pray or prophesy with their head covered, i.e. with a cap or covering on. By way of contrast in verse 5 women dishonor their head, specifically their husband, if they participate in prayer or prophesying with their head uncovered, or without an artificial covering such as a veil or a hat.

To pray means to verbally cry out to God in confession, supplication, or intercession. Prayer is also an exercise that can take place silently in the heart of an individual personally, or while listening to someone else offer public prayer. To prophesy in Scripture means to verbally declare the mind and counsel of God, to proclaim God's truth, or to foretell future events. Some have reasoned that from these definitions Paul was condoning something that he later wrote against, namely women speaking out in the mixed assembly of the church (I Cor. 14:34-35). It could have very well been true that the Corinthian women were speaking out in church; however, the Holy Spirit did not choose for Paul to correct this error until chapter 14. I Corinthians is a book that is characterized by the correction of

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The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

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Please explain the kingdoms in the scripture---"the millennial kingdom," "the kingdom of God," "the kingdom of heaven," etc. --- Alabama



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In general in the Bible the Kingdom of God refers to the sphere of God's rule in the universe. Because God has always been sovereign and omnipotent, there is a sense in which the Kingdom of God is eternal. Nebuchadnezzar, the king of Babylon who was humbled by God brought this idea out when he said, **"I blessed the most High, and I praised and honoured him that liveth forever, whose dominion is an everlasting dominion, and his Kingdom is from generation to generation"** (Dan. 4:34-35).

In Romans 14:17 Paul speaks of a spiritual Kingdom in which God rules in the hearts of men when he wrote, **"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."**

In the Gospel of Matthew distinction is made in the use of the terms **"kingdom of Heaven"** and the **"kingdom of God."** Many regard these two terms as synonymous as Matthew frequently uses the term **"kingdom of Heaven"** in similar verses where the other Gospel writers use the term **"the kingdom of God."**

While the terms themselves are very similar, their usage seems to indicate that the **"kingdom of Heaven"** is a wider reaching term than the **"kingdom of God,"** including the sphere of all who profess to be Christians. The parables in Matthew 13:24-30, 36-43, 47-50, such as the parable of the wheat and tares and the net with good and bad fish.

The **"kingdom of God"** is not considered a sphere of profession but a sphere of reality as illustrated in John 3:5, **"...except a man be born of water and of the Spirit he cannot enter the kingdom of God."** Most Bible expositors prefer the view that there is no essential difference in the two terms.

There is a great deal of difference in the aforementioned kingdoms and the future or Millennial Kingdom.

The Millennial Kingdom will be ushered in at the end of the Great Tribulation (Rev. 19:7-20:1-3). This Kingdom was prophesied in many places in the Old Testament such as the following scriptures (Ps. 2; Isa. 11; Dan. 2:35-45; Zech. 14:1-9).

Christ will rule over the entire earth (Ps. 72:8-11; Zech. 9:10). Christ will have absolute authority (Ps. 2; Rev. 19:15).

It will be a time of righteousness and of peace (Isa. 11; Ps. 2). Israel and the church will have a special place in this Kingdom (Ezek. 36:25-26, 39:25-29; Jer. 3, 31; Amos 9:11-15; Isa. 9:6-7; Rev. 21:1-27).

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The term "kingdom" is used several different ways in the Bible. In Daniel 4:34-35, it speaks of the sovereign rule of God over all mankind, **"...whose dominion is an everlasting dominion, and his kingdom is from generation to generation."** God has always possessed absolute sovereignty as king (Ps. 10:16; 29:10; 74:12; 103:18; Jer. 10:10). This right is reign as king was challenged by Satan (Ezek. 28:11-19; Isa. 14:12-17), and a kingdom was formed in opposition to the kingdom of God (Luke 4:5-6). Satan is said to be the god of this age (II Cor. 4:4), and the powers of the air (Eph. 2:2). God still reigns through chosen representatives who act for Him (Rom. 13:1-4), but the time will come when He will establish once again His sovereign right to rule and His kingdom shall stand forever (Dan. 2:44). In Revelation 11:15, it speaks of a time when **"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."** The meaning of the term must always be determined by the context in which it is found.


We find the terms "kingdom of God" and "kingdom of Heaven" are used at times to mean the same thing. They are both used in respect to the present form of the kingdom (Matt. 13:11; Mark 4:11). They are both used in respect to the future millennial kingdom (Mark 14:25; Luke 19:11). They are both used in respect to the eternal kingdom (Matt. 19:14; Mark 10:14). The use of these two terms must be understood by the context in which they are found.

The kingdom of God is said to be made up of those who have been born again by the power of the Holy Spirit and can not be entered into without the new birth (John 3:3-5). This kingdom is referred to in: Matthew 6:33; 19:14, 23, 24; Acts 8:12; 14:22; 19:8; 20:25; 28:23; Romans 14:17; I Cor. 4:20; 6:9-10; 15:50; Gal. 5:21; Eph. 5:5; I Thess. 2:12; II Thess. 1:5, and in other Scriptures. When used in this manner, it includes all of the saved on earth at any given time.

The Kingdom of Heaven in Matthew 13 is the mystery form of the kingdom which includes all that profess to be subjects of the king (Matt. 13:11). Both the saved and unsaved (wheat and tares, good and bad fish). It is also used in Matthew 18:3-6 of the eternal kingdom of God.

The millennial kingdom is to be a literal, earthly kingdom in which Christ will rule from David's throne. It is to be for one thousand years (Rev. 20:6) and is the fulfillment of the covenant God made with David (II Sam. 7:8-17). This kingdom will be set up at the second coming of Christ (Isa. 24:23; Rev. 20:1-6), and He will rule the earth from Jerusalem and again be the hope of His people Israel (Joel 3:6).

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As I searched my Stong's Concordance the old fashioned way (reading out of the book) I was surprised to find that the phrase **"kingdom of**

heaven" was found exclusively in the Gospel of Matthew (30 times) which portrays the Lord Jesus Christ as King. The only other place where the kingdom of heaven is implied is found in II Timothy 4:18 which states: **"And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen."** It is interesting to note that the terms kingdom of God and kingdom of heaven were sometimes used interchangeably by the Gospel writers as evidenced by the way in which they recorded the parables of Jesus Christ.

Generally speaking I believe that the **"kingdom of God"** and the **"kingdom of heaven"** both express God's rule and reign in His elect as well as over His elect. Throughout the parables these terms sometimes include false professors of Christianity who will ultimately be exposed as hypocrites and judged accordingly (Matt. 7:21-23; 13:19-30; 37-43; 25:1-30). Any use of the word kingdom naturally implies the relationship between a King and His subjects. Jesus Christ is the everlasting King and the elect are His subjects.

The **"kingdom of God"** is entered through the Spirit's work in regeneration (John 3:3-8) and is marked by a translation from Satan's bondage into the light and liberty of Jesus Christ (Col. 1:12-14). At the present time the **"kingdom of God/heaven"** is spiritual in nature as Christ manifests His rule in and through His born again subjects through the indwelling sanctifying work of the Holy Spirit (Rom. 14:17-18). The loyal subjects of the Lord are manifested by service rendered and good works performed in the name and for the glory of King Jesus.

There is coming a time in the not to distant future, Lord willing, when the spiritual nature of the **"kingdom of God/heaven"** will be literally and physically manifested in the "millennial kingdom." The millennial kingdom will consist of Jesus Christ physically and literally reigning with His saints upon the earth for a period of one thousand years as it is so clearly expressed in Revelation 20:1-6. During this reign of King Jesus upon the earth Satan will be bound for the entire one thousand years. God's government upon earth will be characterized, for the first time since the fall of Adam, by spirituality, purity, and absolute righteousness. There are many descriptions of the glory of the millennial kingdom found in the Psalms and the writings of the Prophets. Thus the spiritual reign of Christ

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From the Mailbox

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some time and do not want to stop now! Enclosed is \$20 to renew mine for five years.

—Pennsylvania

Dear Brother,

I liked your article about the Bible conferences. I enjoyed them so much when we had them here in Mansfield at Sovereign Grace Baptist Church.

It seems like there is a double standard among the people, and that God doesn't come first. Enjoy the paper so much, am renewing my subscription. Please send the paper to these two friends.

—Ohio

Berea Baptist Church,

To whom it may concern:

I tune in to your program on 550 AM (KARI) and greatly appreciate the ministry. Oh! that there were more solid teaching from God's Word on the radio and TV.

Will you please send me your paper for a year as mentioned on your program. Thank you very much. May the Lord bless and keep you all in His service.

—Canada

Dear Pastor,

Your paper is such a blessing. In this day of denying the work of the Holy Spirit and God's sovereignty, it is a gift from God to study your paper.

I again thank God for your leadership. Please renew my subscription for the next five years. The rest is a gift. Our prayers are with you.

Bro. Cockrell,

Enclosed you will find my check for \$5. Please extend my subscription to *The Berea Baptist Banner*. After I read it I give it to my pastor. He says he enjoys it.

—Louisiana

Dear Pastor Milburn Cockrell,

Greetings to you in the most precious name of our Lord and Savior Jesus Christ! I thank God for this wonderful opportunity to once again write you this letter, hoping that you and your family are in good health and doing the ministry well.

First of all, I would like to express my deep appreciation for your continued supply to me of your paper *The Berea Baptist Banner*: I received the Oct. '98 issue last Dec. '98. Thank you so much for your kindness and generosity in sending it free of charge. May our Sovereign Lord reward you in all of these efforts. Pastor Cockrell, please continue in sending me your paper *The Berea Baptist Banner*. It helps me a lot in studying God's Word and the Bible doctrine.

Second to this, I want to have a copy of your book *Scriptural Church Organization*.

—Philippines

Dear Bro. Cockrell,

I'm sure my subscription for the *Banner* has expired. Please find enclosed a personal check in the amount of \$50. Please make my subscription current and use the remainder for what ever purpose that you may choose. Hoping you much success in the Lord's work and that the paper will be a blessing to the many subscribers as it has been to me.

—West Virginia

Dear Mr. Cockrell,

We enjoy the timely articles in *The Berea Baptist Banner*, especially those by military men.

—Kentucky

Dear Pastor & Church,

Greetings in the name that is above every name, the Lord Jesus Christ. We hope and pray that this letter finds you prospering in the Lord and rejoicing continually in His love, mercy, and grace.

Please find enclosed a check for \$10 to renew the one-year subscription to *The Berea Baptist Banner* for the . . . which current subscription expires February of 1999. The stated amount for a one-year subscription is \$3, but I believe that the enclosed amount is closer to what it costs you to actually produce the paper, according to what your pastor has said: so please accept it and account for it as your bookkeeping practices require.

—Illinois

Dear Bro. Cockrell,

I am writing to congratulate you for your courageous article in your March 5th issue. No preacher I know has the courage to speak out like that so plainly and forcefully.

You are absolutely right. You said what needs saying and you said it with courtesy and strong conviction. No one could have said it better!

Your members and supporters are fortunate to have you. We absolutely need truth and courage to save our nation and Christianity. The Bible backs you up.

I also thank you for using my columns—that some editors won't use. They are timid and afraid of the truth. Some editors say they get phone calls from people who don't like me. I suggest to the editors that my critics write letters to the editor and sign their names. I sign mine and stand by my writings.

In all my stands, I guess I've used the enclosed policy of Joseph Pulitzer—with-out realizing it.

With best wishes for your wonderful ministry, I am

Sincerely yours,
G. Russell Evans
Norfolk, VA

"Never tolerate injustice or corruption, always fight demagogues of all parties, never belong to any party, always oppose privileged classes and public plunderers, never lack sympathy with the poor, always remain devoted to the public welfare, never be satisfied with merely printing news, always be drastically independent, never be afraid to attack wrong, whether by predatory plutocracy or predatory poverty."

Joseph Pulitzer, April 10, 1907

Forum

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error or heresy one subject at a time. The Corinthian women were coming to church with their heads uncovered, a subject corrected in chapter 11. They were also speaking out in the mixed assembly, an error corrected in chapter 14. It could also be a possibility that during worship services those who listen to prayer and prophesying participate silently in these exercises.

To have an uncovered head simply means to not have a hat, veil, or artificial covering on. This covering is distinguished from her long hair which is a natural covering and her glory (v. 15). The natural covering is actually a part of her head and may not be taken off and put back on at will. The Greek word for the natural covering of the hair used in verse 15 is *peribolaion* which means something cast around. The Greek word for the artificial covering in verse 6 is *katakalypto* which means to be veiled or covered. The two Greek words used for covering indicate that there are two coverings under discussion in this chapter, an artificial one in verses 4-13 to be worn as a symbol of submission to the man, and a natural covering of long hair in verses 14-15 as an expression of her glory and beauty as the fairer sex.

For a woman to dishonor her head it means that by refusing to wear an artificial covering in the assembly she is showing disrespect primarily to her husband, and secondly to the men of the church. By refusing to wear a covering, the divine symbol of subjection, she is in essence declaring her independence from the position of order ordained by God Himself. The Holy Spirit considers such an act of insubordination to be dishonorable and disgraceful, unbecoming of a Christian woman.

To be shaven means to have the head shaved as a man would shave his face with a razor. A woman with a shaved head was considered to be scandalous, immodest, and unnatural (cf. v. 14-15). The reasoning of the apostle is that if a woman refuses to wear an artificial covering as a symbol of her submission to the man, then she might as well take the next step of dishonor by shaving off all her hair, laying aside all indications of modesty and submission.

When my wife and I came to see the truth about the necessity of the woman wearing an artificial covering verse 10 was of great help to us which says: "**For this cause ought the woman to have power on her head because of the angels.**" When God says that you ought to do something,

then it is in your best interest to obey His commandments immediately, implicitly, and cheerfully even if it goes against your natural inclinations, the opinions of others, or worldly fashion. When my wife first obeyed the instructions contained in this chapter, she reasoned that even though she may not understand all the arguments on both sides of the issue, if she would submissively do what God says she ought to do she would be blessed and rewarded for her attitude and aim of heart obedience. She reasoned that it would be better to be safe than sorry. If, as some teach, the covering is nothing more than hair or an archaic custom, by wearing an artificial covering she is not violating any command of Scripture. However, if the covering is taught and she fails to wear it she is not only disobeying God's Word now, but she will also lose rewards at the Judgment Seat of Christ. For those who may not understand all the interpretations and arguments for and against the headcovering, I think that the attitude expressed by my wife many years ago is the safest and most God-honoring. There are times when you must believe the Word of God and obey it even when you don't fully understand it.

Another thing that helped me to see the truth of the necessity of a woman wearing a head covering in the assembly was that the Holy Spirit inspired Paul to write upon a subject that would have been entirely unnecessary, if the covering is simply long hair. I find it hard to believe that the Holy Spirit would inspire Paul to write 16 verses explaining why a woman ought to wear long hair to church when such a practice was already customary and according to God's natural order (v. 14-15).

TOM ROSS



Jimmie B. Davis

309 Carroll Road
Fulton, MS 38843

Pastor

Sovereign Grace
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100 James Street
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Some believe that the instance of women praying and prophesying at Corinth was extraordinary, because of the fact that miraculous gifts had not ceased at this point in time, but after their gifts ceased they no longer spoke in an assembly where men were present. We do know that I Corinthians clearly teaches that a woman is to keep silence in the church gathering consisting of both men and women.

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Forum

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Among Sovereign Grace Baptists we find those who hold the view that a woman should wear an artificial head covering in the assembly. Others among our people are convinced that the long hair of a woman is a sufficient covering. I have many loved and highly respected brethren who hold the first position, and an equal number who hold the second. Most do not make their position a test of fellowship. However, it would be extremely naive to not believe that some will make it a test, and only fellowship with those who agree with their position.

Across the years I have considered the teaching of brethren on both positions, and must admit that able presentations have been given by both sides.

The custom of women wearing head covering (veils) is still followed in some countries of the middle East. A veil covering all the head, including the face is used, not only in religious gatherings, but in any public appearances.

Should I be convinced that the custom of an artificial head covering is to be practiced in our church gatherings today I would be bound to require veils covering the entire head, not just a part of it. While fully realizing that my position differs from brethren whom I dearly love in the Lord I must say that Paul's statements in verses 15-16 convince me that the covering God gave to a woman is sufficient and that any custom beyond this is not binding on the churches of God.

The shaven head of a woman was a definite mark of a sinful woman who had publicly dishonored the one whom God had given to be her head.

JIMMIE B. DAVIS

Forum


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expressed in the "kingdom of God/heaven" will be literally and physically manifested in the "millennial kingdom," or the one thousand years reign of Christ upon the earth with His saints.

I have given only a brief summary of a subject that is vast in the realm of Scripture. There are many differing interpretations of the kingdoms depending upon whether one is a post, a, or premillennialist. I am a premillennialist who strongly believes in a literal, earthly reign of Jesus Christ on the earth. Regardless what camp

of eschatology a person is in, one thing is for certain, a person must born again by the Spirit of God to see and enter the kingdom as Jesus expressed in John 3:3 and 5: ". . . **Except a man be born again, he cannot see the kingdom of God. . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**"

TOM ROSS



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I will give my understanding of the scriptural kingdoms in the order of mention found in the question.

(1) The Millennial Kingdom. The millennial kingdom is yet future. Daniel 2:44; Acts 1:6; Rev. 20:4; and numerous other passages refer to this kingdom. Revelation 20:4 gives the time, or number of years, of its duration—one thousand years. This kingdom will have its beginning when Christ comes to the earth at His second advent. During this kingdom period Satan will be incarcerated in "the bottomless pit" (Rev. 20:2-3). This kingdom follows the Great Tribulation period, or the seventieth week of Daniel's prophecy. It will be a time of unparalleled blessings (Isa. 32). It will be a time of tranquillity and great peace upon earth (Isa. 11). This kingdom will merge with the eon of ages when God dwells eternally with His people (Rev. 22).

(2) The Kingdom of God. The kingdom of God includes all the saved on earth during any period of time. In John 3:3-5 Jesus said that except a man be born again he can neither see nor enter the kingdom of God. Jesus clearly shows that this kingdom is made up, or is composed of only those who receive Him (Matt. 18:1-16; Mark 10:13-15). Those who compose the kingdom of God enjoy righteousness, peace, and joy in the Holy Spirit (Rom. 14:17).

(3) The Kingdom of Heaven. The kingdom of heaven is used to include all professors of salvation (Matthew 13). In the parables given by Christ in Matthew 13 we are told that there are wheat and tares growing together in this kingdom (Matt. 13:24-30). The time for the dividing the wheat from the tares will be at harvest (v. 30). The parable of the mustard seed and the parable of the net reveals not only the presence of possessors of salvation, but the presence of false professors (Vs. 32, 47-50).

JIMMIE B. DAVIS

Twin Gifts

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out this salvation which they had by manifesting it in their lives. In chapter 2, verse 15, they are denominated "the sons of God."

These words were not addressed here to the unconverted. They do not concern unbelievers. Paul is speaking here to real Christians who have obeyed the gospel. They are people who are striving and struggling to live the life of faith (Phil. 1:27-28).

THE GIFTS OF GOD

The text continues: "Unto you it is given. . ." The Greek here could read "it has been granted as a favor" (See *JFB Bible Com.* p. 1304). John Albert Bengel says it means: "God bestowed it of grace" (Vol. II, p. 430). *The New Bible Commentary* tells us: "The verb *granted* conveys the thought of a gift of grace: 'to you has the privilege been freely given'" Albert Barnes says it means that "God concedes to you the privilege or advantage" (Eph.-Col., p. 161). B. C. Caffin says it means "a free spontaneous act of Divine bounty": (*The Pulpit Com.*, Vol. XX, p. 7). The Greek word for "given" (*charizomai*) is translated "freely given" in Romans 8:32 and I Corinthians 2:12.

Since man is a totally depraved sinner, God must freely give him all things when it comes to spiritual benefits. All of these gifts proceed from grace in the heart of God. Hence we read in the Scriptures of "the grace that is given to us" (Rom. 12:6;

15:15; I Cor. 3:10; Gal. 2:9; Eph. 3:7; 4:7). Grace was given us in our Covenant Head "before the world began" (II Tim. 1:9). In time those given grace in Christ in eternity past are given the Spirit: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him" (Eph. 1:17). "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (I John 4:13). This Spirit of life gives to the covenant people eternal life: ". . . but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Since the Spirit applies the benefits of Christ's redemption, at times Christ is said to give eternal life: "And I give unto them eternal life" (John 10:28; cf. 17:2). All these gifts from God are without repentance (Rom. 11:29).

ON BEHALF OF CHRIST

Both faith and suffering are given us "on behalf of Christ." The Greek word translated "on behalf of" can also mean "for Christ's sake." "In behalf of" in English means "in the interest of." This expression reminds us of Ephesians 4:32: ". . . even as God for Christ's sake hath forgiven you." These twin things are given us on behalf of Christ's sufferings and death. Because He shed His precious blood, we are given the privilege of believing on Christ for salvation and of suffering for our faith in Christ.

FAITH THE GIFT OF GOD

In my text faith is presented as a God-given ability bestowed on us "on behalf of Christ." His atoning blood purchased for us, not merely salvation, but also the means to it. This is why in I Peter 1:21 it says of Christ: "Who by him do believe in God." Kenneth Wuest renders it: "Who through Him are believers in God." James Moffatt put it: "It is by Him that you believe in God."

Arminians view faith as a natural ability of man. They believe that every man has been given enough spiritual light to believe in Christ by his own free will. They do not see faith as a God-given ability which flows only to the elect through the atonement of Christ. Arminians believe that faith makes up what is lacking in the atonement of Christ. Thus they make faith the meritorious cause of man's actual salvation. They say man has enough spiritual light to believe or reject Christ at his own pleasure.

Curtis Hutson has written: "All men are drawn to Christ, but not all men will trust Christ as Saviour. Every man will make his own decision to trust Christ or to reject Him. The Bible makes it clear that all men have light"

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Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WFTA, Tupelo, MS	Sunday 9:30 - 10:00 a.m.	101.9	3,000 FM
WJOR, Saint Joseph, TN	Sunday 1:00 - 1:30 p.m.	101.5	1,000 FM
WLZA, Starkville, MS	Sunday 1:00 - 1:30 p.m.	710	2,500 AM
WCNA, Myrtle, MS	Sunday 9:30 - 10:00 a.m.	95.9	3,000 FM
WYWY, Barbourville, KY	Sunday 7:30 - 8:00 a.m.	950	1,000 AM
KARI, Blaine, WA	Saturday 10:30 - 11:00 a.m.	550	5,000 AM
DXRA, Davao City, Philippines	Sunday 8:15 - 8:45 a.m.	783 Khz	10,000 AM
DWSS, Manila, Philippines	Sunday 5:30 - 6:00 p.m.	1494	16,000 AM

Twin Gifts

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(*Why I Disagree with All Five Points of Calvinism*, p. 6).

Now hear the late John R. Rice: "Oh, dear sinner, if you read this, remember, you are commanded to repent and you can repent" (*The Path of Life*, Canada, p. 6).

The issue between sovereign gracers and Arminian heretics is plain for all to see. According to them, a man can repent and believe of his own ability when he is willing to do so. Every man has the ability to make his own decision. He needs not the power of God to bring him to faith in Christ. We sovereign gracers contend that faith is not a natural ability, but a God-given ability which flows from the shed blood of Christ.

No where in all the Bible is saving faith said to be a natural ability common to all men without exception. Instead we read in the Bible: "**For all men have not faith**" (II Thess. 3:2). This verse lays the ax to the Arminian heresy that each man has enough of the common grace of God to believe the gospel by his free will. Not all men believe the gospel when it is preached to them: "**But they have not all obeyed the gospel**" (Rom. 10:16). "**And some believed the things which were spoken, and some believed not**" (Acts 28:24). Since millions die blaspheming God and never exercise saving faith it is certainly correct when the Bible says: "**For all men have not faith**" (II Thess. 3:2).

The Arminian assumes that responsibility equals ability. This idea is both illogical and unscriptural. I say it is illogical because I may go borrow money at the bank, and then, due to financial reverse, be unable to repay it. I am responsible to pay the debt, but I am unable to do it. Thus responsibility and ability are not equal.

I say it is unscriptural because God commands us to do some things which we do not have the ability to do. Consider Matthew 5:48 which commands us: "**Be ye therefore perfect, even as your Father which is in heaven is perfect.**" Does it follow that because we are commanded to be as perfect as God is that this proves we have the natural ability to do so? No! In I Peter 1:16 we are commanded: "**Be ye holy; for I am holy.**" Does this mean we can be as holy as the Lord because we are commanded to be so? Hardly, for I Samuel 2:2 says: "**There is none holy as the LORD.**" So again responsibility does not always equal ability.

The Bible teaches Christ is the Beginner and Finisher of our faith:

"**Looking unto Jesus the author and finisher of our faith. . .**" (Heb. 12:2). The margin has "**beginner**" as a possible rendering of the Greek word translated "**author.**" Christ is the efficient cause of faith. This must be so, for all men by nature are void of saving faith. Man cannot believe of himself. The Greek word rendered "**author**" (*archegos*) "signifies in general captain or leader, or the first inventor of a thing" (*Adam Clark's Com.* p. 1280). Christ is the Beginner of our faith. He increases it (Luke 17:5) and strengthens it (Luke 22:32). Christ also is the Finisher or Perfecter of our faith. So when it comes to saving faith Christ is the Alpha and Omega, the Beginner and the Ender (Phil. 1:6).

FAITH DEFINED

The best definition of faith is found in Hebrews 11:1: "**Now faith is the substance of things hoped for, the evidence of things not seen.**" Faith makes future hopes a present reality. Faith sees the invisible. Without faith it is impossible to please God (Heb. 11:6).

Saving faith in Christ is belief in His death, burial, and resurrection: "**Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand. By which ye are saved, if ye received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures**" (I Cor. 15:1-4).

THE POWER OF GOD PRODUCES FAITH

It takes as much an exertion of the power of God to produce faith in an individual as it did to raise Christ from the dead: "**And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places**" (Eph. 1:19-20). The words "**who believe according to the working of his mighty power**" can never be made to fit modern decisional regeneration. Colossians 2:12 speaks of "**the faith of the operation of God,**" showing saving faith is produced by the energy of God. The disposition to believe is from God: "**This is the work of God, that ye believe on him whom he hath sent**" (John 6:29).

THE MEANS OF FAITH

The Holy Spirit is the efficient cause of faith: "**To another faith by the same Spirit. . .**" (I Cor. 12:9). This is why "**faith**" is called a fruit of the Spirit in Galatians 5:22. No where in the New Testament is faith called a work of the flesh.

The instrumental means of faith is the written Word of God: "**So then faith cometh by hearing, and hearing by the word of God**" (Rom. 10:17). Peter told the Jerusalem church: "**Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe**" (Acts 15:7; cf. John 17:20). To the Ephesians Paul declared: "**In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation. . .**" (Eph. 1:13). Those the Spirit sanctifies He also brings to belief of the truth (II Thess. 2:13-14).

Faith is the fruit of election: ". . . **and as many as were ordained to eternal life believed**" (Acts 13:48). This statement can mean no less than that a divine ordination to eternal life is the cause, not the effect, of any man's believing the gospel. Election is the foundation from which faith flows. Men are not elected because of foreseen faith, but they believe because they were elected by God. Jesus said: "**But ye believe not, because ye are not of my sheep, as I said unto you**" (John 10:26). It is plain from these words that faith has not been granted to the goats. A man does not believe in order to become a sheep, he believes because he is a sheep. Hence we read of "**the faith of God's elect**" (Tit. 1:1).

Second, saving faith is the evidence of regeneration: "**Whosoever believeth that Jesus is the Christ is born of God. . .**" (I John 5:1). Jay P. Green, Sr., in a *Literal Translation of the Bible*, has this verse: "Everyone who believes that Jesus is the Christ has been born of God" (p. 992). J. B. Rotherham gives it the sense of "hath been born" (p. 248). A. T. Robertson quotes the Law as saying: "The Divine Begetting is the antecedent, not the consequent of the believing" (*Word Pictures in the New Testament*, Vol. VI, p. 237). But this truth must not be taken too far, for the person in I John 5:1 is a believer. I do not find in Scriptures such a thing as a regenerated unbeliever. In our personal experience we are said to "**believe on him to life everlasting**" (I Tim. 1:16).

FRUITS OF FAITH

The very first fruit of faith is confession: "**That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the**

dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10). A real believer in Jesus Christ will make a hearty confession of his faith in Christ before the church and the world. He will tell everyone Christ is his Lord and Savior.

Second, faith will lead to baptism: "**He that believeth and is baptized shall be saved; but he that believeth not shall be damned**" (Mark 16:16). In these words baptism is put for the external sign of the inner faith of the heart. There is a connection between baptism and faith. Water baptism is the public profession of one's faith in Jesus Christ to be his Lord and Savior.

SUFFERING A GIFT FROM GOD

Some seem to want faith without the suffering which must follow. This cannot be. Faith and suffering go together. II Timothy 3:12 says: "**Yea, and all that will live godly in Christ Jesus shall suffer persecution.**" On Christ we believe and for Christ we suffer. Suffering for Christ proves we have real faith in Christ. The Bible speaks of "**the trial of your faith**" (I Pet. 1:7). Faith brings us into oneness with Christ, and also with the fierceness of His opposition among men. Those who are brought to know Christ enter into "**the fellowship of his sufferings**" (Phil. 3:10). Jesus said: "**If the world hate you, ye know that it hated me before it hated you**" (John 15:18). Hypocrites do not live godly nor do they experience sufferings for Christ.

Job's faith was sorely tried, yet it remained strong. In the midst of all of his trials he declared: "**Though he slay me, yet will I trust in him**" (Job 13:15).

Suffering for Jesus Christ is a God-given privilege: "**And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name**" (Acts 5:41). To be abused for the name of Christ is a high and holy privilege. Suffering follows faith and is a sign of God's favor. It is an evidence of His salvation.

Our Redeemer suffered and died "**once for all**" (Heb. 10:10). He is not crucified afresh each time some church celebrates a mass. While Christ shall never suffer in His fleshly body again, He does suffer in His figurative body, the church. "**Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church**" (Col. 1:24). Today Christ

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suffers in church members who make up His mystical body (Eph. 5:30-32). Christ identifies Himself with His people: **"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"** (Matt. 25:40; cf. Acts 9:4). He feels our sufferings (Heb. 4:15).

When we suffer for Christ's sake, for the sake of His gospel and the profession of His name, we resemble our suffering Savior. Such suffering is the evidence we are joined to Christ by faith. **"If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf"** (I Pet. 4:14-16).

In the days of Queen Mary an imprisoned Christian wrote to another prisoner: "A prisoner for Christ! What is this for a poor worm! Such honor have not all saints. Both the degrees I took at the University have not set me so high as the honor of becoming a prisoner of the Lord."

Latimer, after the sentence was pronounced on him, cried out, "I thank God most heartily for this honor." Saunders said, "I am the unmeetest man for this high office that ever was appointed to it." "Such an honor it is," said Careless, the martyr, "as the greatest angel in Heaven is not permitted to have. God forgive me; mine unthankfulness" (see John Trapp on Phil. 1:29).

SUFFERING HAS ITS REWARD

First, sufferings guarantee consolation: **"And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings so shall ye be also of the consolation"** (II Cor. 1:7). Present abuse for the sake of Christ is a pledge of that fullness of joy which we shall enjoy for ever more. Suffering does not weaken our faith, but it increases our consolation.

Second, these troubles and trials are limited: **"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you"** (I Pet. 5:10). Our adversities are short in comparison to eternity. **"A while"** has the sense of "a little while." Paul said: **"For our light affliction, which is but for a moment,**

worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17). God permits us to suffer when it will **"sterngthen"** and **"settle"** us in the Christian life.

Third, the reward for enduring trials for Christ is greater than the sufferings we experience: **"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us"** (Rom. 8:18). **"But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy"** (I Pet. 4:13).

Fourth, those who suffer for Christ's sake shall share in His glory: **"If we suffer, we shall also reign with him: if we deny him, he also will deny us"** (II Tim. 2:12). Those believers who are now suffering for

Christ shall soon rule and reign with Him over this earth as kings and priests (Rev. 1:5-6; 5:9-10). Revelation 20:6 says: **"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years"** (Rev. 20:6).

CONCLUSION

1. The Christian life is a life of faith and suffering. These are twin gifts of Heaven's charity. Those who experience both are highly honored by God.

2. Faith must come first, but suffering must follow, or there is no proof that one has the faith of God's elect.

3. Do you have these twin gifts? Do you have the faith of God's elect? Do you suffer as a Christian in the wicked world?

The Inspiration of the Holy Scriptures

By Robert Haldane

Part 5

(1764 - 1842)

The Apostles use similar language in their many references to the Old Testament Scriptures, which they quote as of decisive authority, and speak of them in the same way as they do of their own writings. **"That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour"** (II Pet. 3:2). Paul says to Timothy, **"From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus"** (II Tim. 3:15). In this way he proves the importance of the Old Testament Scriptures, and the connection between the Mosaic and Christian dispensations. The Apostles call the Scriptures **"the oracles of God"** (Rom. 3:2). What God says is ascribed by them to the Scriptures: **"The Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee."**—**"For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness."** **"What saith the Scripture? Cast out the bond-woman and her son."** So much is the Word of God identified with Himself, that the Scripture is represented as possessing and exercising the peculiar prerogatives of God: **"The Scripture, forseeing that God would justify the Heathen;"**—**"The Scripture hath concluded all under sin."**

From the following passages, among others that might be adduced, we learn the true nature of that inspi-

ration which is ascribed to the Old Testament by the writers of the new: Matthew 1:22, **"Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet."** Matthew 2:15, **"And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."** Matthew 22:43, **"He saith unto them, How then doth David in spirit call him Lord?"** Mark 12:36, **"For David himself said by the Holy Ghost."** Luke 1:70, **"As he spake by the mouth of his holy prophets, which have been since the world began."** Acts 1:16, **"Which the Holy Ghost spoke by the mouth of David."** Acts 13:35, **"He (God) saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption."** These words are here quoted as the words of God, although addressed to Himself. In the parallel passage, Acts 2:31, the same words are ascribed to David, by whose **"mouth"** therefore God spoke. Acts 28:25, **"And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers."** Romans 1:2, **"Which He had promised afore by his prophets in the holy scriptures."** Romans 9:25, **"As he saith also in Osee, I will call them my people, which were not my people; and her Beloved, which was not beloved."** I Corinthians 6:16, 17, **"What? know ye not that he which is joined to an harlot is**

one body? for two, saith he, shall be one flesh." Here the words of Moses are referred to by the Apostle, as they had been by the Lord Jesus Christ himself, as the words of God. Ephesians 4:8, **"Wherefore he saith, when he ascended up on high."** Hebrews 1:7,8, **"And of the angels he saith;"**—**"But unto the Son He saith."** In these passages what was said by the Psalmist is quoted as said by God. Hebrews 3:7, **"Wherefore as the Holy Ghost saith, To day if ye will hear his voice."** Hebrews 10:15, **"Whereof the Holy Ghost also is a witness to us, for after that he had said."** I Peter 1:11, **"Searching what, or what manner of time the Spirit of Christ which was in them did signify, when he testified beforehand the sufferings of Christ, and the glory that should follow."** And how was it possible that the Prophets could find language in which to express intelligibly the mysteries of God, which they so imperfectly comprehended, unless the Spirit of Christ which was in them had dictated every word they wrote? II Peter 1:20,21, **"Knowing this first, that no prophecy of the scripture is of any private interpretation. 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."** In this passage the Apostle Peter, having in the preceding verse, directed the attention of those to whom he wrote, to the **"sure word of prophecy,"** has given an equally comprehensive and explicit attestation to the verbal inspiration of all the prophetic testimony, which comprises so large a portion of the Old Testament, as the Apostle Paul has given, II Timothy 3:16, to that of the whole of the Scriptures, Acts 4:25, **"Who by the mouth of thy servant David hast said, Why did the heathen rage?"** Hebrews 1:1, **"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."** The words, then, spoken by the Prophets, were as much the *words of God*, as the words which were spoken by the Lord Jesus Christ himself. And on various occasions Jesus declares, that the words which he spoke were the *words of Him* that sent him. John 8:26,28, **"I speak to the world those things which I have heard of him;"**—**"As my Father hath taught me, I speak these things."** John 12:49,50, **"I have not spoken of myself but the Father which sent me, he gave me a commandment, what I should say, and what I should speak;"**—**"Whatever I speak therefore, even as the**

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Baptist Convention USA is expected to meet to determine whether he should be dismissed. At the denomination's national convention last year, efforts to oust Lyons fell short of the needed vote. His term expires this September.

A candidate for Lyon's job said he should resign. "We have no tolerance for a convicted felon to continue as a spiritual leader of the churches," said W. Franklyn Richardson of Mount Vernon, N.Y. "We pray that Lyons will immediately release the National Baptist Convention so that it may now begin the journey of healing."

Lyons, 57, was elected president of the denomination in 1994. His rousing sermons and aggressive fundraising helped reduce the \$5.4 million debt he inherited from his predecessors. Lyons also wielded political power as head of what he claimed was the nation's largest black church organization.

His legal troubles began in July, 1997, when his wife was arrested for setting fire to a \$700,000 waterfront home Lyons owned with his mistress, former denominational public relations director and convicted embezzler Bernice Edwards. Subsequent investigations into the denomination's finances turned up evidence that Lyons and Edwards had stolen more than \$4 million from various corporations which hoped to sell products to church members.

Prosecutors said the pair sold false and inflated mailing lists of members to corporations and kept the proceeds for themselves. While they claimed that the denomination had 8.5 million members, prosecutors say the real number is closer to one million. According to testimony, the pair made up mailing lists from computerized phone books, leading one company to send letters to a variety of non-Baptists, including a Catholic priest and a grand dragon of the Ku Klux Klan.

Lyons was also convicted of keeping most of a \$244,000 donation from the Jewish Anti-Defamation League which was intended to help burned black churches.

"Somewhere along the line, he traded the Good Book for the bank book. That's what this case is all about," Assistant State Attorney Bill Loughery told the jury. "It's beyond hypocrisy and it's actually criminal."

Edwards and Lyons still face a trial in federal court on multiple counts of extortion, fraud money laundering and tax evasion.

The day after his conviction, Lyons was in his pulpit at Bethel Metropolitan Church in St. Petersburg. The service was closed to media, but before the service he said, "I've got to sit down with my deacons and with my wife and with my family and see what we're going to do." He added, "I'll be doing some praying."

"Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter and

much more abundant" (Isa. 56:11).

CHRISTIAN MINISTRY RE-DEEMS OVER 300 SLAVES, SAYS SLAVE TRADE IS

CONTINUING IN SUDAN

GENEVA, Switzerland (EP)—A delegation from Christian Solidarity Worldwide freed 325 slaves in Sudan Feb. 20.

Sudan's Islamic government, based in the north, is waging a genocidal campaign against Christian and animist minorities in the south. Slave traders often raid villages in the south, killing the men and enslaving women and children.

The delegation found that Sudanese government forces had joined Popular Defense Force (PDF) Mujahadeen and Murahaleen in raiding large areas of Abyie County, killing civilians, abducting women and children, stealing and destroying livestock and burning homes and crops.

Christian Solidarity Worldwide urged the international community to increase pressure on the Sudanese government, and to call for the nation to be opened up to humanitarian relief on the Sudanese government, and to call for the nation to be opened up to humanitarian relief efforts.

The United Nations special envoy for human rights in Sudan reportedly held talks with the government Feb. 20 concerning slavery allegations. Leonardo Franco flew to Bahrel-Ghazal in southern Sudan to meet its governor and religious leader, then visited a prison in Wau, the provincial capital. Franco then traveled to Khartoum and discussed allegations of human rights violations with Foreign Minister Mustafa Osman Ismail. Franco will submit his findings to the U.N. by March 22.

In early February, Christian students from Sudanese universities and colleges appealed to the U.N., the Red Cross and other human rights groups for protection from attacks by Islamic fundamentalists. Christian students face death threats, and anti-Christian posters have multiplied on campuses, forcing non-Muslim students to stay away from lectures. "Our lives are now in danger," said a statement issued by the Association of Christian Students.

On Feb. 6 a group of Muslim students attacked an exhibit organized by the Christian student group at the University of Khartoum. More than 15,000 religious books, including Bibles, were burned, and thousands of others were torn and thrown around the campus. Audio and video cassettes were also destroyed, along with posters and paintings. Thousands of crosses were reportedly thrown into the Nile.

Omdurman Islamic University, an extremist Islamic institution, issued a statement warning Sudan's non-Muslims (more than 35 percent of the country's population) to "refrain from anti-Islamic activities or face the consequences." The statement urged the government to confiscate all Christian assets and property, and to destroy all Christian books. "The suspicious movement of Christianity in the Sudan has become a threat to Mus-

lims and the Islamic faith; to keep quiet about it is a crime for a Muslim," said the statement. "The government must move quickly to ban all the activities of the Church in Sudan because Muslims will not accept this destructive act against Islam and its faith."

At least 1.9 million people in southern and central Sudan have died during the past 15 years as a direct result of civil war and intentional policies of the Sudan government, according to a study released by the U.S. Committee for Refugees. The report estimates that more than 70,000 Sudanese civilians died of war-related causes in the first half of 1998 alone.

"And ye shall be hated of all men for my name's sake" (Luke 21:17).

CLINTON CRITICIZED FOR LACK OF ACTION ON INTERNATIONAL RELIGIOUS FREEDOM

WASHINGTON, D.C. (EP)—Although he signed the International Religious Freedom Act into law Oct. 27, President Clinton requested no funds for its enforcement in his budget proposals for the year 2000. In a scathing speech delivered on the House floor Feb. 12, U. S. Rep. Frank Wolf (R-Va.) took Clinton to task for his lack of action on this issue, saying, "It says that he is all talk and no action; big hat, no cattle; talk about it, get the credit, but do not follow through."

Wolf also noted that Clinton has still not made his three appointments to the Commission on International Religious Freedom created by the act, even though most of the other appointments authorized by the act have been made. "The Republicans in Congress were the first to make theirs, despite a challenge in the Speaker of the House. Four individuals were appointed at the end of December," said Wolf. "Senator Daschle has found time to name a commissioner. Where is the administration? How many people have died or been tortured for their faith while the administration sits on its hands?"

Wolf recapped reports of religious persecution around the world. "We know in the Chinese prisons torture is common. Last month the Vatican reported that authorities tortured one Catholic priest by subjecting him to sexual abuse by prostitutes," he said. "The Chinese government continues to arrest, harass and torture leaders of China's Protestant church. Most of the key leaders are on the run for fear of their lives, and are moving from place to place to avoid being thrown into prison. In Tibet, where I visited last year, the Chinese government has continued its brutal assault on Tibetan Buddhists."

Wolf continued, "In Sudan, two million people have died, the majority of them Christians and animists from southern Sudan. The government of Sudan is seeking to annihilate the population of southern Sudan by engaging in brutal war tactics that include high altitude bombing of civilian targets. . . . There is slavery in Sudan today, women and children, yet this administration does absolutely nothing about it. They are absolutely silent."

Wolf noted that although the Clinton Administration has taken credit for the

International Religious Persecution Act, it actually worked to keep the bill from passing. "Only after the Administration's best efforts to defeat the bill were thwarted, the President then did the right thing and signed the bill. He put himself on the right side of history. He has had nothing but good things to say about the bill ever since," said Wolf. "That is what makes this budget decision—a deletion, meaning they have asked no money for the commission—very, very troublesome. I am beginning to think that it is just words and no action."

Prison Fellowship founder Chuck Colson joined Wolf's criticism in a Feb. 16 broadcast. Colson noted that Clinton emphasized his administration's work on behalf of religious freedom during the National Prayer Breakfast, but added, "The President, who despite his words at the prayer breakfast, had fought to keep anything but the most toothless, watered down version of the bill from passage, reluctantly signed it."

Colson continued, "Congress authorized \$3 million to fund the act, but while the president found \$3 million to protect endangered scallops in New England, and found another \$150 million to give to 'starving artists' through the National Endowment for the Arts, he could not find even \$3 to help endangered and starving Christians."

After urging his listeners to pressure the White House on this issue, Colson concluded, "If we allow the President to ignore the law, we will be sending a message to the thugs of the world that, act or no act, we will sit by and do nothing while they torture and kill people of faith."

"A false witness shall not be unpunished" (Prov. 19:5).

MEDIA MOGUL TED TURNER APOLOGIZES AFTER INSULTING CATHOLICS, POLES

ATLANTA, Ga. (EP)—Billionaire Ted Turner has apologized to Catholics and to Poles for insulting remarks made Feb. 16 while addressing the National Family Planning and Reproductive Association in Washington.

TV cameras were not allowed at the meeting, even though Turner is the founder of CNN, the cable network known for providing coverage of speeches and meetings. However, *Washington Times* reporter Robert Stacy McCain revealed the content of Turner's speech.

Turner, now the vice chairman of Time-Warner, suggested that the world's population should be reduced through an international "one-child policy." Turner, who is the father of five children said people should "promise to have no more than two children."

Turner said the Ten Commandments are "a little out of date," and added, "If you're only going to have 10 rules, I don't know if [prohibiting] adultery should be one of them."

Turner, whose net worth is more than \$3.2 billion, identified himself as a member of "the progressive movement" and

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said his pro-abortion audience should be able to prevail because their opponents are "a whole bunch of dummies." Turner and actress wife Jane Fonda have pledged \$1 billion to the United Nations for population control programs.

Asked what he would say to Pope John Paul II, who heads the Catholic church which opposes abortion and birth control, Turner responded with an ethnic slur, saying "Ever seen a Polish mine detector?" then showed the crowd his foot. Turner then suggested the Pope should "get with it. Welcome to the 20th century."

Turner later issued a statement to the Catholic League, saying he "regrets any offense his comments may have caused. . . and extends his heartfelt apologies."

"It is sport to a fool to do mischief" (Prov. 10:23).

GLEANINGS HERE AND THERE

STERLING, Va. (EP)—A minister was arrested after allegedly making an unusual offer to a parishioner: "I'll kill your wife if you'll kill mine. James Elrod Ogle, 46, was arrested after the parishioner contacted police. He is charged with attempted murder and solicitation to commit a felony, and could face 25 years in prison. A neighbor said there was not sign of marital discord, but noted that the Ogles seemed to have financial difficulties after Ogle's church, Bull Run Bible Fellowship in Manassas, closed in January.

RALEIGH, N.C. (EP)—The editor of the *Biblical Recorder*, the newspaper of the North Carolina Baptist State Convention, is being criticized for publishing an advertisement promoting youth group trips to Walt Disney World. The Southern Baptist Convention is boycotting Disney theme parks and other Disney properties for anti-family policies, including homosexual advocacy. Editor Tony Cartledge said he received about a dozen letters and calls complaining about the ad, but explained that he ran the advertisement because not all Southern Baptists support the boycott. Cartledge published an editorial saying that accepting the ad was an act of loyalty to "historic Baptist principles" of freedom and accommodation.

GATCHINA, Russia (EP)—Two churches near St. Petersburg, Russia, were burned in mid-January in what the pastor says was an attack by a Satanist gang. The Evangelical Church of Mercy and the Abode of Mercy charitable foundation in Gatchina were broken into Jan. 13 and set on fire, causing an estimated \$4,400 in damage. Pastor Yuri Davydkin told the Keston News Service that the church had successfully witnessed to some members of a Satanist gang, but that other members, "started to take revenge on us. They threatened us, drew all sorts of their symbols on our windows and hung pictures up on the wall."

DAKAR, Senegal (EP)—Wycliffe Bible Translator Jay Jenkins reports that God

provides better protection than a bullet-proof vest. "As we visited a nearby waterfall, a man threatened us with a gun," he told *Friday Fax*. "After ordering us around for five hectic minutes, he fired several shots directly at us, some from very close range. Miraculously, nobody was hurt. The robber and an accomplice then stole all our luggage, including cameras, some money and two laptop computers. We thought that they had been shooting at us with dummy ammunition, so we started after them. When the bandits saw us, they dropped everything, including the automatic rifle, and ran into the forest. When we inspected the gun, we were shaken to discover that the bullets in the magazine were real. We're not sure whether the shots fired at us were real bullets or dummies, but one thing we know: the next bullet, and all the rest, were real. God protected us miraculously. After hearing our report and inspecting the gun and bullets, the local police chief summarized his impression with the words, 'God exists!'"

INDIANAPOLIS, Ind. (EP)—A man who went to a hospital to seek treatment for burns was arrested Feb. 21 and has admitted to setting 30-50 church fires in 11 states. Jay Scott Ballinger, 36, was charged with setting seven Indiana church fires dating back to 1994. Two other people have been charged in one of the Indiana fires.

NEW BRUNSWICK, N.J. (EP)—Living together before marriage is a bad, but popular, idea, according to a new study by the National Marriage Project of Rutgers University. The study found that the number of couples living together outside of marriage in 1997 was 4.1 million, up from just 439,000 in 1960. The authors indicated that couples who live together before marriage are more prone to divorce and child abuse, and are less happy overall. Cohabiting couples score lower than married couples on most standard well-being indices, including those for sexual satisfaction.

President Clinton made a strange assertion at the annual National Prayer Breakfast February 4 that the networks, not surprisingly, failed to give the Quayle treatment. "I do believe that even Adolf Hitler preached a perverted form of Christianity. God did not want him to prevail," our Commander in Chief said. Hitler once said, "It is through the peasantry that we shall be able to destroy Christianity because there is in them a true religion rooted in nature and blood" (Adapted from *Human Events*, 2-19-99).

The report, "Abortion Incidence and Services in the United States 1995-1996," is authored AGI Deputy Director of Research Stanley K. Henshaw. Published in the November-December issue of *Family Planning Perspectives*, it shows the number of abortions dropping substantially from 1990. For 1995, AGI counted 1,363,680 abortions, its lowest figure since 1977, and a 15% drop from 1990 when AGI recorded 1,670,600 abortions, its highest

total ever. In 1996, according to AGI, the number of abortions increased by just over 2,000, edging up to 1,365,730. Combining all the AGI's abortion numbers reported since 1973 and extending the 1996 AGI abortion figure as an estimate for the numbers of annual abortions for 1997 and 1999, the total is 36,903,280 abortions through 1999. However, AGI says that 3% of all abortions go unreported. Factoring that in the total number increase to 38,010,378 abortions since the 1973 Roe v. Wade decision (*National Right to Life News*, 1-22-99).

Just 32 percent of incoming freshmen at the City University of New York passed basic math, writing and reading tests that are written at the 10th and 11th grade levels.

\$1.1 billion of the U.S. government's welfare payments in fiscal 1995 went to illegals with citizen children (*Straight Talk*, 2-18-99).

"I love this country with a passion," wrote Anne Paton of South Africa in the November 23rd London *Sunday Times*, "but I cannot live here anymore." Mrs. Paton is the widow of Alan Paton, author of *Cry, The Beloved Country* and a noted crusader for black majority rule in South Africa. Having been "hijacked, mugged, and terrorized," and having seen several friends killed since South Africa fell to the joint rule of the African Congress and the South African Communist Party in 1994, Mrs. Paton has fled to England. "While some people say I have been unlucky, others say, 'You are lucky not to have been raped or murdered'" Mrs. Paton remarked. "What kind of society is this where one is considered 'lucky' not to have been raped or murdered—yet?" As many as 500,000 white South Africans have fled since black majority rule began in 1994, but the tragedy cannot be depicted in simple racial terms. "There is now more racial tension in this country than I have ever known. But it is not just about black-on-white crime," Paton pointed out. "It is about general lawlessness. The black people are suffering more than the white. The majority of hijackings, rapes, and murders are perpetrated on them. They cannot run away like the whites, who are streaming out in the thousands (*The New American*, 3-1-99).

In 1999, the number of unmarried U.S. couples topped 4,236,000 up from 439,000 in 1960 (2-1 *USA Today*). Over half of first marriages are now preceded by cohabitation. Those who live together before marriage are about 48% more likely to divorce than those who don't. Also, the risk of physical and sexual abuse for kids is greater. Unmarried couples have lower levels of happiness and greater instability. So, sinful illicit living together is not "marriage friendly" (*Calvary Contender*, 2-15-99).

Agnostic Larry King interviewed Billy Graham for an hour Christmas day. He asked: "What will paradise be like?" Graham replied (*Foundation*): "... everything you ever wanted for happiness will be

there. People say that the Bible teaches there's no sex in Heaven. If sex is necessary for our happiness and fulfillment, it'll be there. . . If certain other things that we think are pleasurable—it'll be there" (*ibid.*).

Nine Christian denominations voted yesterday to move toward a broad affiliation of Protestant churches. The groups involved are Presbyterian, Episcopalians, the Christian Church (Disciples of Christ), the International Council of Community Churches, the United Church of Christ, the United Methodist Church, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church and the Christian Methodist Episcopal Church. These churches would share one baptism and recognize one another as "authentic expressions of the one church of Jesus Christ" (*The Courier-Journal*, Ky., 1-25-99). These people are preparing the bride of Antichrist.

James Forbes, senior minister of the notoriously liberal Riverside Church in New York City, is listed as a Feb. 23-25 speaker at Southern Baptist's Beeson Divinity School Chapel (Samford University) in Birmingham (1-21 *Ala. Baptist*). He succeeded fiery liberal William Sloane Coffin as Riverside's pastor in 1989, and spoke at the SBC's Southern Seminary in 1990. Riverside was founded by Harry Emerson Roddick, and has long been a hotbed of radical liberalism (see 10-15-88 & 3-15-90 *Ccs*). Archer Weniger called it "the No. 1 pulpit of modernism." Marxists have spoken there. Forbes' theology is said to reflect a melding of traditions at adjacent liberal Union Seminary and the black Pentecostal tradition in which he grew up (2-6-89 *Chri. News*). Jerry Falwell and other new-evangelical SBC conservatives' claim of victory in cleaning up the SBC seem premature (*Calvary Contender*, 2-15-99).

In what "may be" one of the most serious cases of hiring abuses seen in decades, according to Rep. Spencer Bachus (R-AL), documents disclose that the National Credit Union Administration, the agency that regulates federal credit unions, ordered field officers not to hire veterans or displaced federal employees if they were white males. This discrimination was done in the name of "diversity" (*Straight Talk*, 2-11-99).

ANNOUNCEMENTS

The Berea Baptist Church, Mantachie, Miss., and Pastor Milburn Cockrell will have special services April 11-16. Services on Sunday at the regular time, and then Monday through Friday at 7:30 p.m. The speaker is Elder Billy Langford, Pasadena, Texas.

If you need an index to B. H. Carroll check the internet of Calvary Independent Baptist Church and Pastor K. David Oldfield at 222.ior.com/kdoidaho.

GLEANINGS



WHAT IS THE SINNER'S ABILITY?

By A. B. Neushwander
Warsaw, Indiana

The sinner is "dead in trespasses and sins," Eph. 2:1, spiritually he is dead; he is "without strength," Rom. 5:6, helpless as to spiritual matters; he has "no fear of God," Rom. 3:18, his mind is content to ignore God and even make the declaration that "there is no God," Psa. 53:1.

The evangelist's appeal: "Do you want to go to Heaven when you die?", is an appeal to the flesh. To be anywhere but in Heaven seems to the sinner as likely to be less than pleasant, so he wants to avoid that. His is not a desire to be "right with God;" he has no sense of not being right with God, unless the Holy Spirit has brought him to the place of quickening, cf. Eph. 2:1,5; Col. 2:13. To knock at a door in house to house "soul winning" (so-called) effort and approach the one that answers the door with the questions, "If you died tonight are you sure you would go to heaven?", and if the answer is uncertain or negative, to put the next question, "Would you like to be sure?". The likely response might well be in the affirmative, or at least something like "Can one be sure?" All of this is an appeal to the flesh. Then to proceed to go through a series of questions slanted to get a "decision for Christ" can readily be a further appeal to the flesh. The "decision" is a fleshly one, not a spiritual one. The person makes that "decision" on the basis of a purely fleshly mental conclusion, without the work of the Holy Spirit in quickening or regeneration. It is thus that multiplied numbers of people are being deceived into thinking that now if they died tonight they would go to Heaven.

I recall visiting a service in a church that practiced the afore mentioned approach in which I was told, in order to impress me, that they had already had over four hundred decisions for Christ that year. I noted that there were only 20 some people present in this mid-week service. If left me wondering about the so-called "soul winning" they were doing. What about these people that had been

"won?" Were they knowledgeable believers or deceived sinners?

A basic presupposition underlying the above approach to evangelism is one in which every sinner is assumed to have ability. Arminian theologians may theorize that there has been a removal of "some aspects of spiritual death" or the "giving of enough spiritual life" to all sinners by the general or universal atonement of Christ so that sinners now all have the ability to "accept Christ" and be saved. However, the scriptures cited in the beginning of this article do not support such conclusions. Should this give us some indication of how evangelism is to be conducted?

SATTLER ON BAPTISM

In the appendix of *The History of the Baptists* by Thomas Armitage is what he calls "The earliest Baptist Confession known." It was originally drafted by Michael Sattler, an ex-monk, highly educated and amiable, who suffered martyrdom, May 21, 1527, at Rothenburg, on the Neckar. Unlike modern-day neo-Landmarkers, he believed that when a person was baptized he became a member of the church. The first part of Article 2 reads: "In the second place, we were united concerning excommunication, as follows: Excommunication should be pronounced on all those who have given themselves to the Lord, to walk in his commandments, and on all those who have been baptized into one body of Christ. . ."

I read in Article 3 about being "united to one body of Christ; that is, to the Church of God, of which the head is Christ, to wit, by baptism."

A VESSEL OF ELECTION

By Milburn Cockrell

In Acts 9:15 Saul of Tarsus is called by the Lord Jesus Christ "a chosen vessel." This might be literally translated "a vessel of choice" or "a vessel of election" (See John Gill's Com.). Jesus chose Saul before Saul chose Jesus. Saul felt of himself that he was an earthen vessel unworthy of so great a treasure: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Cor. 4:7).

I understand by "a vessel of election" that Saul (later called Paul) was a vessel of mercy (Rom. 9:21-22) chosen by God in eternity past to grace and to glory. God has an elect people upon this earth, and Saul was one of the elect.

I also understand that Paul was "a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work" (II Tim. 2:21). During the years of his ministry on earth, Paul would be greatly used as an instrument to gather out the elect by the preaching of the gospel (Acts 26:16-18; II Thess. 2:12-13). He later wrote to Timothy: "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (II Tim. 2:10).

THE ORIGIN OF THE INVISIBLE CHURCH

T. M. Lindsay, professor of Divinity and Church History, Free Church College, Glasgow, wrote a book on *The Reformation*, which was published by T. & T. Clark, Edinburgh. In this book he gives the origin of the universal, invisible church theory. In 1519 a disputation took place between John Eck and Martin Luther. I now quote directly from the book itself:

"Luther and Eck began about indulgences and penance, but the debate soon turned upon the authority of the Roman Church and of the Pope. Eck maintained the supreme authority of the Bishop of Rome as the successor of St. Peter and Vicar-General of Christ. Luther denied the superiority of the Roman Church to other churches, and supported his denial by the testimony of the history of the eleven centuries, of the Decrees of Nicea, the most holy of Councils and of Holy Scripture. This occasioned great debate. 'No Pope, no Church,' said Eck. 'The Greek Church has existed without a Pope and you are the first to call it no Church' said Luther. 'Were Athanasius, Basil, and the two Gregories outside the Church? The Pope has more need of the Church than the Church has of the Pope.' 'You are as bad as Wycliffe and Huss,' said Eck, 'and they were condemned at Constance.' 'Well,' said Luther, 'every opinion of Huss was not wrong.' 'Oh, if you refuse to abide by the decisions of Councils, I refuse to dispute,' said Eck, and so the affair ended. But Luther immediately afterwards published and completed his argument. He, for the first time, tells what he thinks the church is. He says that he will not deny the primacy of the Pope, if the Pope does not turn his back upon the Church. Let the Pope keep his place as servant of the Church, 'servant of the servants of god,' as the Bulls say, and Luther will give him all honour. But the Church is the communion of the faithful—it

consists of true believers, of the elect. The Church never lacks the Holy Spirit, although Popes and Councils often do. This Church, which always has the Holy Spirit, is invisible; and therefore a layman, who has the Scripture and holds by it, is more to be believed than Pope of Council who have not (pp. 9-10).

Editor's note: The above material was sent to me by Pastor R. Lawrence Crawford of Hayward, CA.

I would add the following quote from the pen of H. S. Bender, one of the writers of *The Mennonite Encyclopedia*, on the topic of "Church": "The original Anabaptist movement rejected the idea of an invisible church, which was the invention of Luther, holding that the Christian community in any particular place is as visible as the Christian man, and that its Christian character must be in 'evidence.' The intrusion of the concept of an invisible church into Mennonite thought is an evidence of outside influence, usually pietistic. Nor did the Anabaptists ever move in the direction of a crypto-ecclesia. For them an essential aspect of the church is its readiness to take an open stand for its Lord and suffer for Him" (Vol. I, page 597).

Any person who holds to the universal, invisible church theory as to his views on ecclesiology is not a Landmark Baptist; yea, not even a Baptist!

ANNOUNCEMENTS

The Berea Baptist Church, Collinwood, Tenn., and Pastor Ray Sexton will have special services nightly March 29 to April 2. The speaker is Elder Harry Balmer, Franklin Furnace, Ohio. On Saturday at 5:00 p.m. there will be a special fellowship meeting at the church, and the message will be by Bro. Steve Martin.

The Beverly Manor Baptist Church, 209 Vohland Street, Washington, Ill. 61571-1933 and Pastor Mike McCoskey, will have a Bible Conference April 5-7. Various speakers are on the program. For more information call (309) 745-8927.

The West Milton Baptist Church, 1070 South Miami Street, West Milton, OH 45383 and Pastor Randy Titus will host a Bible Conference June 24-26. It starts at 7:00 p.m. on Thursday and continues through Saturday noon with 11 speakers. All meals provided. Call 937-698-6242 or e-mail at rititus@juno.com.



World Scene

By G. Russell Evans - Norfolk, Virginia

Court Not 'Hypocritical' about Death Penalty



When the pope calls the Missouri Supreme Court "hypocritical," according to news reports; for postponing the execution of a murderer in deference to John Paul II's condemnation of capital punishment, during his recent visit to St. Louis, this is both unfortunate and misleading. The court's stay was intended as a courtesy, sincere and not "pretending" anything. "Hypocritical" it was not.

Even so, the pope won and Governor Mel Carnahan commuted the death sentence of triple murderer Darell Mease to life, while ecstatic joy engulfed all—except the forgotten families of the victims. Mercy is the pope's motivation despite a Bible filled with offenses for which God demands death, including murder, rape and kidnapping—from Genesis through the New Testament.

WHAT ABOUT THE VICTIMS?

The pope condemns the death penalty in "strongest terms," even to save those "convicted of great evil." Presumably, Hitlers would be spared. He calls for an end to such "cruel and unnecessary" punishment.

Unfortunately, we heard nothing about the "cruel and unnecessary" fates of the murder victims or their loved ones. As for "unnecessary," many studies prove that the death penalty is indeed a deterrent, and, for sure, the executed murderer will kill no more.

Another point: The Vatican likes to be treated as a "state," with the trappings of diplomacy and ambassadorship, but reserving, however, its duties to speak against evil. In St. Louis, its leader spoke against the internal policies of the United States, ignoring for its own purposes the separation of church and state.

WHAT DOES THE BIBLE SAY?

The Scriptures contain many passages calling for the death penalty for offenses against society and against God. Genesis 9:5-6. Exodus 21:12, 16. Exodus 21:23-25. Exodus 22:18. Leviticus 20:2-5. Leviticus 20:10. Numbers 35:30. Deuteronomy 22:19:10-13. Deuteronomy 23:24-26. Deuteronomy 24:7. I Kings 21:19. Proverbs 6:17. Matthew 5:17-22. Acts 25:11. Romans 13:1-5. I Peter 2:13-14.

These verses leave no doubt about God's command for the death penalty for capital offenses. Some cite the Sixth Commandment. "Thou shalt not kill," to argue against the death penalty. But "kill" here means "murder." The original words of the Bible are from the Hebrew language in the Old Testament and from the Greek in the New Testament. In both cases, a special word is used for "kill" in the Sixth Commandment: *ra-tsack* in Hebrew and *phoneuo* in Greek.

These special words are never used in the Bible to describe the execution of a criminal. The Sixth Commandment prohibits killing for revenge, greed or hatred—but never for the execution of guilty crimi-

nals.

WHY GOD COMMANDS THE DEATH PENALTY

In the Old Testament, after Israel developed into a nation, God commanded the king (the legal authority) to execute criminals according to His law (I Sam. 12:13-15). In the old days, the executioner was the "avenger of blood" (Deut. 19:10-13).

In the New Testament, Jesus and Paul recognized civil law and civil authority. Civilization had developed into governments which were charged with obeying God's law and civil law (John 14:11; Rom. 13:3-4 and Acts 25:11).

Some ask how God can demand the death penalty and still be a loving and caring God of forgiveness. The answer is that God demands *justice*. The murder and rape of an innocent victim offends God and justice is demanded. The criminal life must be forfeited and the civil government, under the law of God, is charged to execute the murderer. America was founded as a Christian nation and several Supreme Court rulings have emphasized that.

Whoever pleads the Sixth Commandment, "Thou shalt not kill," for mercy for murderers misunderstands. When Pope John Paul II attempts to intervene, he cites no scriptural backup for his pleadings but relies on sentiment.

We believe that God does not want sentimental people in charge of capital punishment. He wants obedience and justice and courage. Human life is sacred, but it is not absolute. Other things are more precious: Freedom, honor, justice, faith, love and certainly obedience.

(Captain Evans is a retired Coast Guard officer and Baptist who lives in Norfolk, Va. He is author of *The Church and the Sword*.)

Editor's comment: I do not want to add anything to this most excellent article by

Bro. Evans. It, like all his articles, is most excellent. But I must say I am appalled that the head of the Roman Catholic Church would speak against the death penalty, seeing his church during the Dark Ages murdered 50,000,000 Anabaptists whose only crime was believing the truth. I urge our readers to write Bro. Evans and let him know how much you enjoy his articles. His address is: Mr. G. Russell Evans, 5010 Gosnold Ave., Norfolk, VA 23508-2112.

ANNOUNCEMENTS

Elder Gerald B. Price has a radio broadcast on WETB on 790 A.M. dial. It is sponsored by Temple Baptist Mission, Johnson City, TN. It can be heard from 11:00 to 11:30 a.m. each Saturday morning.

The Grace Missionary Baptist Church, 861 East "J" Street, Ontario, CA 92764 and Pastor George T. Kelly, Sr. will host a Bible Conference May 28-30. For more information call (909) 984-8111 or e-mail edlkellyD@juno.com.

The Sovereign Grace Baptist Church, Caldwell, KS and Pastor Pete Santos, Jr. will host a Bible Conference April 24-25. The meeting will begin at 3:00 p.m. Saturday with services on Sunday. Speakers are Elder Doyal Thomas, Arthur Blevins, Larry Wilson, and Jack Green. For more information contact Pastor Santos (316) 845-2473.

Elder Jim Walters has a new address. It is 1607 Piedmont Rd., Griffin, GA 30224.

I regret to say that I have not yet received my book *Here Comes the Bride* from the printer. It is expected soon. Thanks for all the orders. They will be filled as soon as possible when the books arrive at our place.

Coming in the next issue . . .

- The Fruit of the Spirit is Joy* by Tom Ross
- An Arminian Bible* by Milburn Cockrell
- The Lord's Supper* by Timothy J. Hille

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BEREA BAPTIST BROADCAST Financial Report 1-31-99 to 2-28-99

Beginning Balance	\$ 2,983.40
RECEIPTS	
Calvary I. B. C., Everson, WA	100.00
Berea B. C., Mantachie, MS	200.00
Grace B. C., Corbin, KY	100.00
Berea B. C., Westpoint, TN	132.00
Sovereign Grace B. C., Northport, AL	25.00
Livingstone B. C., Barboursville, WV	341.96
Briar Creek B. C., Williamsburg, KY	150.00
Oakvale B. C., Danese, WV	100.00
.....	1,148.96
TOTAL RECEIPTS	4,132.36

EXPENDITURES:	
Radio Time	819.55
Postage	32.30
Total Expenditures	851.85
Sub Total	3,280.51
Bank Charge	2.56
ENDING BALANCE	\$3,277.95

CORBIN, KENTUCKY REPORT

Beginning Balance	\$1,393.32
RECEIPTS	
Total	1,393.32

EXPENDITURES:	
WYWY	140.00
Total Expenditures	140.00
ENDING BALANCE	\$1,253.32



BEREA BAPTIST BANNER Financial Report 1-31-99 to 2-28-99

Beginning Balance	\$1,965.70
RECEIPTS:	
Grace B. C., Corbin, KY	60.00
Big Creek B. C., Wayne WV	300.00
Central Avenue B. C., Tampa, FL	25.00
Sovereign Grace B. C., Silsbee, TX	30.00
Sovereign Grace B. C., Fulton, MS	50.00
Berea B. C., Westpoint, TN	50.00
Sovereign Grace B. C., Raleigh, NC	100.00
New Testament B. C., Goshen, IN	50.00
B. C. of Brimfield, Brimfield, IL	21.48
Briar Creek B. C., Williamsburg, KY	125.00
Grace B. Mis., Marion, IL	25.00
Portland B. C., Plumerville, AR	50.00
Berea B. C., Mansfield, OH	50.00
Hillcrest B. C., Winston-Salem, NC	25.00
The Lord's C. at Bev. Hills, Goose Creek, SC	50.00
Berea B. C., Mantachie, MS	200.00
Berea B. C., Stonington, IL	60.00
Victory B. C., Courtland, VA	100.00
Sovereign Grace B. C., Columbus, MS	50.00
Philadelphia B. C., Decatur, AL	50.00
Morris St B. C., Hobbs, NM	50.00
Ocoonita B. C., Keekee, VA	20.00
Mt Pleasant B. C., Chesapeake, OH	100.00
Temple B. C., Bristol, TN	30.00
Indore B. C., Indore, WV	100.00
Sovereign Grace B. C., Northport, AL	100.00
Grace B. C., Georgetown, KY	49.00
South Park M. B. C., Seattle, WA	25.00
Leroy Bullard, Albuquerque, NM	50.00
Jack Farmer, Mobile, AL	25.00
Faith B. C., Seffner, FL	50.00
Wayne Parker, Kennedy, AL	20.00
J. B. Wild, Flint, MI	40.00
Grace M. B. C., Tulsa, OK	90.00
Carl H. Reed, Tamaqua, PA	20.00
Grinter Heights B. C., Kanass City, KS	35.00
Jack Crawford, Oak Hill, WV	20.00
Philadelphia B. C., Aztec, NM	25.00
Ed Hart, Frederecktown, MO	8.00
A. Richardson, Cedarville, WV	38.00
Anonymous	190.35
Subscriptions	138.00
Dividing Checks	\$180.00
Sub Total	\$2,874.83
TOTAL	\$4,840.53

EXPENDITURES:	
Wages	1,875.00
Postage	665.77
Printing	502.00
FICA taxes	143.44
Dividing checks	180.00
Supplies	5.70
Total Expenditure	3,371.91
.....	1,468.62
Bank charge	-10.84
ENDING BALANCE	\$1,457.78