

The Berea Baptist Banner

XX, Number 4

Mantachie, Mississippi, April 5, 2000

Whole Number 253

The Church at Rome

By George W. McDaniels

(1875 - 1927)

Rome is the most interesting city in the world. Commercially, architecturally, geographically, politically, and religiously, Rome holds the hegemony among cities. It is unique in two respects: (1) It is synonymous with a vast political empire. (2) It is synonymous with a powerful religious empire. These general statements must suffice. Adequately to discuss this city would consume this volume. Bigbon devoted twenty years and five volumes to a treatment of the rise and decline of the power that headed up in Rome. Whoever can do so ought to visit Rome. Of all the places I have visited I fain would have lingered longest in Rome. However, the history-making events of this period did not take place in the forum, but in a private dwelling, rented and occupied



George McDaniels

by a Christian prisoner. As Paul, in his letters, ignored by choice, the palaces and temples, the tramp of troops and the pomp and splendor of Nero's court, so do we, from necessity of space, pass by these fascinating subjects and hasten to that in Rome which most concerns us in this discussion, viz: the primitive church.

1. Obscure origin. Obscurity envelops the founding of the church in

Continued on page 304

A Biography of Elder Wayne Cox

By Milburn Cockrell

Mantachie, Mississippi

Wayne Breckenridge Cox was born October 30, 1913, in Chester County, Tennessee, to Earnest Cleveland and Amelia Henson Cox. When he was born Woodrow Wilson was president and Thomas R. Marshall was vice-president. In July of the next year World War I broke out in Europe.

Wayne was converted in August before he was 13-years-old in October of 1926. His conversion was in the Mt. Gilead Baptist Church in Chester County. Elder N. D. Story was speaking from the text: "**For what shall it profit a man, if he shall gain the whole world, and lose his own soul?**" (Mark 8:36). Because he lived closer to Palestine Baptist Church, he joined there and was baptized with about ten others in Pinetop Pond near a railroad track. Years later Elder Cox



Wayne Cox

would baptize a number of people in this very same pond.

He grew up on a cotton farm in Chester County. He remembers plowing two mules in the fields. He also chopped

cotton and picked it.

MARRIAGE, BASEBALL, AND THE MINISTRY

On November 29, 1934, Bro. Cox married Jessie Lee Redmon, his child-

Continued on page 302

Prayer in the Fish's Belly

(Studies in the Book of Jonah)

By Milburn Cockrell

Mantachie, Mississippi

Jonah 2:1-8

The God of the Bible is a God of providence. It was the Lord God Who sent out a great wind upon the Mediterranean Sea. He caused the storm to wax worse and worse. He moved the mariners to cast Jonah overboard. He sent a great fish to swallow the disobedient prophet. The wind was not primarily for the ship or the sailors. The preparation of the fish was not merely for the fish to reach a monstrous size. The primary purpose of all these events were to chastise Jonah and to bring him to his spiritual senses.

THE PRAYER FOR HELP

Jonah is being preserved alive in the fish's belly. He does not know how long he may remain in this dark dungeon. Escape seems to be impossible. No man knows he is alive, nor could any man help him even if he knew of his whereabouts. Jonah was only free

to pray to God: "**Then Jonah prayed unto the LORD his God out of the fish's belly**" (Jon. 2:1). The sailors prayed on board their ship, but it is

Continued on page 308

"**The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the**

Walking with God

By Milburn Cockrell

Mantachie, Mississippi

"**And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him**" (Gen. 5:21-24).

Enoch was one of the brightest stars of the patriarchal age. Though little is

written of him, there is enough recorded to show that in virtue he excelled them all. He lived some 5,000 years ago. He was of the line of Seth, and the seventh generation from Adam. Enoch is one of three men of whom it is written that he "**walked with God.**" The other, two men are Noah (Gen. 6:9) and Levi (Mal. 2:6). He is one of two men who lived on earth and went to Heaven without

Continued on page 313

Regeneration

By Christmas Evans

(1766 - 1838)



Christmas Evans

Spirit" (John 3:8).

These are the words of Christ to Nicodemus, a Pharisee and ruler of the Jews, who came to Jesus by night, and said unto Him:

"**Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him.**"

Whether this member of the Jewish Sanhedrin came to Jesus *by night*, because he was ashamed to come by day, or through fear of the Jews, is a matter of little importance to us. The last account we have of Nicodemus, inclines us to think the latter; or rather,

Continued on page 306

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



Editor: Milburn Cockrell
Foreign Correspondent: Curtis Pugh

THE BEREA BAPTIST BANNER (UPS 546470) is published monthly for \$3.00 per year by the authority of the Berea Baptist Church, 3881 Highway 363, Mantachie, Mississippi 38855. Periodical Publication postage paid at Mantachie, Mississippi.

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

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

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

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

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

SUBSCRIPTION RATES

One year.....	\$3.00
Two years.....	\$5.00
Five years.....	\$12.00

PLANNING TO MOVE? Notify us three weeks in advance. The post office will only forward second class mail for 90 days. They charge us \$5.00 for each "change of address" they have to send us. Please save us this expense and the post office time.

BUNDLES TO ONE ADDRESS: These are sent for \$2 per paper for a year. An example: 10 papers for one year at \$20 or 20 papers for one year at \$40.00.

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

CHURCH PHONE: 1-662-282-7794.

EDITOR'S PHONE: 1-662-282-7233.

A PAPER WITHOUT SUBSCRIPTION: Some times people write to us and say that they did not subscribe for the BBB. They are receiving our paper because someone else has paid for their subscription. We trust the BBB will be received as an outstretched hand to you. Take what you find helpful and discard what you cannot use.

If you do not want to receive such a gift subscription, please write to us. We are happy to cancel such a subscription. We do not want to go where we are not wanted.

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

Visit us on the World Wide Web at:

[http://b.user.intop.net:80/~bbchurch/
www.berea baptist church.org](http://b.user.intop.net:80/~bbchurch/www.berea baptist church.org)

Our email address is:

bbchurch@intop.net
info@bereabaptistchurch.org

aAaAaAaAaAaAaA

Biography of Wayne Cox

Continued from page 301

hood sweetheart. To this union was born Shirley on June 28, 1936. Anna was born July 6, 1938, and Larry on March 9, 1940. All his children would years later be saved under his preaching and be baptized by the authority of the church he pastored. Bro. Larry was for many years pastor of the Woodlawn Terrace Baptist Church, Memphis, Tennessee. He followed his father as pastor and continued in that position until August 24, 1999, when he departed this life.

Elder Cox has a very high opinion of his wife. Here are his own words about her: "I don't know of any woman anywhere that I have ever met that fits the description of Solomon's virtuous woman that he describes in the last chapter of the Book of Proverbs any better than my wife. She's been a real helpmate. She's been the one that has been used of God to comfort me in times of distress. She is the one who has raised our children and the one that the children look to and the grandchildren also. They all look to grandmother. She's as fine a lady as I've ever known. She is a wonder-

ful mother—a wonderful grandmother—a wonderful great-grandmother. Suffice it to say she's all that a man could ever expect from any woman."

He was a professional baseball player when God called him to the ministry. During the last part of the baseball season of 1935 the Lord began to convict him and trouble him about surrendering to the gospel ministry. At first he argued with God, telling Him he was not fit to preach. He complained to God that he could not face people, although he had been in many school plays where he had to face people prior to this. He offered every excuse he could think of to God, but God won the argument.

Bro. Wayne promised the Lord that if He would let him finish out the baseball season in 1935 he would start preaching. But Wayne did not keep his promise to God. After baseball season was over he quit trying to even think about preaching. Nevertheless, God would not allow him to quit thinking about preaching. When spring training rolled around in 1936 he went.

Because he had not kept his word God would not leave him alone. After one day of spring training he came home. He told Jessie he could not continue.

He quit the baseball club that owned him. This was not easy for in that day, for the club owned the player. Bro. Cox wrote the club a letter and told them he had surrendered to preach the gospel of Jesus Christ.

The pastor of Palestine Baptist Church where Bro. Cox was a member asked him to preach his first sermon on Saturday night before the second Sunday in May, 1936. Wayne preached on "The Heroes of Faith" from Hebrews 11. He was ordained the fourth Sunday night in May of 1936. At this time his wife, Jessie, was seven and a half months pregnant with Shirley.

Bro. Cox tried to find work to no avail, for these were hard times. His storekeeper told him, "No more credit." He owed \$13, and he could not pay it, for he had no money. He looked for work every place in the community. He offered to chop cotton at 35 cents a day, but there were no takers. Shirley was born on the 28th of June, 1936, when no work was available.

He helped his folks on the farm at that time. He continued to seek work to no avail. The manager of the baseball club he formerly was with paid him two visits. As a last resort, he agreed to go back and play baseball. Jessie begged him with tears not to go back. She warned him not to fool around with God. He went back when

Shirley was three weeks old.

Bro. Wayne was never so miserable in his entire life. The club was on the road, and he had to join them on the road. He played three games, and the third game was at home. During that game he sustained a permanent injury to his right ankle.

Here is what happened. In the third game he was watching the hitter at the plate in the 10th inning. Two men were out and two men on. He played the outfield. His position was left field, and he was good at it. He could almost tell where the ball would go. He saw a small man come up to bat. He reasoned that if the little fellow hit the ball at all he'd hit it to left field because he was a left-hand hitter. The little fellow popped the ball right over the short-stop's head. Just as Bro. Wayne reached out for it, a collision occurred.

Some minutes prior to this he could hear a voice saying, "You're going to break your ankle—you are going to break your leg." Just as Bro. Wayne reached to catch the ball the short stop ran into him. Wayne's right spikes caught him in his uniform, and the short stop wrapped around his ankle. Wayne's ankle was broken in two different ways. It was turned over and then from the toe pulled around. Both men were knocked out. The short stop had a broken shoulder.

Bro. Cox was laying on his back. When he opened his eyes and before he looked at his ankle he said, "My leg is broken." He knew something had happened because the voice had warned him as he ran to catch the ball. His ankle was a terrible sight. He was rushed off the field, and the club doctor came and could not do anything for him. He was rushed to the hospital.

The ambulance driver said to him on the way to the hospital, "Bro. Cox, you're the first man I've ever taken to the hospital that was as happy as you are."

Bro. Cox then said, "This is the work of God. He stopped me, and believe it or not, I appreciate it though I'm sure I'll have trouble the rest of my life with my ankle."

In the hospital they put a cast on his ankle and leg. He was supposed to wear this cast for three months, but Jessie cut it off of him after about two and a half months. When he and Jessie looked at his crooked ankle they both wept. Bro. Cox realized he would be a cripple for life. He has limped ever since that day.

He thought of Jacob. God touched Jacob in the thigh and he limped. From that day forward as Bro. Cox limped and felt the pain he remembered what God had done to him.

Once a Methodist preacher, who

was his personal friend, said to him, "Bro. Cox, if there ever was a man called to the ministry, you were."

After the cast was removed he went on crutches for a while, and later used a walking cane. Near the last of September of 1936 his pastor asked him to preach his second sermon. His second sermon was from Amos 4:12: "Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God." So his second sermon was preached in his home church.

In 1938 Bro. Cox entered the Baptist Hospital, and he conversed with one of the top joint doctors about his condition. The doctor told him, "I'd like to do the work, but I will tell you one thing. It will take three years." Bro. Cox could not bear that, and he came home. The doctor would have done it for free because it posed a challenge to him.

VARIOUS JOBS AND PASTORING

Because he could not find work and was not even able to work, he moved to Silerton, Tennessee, to live with his parents. They had previously lived here.

A farmer and timber man lived just a little piece from them. Bro. Cox went to him and asked for a job. So he and his father cut timber for this man. Since Bro. Wayne was still using his walking stick they would leave very early in the morning to allow plenty of time to get to the woods. Then they would work eight to ten hours at 10 cents an hour cutting timber. Finally his father returned to farming.

The timber man they had worked for found out that Bro. Cox could peel piling. Having a contract with some company in Jackson, Tenn., for 30-foot piling, he hired Bro. Cox. He had learned to peel piling at 17 down at the edge of Mississippi. Bro. Wayne could peel piling as fast as two men could cut them.

He then signed up to sell Bibles and books, working with the Philadelphia Bible and Book House. To do this he needed a car. He went to a dealer in Henderson, Tenn., who had known him for years and had seen him play baseball and purchased a little 1929 Roadster with a rumble seat. He paid \$80 for it, and he was to pay it by the month. So he went to selling Bibles and books. His work went well and he made every payment on the car.

Bro. Cox preached his third sermon at a Methodist Church on Homecoming Day. One of the elders of the church who was his personal friend had a big hand in what the church did. He told Bro. Cox that he was going to preach at 11:00. Ordinarily, they

Continued on page 303

Biography of Wayne Cox

Continued from page 302

had a man out of Blue Mountain, Miss., who preached for them. The man said the other preacher would preach at 1:30 or 2:00 p.m.

Elder Cox took his text from Job 14:14: **"If a man die, shall he live again? all the days of my appointed time will I wait till my change come."** In the congregation were two people that belonged to the Cave Springs Baptist Church. It was a man and his daughter. The man was a deacon in the church. After the service they came and asked Bro. Cox if he would be interested in being their pastor. The next Sunday he preached at Cave Springs Baptist Church, and they called him as pastor.

He went to a man whose wife was a member of the Cave Springs Baptist Church. This man was not a church member. Bro. Cox asked him if he would be interested in going in with him to purchase timber. The man agreed and so Bro. Cox started buying and selling tracts of timber, making a small profit.

About this time he was called to Parans Chapel Baptist Church in Hardeman County. He was also called to pastor Mt. Zion Baptist Church in McNairy County. Thus for a time he was pastoring three churches and buying tracts of timber.

He preached twice a month at Cave Springs Baptist Church and twice a month at Parans Chapel Baptist Church, and once a month at Mt. Zion Baptist Church.

HIS FIRST CONVERT

His uncle had to have surgery, and he asked Bro. Cox to take him to Memphis to the Baptist Hospital and to get him in one of the charity wards. In those days a Baptist preacher could succeed every time in getting a patient on the charity ward. His uncle was flat broke as this was the years of the Great Depression.

They got someone to drive them to Memphis to the Baptist Hospital. His uncle was put in the charity ward which was at that time on the second floor. He stayed with his uncle in the hospital a few days, spending the nights with two other uncles who lived in Memphis.

One morning he went to see his uncle who said, "Wayne, there's a man around the corner in bad condition. It looks like he's going to die, and he wants somebody to witness to him." Bro. Cox went to the room where the man was under an oxygen tent. He appeared to be at the point of death. He told the man who he was and what he was. The man was thrilled because he wanted a Baptist

preacher to witness to him. Being a young preacher Bro. Cox witnessed to him about how God saves sinners.

The man asked for prayer, but the nurses were so busy going in and out that prayer was not convenient. Bro. Cox went down a long flight of stairs into what was a basement which was a bathroom. He got on his knees and began to pray that God would save that man. He prayed with such fervency that when he finished the strength seemed to have gone out of his body. It took nearly all of his strength to go back up the stairs.

Just before he got to the man's room he heard the man yelling. As he walked into the room he saw one of the happiest men in all the world. The man was yelling, "The Lord saved me. Bless God! the Lord saved me. I'm a child of the King. Living or dying, I know Christ now."

Bro. Cox just stood there and looked at the man. It thrilled him and his cup overflowed with joy. He then returned to his uncle's room and then went home.

A few days later (about two or three weeks) Bro. Cox received a letter from that man who had been converted. He lived at Ripley, Tenn., and it was a 13-page letter. The man said he would never forget Bro. Cox. The man believed he was saved while Bro. Cox was praying for him. The man had now recovered from his sickness and had joined the First Baptist Church in Ripley.

Of this event Bro. Cox said, "That was my first convert shall I say, and it wasn't my convert. It was the Lord's convert. God just used me to give the message and pray for the man."

Elder Cox had been pastor of the Cave Springs Baptist Church for about five months when this event occurred. He became pastor of this church in June of 1937.

WORK AMONG THE CHURCHES

In 1938 Bro. Cox held his own revival at the Cave Springs Baptist Church. God blessed in a marvelous way. His sister was converted and some others. Two young boys were converted who later became ministers of the gospel. At the end of the meeting a number of people were baptized.

That same year he held a meeting at Mitchell's Chapel and Mt. Zion. Many were converted and baptized.

In 1939 he was invited to do the preaching at a revival at Piney Grove Baptist Church, one of the oldest in Tenn. It was a great meeting. A few months later he held a meeting at Walnut Grove Baptist Church with great success. He was then called to Mt. Gilead Baptist Church as pastor. This was the church where he was converted, and he accepted the call.

Then both Piney Grove and Walnut Grove called him as pastor. He resigned Cave Springs, Mitchell's Chapel, and Mt. Zion. Then he was pastor of Piney Grove, Walnut Grove and Mt. Gilead.

Bro. Cox worked out a schedule so he could preach every Sunday at all three churches. He preached at Mt. Gilead at 11:00 a.m., Walnut Grove at 1:30 p.m. and Piney Grove at 3:00 p.m. This continued for about ten years.

Bro. Cox was called as pastor of the Parans Chapel Baptist Church which is west of Bolivar. He then went to it at 11:00 a.m. every Sunday, Walnut Grove at 1:30 p.m., and Piney Grove at 3:00 p.m. He had resigned Mt. Gilead. Then he was called to Hebron Baptist Church. He preached three times each Sunday at these churches. This went on for about a year.

New Union Baptist Church called him. Bro. Cox told them he could not pastor the church as he had no time to preach to them. They told him he could preach to them on Sunday night. He was a bit surprised, but he took the church and preached at 7:00 p.m. every Sunday night. The church had a Sunday school which ran about 85 to 95. Even though they had their preaching service Sunday night the Sunday school attendance did not drop off at all.

At this time Elder Cox was preaching at 11:00 a.m. at Parans Chapel, 1:30 p.m. at Walnut Grove, 3:00 p.m. at either Piney Grove or Hebron. Then at night he preached at New Union. Thus he was preaching four times every Sunday.

The First Baptist Church at Hornsby called him as pastor, and he finally accepted as it was the second time the church had called him. The first time he had refused. Piney Grove and Hebron was to remain the same and Walnut Grove as well. But a schedule had to be worked out for the other two churches. He went to Parans Chapel and preached at the Sunday school hour and the other church at 11:00 a.m.

During this time he was on the radio at WCMA in Corinth, Miss., each Saturday morning for an hour broadcast. The program helped the churches he pastored. On each program he told where he would be preaching that Sunday and what time the services would be held. This was in 1947. There was little competition as TV did not come on until 12 or 1 o'clock. The program was called "The Baptist Pilgrim Hour."

The man who owned WCMA Radio Station in Corinth, Miss., built another station in Jackson, Tenn. The man told Bro. Cox about the new station and said, "I want you on it as the

first religious program. You can have any time you want." Bro. Cox went on the new station while remaining on WCMA. Since WPXI was so powerful, he dropped WCMA.

Bro. Cox was preaching five times each Sunday. His father often went with him. He told his son, "Now I don't want to hear the same sermon five times." So Bro. Wayne preached five different sermons each Sunday. His dad felt sorry for him and told him he could preach the same sermon if he wanted to do so. Bro. Wayne said, "No," and he continued to preach five different sermons each Sunday. He finally gave up Hebron and New Union after a couple of years as the five sermons were exhausting.

Elder Cox once conducted an open-air meeting in Selma, Tenn., on the Court Square with loud speakers. During this meeting he met some people who had been saved from suicide by hearing his radio broadcast. Hundreds of people came, and cars and trucks stopped as they went along the road. One truck driver stopped and became a great friend of Elder Cox and The Baptist Pilgrim Hour. This man made it possible for Bro. Cox to conduct a city-wide revival in Booneville, Miss., a few years later.

Other meetings were held. One was conducted in Finger, Tenn., using the high school auditorium. Hundreds came. There would be about as many out on the campus as there was inside. There was standing room only and many of the rooms away from the auditorium were filled with people who could hear the PA system. Some 75 persons made professions. Many of these wanted to become members of the First Baptist Church of Selmer. The church being without a pastor, they voted to receive these as members and authorized Bro. Cox to baptize them in Logan's Lake. Others joined local Baptist churches near Finger. These meetings were being conducted when Bro. Cox was preaching five times each Sunday at various churches.

At one revival meeting at Hornsby he baptized 22 people. Another meeting was held out from Bells, Tenn. The young pastor and Elder Cox went to visit a man who wanted to see them. The man said, "Bro. Cox, I want to tell you in the beginning I have the meanest wife that I know of. She hates preachers. She hates Christianity. When I try to discuss with her she gets so angry she even curses me."

Elder Cox had met the woman during the meeting. He said to the man, "Maybe the Lord will use my messages to reach her." When he preached in the morning service he saw her on the back pew. After the

Continued on page 304

Biography of Wayne Cox

Continued from page 303

sermon she came weeping and confessing Christ. Her husband was very happy. A year or two later Bro. Cox learned that she had become a fine Christian woman and a helpmate to her husband.

HE GOES TO ARKANSAS

The First Baptist Church of Joiner, Ark., invited him over for a fifth Sunday in May. They called him as pastor. He resigned all the churches in Tennessee and moved to the parsonage near the church building in Joiner. In about two weeks he realized he had made a terrible mistake because his wife had the worst allergy in the world. Because of the trees around the church and parsonage she could not live there. She had fever all the time.

He had gone off the radio in WDXI in Jackson, Tenn., and had gone on WMPS, the most powerful station in Memphis, Tenn., at that time which covered eleven states. He went on WMPS the first of July 1950. Freewill offerings kept him on that station for five years. When a Jew bought the station he removed Christians, and Bro. Cox had to go to another station. But while on WMPS he received numerous calls for meetings in churches he had never heard of. He once had thirteen consecutive meetings.

One such meeting was held in Northern Arkansas four miles from the Missouri line. The pastor was a young and nice fellow. He asked Bro. Cox to preach on the church question every morning and then give an evangelistic meeting in the evening. On Saturday morning the pastor admitted he had been wrong on the church, and he became a strict Landmarker on the church.

HE MOVES TO MEMPHIS

Realizing he had made a terrible blunder by coming to the First Baptist Church in Joiner, Ark., he resigned and moved into a house he had purchased in Memphis, Tenn. in 1950. He announced on WMPS that he was moving to Memphis. At this time he ceased to be a Southern Baptist and became an Independent Baptist. On Monday morning the deacons of Woodlawn Terrace Baptist Church came and told him they had called him as their pastor. He had preached one time for the church, and they had heard him on the radio. After preaching for them three or four Sundays he accepted the pastorate. At this time the church had about 18 or 20 adult members. Their offerings were terrible. He preached a sermon on tithing and made them commit themselves to practice this. The offerings quadrupled and kept going up, up, up.

Visitors came and people were converted and added to the church. Many came from his radio broadcasts. Various improvements were made on the building which included a baptistry. The home-made pews gave way to theater chairs of about 150. The auditorium could not hold the people so a new one was built. The church had a great Sunday school. They supported a number of missionaries. The membership once got up to 467.

VISITS TO THE MISSION FIELDS

During a visit to Puerto Rico he met a man from Trinidad. Bro. Cox came home and recommended him as a missionary. The church took him on. Soon the church had missionaries in Puerto Rico, Trinidad, Jamaica, Barbados, and South America.

Bro. Cox would go every year to the mission field and be gone a month. He would preach many times and organized churches by the authority of Woodlawn Terrace Baptist Church. Three churches were organized in Jamaica, one in Barbados, and one in Trinidad. His wife would go with him to the mission field because of his heart condition which he had from 1958.

Once while they were in Guyana Bro. Cox was preaching on Sunday night and two terrorists appeared behind an evergreen bush. They had submachine guns and bullet belts crosswise on their shoulders. One of the terrorists pointed the gun at Bro. Cox while he was preaching. Bro. Cox continued to preach. A well-known man in the village got up and went over to the two terrorists and they left the service.

On the way back to New Amsterdam to their hotel the two terrorists stopped them on the road with their guns. Bro. Cox rolled down the window in the back seat where he was sitting. The terrorists looked him right in the face, and then walked off. Because Bro. Cox had on a Hamburg hat they may have thought he was a diplomat of some kind.



Jessie and Wayne Cox, April, 2000

In 1959 he published a book entitled *Marred Vessels* of 230 pages. It contained some of his sermons. Some of these have been printed in the BBB.

Bro. Cox continued with the Woodlawn Terrace Baptist Church until 1967 when he resigned to do interstate mission work under the authority of the church. He then traveled all over the country holding doctrinal seminars, conducting revivals, and preaching in Bible Conferences. He was seldom at home. He had built a home in Selmer, Tenn., which was 80 miles from the airport in Memphis. His wife would often drive him to the airport and he would catch a plane to his meetings.

After two and a half years he was worn out. The mission in Selma was organized into a church by Woodlawn Terrace. It was called the State Creek Baptist Church. It existed from 1969 and folded in 1997.

In 1970 the Grace Memorial Baptist Church was organized in Bartlett, and Bro. Wayne was called as pastor. He pastored this church for ten years. During this time they organized the Grace Baptist Church, Gladwin, Mich. They also organized the Grace Missionary Baptist Church in Tulsa, Oklahoma. Due to failing health from his heart, he resigned the church. When he resigned the church had 130 members.

Bro. Cox continues to hold meetings, to conduct funerals, and go to Bible conferences even until this very day. He and Jessie now live in Memphis, Tenn. He is now 86-years-old and has been preaching for 63 years. He recently said, "I still preach, and I hope to preach until God takes me home." He has held meetings in eighteen states and four foreign countries.

Doctrinally, Bro. Wayne Cox has been a sovereign grace Baptist. But he has also been a very strong Missionary Baptist. By the authority of the church he pastored he organized a number of churches which are still doing business today in the U.S. and other countries. He has always stood uncompromisingly for the local church to the exclusion of the universal, invisible church. In our time many debate how a new church should start, but there never was any question in the mind of Elder Wayne Cox. He is now and always has been a premillennialist. He has held to wine in the Lord's Supper all the years of his long ministry.

Very few men in this generation have equaled Bro. Cox in the pulpit. He is one of the greatest orators I have ever heard. When he gets up to speak it seems a silence comes over the crowd. He speaks with power and great authority. He has always been a fine Southern gentleman of high moral character. He is loved and respected by all who truly know him. He played a very important role in shaping events of the history of Baptists in the South in the twentieth century.

The Church at Rome

Continued from page 301

Rome. Sojourners from Rome were present at Pentecost, but the church was hardly founded by them. They may have won some disciples, but the Gentile character of the church is against the theory that they founded it. There is not a scintilla of evidence in the New Testament that Peter founded the church or that he was ever in the city. The tradition that Peter established the church, moreover, is contrary to the known facts in the New Testament. (1) Peter was not the apostle to the uncircumcision (Gal. 2:7f). This was a church of the uncircumcision. It was more likely that Cornelius established the church than Peter. Indeed, Peter was not aggressively missionary, and if he organized a church anywhere the inspired history is silent upon the subject. (2) Peter disappears from authentic history at Antioch, A.D. 52, where he was censured by Paul for his fear of the Judaizing party, which led him to inconsistent conduct toward the Gentile converts. That last view is not very favorable to the theory that Peter organized the church in Rome.

(3) Peter's own epistles disprove the papal tradition that he organized this church. They were not addressed to or from Rome. They are incompat-

Continued on page 305

The Church at Rome

Continued from page 304

ible with the Roman Catholic position. (a) The only cornerstone of the church is Christ (I Peter 2:7). (b) Christ is the **“shepherd and overseer”** of souls (2:25). (c) The elders are Peter’s equals (5:1). (d) He exhorts these elders to tend the sheep without exercising lordship and never mentions a peculiar authority over the flock conferred on him by Christ (5:2f). He is conscious of no more authority over these men than Paul had over the Ephesian elders who were appointed as these were, by the Holy Spirit (Acts 20:28). (e) He alludes to the transfiguration and does not deem the incident about the keys of sufficient importance for mention (II Peter 1:16f). (f) He appeals to the writings of **“our beloved brother Paul”** for confirmation of his teaching (3:15). (g) He begins his last letter, **“Simon Peter.”** The remembrance and consciousness of his frailty and fallibility sound in that word **“Simon.”** (h) He designated the whole company of worshippers **“a holy priesthood”** (I Peter 2:5), a **“royal priesthood”** (2:9). Christianity is a kingdom of priests where every believer possesses competency to act for himself in religion and enjoy access to God through the one Mediator, the God-man, Christ Jesus.

(4) Paul’s epistles disprove the papal tradition. If Peter was the founder or bishop of the church, or if he was in Rome at the time Paul wrote Romans from Corinth, or at the time he wrote from Rome to the churches at Colesse, Ephesus and Philippi, and to the individuals, Philemon, Timothy and Titus, it is inconceivable that Paul would not have alluded to the fact in some way. Here is one letter addressed to the saints in Rome and here are seven letters written from Rome to the saints elsewhere and not a reference to Peter in any of them. This is more than an argument from silence. Paul sends salutations to twenty-six people in Rome by name and to others who are identified but not named. It is incredible that he should not have saluted Peter had Peter been in Rome.

Paul sends from Rome to the churches and individuals the salutations of seventeen people by name and of others differently identified. If Peter was in Rome was not Paul’s failure to refer to him inexcusable neglect? Was Paul guilty of intentionally ignoring Peter, or was it an inadvertence, or was it amnesia? Such questions answer themselves. The only rational conclusion is that Peter was not the founder of the church and was not in Rome during this time.

(5) Luke’s writings in the Acts disprove the papal tradition that Peter founded the Roman Church. He tells of Peter and his work in Jerusalem, Samaria, Lydda, Joppa, Caesarea, Antioch, and never a word about Peter being in Rome. The phrase **“going through all parts”** (Acts 9:32) taken in its context cannot possibly be stretched to include Rome. The **“all parts”** were the territory traveled in the brief time between Jerusalem and Lydda. A visit of Peter to Rome, the constitution of a church there by the distinguished apostle, would have been events of the first historical importance. The accurate and painstaking Luke would not have let it escape him.

Dionysius of Corinth (171 A.D.) is the first writer who explicitly connects Peter with the planting of the church at Rome. He couples Peter and Paul in founding the church at Rome as they had done previously the church at Corinth. Now, Peter had nothing to do with planting the church at Corinth, though some of his partisans came there after Paul founded it. Nor did Paul participate in planting the church at Rome. These are two errors, and the statement that Peter collaborated in founding the church at Rome is another error. Three errors in one statement show a carelessness as to facts that discredits the author. Able Protestant scholars like Sanday and Neander are willing to concede the presence and death of Peter in Rome at some uncertain date. I find no satisfactory evidence for his presence there at any time. Even if he did visit the city and die there it is as certain as inspiration that he did not plant the church.

The only possible justification in the inspired records for locating Peter in Rome is the word “Babylon” in I Peter 5:13. That word appears in the salutation of a plain book of prose—not poetry or prophecy. Revelation uses Babylon as a symbol for Rome, but Revelation is written in symbolical and prophetic language. It would be incongruous for Peter to use a symbolic term, belonging to an apocalyptic vision, in the simple words of a salutation. Those who read the epistle would not understand the symbolic term unless they had previously become acquainted with the book by John, in which the symbolism occurs. There was a Jewish population in Babylon and it was perfectly natural that Peter, the apostle of the circumcision, should be among them. The order in which the Asiatic provinces are named (I Peter 1:1), from east to west, favors the liberal Babylon. Why did not Paul who, we know, wrote five, and possibly seven, letters from Rome use Babylon a single time? The Lord told Paul three times that he was to see Rome. He told Peter how he was to die, but never hinted Rome as the place to him.

Neither was Paul in person the founder of the church in Rome. He announced a purpose to see Rome about the time he left Ephesus in the year 57 (Acts 19:21). He had never visited Rome at the time he wrote the book of Romans from Corinth in the year 58 (Rom. 1:10), after the church had been in existence perhaps for some years. Often and long he had wished to go to them (1:13). Many times he was hindered from carrying out his desires (15:22). The vastness of his field of labors and the knowledge that the gospel had already struck root in Rome and kept him hitherto from visiting the capital (15:23). He intends to go to Spain and hopes to see the brethren in Rome in passing through (15:24). They are requested to pray that he **“may come in joy to them (you) through the will of God”** (15:31f). Therefore, Paul did not establish the church, he himself being the witness. He left Rome after his first trial. The idea of permanent papal primacy existing in Rome is contradicted by all the known facts.

Who, then, did establish the church in Rome? Answer: In all probability the converts and fellow-helpers of Paul’s ministry in Asia, Macedonia and Achaia were the evangelists who carried the good news to the Gentile Romans and started the church in the then world’s capital. Such an explanation is consistent with the known facts. (a) Much travel went on in those days. Splendid roads facilitated travel. The prestige of Rome drew travelers from afar. It was the most frequented

of all the cities of the empire. The ease, safety, and rapidity of travel over the greater part of the Roman empire surpassed anything prior to the nineteenth century. Movement and circulation of people were unprecedentedly free. Roman officials and troops were constantly going and coming to and from the provinces. A constant stream flowed from the eastern provinces to Rome drawn by commerce, politics, pleasure and every motive of ambition and service. There were undoubtedly Christians among these crowds. Inevitably, converts from Antioch, Corinth, Ephesus—the three cities where he spent the longest time—would go to the metropolis. Did we have no definite data this situation is a strong presumptive argument for a church promoted by Paul’s converts.

(b) Certain converts and fellow-workers of Paul’s elsewhere were in Rome the first time we have evidence of a Christian group being in that city. Epaphroditus, the first convert under Paul’s ministry in the province of Asia of which Ephesus was the capital, was there (Rom. 16:5). Aquila and Priscilla were presumably converted under Paul in Corinth on his second journey and on the third journey when he reaches Corinth again they are in Rome and a church meets in their house (vs. 3-5). Mary, one of the six of this name in the New Testament, who had bestowed much pain and effort on Paul in a definite past period, is there (v. 6). Andronicus and Junia, who had shared one of his imprisonments, are there. They were known and honored by the apostles and were Christians before Paul was (v. 7). Amplias, for whom Paul had a distinctly Christian love; Urbane, who assisted Paul in apostolic work, and Stachys, his beloved, were there (vs. 8, 9). Apelles, a tried believer who had been tested and found true, was there (v. 10). Converts from Aristobulus’ household, possibly slaves, were there (v. 10). Herodion, the third of his fellow-countrymen mentioned in this sixteenth chapter, was there (v. 11). Three noble Christian women whom Paul had learned to appreciate in other days are there. Tryphena and Tryphosa were still engaged in the work of the Lord while the aged Persis was disabled. Speaking of the men, Paul says, **“My beloved,”** but delicately omits the pronoun before the name of Persis (v. 12). Rufus, whose mother’s exceeding kindness had so endeared her to Paul that he thinks of her as his mother also, is there (v. 13). Possibly a second house-church is there of whom the best known members were five names familiar to Paul (v. 14). Possibly a third house-church

Continued on page 306

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
WVSA, Vernon, AL	Sunday 7:00 - 7:30 a.m.	1380	1,000 AM
WLZA, Starkville, MS	Sunday 1:00 - 1:30 p.m.	710	2,500 AM
WCNA, Myrtle, MS	Sunday 12:30 - 1:00 p.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

The Church at Rome

Continued from page 305

is there, of whom five well-known members, three men and two women, are known to Paul (v. 15). At any and all events there are certainly enough of Paul's fellow-workers and former members in Rome in the year 58 to account for the house-churches and the central, local church there. Indeed, these Christians would naturally and inevitably form themselves into a church. They were sufficiently numerous and zealous. The natural thing for them to do was to organize a church.

2. Mixed membership. The church was composed of Jews and Gentiles with a predominance of the Gentile element. Jews from Pontus and Tarsus were representatives of a considerable number of their race who belonged to this church. Baur is extreme in his claims of a Jewish membership comparable to that in Galatia. He dwells too much on the Jewish-sounding argument. It is enough to say that a creditable proportion of the church were Jews. Paul had them in mind when he said: **"I speak to men who know the law."** They were in a minority and Paul asks that they be treated with consideration. They were turbulent and needed to be warned to keep the peace. They had scruples about keeping days and it was necessary to advise those whose faith was robust not to despise the scrupulous and *vice versa*.

However, the Gentiles were in a majority. They included Latins like Julia and Greeks like Olympas. Broadly speaking, it was a Gentile church. This is evident from Romans 11:13: **"But I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I glorify my ministry."** Furthermore, Paul numbers this church among the Gentile churches (1:5-7); deduces his obligation to preach to them from his mission to the Gentiles (1:13-15), and apologizes for his earnestness by an appeal to his commission to act as a priest who presents the Gentiles on the altar as an offering to God (15:14-16).

The chasm which separated these two races was wider than that which divides the whites and blacks in the South. Grace bridged that chasm. Christ pulled down the middle wall of partition in Rome. Jew and Gentile, master and slave, cultured and uneducated, high and low, were on a religious equality in that Christian society. In the days of the old South similar conditions obtained. Two-thirds of the membership of the church of which I am pastor were

Negroes in the forties of the last century. The church of which my mother was a member in Texas had on its roll a colored woman—Aunt Mutta. I can see her mellow countenance now as she sat in her seat regularly in the house of God, respected and loved by every white member of the church.

Uncle Tom's Cabin portrayed to the world a perverted and false picture of the relations generally between the two races in the South. There are two graves in Lexington, Virginia, which I wish all men could see. Lexington is noted as the burial place of our two immortal and stainless chieftains, our twin heroes of constancy and courage, Lee and Jackson. Lee's body rests in the Memorial Chapel of Washington and Lee University. Jackson's remains are in the cemetery. On the left of the gate as you enter that cemetery is the grave of a white man, over which is a marble slab on which is inscribed: "Erected to his memory by his former slave." Just up and walk, on the right and under the shadow of Jackson's monument, is the grave of a colored man in the lot of a white family, and over that grave is a monument on which is inscribed: "He was loved, honored and trusted by three generations." No one would bring back slavery; but if I could reach into the past and bring back the mutual love and respect between the Christians of both races in the South I could die in peace.

3. Social standing. Among the mixed membership were those of education and rank. Philologus was a Greek, with a degree of culture. Paul announced his readiness to preach the gospel in Rome to the cultured and educated as well as the uncouth and uneducated. In general the experience of early Christianity was that **"not many wise men after the flesh, not many mighty, not many noble"** were saved. Rome was an exception to the rule. Paul was going there to pay his gospel debt to **"the wise"** as well as to **"the foolish."** He informed the Philippian that an impression for Christ had been made in all the Praetorium. Saints from Caesar's household joined him in salutations. Pomponia Craecina, wife of Aulus Plautius, the conqueror of Britain and a member of the highest society, was a Christian. In the year 57 she was sent to her husband and relatives to be tried for the "foreign superstition" and was acquitted. The second man in the empire, Flavius Clemens, confessed Christ before the end of the first century. Thereafter, it is probable that Christian senators were always members of the church. A universal gospel proclaimed in the universal city reached those in high station. The hungriest, most impoverished and most neglected souls in a

community are frequently the rich and elite. Our gospel has a message for them. They need the comfort, salvation and idealism of Christ. We wrong them, hurt the kingdom and dishonor our Lord, when we leave them unreached and unshepherded. The church which does so lends credence to Celsus' scorn.

(To be continued)



Regeneration

Continued from page 301

that he deemed it prudent to come to Jesus secretly, lest he should rouse up the envy and jealousy of the Pharisees against him; for nothing could exasperate them so much as to hear that any of the rulers entertained an opinion favorable to Him as the true Messiah.

When our blessed Redeemer was buried, and when the faith of His disciples was under the curtains and the shades of darkness, Nicodemus came forward as a bold soldier of the cross. Such was the faith, and hope, and love, of him who before came unto Jesus by night, that he now publicly owned Him by day-light, and saw that He was decently buried. The faith that begins well, will end well. Our Saviour addressed him with that solemnity that becomes a divine oath; Verily, I say unto thee. As thou believest that I am a teacher come from God, I must let thee know the doctrine that I teach. That every man must experience a real change of heart, which manifests itself in the general conduct, before he is a proper member of the church militant on earth, and before he can enter the church triumphant in Heaven. To be circumcised the eighth day, according to the law of Moses, constituted any one a member of the national church under the old dispensation; but that is not the case now, under the gospel dispensation: for the axe is laid unto the root of the trees, and every one, let him be ever so nearly related to Abraham, if he does not personally bring forth good fruit, must be cut down and cast into the fire. Think not, therefore, to say within yourselves that you have Abraham for your father. Ye Jews must be born again. Ye Gentiles must be created anew in Christ Jesus. All of you must be made new creatures: for that which is born of the flesh is flesh. All are carnal, unclean and defiled, and no unclean thing shall ever enter into the kingdom of Heaven.

Nicodemus was here taught, by an unerring teacher, that this inward change is of the operation of the Holy Spirit, by the instrumentality of the

Word of God—that it is invisible, irresistible, and sovereign as the wind, which bloweth where it listeth. This is a subject of the greatest importance, and every one should examine whether he is born again or not. George Whitfield preached the same sermon, on the subject of regeneration, *two hundred times*, in England, America, and Wales.

From the words of our text, we would notice,

- I. The nature,
- II. The necessity, and
- III. The Agent, of regeneration.

I. We would notice in the first place, the *nature* of regeneration.

In regeneration the mind is illuminated, the will is subdued, and the affections are rectified. The new creature has faculties to see, to feel, and to taste; to love, and to hate, to mourn, and to rejoice. These faculties are not created anew; the understanding, the will, the conscience, and affections, are still the same; but they are fixed on new objects, and operate in a different way. The new man acts contrary to the inclinations of the old man. The law of the mind is warring against the law of the members; and the spiritually minded is against the carnally minded. Such sensations as these made a man, that was under serious impressions, to tell Mr. Robinson of Cambridge, that he had two hearts, one fighting against the other: "one of them, said he, wants me to get drunk, and break the Sabbath, as I used to do; and the other wants me to quit these sinful habits altogether, and attend to the means of grace." Regeneration does not make the old man better; neither does it convert the heart of stone to an heart of flesh; but it gives you a new heart, and renews a right spirit within you. When the Holy Spirit takes possession of the heart, the strong man armed and every thing which belongs to him are cast out, but the faculties of the soul, the old fixtures of the house are to remain, and be covered over with the golden image of the second Adam.

While in a state of nature, we are not only in the dark, but very darkness itself: for darkness hath covered the earth, and gross darkness the people; so that we know not the nature and sad consequences of sin. The natural man receiveth not the things that are of the Spirit of God, neither can he know them, because they are spiritually discerned. To be born again, therefore, is to *be made light in the Lord*, and in that light, the regenerated character has seen the evil of sin, the depravity of his nature, his lost and ruined condition, his inability to save himself, the insufficiency of his own righteousness to justify him in the

Continued on page 307

Regeneration

Continued from page 306

sight of God, and the glory and excellency of Christ as the only Saviour of lost and perishing sinners. Vicious principles are removed, and contrary dispositions are brought in their room. The old man is put off, and the new man put on—all things are become new. A new road to travel, new friends with whom he associates, a new employment in which he is engaged, and within him there is a new principle by which he is actuated.

To be born against is, to have your will subdued, so as to be conformable to the will of God, and to be willing to be saved upon the plan contrived by infinite wisdom to save rebellious man; through the sufferings and death of Christ who died on the cross for our sins, and rose again for our justification. The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be. While in the state of nature, we hate what we should love, and love what we should hate; we rejoice in what we should mourn, and mourn in what we should rejoice. Though we are captives, prisoners, and slaves, yet we will not be liberated. Though we are sick and wounded yet there is nothing that we hate so much as the balm that is in Gilead, and the Physician that is there; but in the gate of regeneration, the unwilling are made willing in the day of God's power, both to will and to do of His good pleasure.

Every thing naturally acts according to the principle that is within it. Fire naturally burns, —smoke naturally ascends, —water naturally descends, —fishes as naturally live in the ocean, as the feathered tribes in the air above us; so the ungodly characters are traveling the downward road to destruction; and the regenerated men are on their pilgrimage to the celestial city; all of them actuated according to the nature of the principle that is within them.

Again—to be born again is to be made *spiritually minded*; less carnal, and more spiritual; less earthly, and more heavenly minded; to pant after fellowship and communion with God, as the hart panteth after the water brooks. A man may obtain a speculative knowledge of God and His attributes, of the law and its spirituality, of the gospel and its fullness, of the nature and dreadful consequences of sin, of the promises and threatenings of God, of the miserable state and condition of man by nature, of the day of judgment, and the eternal duration of the punishment of the wicked, and the happiness of the righteous, without being made spiritually

minded. It is only the regenerated person, that can act by faith in the truth, hope in the goodness, love in the beauty, and godly fear in the authority of divine things. Before the man has experienced a real change of heart, he could see the water of life, but did not drink of it, he could see the rich provisions of the banqueting-house, the bread, the wine, the milk, and the honey, but never tasted them; he could see the sword of the Spirit, but never felt its keen edge wounding his heart; and never experienced the efficacy of the balm of Gilead, extracting the poison from his wounded heart.

Finally—to be born again, is *to have your whole conversation changed*. A new heart makes a new life, and a single eye makes the whole body full of light. Whenever divine grace is implanted in the heart, it must manifest itself in the general conduct. This regenerating grace not only makes good men and good women, but it makes them better members of society; it makes better rulers and better subjects, better husbands and wives, better parents and children, better masters and servants. Whatever situation you fill in life, you should evidence your inward piety by your outward conduct. Your general conversation should be as becometh the nature and requirements of the gospel of Christ, for the same God that requires the cleansing of the heart, also requires the cleansing of the hands: for souls enlightened from above, are the workmanship of God created anew in Christ Jesus unto good works, which God hath before ordained that we should walk in them. You must not only cease to do evil, but learn to do good. You should have a special concern for the advancement of the Redeemer's cause, and prefer Jerusalem above your chief joy. Having tasted that the Lord is gracious, you should be very desirous that others might see and taste the same. Wherever there is a new heart, there is as it were a new tongue; for out of the abundance of the heart the mouth speaketh. When there is a change of heart, the blasphemer becomes a man of prayer, and he that was careless and indifferent about that which is of most importance, earnestly enquires what he must do to be saved. He who has neglected the means of grace, will do so no more. He that was superficial, and formal in attending the means, is now lively and active, and in every duty he is seeking after communion with God.

II. We notice, secondly, *the necessity of regeneration*. Except a man be born again he cannot enter into the kingdom of God: and our Saviour expressly said to Nicodemus, "**Ye must be born again.**" If any man

be in Christ, he is a new creature. Whosoever believeth that Jesus is the Christ, is born of God. He that hath not the Son hath not life, but the wrath of God abideth on him.

The holy nature of God will not permit unholy, unregenerate persons to stand in His presence. There shall in no wise enter into Heaven any thing that defileth, neither whatsoever worketh abomination. The wicked shall be turned into Hell with all nations that forget God. There can be no fellowship between light and darkness. If ever God and you dwell together in glory, you must be born again: you must be washed in the blood of Christ: you must experience the efficacy of the blood of Christ, applied to your hearts and consciences by the operation of the Holy Spirit. You must be holy as God is holy. You must enter through the gate of regeneration, before the gate of Heaven will be open unto you. It is true that God is reconcilable to sinners, but He never will be reconciled

to sin. If you are not willing to be saved from sin, you cannot be saved at all. Sin and condemnation are inseparably connected.

The necessity of regeneration appears evident, from the design of the death of Christ. He loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the Word, that He might present her to Himself a glorious church, not having spot or wrinkle, or any such thing; but that she should be holy and without blemish. He gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. Your understanding must be illuminated before you can understand Him that is true. Without this divine light shining upon those dark souls of yours, you cannot behold with trembling awe, the terrors of His holy law; neither can you acquiesce in His will, for every thing acts according to his nature. The fruit

Continued on page 308

F u n n y b o n e

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

Joe Doe, the prosecuting attorney of Deadwood County, called his first witness to the stand in a trial. It was grandmother Sadie Smith. He approached her and asked, "Mrs. Smith, do you know me?"

She responded, "Why, yes, I do know you Mr. Doe. I've known you since you were a young boy. And frankly, you've been a big disappointment to me. You lie, you cheat on your wife, you manipulate people and talk about them behind their backs. You think you're a rising big shot when you haven't the brains to realize you'll never amount to anything more than a two-bit paper pusher. Yes, I know you."

Mr. Doe was stunned. Not knowing what else to do, he pointed across the room and asked, "Mrs. Smith, do you know the defense attorney?"

Sadie again replied, "Why, yes I do. I've known Mr. Bradley since he was a youngster, too. I used to baby-sit him for his parents. And he, too, has been a real disappointment to me. He's lazy, bigoted, and he has a drinking problem. The man can't build a normal relationship with anyone and his law practice is one of the shoddiest in the entire state. Yes, I know him."

At this point the judge rapped the courtroom to silence and called both counselors to the bench. In a very quiet voice he said, "If either of you ask her if she knows me, you'll be jailed for contempt!"

In the Sunday school class the other Sunday Deacon Jones's wife was telling the little children how they needed to be quiet during church services at Possumtrot Baptist Church. She asked little Jimmie Johnson, "Why should you be quiet in church?"

He quickly replied, "Because people are sleeping."

A young woman from out-of-town became a science teacher at the Possumtrot High School. She explained to her class that she was an atheist. She asked the class if they were atheists too? Not knowing what an atheist was, many raised their hands to please their teacher.

There was one exception. It was Lucy Johnson. The teacher asked her why she had decided to be different.

Lucy said, "Because I am not an atheist." Then the teacher asked her what she was. "I'm a Christian," Lucy answered.

The teacher was a little perturbed, her face slightly red. She asked Lucy why she was a Christian. "Well, my mom is a Christian, and my dad is a Christian, so they helped me to become a Christian."

The teacher was now angry. "That's no reason," she said loudly. "What about if your mom was a moron, and your dad was a moron. What would you be them?"

A pause, and a smile. "Then," said Lucy, "I'd be an atheist."

Regeneration

Continued from page 307

is of the same nature as the tree; the crop is of the same kind as the seed; and the stream is of the same nature as the fountain. The enmity that is in your hearts must be slain, before you can go to Heaven. Your affections must be set on heavenly objects, before you can have the enjoyment of them. Without a change of heart, you cannot have communion with God here, nor the enjoyment of Him hereafter.

III. We notice, thirdly, the *Agent* of regeneration. **“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”** The Holy Spirit of God is the agent in this mysterious and supernatural work. Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration, and renewing of the Holy Ghost. Of His own will begat He us with the Word of truth, that we should be a kind of first fruits of His creatures. Those who believe in the name of the Lord Jesus Christ, are born not of blood, nor of the will of the flesh, but of God. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

The operation of the Holy Spirit in regeneration, is compared to the wind blowing where it listeth. The Holy Spirit, in the spiritual world, is what the wind of the air is in the natural world, A SPIRIT OF LIFE. In a pit under ground, where there is no air, no creature can live, and a candle will immediately go out. Without air, universal death would overshadow the whole universe, and the whole creation of God would resemble an evacuated cistern. So in the spiritual world; —without the influence of the Holy Spirit, the Bible would be a dead letter, the witnesses of God would be like corpses in the streets of the great city, the preaching of the gospel would be of no avail, and prayer and praise would cease forever. Had it not been for the light, the heat, the powerful and the quickening influences of the Holy Spirit, the whole operations in the machinery of the kingdom of Heaven would cease, like an engine when all the steam is let out. Believing, hoping, loving, repenting, and asking the way to Zion, would be no more in any of the congregations of the saints. There would be no more running the race that is set before us—no more striving to enter in at the strait gate; but all the spiritual world

would be locked up under the veil of death, having no hope of ever seeing the resurrection day.

From what has been said, we evidently see the depravity of mankind. There is no such thing as improving the old heart: but you must have new hearts, and new spirits within you. Consider the miserable state and condition of every unregenerate person, living and dying in sin. They shall never enter into the kingdom of God—shall never go to Heaven. Where then must they go? They must unavoidably go to Hell. As there are none in a state of neutrality here, there is no middle place for any of us to go to hereafter. The unregenerate, the wicked, must go away into everlasting punishment. They shall hear that most dreadful sentence pronounced upon them: Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Language is inadequate to express the terror of every work and every accent of this sentence. Depart from me, the only Saviour of sinners, and therefore from all hope of salvation. Depart from me, *the fountain of goodness*—to feel the sense of every thing that is bad, and to have no better company than devils for ever and ever. In vain they will call on the rocks and mountains, to hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb. My fellow sinners! you may be stout-hearted and stiff-necked enough now, to turn a deaf ear to His instructions: you can live now without prayer: but your knees must bow some time or other, and your tongues must confess that Lord Jesus, to be the God of gods and Lord of lords. Language is too feeble to describe the miserable condition of the unregenerate, when they shall be cut off from all happiness: when they shall not have a spark of the light of joy; and nothing but darkness and distress, indignation and wrath, tribulation and anguish, shall be the eternal portion of them that do evil. There is nothing in nature that can afford a proper comparison of the torments of Hell. The dreadful fiery furnace that the king of Babylon ordered to be heated seven times hotter than usual, is but a faint emblem of the lake of fire and brimstone, in which the unregenerate must dwell forever. To have your flesh eaten by worms, like Herod, is nothing in comparison to the continual gnawings of a guilty conscience, in that miserable place where the worm dieth not and where the fire is not quenched.

Finally, —Consider *the happiness of those who are born again*. When devils are dragging the souls of the unregenerate down to the bottomless pit, those who are born again shall be carried

on angel's wings to Abraham's bosom, into the presence of God, where there is fullness of joy, and pleasures for evermore.

When the ungodly must depart from God, the righteous shall hear the joyful sound: Come, ye blessed of my Father, come unto me—come and welcome! You loved me unseen: you longed to see me face to face: come to my bosom! You followed me, bearing the cross: come along with me wearing the crown. You fought under my banners, with swords in your hands: you shall reign with me forever, with palms in your hands. Come to my arms—yes, come to my dearest embraces! You shall be forever free from evil. No more temptations from within, nor from without—no more sin to plague you—Satan no more to entice you—no more Canaanites dwelling in the land—no more an evil heart of unbelief—no more doubts and fears—no more hideous roarings of the lion—no more fiery darts nor the least molestation—no more dejection, trouble and distress: no more persecution and afflictions—no more tares among the wheat, nor goats among the sheep, nor foolish virgins among the wise—no more hunger and thirst—no more death, nor any disappointment from friends and foes; but the full enjoyment of God, in the highest perfection, without any interruption to all eternity—no more jars and discords; but love in all its vigor, will reign triumphantly. Then they shall see their blessed Redeemer, who was once crowned with thorns, now crowned with glory and honor, and join the innumerable company of angels in adoring the divine perfections, and in praising God and the Lamb, ascribing glory, blessing, praise and power, unto him forever and ever.

Then they will praise, and shout, and sing,

And make the heavenly arches ring:

and shine brighter in glory than the sun in his full meridian: even their bodies, though vile when laid in the grace, will be like unto the glorious body of Christ. They shall appear, soul and body reunited, before the throne, without spot or wrinkle or any such thing.

It does not yet appear what we shall be, but we know that when He shall appear we shall be like him, for we shall see Him as He is. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive, the glorious things that the Lord hath prepared for them that are born again. May God grant that we may be of that happy number, for the Redeemer's sake. Amen.



Prayer .. Fish's Belly

Continued from page 301

not said that Jonah did. This is the first time we are told that Jonah prayed. He evidently had gotten out of the habit of prayer due to his busy schedule. Disobedience leads to prayerlessness.


No place is amiss for prayer. Men are commanded to **“pray in every place”** (I Tim. 2:8). Prayer may be offered in the church, in our homes, on a mountain, in a desert, in a cave, in prison, or in a whale's belly. Devout men can worship anywhere; no matter how rude the structure into which they have entered. The heavens are accessible from every part of the earth. Jonah made the whale's belly into a temple for prayer.

The prophet is now approaching the Being from whose presence he had attempted to flee. He had set out to do the impossible—to escape God's presence, power and providence. It was these actions which brought all the trouble into Jonah's life. Now he cries to God for help. Is this not the case with men? We forsake God, and trouble comes upon us, and then we cry to God for help. We never seem to know that God is present until His chastening hand comes upon us. Isaiah 26:16 says: **“LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.”** This was true of the psalmist (Ps. 18:4-6) and of the nation of Israel (II Chron. 33:12).

Really it did not seem to be a good time to pray. The circumstances were most unfavorable. Jonah's condition seemed to be so perilous. There was everything to divert his attention and to disquiet his soul. But the prophet rises above his external circumstances and holds intercourse with Heaven. How this condemns our shameful neglect of prayer because of the hustle and bustle of secular life. Is the lunch hour a bad time for prayer? Is praying early in the morning a burden? Are such times and places not better than in a fish's belly? Surely no surroundings could be worse than Jonah's was.

Jonah did not confess to the priest in the Temple. He did not pray to Mary. Rather, he **“prayed unto the LORD his God.”** By humble prayer he draws near to the God he had gone aside from. He does not address Him as the God of creation or providence, but he addresses Him as the covenant-keeping God. True prayer is approaching the God of our salvation. When Israel returned from their backslidings they said: **“Behold, we come**

Continued on page 309



Cockrell's
Corner

(The views expressed in this column are strictly those of the editor of this paper. They do not necessarily represent the views of supporters or readers.)

PREACHING AGAINST SIN

The Apostle Paul wrote to a young pastor named Timothy: **"Them that sin rebuke before all, that others also may fear"** (I Tim. 5:20).

I am convinced that the average churchgoer does not know what sin really is. The major reason for this is that modern-day preachers do not preach against sin. The Bible tells us that **"sin is the transgression of the law"** (I John 3:4). This is where the problem is. Preachers today do not preach the Ten Commandments. Brain-washed by Scofieldism and antinomianism, they spend most of their time telling the people Christ freed us from the law. It is little wonder that a church member sees nothing wrong with lying, adultery, stealing, and even murder in some cases. From the sermons he has heard in his pulpit he thinks that Christ came to free man from the law so he could do as he pleases. Many church members believe and practice this.

Christ did free us from the law of sin and death, but He did not free us from the moral law of God. The regenerated man delights in God's law (Rom. 7:22). The moral law is the rule of life for the believer. All of the Ten Commandments are quoted in the New Testament.

The law never saved so much as one lost sinner (Heb. 10:1-4). The moral law of the Old Testament was a standard of conduct for a redeemed people. It is the same in the New Testament. The moral law is a transcript of the nature of God (Rom. 7:12).

Pastor, when did you last preach on all the Ten Commandments, explaining each one of them to your church members? Have you ever? Have you omitted preaching them until there exists in your church gross ignorance as to what God requires of His people? Could it be you always

preach against abortion and homosexuality as sins because you know your members are not guilty and will not be offended?

Many preachers are calling on sinners to repent and turn to Christ. This is well and good, but why does a person need to repent and turn to Christ? Because he is a sinner. But how can he know he is a sinner without some one preaching about the moral law of God? In truth he cannot, **"for by the law is the knowledge of sin"** (Rom. 3:20). In many cases sinners are not being given any reason to be saved. We need to return to the old paths of preaching the law and the gospel.

Let me suggest that you preach a series of sermons on the Ten Commandments, taking one at a time. If you explain them as you should, some of your members may quit the church and stop giving money to it. But are you merely preaching for numbers and money? Those who please men are not the servants of Christ (Ga. 1:10).

More so than at any other time in the history of the world, saints and sinners need to hear preaching about the Ten Commandments.

HOW DUMB CAN YOU GET?

There has been a lot of criticism about George W. Bush speaking at Bob Jones University. Yes, the school has anti-Catholic views. So do many other people. But what are the views of Catholics concerning Baptists and Protestants? Did you know that they hold that all Baptists and Protestants are going to Hell? Listen to this statement from the 1975 *Catholic Almanac*: "The Church teaches that: God wills the salvation of all men; men are saved in and through Christ; membership in the Church established by Christ, known and understood as the community of salvation; men with this knowledge and understanding who deliberately reject this Church, cannot be saved. In the context of Catholic belief, the Catholic Church is the Church founded by Christ" (p. 375).

Question: why is it wrong for Protestants and Baptists to say that Catholics who trust their church for salvation are going to Hell and right for Catholics to say all Protestants and Baptists are going to Hell? How much of the American press is controlled by the Catholics?

DID YOU HEAR IT?

Was I the only person who noticed that John McCain openly attacked Christians and Christian leaders? Even the Democrats have not done much of this. Is it now popular to attack Bible-believing Christians so as to secure votes? The answer seems to be in the affirmative.

As it stands now, most Americans will have to decide which one of the two global socialists they want to vote for in the upcoming election. Alan Keyes was the best man in the race. I did not think much of Gary L. Bauer being a strong Christian after he endorsed John McCain who openly attacked Christians.

Prayer .. Fish's Belly

Continued from page 308

unto thee; for thou art the LORD our God" (Jer. 3:22). Nehemiah said: **"Nevertheless we made our prayer unto our God. . ."** (Neh. 4:9). II Chronicles 14:11 declares: **"and Asa cried unto the LORD his God. . ."** **"Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven"** (II Chron. 30:27).

THE CRY OF AFFLICTION

Suffering intensifies all the nobler faculties of the soul until they become capable of the highest spiritual devotion. Adversity softens the hardest heart. At such times men pray earnestly and fervently to God. Such was the case of Jonah: **"And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou hearest my voice"** (Jon. 2:2). This was no cold, formal petition consisting of vain repetition. There was nothing half-hearted about this prayer. It is the earnest cry of a soul in deep distress.

This was the cry of an afflicted soul: **"I cried by reason of mine affliction unto the LORD."** The Lord has wisely designed that affliction make us more frequent and fervent in pouring our supplications unto Heaven. In our prosperity we either neglect our duty or perform it carelessly. But when we are in deep distress we flee to Christ by earnest prayer, craving His aid and help. A child may wander from his father as he plays. He thinks nothing of his father until he is frightened by the sight of approaching danger. Then he runs to his father and cries out to be saved and shielded. This is how it is with us as the children of God. We enjoy worldly prosperity and stray from the heavenly Father. We scarcely think of Him. But when peril approaches, we flee to Him and cry out for help in our extremity. **"In their affliction they will seek me early"** (Hos. 5:15).

My brethren, let us beware of forgetting God as Jonah did. Even a momentary forgetfulness of the Lord our God is a terrible sin and a great

reproach upon our religion. If we make our hearts as iron by rebelling against Him, let us remember that He has the power to soften them in the fiery furnace of affliction. When we become like impenetrable soil in a field, let us bear in mind that God can break up our fallow ground and make the seed of His Word grow and become fruitful.

The God of the Bible is a prayer hearing God: **"I cried by reason of mine affliction unto the LORD, and he heard me."** Although Jonah had disobeyed the Divine call, he is not entirely removed from the Divine sympathy. The God of Heaven will hear the prayer of a penitent backslider. The cry of the prophet was powerful and piercing, for it reached Heaven and entered into the ears of the Lord of hosts.

"Out of the belly of hell (Sheol) cried I, and thou hearest my voice." There is a Hell in another world out of which no crying to God will be heard (Luke 16:27-30). But there may be a Hell in this world in a fish's belly out of which prayer is heard. The word "hell" is *Sheol* in the Hebrew. It means the unseen state of the disembodied spirit between death and the resurrection. The seamen had counted Jonah among the dead. Death seemed to certain that it was as if he were already in the spiritland, not to be raised up again until the resurrection (Ps. 88:4).

Jonah's voice was heard from the whale's belly. While in this place he retained the power of speech. He was not dead, nor in a trance, nor in a passive state of helplessness. He was a living, conscious, active soul. He was very much alive. All the powers of his being were employed in supplication to God. The Lord had not ceased to be his God even though Jonah had momentarily ceased to be His servant. The prophet cried out of the depths of disobedience and his prayer reached the highest Heaven: **"Thou hearest my voice."**

Many commentators view this psalm of Jonah in verses 2-9 as thanks for deliverance before deliverance actually occurred. This is not a prayer for deliverance from the fish's belly. Many of the expressions to follow clearly describe the ordeal of drowning in the sea. The deliverance from which Jonah is grateful was deliverance from death by drowning. This deliverance was effected by means of the fish. A short time before being swallowed by the fish he expected to die in the great tempest of the sea. Now he thanks God for deliverance from death and preservation in the whale's belly. The Almighty did not allow Jonah to die. Father, He pre-

Continued on page 312

The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

If a man ordained to the full gospel ministry can baptize and organize churches without the consent of any local church, what happens if the church he is a member of excludes him for moral or doctrinal apostasy? Does he still retain the right to baptize and start churches even though excluded from his church? If he retains such authority even when excluded, can he not go down the road and start himself a new church, making discipline a vain thing? ---Romania



Garner Smith

113 Keith Drive
Clarksville, TN 37043

Pastor

Faith Baptist Church
2590 Madison Ext.
Clarksville, TN 37043

Being ordained to the gospel ministry does not by itself give authority to organize a true New Testament church. Only a New Testament church has been given authority to organize another church. The Bible knows nothing about free-lance preaching and the starting of churches. Matthew 28:18-20 makes it plain Christ gave authority to carry on His work to His apostles as a representative body, which would exist on earth until Christ comes back to earth at the rapture of His people. The only people that were there at the giving of the Great Commission that still live on today could only be the Lord's church.

A preacher excluded from a church has no authority to do anything but repent and seek to be restored to full fellowship with the Lord and His church.

If it was true that a preacher had authority to baptize and organize churches without church consent then he would have the same authority if excluded, because his authority would not be from the church to start with.

This kind of false teaching consistently and continually produces free-lance preaching, unscriptural churches, unscriptural baptism, and division among true Baptist brethren and churches.

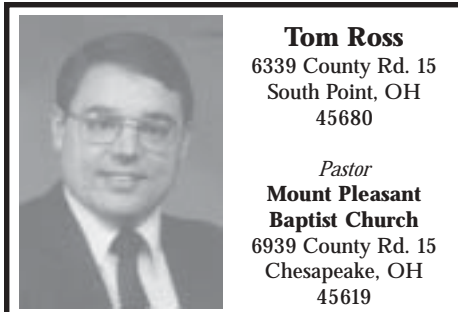
There is nothing profitable in denying church authority being necessary to baptize and organize churches. It only tears down churches.

I read of those who try to prove church authority is not a cardinal doctrine by quoting universal, reformed, and weak Baptists. If you lay down in the mud with the hogs you will eventually get some of the mud on you. I do not intend to belittle church truth just to play with the big boys.

I refuse to recognize a church that is not started by another true New Tes-

tament Baptist Church. I base this on what the Holy Spirit has taught me in the Scriptures without the quotes of universal church men that call themselves Baptist.

GARNER SMITH



Tom Ross

6339 County Rd. 15
South Point, OH
45680

Pastor

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

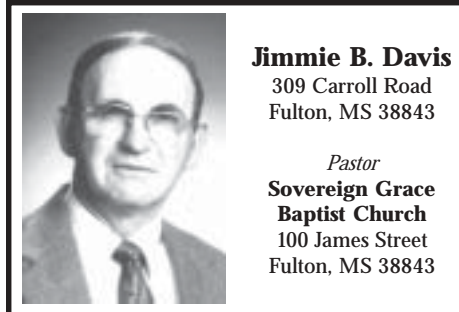
If all of the above stipulations were met, then yes, church discipline would become a vain thing. The preacher would obviously be in direct violation of church authority by disregarding the disciplinary action of the New Testament church. Any man who would flagrantly defy church authority in such a manner is guilty of neglecting "to hear the church" (Matt. 18:17), as such, he is to be regarded "as an heathen man and a publican." Certainly all would agree that a heathen man has no authority from God or the Lord's church to start himself a new church.

The heart of the problem exists in the first question stated above. Every missionary or preacher must be accountable to the mother church that sent them with authority to make disciples and baptize. This scriptural pattern is clearly established in Acts chapters 13 through 14. It is preposterous to suppose that a man can bypass church authority and act without the consent and blessings of the church that sent him. Romans 10:15 states: "And how shall they preach except they be sent?" If a man cannot preach without being sent, then we may logically conclude that he cannot baptize or organize churches without being sent as well. This all goes back to the much maligned, scriptural doctrine of church authority. Those who deny or disregard the necessity of church authority in the establishment of New Testament Baptist churches are in violation of Scripture and are guilty of grievous error. I

Corinthians 14:40 declares: "Let all things be done decently and in

order." If Baptists would take this scriptural command seriously we wouldn't have all the arguing and fussing over the doctrine of church authority. Those who despise authority are walking after the flesh and are guilty of presumption as II Peter 2:10 implies: "But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities."

TOM ROSS



Jimmie B. Davis

309 Carroll Road
Fulton, MS 38843

Pastor

Sovereign Grace Baptist Church
100 James Street
Fulton, MS 38843

"And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:3).

A man ordained to the full gospel ministry does not baptize or organize churches apart from the consent of any local church, as long as he is a member in good standing with a local church. The pattern given in Acts 13 has been followed by sound Baptist Churches since our Lord took disciples, baptized by John the Baptist, and established His church. The action taken by the church at Antioch gives evidence that Saul and Barnabas had all the authority they would need to baptize believers and organize churches when they were sent away to do what the Holy Spirit had called them unto.

When, after some time had elapsed and much work had been accomplished, they returned to Antioch and rehearsed all that God had done with them (Acts 14:26-27). There is no indication that they were ever censured over any of the work they had done. The only dissension and disputation came about later when the legalistic Judaizers came down insisting that Gentile believers must undergo their procedure of circumcision before they could claim salvation (See Acts 15:1-11).

All Sovereign Grace ministers who hold the Landmark view concerning the church do not share the same view when it comes to the procedure to be used in church organization, but I have not heard any of them say that a de-frocked preacher has the right to go down the road and start himself a new church. I strongly believe that the church which ordains a man to the ministry has authority to exclude him for moral or doctrinal apostasy. However, we should be cautious in the matter of church discipline, making sure it is exercised for scriptural reasons. Some have been excluded from church fellowship because of personality conflicts or their refusal to be a clone of someone in the church. Many frivolous arguments can be used against God's servants to hinder their work, and we will answer to our Master if we charge one of them without scriptural grounds or try to twist the Scripture to justify ourselves.

JIMMIE B. DAVIS



David O'Neal

2750 South 53rd
West Ave
Tulsa, OK 74107

Pastor

Grace Missionary Baptist Church
2750 South 53rd
West Ave
Tulsa, OK 74107

I do not believe that a man ordained to the full gospel ministry can scripturally baptize or organize a church without the authority of the church that sent him out. The one who has all authority delegated authority to the servants of His household to act in His behalf until His return (Mark 13:34). In Matthew 28:18 the word translated "power" is the Greek word for authority. The church was given authority to preach, baptize, and to teach those that are baptized all things which Christ commanded. It is the church that has the power to send forth missionaries, and it is the church that has the power to baptize and organize churches.

Paul and Barnabas were sent out by the church at Antioch. Many were saved and churches were organized by the authority of the Antioch church. After fulfilling the work in which the Holy Spirit had called them, they reported to the church that had given them the authority (Acts 14:27).

The authority to baptize belongs to a true New Testament Baptist Church. When one is baptized, he becomes a member of that church and is under its authority. This also includes those who have been ordained to the full gospel ministry. When a church sends

Continued on page 311

The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

In Acts 2:38 who receives the "gift of the Holy Ghost" or "Spirit" after repentance and scriptural baptism, and what is the gift? -- Mississippi



Garner Smith
113 Keith Drive
Clarksville, TN 37043

Pastor
Faith Baptist Church
2590 Madison Ext.
Clarksville, TN 37043


In Acts two Peter is preaching to Jews that had rejected Christ as the Messiah. Peter preaches the gospel to them and according to the Scriptures (v. 37) they were convicted by the Holy spirit of their guilt before God in rejecting Christ as Messiah. One may call this quickening, conviction or whatever, but they were given spiritual understanding of their lost condition, and as a result they cried out for spiritual help.

The apostle Peter simply answered their question of what they should do not just to be saved but as a quickened convicted sinner.

No one can have the fellowship and power of the Holy Spirit without their sins being repented of. I also believe that obedience of God's Word is necessary to have the consistent and continuous awareness of the presence and power of the Holy Spirit, hence the necessity of repentance and baptism.

I believe the gift of the Holy Spirit is simply living such a Godly life in accordance with God's Word that one can always sense the presence and leadership of the Holy Spirit. I believe this can only come after the believer has followed the teaching of God's Word in being scripturally baptized. When the quickened sinner repents and starts being obedient to the Lord then they are qualified to receive the gift of the Holy Spirit, Acts 10:45.

GARNER SMITH



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


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

The context reveals that those who were convicted of their sin and led to trust in the Lord Jesus Christ as their

Saviour were the partakers of the gift of the Holy Spirit. These individuals were commanded to prove their profession of faith publicly by submitting to the symbolic ordinance of baptism.

Exactly what the gift was is not clearly stipulated in Acts 2:38. However, in other places in the book of Acts the gift of the Holy Spirit was associated with the transmission of spiritual power through the laying on of hands (Acts 8:17-20) and with the ability to speak fluently in other languages (Acts 10:45-48 and 11:17). It is interesting to note that in the Book of Acts this gift of the Holy Spirit was only exercised when an apostle of the Lord Jesus Christ was present. This would lead me to believe that the particular gift of the Holy Spirit referred to in the Book of Acts was only in operation as long as the apostle were alive as a Divine means to validate the work of the New Testament church.

TOM ROSS



Jimmie B. Davis
309 Carroll Road
Fulton, MS 38843

Pastor
Sovereign Grace Baptist Church
100 James Street
Fulton, MS 38843

The ones receiving the gift of the Holy Spirit in Acts 2:38 are the people mentioned in verse 39. Peter said, **"For the promise (receiving the gift of the Holy Ghost) is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."** The promise is to saved Israelites, their children who are included in the covenant of grace, elect Gentiles, even to all who are called of God.

In I Corinthians 12, Paul deals with the subject of gifts bestowed upon the church by the Holy Spirit. In I Corinthians 13 he deals with the duration of these special gifts. He said they would remain until **". . .that which is perfect is come, then that which is in part shall be done away"** (I Cor. 13:10). **"That which is perfect is come"** refers to the completion of the written Word of God. When we received the completed scriptures, only three gifts of

the Holy Spirit remains: faith, hope, charity, these three (I Cor. 13:13).

In Acts 2:38 Peter is not speaking of some particular gift given by the Holy Ghost, but of the Holy Spirit as the gift which Christ had promised. Jesus had told them not to depart from Jerusalem, **"but wait for the promise of the Father"** (Acts 1:4). The context of chapters 1 & 2 reveal the Holy Spirit's coming to empower the church for world-wide witness. The promise was that the Holy Spirit would be the Father's gift to them. They did not pray Him down. They did not agonize with God for a period of time in order for Him to come. He came because the Father had promised Him, and God never fails to keep His promises!

JIMMIE B. DAVIS



David O'Neal
2750 South 53rd
West Ave
Tulsa, OK 74107

Pastor
Grace Missionary Baptist Church
2750 South 53rd
West Ave
Tulsa, OK 74107

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts

2:38-39).

This is not speaking of the work of the Holy Spirit in salvation, for these were already saved. Baptism is a public act in which faith in Christ is declared; therefore, one must be saved before they are baptized. They had already experienced the new birth. This was the fulfillment of the promise given by God in Joel 2:28. All of those who were saved, called by God and became a part of the first church, received the gift of the Holy Spirit. In verses 16-18 of this chapter, we see the gift of the Holy Spirit given to those who were in the church on the day of Pentecost. They were given the ability to prophesy, see visions, dream dreams, and to speak in other languages.

In Acts 19:1-6 Paul came to Ephesus: and having found certain disciples, asked them if they had received the Holy Spirit. **"And they said unto him, We have not so much as heard whether there by any Holy Ghost"** (verse 2). These were already saved but had not received scriptural baptism. After they were scripturally baptized, they received the gift of the Holy Spirit and began to speak with tongues and prophesied (verse 6).

DAVID O'NEAL

Forum

Continued from page 310

out a minister they give him authority to baptize believers into the home church. The ordained minister, and those whom he has baptized, are under the authority of the church. If such a one is excluded for any reason, he no longer has authority; therefore, he could no longer administer scriptural baptism or organize scriptural churches. A church can not be organized scripturally without a mother church.

DAVID O'NEAL



Take a good look at this picture. It's one of the most remarkable photographs ever taken. The tiny hand of a fetus reaches out from a mother's womb to clasp a surgeon's healing finger. It is, by the way, 21 weeks old, an age at which it could still be legally aborted. The tiny hand in the picture above belongs to a baby which is due to be born on December 28, 1999. It was taken during an operation in America recently.

Prayer .. Fish's Belly

Continued from page 309

served him and gave him a purpose to live.

HIS EXTREME PERIL

“For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me” (Jon. 2:3). God’s discipline upon Jonah was very severe. The mariners actually cast the prophet into the sea, yet Jonah here ascribes it to God. He knew it was God he had offended and disobeyed. It was God who sent the storm and caused the lot to fall upon him. These events were according to God’s will. They were to punish Jonah for neglecting his heavenly commission which required him to go to Nineveh. The prophet does not murmur nor complain, believing that God had a right to do all His pleasure.

The expression **“the midst of the seas”** is literally **“the heart of the seas.”** This agrees with the antetype, the Lord Jesus Christ. Jonah lay three days and three nights in the heart of the seas in the whale’s belly. Christ was **“three days and three nights in the heart of the earth”** (Matt. 12:40).

The sea with its currents surrounded Jonah, encompassed him on all sides, and it was high over his head. He said: **“. . .the floods compassed me about: all thy billows and thy waves passed over me.”** Much of this language is borrowed from Psalm 42:7 which says: **“Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.”** They differ in one respect. David spoke figuratively while Jonah spoke literally.

It is worth noting that Jonah quoted Scripture in his prayers. A verbal acquaintance with the Bible is a great aid in prayer. To pray Scripture is to pray according to the will of God. It is to speak to God in His own language. But we must pray Scripture in the Spirit of these instructions; otherwise, such words will become slavish and void of meaning. But when our emotions are too deep for human words to express, let us draw upon the holy Scriptures in uttering our petitions.

HE THOUGHT OF GOD’S PRESENCE

“Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple” (Jon. 2:4).

Please consider the words: **“I am cast out of thy sight.”** Here is deep distress of soul. Jonah wanted to flee from the Lord’s presence. Now he

thinks Jehovah has granted his wish. This shows that the attainment of a wicked project is its own penalty. He feared that God would no longer look upon him in pity and compassion. These are words of despair and despondency. David passed through an ordeal very much like Jonah’s. **“For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee”** (Ps. 31:22).

The feeling of banishment from the presence of God destroys the happiness of the Christian life. The Divine presence is the sun of our spiritual life, bringing great joy. The psalmist said: **“In thy presence is fulness of joy; at thy right hand there are pleasures for evermore”** (Ps. 16:11). Oh, to feel cast out from the presence of God! How awful the thought! How tragic the feeling! Such an experience turns our day into night, our joy into sorrow, our hope into despair! Bro. John Newton so well said: “How tedious and tasteless the hours. . . When Jesus no longer I see!” But this momentary hiding of God’s face is nothing compared to eternal banishment from God which will be experienced by all the unsaved” (II Thess. 1:8-9).

Surely the mental anguish and physical sufferings must have been great in the case of Jonah. He felt he was cast out of God’s presence. His prayers could not be heard. Even if he could get out of the fish’s belly, he could not swim to land. He could no longer look with the bodily eye to the Temple where God was worshipped continually. While he could not do this with the body he would do it with his soul: **“Yet I will look again toward thy holy temple”** (cf. I Kings 8:29-30). Thus against hope he believed in hope. What magnificent faith that gained strength even from God’s seeming desertion!

Jonah felt he was nearing the end, crying out from what would soon become his grave. But his last thoughts were upon God and His holy ordinances. What a privilege had been his to go up to the Temple where God was present, to inquire of the Lord, and there to behold the beauty of the Lord. There Jehovah had set His name and showed His glory. There was where the sacrifices were offered which foreshadowed the coming atonement by the Messiah. More than any place on earth, Jonah would miss the very place he had run away from.

Here we might learn a great lesson. The only reason why God lets us live is that we praise Him (Ps. 119:175) and celebrate His ordinances in His church on earth. Hezekiah wanted to recover from his sickness that he might **“go up to the house of the LORD”** (Isa.

38:22). I venture to say when we near the end we, like Jonah, will be thinking upon God and the place of public worship. How blessed we are to be able to praise God in the midst of the church—to hear the good Word of God preached unto us in the assembly. Oh, that we could realize more and more the worth of serving God in truth in His church on earth!

THE SEA WEEDS

In verse 5 he further describes his distress in the sea: **“The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head”** (Jon. 2:5). Down under the waves Jonah was bound motionless with sea weeds which probably seemed to be like grave clothes. To draw breath would have been death. There was but a breath between him and death.

While we are not literally in the sea as was Jonah, we are often surrounded by a sea of trouble in this world. Our hearts are encompassed with bitter grief and the mighty billows of tears dash upon us with relentless fury. There are sea weeds about our heads. We are bound in a state of confusion and our mental powers are completely overwhelmed. So great is our trouble we may resort to anything to bring relief. But to follow our reasoning is to become more entangled in sea weeds. At such times God is the only trustworthy guide for the soul.

THE BARS OF THE EARTH

“I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O LORD my God” (Jon. 2:6). The watery deep had been turned into a dungeon for a runaway prophet. He had gone down to the cutting off of the mountains which is hidden in the depth of the sea. These were his dungeon walls. The reef of rocks were his prison bars. The sea weeds were his chains. He was alone in the only cell of the prison. No human could reach him. No man knew he was alive. Escape seemed impossible.

But how marvelous are the words: **“Yet hast thou brought up my life from corruption.”** Notwithstanding all these difficulties, God had prevented him from drowning and was preserving him in the fish’s belly. By faith he expected to be delivered even from the whale’s belly. He was saying: “You have kept me alive in the fish for good reason, for I know you must intend that I yet go preach in Nineveh.” Jonah was now giving all the glory to God for his deliverance.

HE REMEMBERED GOD

“When my soul fainted within me I remembered the LORD: and

my prayer came in unto thee, into thine holy temple” (Jon. 2:7). In his extremity his thoughts turned imploringly unto the God whose call he had defied. The soul of the believer is never so full of God as when all things else fades and fails before him. Covered with grief and overwhelmed with sorrow, he feels a sense of God’s displeasure. It was then he **“remembered the Lord.”** He could have done so before boarding the ship to Tarshish, or on board the ship, but he did not until all hope was gone and he was in the fish’s belly.

“I remembered the LORD.” He recalled that God was gracious and merciful and ready to forgive backsliders. Afflictions put us in mind of God and cause us to approach Him in prayer. When Jonah remembered God he prayed to God in his heavenly Temple. His prayer met with a kind reception and a most gracious answer.

LYING VANITIES

Experience is a good teacher, although her methods may at times be harsh. In the last few days in the dark dungeon of the fish’s belly a truth has been forcefully brought to the attention of Jonah. He has learned an important lesson: **“They that observe lying vanities forsake their own mercy”** (Jon. 2:8).

“Lying vanities” is a term which includes all men’s idols, all those things which cause men to forsake God and to follow the dictate of carnal reason. This is all things in which men trust outside of God. Jonah does not exclude himself in this statement. Jonah is describing Jonah here! His own idol had been his false love of country. He refused to preach in Nineveh lest the enemy of his country be spared. By refusing to execute his office of a prophet, he had forsaken his own Mercy.

Oh, that the children of men could learn Jonah’s lesson. Men live in a vain show, a world of camouflage, a land of unreality, a fool’s paradise. All who make money their god will live to see their money laugh at them in defiant mockery. Woe to those who trust in a false religion. Woe to those who live only for fame and social distinction. All such things are lying vanities. The people who spend all their time on such things live without a practical recognition of the God of Mercy. **“Some trust in chariots, and some in horses: but we will remember the name of the LORD our God”** (Ps. 20:7).

PRACTICAL THOUGHTS

1. In this lesson we see the need of prayer unto God in every place and upon every occasion. We must pray without ceasing. We need to be like

Continued on page 313

Prayer .. Fish's Belly

Continued from page 312

Jonah who cried unto the Lord. I feel sorry for those Christians who do not cry to the Lord in prayer. It must have taken great faith for Jonah to pray in the fish's belly, but often it takes the jaws of death to open the mouth of prayer. Better to cry to God in sunshine than to wait until He puts you in the belly of a sea monster.

2. We also see the importance of retaining an habitual recollection of God. To do so would inspire one continued act of devotion to God. It would impart to our conduct the beauty of holiness. It would comfort us in tribulation, strengthen us in temptation, prompt us to duty, and empower us to give our testimony before the world. Our homes, our jobs, our community, and our churches would not be scenes of strife and grief, but of peace and quiet as is fitting of the Divine presence.

3. What is the chief end of your life? What is the great object after which you strive? What has all the enthusiasm of your nature? Are you guilty of forgetting God? Are you serving lying vanities and neglecting the God of mercy? The ultimate destiny of this conduct is self-destruction. It is to commit moral suicide and to suffer from spiritual insanity. It is your own mercy you forsake, not mine or some other person's.

Walking with God

Continued from page 301

passing through the portals of death (II Kings 2:12). Enoch is the only one, except Christ, of whom it is written **"he pleased God."**

Enoch is best remembered for walking with his God. In this message I want to discuss what walking with God implies.

ENTIRE SUBMISSION

God does not force His company upon any person. The name "Enoch" means "dedicated" or "consecrated." Enoch wanted to be a friend to God. He yielded his life up to God, and he did his best to conform to God's mind and purpose.

God did physically walk with Adam and Eve (Gen. 3:8), but God did not physically walk with men after the fall in that sense. Grammatically, the verb "to walk" means "to walk about," and calls to mind the phrase **"go in and out"** in John 10:9. Hence the idea is that Enoch was devoted to the will of God and desired to please Him in all things. Levi upheld the holiness of God in a dark age,

and so he is said to walk with God (Mal. 2:6).

Archbishop Sandys once said: "To walk with God is to be sincerely and heartily careful to set forward His cause, to promote His gospel, to defend His truth, to amplify His kingdom to the uttermost." We can be sure Enoch did all of these things and more. Spiritually, he walked in fellowship with God.

Walking with God simply means being in the presence of the Lord. Jehovah told Abram: **"I am the Almighty God; walk before me, and be thou perfect"** (Gen. 17:1). The Prophet Isaiah said: **"O house of Jacob, come ye, and let us walk in the light of the LORD"** (Isa. 2:5). As I have already pointed out, executing the priest's office is called walking with God (I Sam. 2:30-35; Zech. 3:7; Mal. 2:6). Enoch practiced the presence of God. His life was regulated by God's will, inspired by His Spirit, and devoted to His purpose.

Thomas Becon once said: "To walk before God is to serve Him according to His Word, so purely and innocently as though God Himself were ever present before our eyes."

UNBROKEN FELLOWSHIP

Two walking together suggests agreement. Amos 3:3 asks: **"Can two walk together, except they be agreed?"** God desires the company of the godly. **"God hath said, I will dwell in them; and walk in them, and I will be their God, and they shall be my people"** (II Cor. 6:16). In Isaiah 43:2 it is written: **"When thou passest through the waters, I will be with thee."** The Lord promised in Hebrews 13:5: **"I will never leave thee, nor forsake thee."**

A sinner cannot walk with God, for he has nothing in common with God. Man by nature is at enmity with God. This was true of Enoch for 65 years of his life. By faith in the coming sacrifice of Christ, he was reconciled to God. He left the ways of the world to walk in the highway of holiness. Enoch had a personal and familiar association with God in the habits and pursuits of his life on earth. To have friendship and fellowship with God is a covenant blessing. God's covenant of **"life and peace"** was with Levi (Mal. 2:4-5). The Lord said of Levi: **"The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity"** (Mal. 2:6).

CONTINUED PROGRESS

To walk with God means a growing knowledge of Him. The word "walk" suggests steady progress—going onward. Those who stand still go backward. Enoch's spiritual life was



Enoch being translated.

not a run, or a leap, or a little spurt; it was a steady walk with God. Enoch's knowledge became clearer, his faith stronger, his hope brighter, his love warmer, and his obedience more complete.

Only living things grow, and all living things grow. Where there is life, real, spiritual life, there is progress in that life. A plant, which makes no shoots or growth, is dead or sickly. Each day a believer should live and walk with God. He should acquire more knowledge of spiritual things. He should attain more hatred of sin and more love and likeness to Christ. Those born of immortal seed must **"go on to perfection"** (Heb. 6:1). In I Thessalonians 4:1 we are told how we **"ought to walk and to please God,"** so we can **"abound more and more."**

I fear some remain in the twilight of grace and make little progress in holiness of life. They seem to enjoy the faint twilight better than broad open day. A man who takes a step or two forward, and then sits down, cannot be said to walk. Walking with Christ is constant and continued improvement of Him. Proverbs 4:18 says: **"But the path of the just is as the shining light, that shineth more and more unto the perfect day."**

COMPLETE SEPARATION

Enoch walked with God and refused to walk in the counsel of the ungodly. While many walked in the broad way to destruction, he walked in the narrow way which led to life. Though many in that day walked in darkness, Enoch walked in the light. I John 1:6-7 says: **"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship with another. . ."**

Enoch did not walk with God one day and with the Devil the next. Such is not possible in the case of any man. It was not an easy task to walk with

God in those evil days before the flood. Nevertheless, he walked and talked with God. Those who dare to walk with God will discover that the world will walk no more with them. Peter said: **"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you"** (I Pet. 4:3-4).

UNFAILING PERSEVERANCE

It seems to me Enoch was converted near the time of Methuselah's birth. Note Genesis 5:22: **"And Enoch walked with God AFTER he begat Methuselah three hundred years, and begat sons and daughters."** Consider the word "after" which implies he walked contrary to God before his son was born. I believe that Enoch had a special revelation from God about the time his son was born. "Methuselah" signifies "when he is dead it shall be sent," i.e., the Deluge (Newberry). God told Enoch the world would not last any longer than the life of Methuselah. This knowledge had a profound effect upon Enoch. From that day onward he walked with God.

The length of Methuselah's life is a great testimony to the long-suffering of God. Methuselah lived longer than any man ever did upon this earth. He lived to be 969 (Gen. 5:27).

Enoch is a good example of the perseverance of the saints. **"And Enoch walked with God after he begat Methuselah three hundred years. . ."** (Gen. 5:22). He did not walk once a week, or early in the morning for a few minutes, but continually. Enoch walked with God for 300 years amidst the cares and trials of family life (Gen. 5:22). Some people's religion cannot endure fam-

Continued on page 314

Walking with God

Continued from page 313

ily life, but it posed no problem to the patriarch.

Perseverance is a very old doctrine. It is written in the oldest book of the Bible: **"The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger"** (Job 17:9). Job said: **"My foot hath held his steps, his way have I kept, and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food"** (Job 23:11-12).

Arminian critics say perseverance does not allow for any bad act or failure. They would make perseverance to be sinless perfection. This is a misrepresentation of the doctrine. Perseverance means no more than a general course of life. A sinner may perform some acts that appear good in the eyes of men. Judas repented; Cain brought an offering; the Pharisees prayed and fasted; yet none of these acts came from a broken heart and a contrite spirit. God accepted none of these acts. A saint may do some bad things. Noah got drunk; David committed adultery; Peter denied the Lord; yet these men were all of the number of God's elect. A Christian may stumble and fall, but he gets up and walks on in the way of God's commandments. **"The steps of a good man are ordered by the LORD: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand"** (Ps. 37:23-24).

FEARLESS CONFIDENCE

Enoch walked with God in the sense of inner communion. He lived his life in such a way that in faith he remained uninterruptedly conscious of the nearness of Almighty God. A life of faith was lived to please God as far as was humanly possible. By faith he fed upon the Seed of the woman (Gen. 3:15). That walking with God has this meaning can be seen by reading Deuteronomy 13:4: **"Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him."** The Targum says of Enoch: **"He walked in the fear of Jehovah."** The patriarch must have lived in the Spirit, for those in the flesh cannot please God (Rom. 8:1-8). It is said of Enoch that **"he pleased God"** (Heb. 11:5).

His confidence in God was so strong he did not fear the faces of men. He knew God was with him (Rom.

8:31); therefore, he did not fear what man might do unto him. Like the psalmist he could say: **"Yea, though I walk through the valley of the shadow of death, I will fear no evil. . ."** (Ps. 23:4). Also with the psalmist he could declare: **"The LORD is on my side; I will not fear: what man can do unto me?"** (Ps. 118:6).

INTENSE SATISFACTION

The prophet was a satisfied believer. How satisfying it must have been to know his life pleased God (Heb. 11:5). Although written centuries later, he enjoyed the promises made in Isaiah 58:11: **"And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."** He could say with the psalmist: **"Nevertheless I am continually with thee: thou hast holden me by my right hand. . . whom have I in heaven but thee? and there is none upon earth that I desire beside thee"** (Ps. 73:23, 25).

David Brainerd once said: "The closest walk with God is the sweetest Heaven that can be enjoyed on earth." Sweet communion with God is the gate to Paradise, and it puts us in the suburbs of the Third Heaven.

The song writer so well said:
*Once from my poor sin-sick soul
 Christ did every burden roll,
 Now I walk redeemed and whole
 Hand in hand with Jesus
 Hand in hand we walk each day,
 Hand in hand along the way;
 Walking thus I cannot stray.*

While Enoch **"pleased God"** we can be certain he displeased many of the ungodly in his day. His godly life condemned their ungodly deeds. Many of that day probably hated him and persecuted him. Some suppose the word **"not found"** in Hebrews 11:5 indicates that wicked men were seeking his life, and God took him to prevent his violent death. As to whether this is true, I know not. I do know that the wicked seek to hurt the righteous: **"the wicked watcheth the righteous, and seeketh to slay him"** (Ps. 37:32).

POWERFUL WITNESSING

Enoch's communion with God was coupled with aggressive witnessing to the unbelievers of his generation: **"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spo-**

ken against him" (Jude 14-15). We know little of the prophecy preached in the antediluvian civilization. While these words had some reference to the flood, they also refer to the second coming of Christ. The first prophet in the world preached the second coming of Christ. Enoch was lot like the last prophet of the church (Rev. 22:20).

Jude's quote is from the apocryphal book of Enoch believed to have originally been written in Hebrew. That it existed about 144 BC is almost certain, as it is mentioned by various writers. It was freely used by the church fathers for the first five centuries. It was never recognized as canonical, but it was greatly esteemed. Jude may have taken this quote from the book, or by direct inspiration of the Spirit. Jude's quote does not mean the Book of Enoch is inspired, but what he quoted is.

Before we can witness for God we must walk with God. Much that passes today as "Christian service" is not based upon this principle. Jesus Christ said: **"Thou shalt worship the Lord thy God, and him only shalt thou serve"** (Luke 4:8). Joshua told the people of Israel: **"Now fear the LORD, and serve him. . ."** (Josh. 24:14). The Prophet Samuel said: **"Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you"** (I Sam. 12:24). Some want to serve the Lord who have never learned to walk with Him.

FUTURE BLESSEDNESS

The words **"God took him"** are deep in their meaning. They are the same words used in the translation of Elijah (II Kings 2:2, 5, 9-10). Hebrews 11:5 says: **"By faith Enoch was translated that he should not see death; and was not found, because God had translated him. . ."** B. H. Carroll writes: "Paul says that Enoch was not, i.e., not found, for God translated him. This is an old Latin word, an irregular verb, and it simply means carried over or carried across. God carried him across. Across what? Across death. Death is the river that divides this world from the world to come, and here was a man that never did go through the river at all. When he got there God carried him across. God transferred him; translated him; God picked him up and carried him over and put him on the other shore" (Genesis, p. 150).

"God took him" is an epitaph concerning a man buried in Heaven before he died. Most of the other patriarchs lived twice as long as did Enoch. Why did God take him after he lived only 365 years? "Surely because the world, which had now grown corrupt, was not worthy of him,

or because he was so much above the world, and so weary of it, as to desire a speedy removal out of it, or because his work was done, and done the sooner for his minding it so closely" (Matthew Henry in Genesis, p. 49).

Perhaps the old country preacher may have put it as well as any person ever did. He said, "One day God and Enoch were out walking and the night was approaching. Enoch told God, 'Well it's late, and I must go home.' Then the Lord said to Enoch, 'You are closer to my home than yours. Just come and go home with me.' And Enoch did just that."

"God took him" asserts God's sovereign right over death. In Deuteronomy 32:39 Jehovah says: **"I kill, and I make alive."** Men leave this world because God removes them at His pleasure. Psalm 68:20 tells us: **". . . unto GOD the Lord belong the issues from death."** Psalm 49:15 of the literal Hebrew reads: **"But God will redeem my soul from the hand of Sheol; for He will take me"** (*A Literal Translation of the Bible* by J. P. Green, p. 494). The literal Hebrew in Psalm 73:24 can read: **"You shall guide me by Your counsel, and after You will take me to glory"** (*ibid.*).

Hebrews 11 says that Enoch **"was not found."** This means that some sought him (II Kings 2:17), but neither his friends nor his enemies could find him upon this earth. The investigators concluded he was no longer among the living. He had mysteriously disappeared. Flavius Josephus, the Jewish historian, said of Enoch: "Now he, when he had lived three hundred and sixty-five years, departed and went to God; whence it is that they have not written down his death" (*Antiquities of the Jews*, p. 37).

One day Enoch moved right up to Heaven with God. Heaven was but a continuation of his holy walk on earth. Going to Heaven does not imply cessation of being. The removal of Enoch proves the immortality of the soul. God did not take nothing up to Heaven. In Heaven we continue our walk in moral goodness. Isaiah 57:1-2 declares: **"The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their beds, each on walking in his uprightness."** Heaven is the walk on earth rendered closer and more spiritual by the conditions of a new life above.

God **"took him"** not in death, but in life. Enoch is a type of what will happen to the thousands of living saints on earth at the Rapture. In the

Continued on page 315

Bible & the Newspaper

Continued from page 315

tics changes Christians. If we're going to change the world, we're going to do it the old-fashioned way—one person at a time. When Satan tempted Jesus in the wilderness, he offered power over all the world. Instead, Jesus chose to spend most of His time with a handful of fishermen. There's a lesson there. Let's hope we're ready to learn it.

"All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits" (Prov. 16:2).

BOB JONES UNIVERSITY DROPS INTERRACIAL DATING BAN

GREENVILLE, S.C. (EP)—Bob Jones III, president of Bob Jones University (BJU), announced March 3 that the fundamentalist school is dropping its long-standing ban on interracial dating. The move comes after widespread criticism of the policy in the wake of presidential candidate George W. Bush's campaign appearance at the school.

Jones surprised students and supporters by announcing the policy change during an interview on CNN's "Larry King Live." Jones acknowledged that recent scrutiny of the school's policies was behind the decision. "This thing has gotten so out of hand," he said. "All of a sudden the university is at the center of a Republican presidential debate."

The southern school adopted its ban on interracial dating in the 1950s. Ironically, the policy was not instituted in response to concerns of white parents, but came after an Asian family threatened to sue the school when their son, who was a student at the school, nearly married a white girl. BJU did not admit black students until the 1970s. The school lost its tax-exempt status in 1983 after a 13-year battle with the Internal Revenue Service, which said the school's policies violated federal law.

The school had justified its ban on interracial dating by saying that God created people differently for a reason.

George W. Bush spoke at the school prior to South Carolina's primary. Although other candidates have spoken at BJU over the years without incident, the appearance by Bush was portrayed by political foe John McCain as an endorsement of the school's extreme beliefs, including its prohibition on interracial dating and its anti-Catholic views. Bush subsequently made it clear that he does not share the school's controversial views, and apologized for missing an opportunity to speak against bigotry during his visit to BJU.

South Carolina House Speaker Pro Tem Terry Haskins, a Greenville Republican and Bob Jones graduate, quit as co-chair of McCain's South Carolina campaign organization in response to McCain's remarks. Haskins said Bob Jones III is serious about trying to reconcile deep spiritual convictions with a changing social and political land-

scape. "It hurts him to be portrayed as an institution that teaches hate," Haskins said.

Bob Jones University is a school of 3,500 students with a strict fundamentalist bent. Its presidents have been outspoken in their criticism of other Christian leaders, including Billy Graham, whom they criticize for reaching out to many denominations during crusades. When Pope John Paul II visited South Carolina in 1987, the late Bob Jones, Jr. said he would rather "speak to the devil himself" than meet with the Pope.

Dropping the interracial dating ban may suggest that the school is ready to move more toward the evangelical mainstream. Another sign of changing times is that Bob Jones IV, son of the current president, earned a master's degree in history at Notre Dame, a Catholic school.

In a related story, BJU may face congressional censure for its religious views. Sen. Robert Torricelli (D-N.J.) has sponsored a resolution denouncing the theological views of the fundamentalist college.

"Christianity doesn't belong to these evangelicals [sic] any more than the flag belongs to military militias," Torricelli said. "This is a faith that belongs to everybody." One sponsor of Torricelli's resolution went so far as to compare the school to Islam's Ayatollah Khomeini.

Supporters of the school note that many of the resolution's supporters have sought support from urban black congregations and from Jewish groups which hold similar views on interracial dating.

Prison Fellowship founder Charles Colson acknowledged that he believes many of the beliefs of BJU are "wrong and out of the mainstream of evangelical thought," but added, "Since when does Congress have the right to issue official denunciations of anyone's theology? Is the Senate now going to rule on which religious opinions are bigoted and which aren't? This is precisely what the religion clauses of the First Amendment were designed to prevent—federal action condemning particular churches or doctrines."

Republican leaders say it is unlikely the resolution will come to the House floor for a vote.

"Every man may see it; man may behold it afar off" (Job 36:25).

IS THE MARCH OF DIMES SUP- PORTING ABORTION?

CHARLOTTE, N.C. (EP)—The March of Dimes, known for working to fight childhood birth defects, began its semiannual "Mothers March" to raise money to fight polio. Now that the battle against polio has been won, what is the new agenda of the March of Dimes? According to a Charlotte World report by Kim Cuneo, some pro-life activists say the group's hidden agenda is abortion.

March of Dimes leaders insist that the organization is "neutral" on the abortion issue, a claim some pro-life leaders dismiss. "You can't have a neutral stance on abortion," said Erik Whittington, director of the

pro-life group Rock for Life. "Once the facts are presented, you can't be neutral on the murdering of a child."

"The March of Dimes is supposed to be an advocate for children," said Irene Manning, a North Carolina pro-life activist. "For them not to take a position when over one million babies are killed each year is absurd. Many people think the March of Dimes is something great, but they don't realize they're an instrument of supporting abortion."

Michele Kling, a spokesperson for the March of Dimes, said the organization had a "look the other way" policy regarding many doctors on its committees and even on its board. This policy is the source of much of the criticism of the March of Dimes. Among the pro-abortion doctors who have served in March of Dimes leadership positions is Henry Foster, who was nominated by the Clinton administration for surgeon general; his nomination derailed when it was revealed that he had performed several hundred abortions.

"We have a lot of committees and a lot of doctors on those committees," Kling said. "We don't ask them if they perform abortions. We have no idea how they handle their medical practices. We don't know what they do in their personal practice. These people are volunteers and they serve on our committees. We invite them irregardless of their stand on abortion. We take no stance so we can be an organization that anyone can work for."

However, a paper funded by the March of Dimes Birth Defects Foundation entitled "Strategies in Genetic Counseling: Reproductive Genetics and New Technologies" openly advocates abortion. The authors of this paper refer to first trimester pregnancy termination as a woman's right, and notes, "it may be appropriate to utilize this technology in selected cases." The paper concludes: "The authors have demonstrated in this series that selective termination can be performed safely with minimal risk to the remaining fetuses. . . [Selective abortion] is an alternative for the management of multifetal pregnancies and. . . there are no public policy obstacles to offering this alternative to pregnant women."

Many pro-lifers first became alarmed by the work of the March of Dimes in 1972, when the organization funded research that resulted in the development of amniocentesis, which was pioneered by the MOD in 1972. Amniocentesis is a technique used mid-trimester to determine if the child has a genetic disease. But amniocentesis is not just used for diagnosis.

"They use amniocentesis to determine if the child is perfect, and if it isn't they counsel and suggest a 'therapeutic abortion,'" said Whittington. "In most cases the baby ends up aborted. People affiliated with the March of Dimes use this testing and do abortions."

Pro-life groups have been boycotting March of Dimes fundraising activities. "All 3,000 Right to Life chapters in the U.S. have, for the last two decades, maintained a na-

tionwide boycott against working for or giving money to the March of Dimes," states literature from the Life Issues Institute. "The March of Dimes is still very much involved in at least the toleration of, if not the promotion of, elective abortion for handicapped children. They have set the stage so that abortions can be done."

"Evil pursueth sinners" (Prov. 13:21).

GLEANINGS HERE AND THERE

SAN JOSE, Calif. (EP)—Satan may be willing to buy human souls, but he won't be able to do it through eBay. The Internet auction site recently banned a California man from selling his soul to the highest bidder. The sale was canceled before the man's asking price of \$5,000 was matched by a bidder. According to a report by Deutsche Presse-Agentur, eBay disallowed the sale because the would-be seller could not prove that he had a soul to sell. In the past, several sales of souls made it through the eBay system without being caught, and were sold for prices ranging from \$1 to \$10.

HO CHI MINH CITY, Vietnam (EP)—The last Assembly of God church building in the nation of Vietnam was destroyed in mid-February. Before 1975, the Assemblies of God denomination had 10 church buildings in Vietnam. Nine were destroyed or confiscated by the government prior to the year 2000. The final church, in the coastal city of Vung Tau, was demolished in February. The site of the demolished church has been occupied by the government-sanctioned Tinh Lanh Church. Non-sanctioned denominations are not allowed in Vietnam; all churches must conform to government controls or go underground. The Assembly of God church has gone underground in the city of Vung Tau since the demolition of their church building. A former pastor of this very church was put in prison in 1975 by Communist authorities. He was later released.

ROME, Italy (EP)—It took 400 years, but the Renaissance heretic Giordano Bruno, who was burned at the stake on Feb. 17, 1600, finally got a reprieve from the Vatican. Bruno, like famed astronomer Galileo, professed a belief that the Earth was not the center of the universe and instead was part of an infinite universe filled with other planets. Unlike Galileo, Bruno refused to recant his controversial views and, after seven years of imprisonment, was condemned by the Inquisition. During his life, the Dominican monk upset both Protestants and Catholics and was kicked out of the cities of Geneva and Oxford for his astronomical views. Four centuries after his death, a large memorial in Campo di Fiori square in Rome, the site of Bruno's death, was erected in his honor. Vatican Secretary of State Cardinal Angelo Sodano called Bruno's death "a sad episode." In 1992, Pope John Paul II overturned Galileo's Inquisition conviction, calling it a "tragic mutual incomprehension."

Continued on page 317

Bible & the Newspaper

Continued from page 316

NASHVILLE, Tenn. (EP)—Michael English's new single "Heaven to Earth" was pulled from the soundtrack for the upcoming CBS mini-series on the life of Jesus following media reports that the disgraced Christian recording artist is the subject of a police investigation for prescription drug abuse. A number of Christian radio stations dropped the song from their playlist, and Sparrow Records has dropped plans to promote the single, which appears on the upcoming album mini-series tie-in album *Music From (And Inspired by) Jesus*.

TEHRAN, Iran (EP)—The outcome of Feb. 21 Iranian elections surprised both reformers and conservative politicians alike as reformers gained power in both the legislative and executive branches. The reform movement, led by Muhammad Reza Khatami (the brother of President Muhammad Khatami) gained nearly 70 percent of the Mailis, Iran's 200-member parliament. Both conservatives and reformers conceded that the vote was a clear message that the people of Iran had tired of the government's strict sanctions on their private lives. Conservatives still maintain some power through the Guardians Council, a judicial council dominated by conservatives, which has final say on all laws. The new parliament is expected to tackle the issue of freedom of information first, a freedom which is currently under tight control by the government. While the U.S. has supported the latest shift in power in Iran, both conservative and reform leaders say that diplomatic relations between the two nations are far off. President Khatami mentioned issues that alienated Iran from the U.S., including economic sanctions and accusations that Iran supports terrorism. Khatami said a "wall of mistrust" still separates the two nations.

FRESNO, Calif. (EP)—A police officer who also served as a Baptist minister was charged with murder after shooting and killing the husband of his mistress. Paul Hurth, 44, was arrested and fired from the Fresno, Calif. police force Feb. 26, a week after Ralph Gawor was found murdered. Hurth was known for helping teens find jobs and for bringing bikes and trees to needy families at Christmas. Hurth's family attorney told the Fresno Bee that his client "was involved with the victim's wife in a romantic relationship" and added, "This appears to be an incredible tragedy because all the people involved are decent people. However, decent people can make tragic mistakes of judgment." Hurth worked as a police chaplain for two years before becoming an officer. Four years ago he began holding services for a Baptist congregation.

CHICAGO, Ill. (EP)—Hindus, Muslims and Jews in the U.S. are being trained to resist Christian evangelism, according to a

report by Knight-Ridder News Service. The training is in response to highly publicized efforts by the Southern Baptist Convention (SBC) to encourage prayer for those of other faiths. The SBC initiatives may be "a blessing in disguise" said Texas Hindu leader Phillip Ramsaroop. They made Hindus realize that "we need to educate ourselves so we can educate others." About 60 Hindu young people in Houston recently attended a class comparing SBC prayer guides with Hindu teaching. Muslim leaders are discussing the need for similar programs, Knight-Ridder reported, and Jewish parents are working to prepare their children to resist Christian evangelism.

SANTA ROSA, Calif. (EP)—"Peanuts" creator Charles Schulz, the world's best-known cartoonist, died in his sleep Feb. 12 of complications from colon cancer. He was 77. Schulz said good-bye to Charlie Brown and the rest of his creations in his final comic strip, which was published the day after his death. Schulz, who grew up in a Lutheran home and joined the Church of God (Anderson, Ind.) as an adult, communicated biblical truths through this strip, referring to parables and quoting Scriptures at times. That tendency led to a 1965 book by pastor Robert Short titled "The Gospel According to Peanuts," which sold more than 10 million copies.

WASHINGTON, D.C. (EP)—The U.S. House of Representatives voted 268-158 to eliminate the "marriage penalty," a provision from the tax code which forces married couples to pay more in tax than they would if they were cohabitating singles. The penalty requires some 25 million couples to pay an average of \$1,400 in extra taxes each year. The proposed change increases the lower tax brackets to include more of a married couple's income, raises the standard deduction for married couples to twice that of a single person, and allows more low-income married couples to claim the earned income tax credit. House Speaker Dennis Hastert (R-Ill.) said, "This isn't about tax cuts. This is about tax fairness. We need a tax code that doesn't punish married couples."

WASHINGTON, D.C. (EP)—The Clinton Administration's proposed education budget increases education spending by 12.6 percent, but eliminates Title VI Innovative Grants, which allow state agencies to purchase library books and other education materials for loan to private schools, including church-related schools. The administration has proposed elimination of Title VI Innovative Grants in the past, but has always been overridden by Congress. The Clinton education budget also includes incentive programs to encourage students to enter teaching as a profession, but students who wish to teach at private schools are excluded from these programs.

VATICAN CITY, Italy (EP)—The

Vatican and Palestinian leader Yasser Arafat ushered in a new era of relations on Feb. 15 after the signing of an accord that formalizes the activities of the Catholic Church within lands held by autonomous Palestinians. The accord provides a legal framework for the security of the Catholic Church and is similar to an agreement made between the Vatican and Israel in 1997. However, the Vatican's agreement with the Palestinians condemns any unilateral decisions made concerning the status of the city of Jerusalem. Such unilateral decisions have been made and carried out by Israel in the past, such as the capture and annexation of East Jerusalem in 1967.

HIGHLAND, Calif. (EP)—Homosexuality is not a civil right, insists Alveda King, a former George state legislator and niece of slain civil rights leader Martin Luther King, Jr. Speaking to California pastors in support of a ballot initiative to ban same-sex marriage, King said that in response to homosexuals who insist that they were born that way, she says, "Okay, so you were born that way. Get born again."

OKLAHOMA CITY, Okla. (EP)—Republican Presidential contender Alan Keyes said March 8 he will stay in the race because front-runner George W. Bush is too weak to stand up for conservative views on key moral issues like abortion. "George Bush can't do it," Keyes said. "I've watched him and he can't do it. So when he stands toe to toe with Al Gore... he will come off looking second best because he doesn't know how to make the case, properly and effectively. And so we'll lose."

NEW YORK, N.Y. (EP)—Hope has replaced Hell as a focus of Christian preaching, according to USA Today. The article noted that white priestly robes have replaced black ones at Catholic funeral masses, and that Church of England doctrine commission recently recommended that hell be seen as an "irrevocable choosing of that which is opposed to God," rather than as a place of fiery torment. E. V. Hill, pastor of Mount Zion Missionary Baptist Church in Los Angeles, told the newspaper that only a small percentage of evangelical pastors still preach on Hell. "The popular conception is that God is too good to allow a hell," he

said. Ironically, the shift comes as movies and video games are increasingly depicting a traditional view of Hell.

Per the *Chicago Tribune*, more and more churches are hiring popular recording artists to be their music directors. Rock concerts are common, with stage smoke and bright lights. Gospel Music Association President Frank Breedon said they not only minister to their flocks spiritually but "also to their entertainment needs" (1-00 *Baptist Bulletin*). The latter more and more takes precedence over the spiritual (*Calvary Contender*, 3-1-00).

The G-7 nations—bowing to pressure from the World Council of Churches, Catholics, and other liberals have agreed to write off over \$50 billion in debts of poor countries (2-7 *C. Today*). The U.S. commitment is \$970 million, plus a large part of the 2.3 billion from the IMF's gold reserves is from U.S. taxpayers. Forced redistribution of the wealth to Marxist dictators, etc., will soon have all of us at the lowest common denominator (*ibid.*).

Foundation (1-2-00) states: "Registration of church is vitally important to the Chinese government, for only then can it control what is taught so as to hinder any words of protest against the godless communist system. The communist government bases church registration on the 'three-fix' policy which requires each church to possess a TSPM-approved pastor, a fixed meeting point and a restricted area of ministry and activity. Yet even after a congregation becomes an official, registered church, the government still carefully scrutinizes the activities... and controls the 'ministry' of the pastor." Even the official churches are not free at all (*ibid.*).

We're spending nearly \$4 billion a week just to pay the interest on the national debt (*Straight Talk*, 1-20-00).

In 1996, when Mrs. Hillary Rodham Clinton asked delegates to the AME Zion convention in Washington to "see the face of Jesus in every child," she transposed this image into a call for support of federal health care and education. "How could I deny

Continued on page 318

Gift Subscriptions
Send the *Banner* to five
people for only \$10
for one year.

**BEREA BAPTIST BANNER
Financial Report
1-31-2000 to 2-29-2000**

Beginning Balance	\$2,363.13
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	100.00
Briar Creek B. C., Williamsburg, KY	125.00
Portland B. C., Plumerville, AR	50.00
Berea B. C., Mansfield, OH	50.00
Berea B. C., Mantachie, MS	300.00
Victory B. C., Courtland, VA	100.00
Sovereign Grace B. C., Columbus, MS	50.00
Morris St. B. C., Hobbs, NM	300.00
Mt Pleasant B. C., Chesapeake, OH	100.00
Temple Baptist Mission, Johnson City, TN	15.00
Sovereign Grace B. C., Northport, AL	100.00
South Park M. B. C., Seattle, WA	25.00
Grace B. Mission, Marion, IL	25.00
Ocoonita M. B. C., Keokee, VA	40.00
Sovereign Grace B. C., Raleigh, NC	100.00
Berea B. C., Westpoint, TN	50.00
Bethel B. C., Pasadena, TX	15.00
J. B. Wild, Flint, MI	20.00
Northland M. B. C., Delaware, OH	50.00
Berea B. C., Stoning, IL	60.00
New Testament B. C., Goshen, IN	50.00
Indore B. C., Indore, WV	100.00
Grace B. C., Georgetown, KY	43.00
Philadelphia B. C., Aztec, NM	25.00
The Lord's B. C., Goose Creek, SC	50.00
Jack Farmer, Mobile, AL	25.00
Hillcrest B. C., Winston-Salem, NC	25.00
Manuel Lopez, Ontario, Canada	6.51
Homer H. Todd Waynesboro, TN	37.00
Leroy Bullard, Albuquerque, NM	100.00
James Swindell, Russell, KY	24.00
New Testament B. C., Leivasy, WV	125.00
Timothy J. Hille, Ashland, IL	7.00
John T. Otis, Agra, KS	25.00
Howard Soffel, Muney, PA	29.00
Philadelphia B. C., Birmingham, AL	200.00
Bible B. C., Sullivan, IL	20.00
Wayne Huffman, McNeil, AR	100.00
Mrs. Joan Deuchle, Yakima, WA	13.00
Tommy Wiygul, Amory, MS	40.00
Gail Knowles, Scarborough, ME	10.00
New Testament B. C., Bristol, TN	10.00
Westbrook N. T. B. C., Indianapolis, IN	70.00
Landmark M. B. C., Moncks Corner, SC	50.00
Joseph Jurzec, Lake-in-the-Hills, IL	100.00
L. H. Ferrell, Long Beach, MS	250.00
Temple B. C., Appalachia, VA	25.00
B. C. of Brimfield, Brimfield, IL	34.14
E. W. Hall, Knob Noster, MO	395.00
Donna Chaffin, Knob Noster, MO	200.00
Philadelphia B. C., Decatur, AL	50.00
Faith B. C., Seffner, FL	50.00
Grace B. C., Tulsa, OK	45.00
Omstead B. C., Omstead, KY	200.00
Anonymous	578.20
Subscriptions	528.05
Dividing Checks	15.00
Sub Total	\$5,744.90
TOTAL	\$8,108.03
EXPENDITURES:	
Wages:	
Milburn Cockrell	675.00
Sheron Cockrell	800.00
Christopher Cockrell	300.00
Derek Cockrell	200.00
Total Wages	1,975.00
Postage	758.01
Printing	502.00
FICA taxes	151.09
Supplies	235.64
Dividing Checks	15.00
Total Expenditure	3,636.74
.....	4,471.29
Bank charge	-4.20
ENDING BALANCE	\$4,467.09

**BEREA BAPTIST BROADCAST
Financial Report
1-31-2000 to 2-29-2000**

Beginning Balance	\$ 2,987.58
RECEIPTS	
Berea B. C., West Point, TN	297.00
Grace B. C., Corbin, KY	200.00
Berea B. C., Mantachie, MS	300.00
Oakvale B. C., Danese, WV	100.00
Livingstone B. C., Barboursville, V	614.05
RBI, E. Wentachee, WA	4.00
Briar Creek B. C., Williamsburg, KY	150.00
Dividing checks	275.00
TOTAL RECEIPTS	1,940.05
EXPENDITURES:	
Radio Time	859.55
Postage	16.30
Dividing checks	375.00
TOTAL EXPENDITURES	1,250.85
BALANCE	\$3,676.78

CORBIN, KENTUCKY REPORT

Beginning Balance	\$1,573.32
RECEIPTS	
Total	1,573.32
EXPENDITURES:	
WYWY	140.00
Total Expenditures	140.00
ENDING BALANCE	\$1,433.32

Bible & the Newspaper

Continued from page 317

Jesus health care or education. . .the chance to live in a home that was safe?" she asked. The record says the adult Jesus had no home, but why quibble over such matters when religion can be used to advance a political agenda and most reporters don't care? (*Human Events*, 3-3-00).

The Roman Catholic church, Southern Baptist Convention and United Methodist Church remains the nation's largest church bodies, reports the new edition of the Yearbook of American and Canadian Churches. . . .The membership totals for the top three denominations are: Roman Catholic Church, 62 million; Southern Baptist Convention, 15.7 million; United Methodist Church, 8.4 million (*Western Recorder*, 2-22-00).

Ted Turner's at it again. Atlanta media mogul Ted Turner recently took another swipe at religion. The Time Warner vice chairman, who once called Christianity a faith for "losers," was quoted last week by *USA Today* as denying the prospect of a religious savior. "Almost every religion talks

about a savior coming. When you look in the mirror in the morning, when you're putting on lipstick or shaving, you're looking at the savior," he said. "Nobody else is going to save you but yourself" (*ibid.*).

The existing International Court of Justice (which claims only voluntary jurisdiction over governments) has just nominated Chinese Communist Shi Jiuyong as Vice President of the World Court. The Chinese-born, U.S.-educated (Columbia University) Shi served as legal advisor for the Chinese Ministry of Foreign Affairs from 1980 to 1993, which overlapped the 1989 Tiananmen Square massacre. Shi not only flacked for the Butchers of Beijing during the massacre, in 1993 he rose to the National Committee level of the Chinese People's Political Consultative Conference (CPPCC). The CPPCC was the organization that first proclaimed the People's Republic of China under Mao in September 1949. The selection of men like Shi as "judges" makes it more important than ever that the U.S. not bend to the will of an International Criminal Court (*The New American* 3-13-00).

President Clinton promised the American people that the makeup of his Administration would mirror the face of America. In truth, it mirrors the face of Israel! An astonishing 56% of all Clinton's appointments have been Jews. Irving Silverman, "Project Coordinator of National Jewish Voter Registration," claims that 90% of all Jews voted for Clinton. "Foreign Aid" has been reduced for most nations except Israel (*the Truth At Last* via *Straight Talk*, 3-24-00).

Our friends in the government and banking tell us not to worry about the national debt since we owe it to ourselves. We sell government bonds to finance the deficit and Americans buy them. They don't tell you that foreigners own about \$1 trillion. Twenty percent, of our national debt. Three creditors, Japan, Germany and Great Britain own half of that. What would happen if we made Japan angry and they cashed these in? Since we don't have the money, we would have an economic crisis like you wouldn't believe—like a major depression! (*Straight Talk*, 3-24-00).

A prominent American who was visiting Argentina was asked by the president of the republic, "Why has South America gotten on so poorly and North America so well? What do you think is the reason?" The visitor replied, "I think the reason is found in the fact that the Spaniards came to South America seeking gold, while the Pilgrim Fathers came to North America seeking God" (*ibid.*).

A New Year's Eve celebration capped a 3-night, 2-day millennial festival at Youth Link 2000's seven sites. Sponsored by SBC agencies, this even was the largest youth gathering in SBC history (2-18 *Sword of the*

Lord). It drew over 46,000 SBC teenagers who partied to ear-splitting, heart-pounding praise and worship music by nationally known "Christian" rock bands, cheering, singing, screaming and bounce-dancing until 2 a.m. (*Calvary Contender*, 3-15-00).

The 2-14 *USN & WR* said: "Since the mid-1980s, hundreds of Roman Catholic priests in the U.S. were reported to have died of AIDS, with a death rate four times that of the general public. . . .The widely circulated report last week by the *Kansas City Star* raised the disquieting specter of a church hierarchy more intent on covering up than coping with the problem." A. W. Richard Sipe, a former priest who has spent over 30 years studying sexuality issues in the RC Church, thinks about 750 priests nationwide have died of such illnesses. This means an AIDS-related death rate eight times that of the general population (2-7 *Chr. News*). Joseph Barone, a NJ psychiatrist and AIDS expert, puts the number of U.S. priests who have died at 1,000—nearly 11 times the rate of the general population (*ibid.*).

College honor codes, which typically require a student to sign a formal pledge not to cheat, continue to be effective in curbing academic dishonesty, a new study found. While one in six students at schools without honor codes reported repeated incidents of cheating on tests, only one in 17 students at honor code schools admitted to frequent cheating on exams (*The Washington Times*, 3-6-00).

A longtime fund-raiser for Vice President Al Gore was convicted March 2 by a federal jury in Washington of concealing the source of \$109,000 donated after a 1996 fund-raiser attended by Mr. Gore at a California Buddhist Temple. Maria Hsia, a Taiwan-born U.S. citizen, had been accused of hiding "the true sources of thousands of dollars of illegal contributions she solicited" from the Hsi Lai Temple in Hacienda Heights, Calif., for the Democratic party and the 1996 Clinton-Gore Re-election Committee (*ibid.*).

On February 24th, attorney's representing the Miami relatives of six-year-old Elian Gonzalez, released sworn statements from relatives who state that Elian's father, Juan Miguel Gonzalez, had told them of his desire for Elian to come to the U.S. and his own plans to flee Communist Cuba (*The New American* 3-27-00).

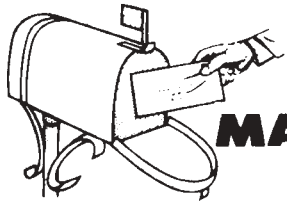
Q. *How much is the "marriage penalty"?*—M. J., Anderson, IN.

A. According to calculations made by the National Center for Policy Analysis, the average U.S. couple annually pays \$1,141 more in taxes because they are married. A Treasury Department study indicates that 25 million couples were so affected, or about 48 percent of the total number of joint filers of income taxes (*ibid.*).

Gift Subscriptions

Send the *Banner* to five people for only \$10 for one year. You give them the subscription, and we give them the truth. By doing this you can "be fellowhelpers to the truth" (III John 8). You have friends and relatives who might be helped by our paper. Why not take advantage of this special offer.

Name: _____
 Address: _____
 Name: _____
 Address: _____
 Name: _____
 Address: _____
 Name: _____
 Address: _____
 Name: _____
 Address: _____



FROM THE MAILBOX

Dear Editor:

I appreciate greatly the receipt of your paper which you have sent me for some years. I believe it followed one of my extensive lecture tours that I made in Ohio. I have made several such tours and found few churches standing for the truth as clearly as your circle.

As you know I am an English Baptist elder holding the doctrines of grace and practicing strict communion so dear to yourselves. This makes your paper a valued source of contemporary American Baptist thought. In fact it provides me with most of my up-to-date info on your country's affairs. The section you have Bible News Paper I read diligently.

I was concerned to read in the Jan. 5 issue on page 252 the statement numbered 6. (b) - English Baptists. Although you were quoting another person's article, it surprised me that you made no attempt to correct the statement that "English Baptists. . .accept as baptism that which they declare to be no baptism" and "if an unknown stranger comes along who has not been immersed, but only poured or sprinkled, they will allow him to come without proper baptism" to the Lord's Table.

From statements you have made time to time it is clear that you know that this is not true of all English Baptists. Sadly it is

true of the substantial majority. The author's generalization ought to have been qualified especially because in his own day a much larger proportion of English Baptists practiced Strict Communion than do today which is about 20% over all.

Because of your own insistence on precise truth in your paper, you ought to be careful that all statements made in it are as accurate as you can ensure. I am sorry that my comment comes so late but your paper reaches me usually six to eight weeks after its publication!

Again, allow me to repeat my appreciation of your paper and the strong theological stand you take and to thank you for sharing it with me.

Yours sincerely in the fellowship of the service of our Sovereign Lord.

Jack Hoad,
English Baptist Historian

The Baptist
\$14.95
By Jack Hoad

The book is written by an independent Baptist minister for over 50 years, serving mostly in the Suffolk and London regions. Order from our bookstore. Please add \$3 for postage and handling.

What the Bible Teaches Bible Commentaries

This is a series of commentaries for serious Bible students. The style is expository and practical without the cryptic jargon that encumbers so many otherwise fine commentaries. All the books in each volume have an introduction, an outline, a bibliography, and a careful verse-by-verse exposition. The writers are different, and therefore some books are better than others. They are premillennial but off on the church question. The Editor thought so much of these that he purchased one of the first sets for himself. Although not infallible, they are in my honest opinion some of the best to come out in many years. Volumes are sold separately, and there is no discount on the set from the publishers. I would buy the one on Acts last as it is the poorest in the set. These are hardcover books of 300 to 500 pages.

- Volume 1 (Gal., Eph., Phil., Col., and Phile.) \$24.99
- Volume 2 (Matt., Mark) \$24.99
- Volume 3 (1, 2 Thess., 1, 2 Tim., Titus) \$24.99
- Volume 4 (1, 2 Cor.) \$24.99
- Volume 5 (1, 2 Peter, 1, 2, 3 John, Jude) \$24.99
- Volume 6 (John) \$24.99
- Volume 7 (Luke) \$24.99
- Volume 8 (Hebrews) \$24.99
- Volume 9 (Acts, James) \$24.99
- Volume 10 (Revelation) \$29.99
- Volume 11 (Romans) \$29.99

For postage on the first add \$2.50 and .50 for each additional book after this. If you buy the whole set, we will ship them to you free. Order from our Bookstore.

BOOKSTORE

Books from our Bookstore

We currently have no new catalog except what we are printing in the BBB. Keep book ads for future use. Books are listed at retail price, but on orders of \$20 or more you make take a 20% discount. Payment must accompany all orders. So books are marked "no discount" and none are given on these books. Mississippi residents please add 7% for sales tax. All books are sent US Mail.

On orders of \$1 to \$20 add \$2.50. On orders of \$21 to \$100 add 12%. On orders of \$100 or more we pay the postage.

Send orders to:

Berea Baptist Bookstore
PO Box 39
Mantachie, MS 38855-0039

Webster's American Family Dictionary
\$23.95

This book contains more than 116,000 entries and 135,000 definitions. It covers Bible terms, American History and Civics, Proverbs, and much more. A good up-to-date reference for the entire family. It has 1124 pages. Order from our bookstore. Please add \$4.50 for postage and handling.

Church Roll and Record Book
\$22.00

This is a large red book with cloth binding. It has an expanded section for church minutes. Order from our bookstore. Please add \$4.50 for postage and handling.

Where've You Been?

The last few months some have had problems accessing our website on the internet. It was down the first part of the year, but it is now back up and available at the following URL.

<http://b.user.intop.net:80/~bbchurch/>

Also, due to this we have also obtained a new website. This new site will allow us a larger amount of room for articles, outlines, books, information, etc. If you would like to be informed about updates as to when new items are posted to the site just send an email to

info@bereabaptistchurch.org

If you are surfing the internet please visit us and let us know. The new site is available at the following URL.

www.bereabaptistchurch.org

ANNOUNCEMENTS

The Philadelphia Baptist Church, Decatur, Ala., and Pastor Doyal Thomas will have a special service April 22. Various speakers are on the program. For more information call Pastor Thomas (256) 773-1474 or e-mail pbcb@tnweb.com.

The Sovereign Grace Baptist Church, Northport, Ala., and Pastor Todd Bryant will have special services April 28-30. The speakers are Elder Mark Minney, Perkins, W. Va., and the Editor. For more information contact Pastor Bryant (205) 333-8449 or e-mail wtbryant@aol.com.

The Hillcrest Baptist Church, 4580 South Main Street, Winston-Salem, N.C., and Pastor E. W. Parks will have a special fifth-Sunday meeting April 28-30. Services will begin on Friday night, April 28th, at 7:00, with two services on Saturday at 10:00 a.m. and 7:00 p.m., and on Sunday at 10:00 a.m. and 2:00 p.m. The speakers will be Elder Garner Smith, Clarksville, Tenn., and Elder Harold Harvey, Olmstead, Ky. For more information call pastor Parks (336) 238-2576.

The Bethel Bible Baptist Church (located across from the Mansfield High School), Mansfield, La., and Pastor Keith Kennison will have special services May 19-20. The speaker is Elder Leroy Pack, Alderson, W. Va. For more information contact Pastor Kennison at (225) 665-2120.

Elder Donald L. Epperly has resigned as pastor of the Grace Landmark Baptist Church. The church is now meeting at Rupert, W. Va., and the new mailing address is Grace Landmark Baptist Church, P. O. Box 80, Rupert, W. Va. 25984.

The West Milton Baptist Church, 1070 South Miami St., West Milton, Ohio and Pastor Randy Titus will have a Bible Conference June 29-July 1. Services start Thursday evening, all day Friday, and conclude Saturday at noon. The speakers are Elders Harold Harvey, Garner Smith, Roger Jones, Don Titus, Jerry Asberry, Clyde Hancock, and others. For more information contact Pastor Titus (937) 698-6242 or e-mail rltitus@juno.com.





World Scene

By G. Russell Evans - Norfolk, Virginia

General Marshall: No 'Man of the Century'



The prime mover in setting up China as a Communist regime was General George C. Marshall—an important part of his legacy but hardly a qualification for “Man of the Century”—except from the Communist perspective.

So, when Norfolk *Virginian-Pilot* columnist Guy Friddell recently nominated Marshall for this high honor, he displayed either his ignorance or his politics, probably the latter, as this man is often lost in left field. Even so, he has no right to mislead readers—nor the *Pilot* to be an accessory. What are the facts?

MARSHALL BACKED MAO

In 1945, China's Chiang Kai-shek was trying to set up a constitutional republic against the Communist forces of Mao Tse-tung, who had been armed by the Soviets with American taxpayers lend-lease supplies.

President Truman, new on the job, sent Marshall to mediate, resulting in a solution disastrous to the Chinese: Chiang must accept Communists in his government or lose US support. Marshall forced truces on Chiang that saved Mao from defeat and then, slapped an arms embargo that assured Chiang's capitulation.

Marshall was rewarded with appointment as Secretary of State. Chiang was decried as a “reactionary” and Mao praised as “agrarian reformer.”

CHIANG KAI-SHEK BETRAYED

In 1948, Congress voted \$125 million in military aid to Chiang, but Truman and Marshall delayed it for nine months, until Chiang collapsed and fled to Taiwan which, in time, became a model republic and economic jewel—while Mao instituted Communism and murdered opponents by the tens of millions. So much for Marshall as “Man of the Century.” Truman too!

Said young Congressman John F. Kennedy: “The disaster in China. . . rests squarely with the White House and State Department. What our young soldiers saved, our diplomats and President frittered away.”

Mao and his successors turned China into a ruthless, aggressive, expansionist, totalitarian regime with the world's largest army and fastest growing navy, backed by stolen American nuclear technology, posing a horrific threat to the United States and the whole world.

THE CLINTON-GORE BETRAYAL

In 1996, Clinton and Gore sold out our national security to Red China for generous donations to their reelection campaign and granted waivers to US firms to sell ICBM technology for accuracy in nuking Los Angeles and other American cities.

In 1997, Red China via *de facto* agent Hutchison Whampoa moved into controlling ports at the Panama Canal with options into defense sites—blatant violations of the Neutrality Treaty and the Monroe Doctrine. Clinton-Gore kept quiet, an obvious *quid pro quo*. Now, Gore wants to be our president.

Thanks to General Marshall and Clinton-Gore, Communist China today is a frightening threat to world peace. Here's part of China's record:

- * Targeted American cities with nuclear weapons and space-based strategic systems.
- * Selling nuclear and biological weapons to rogue nations Iraq, Iran, Syria, Libya and North Korea, a direct threat to the US and allies.
- * Murdered thousands of demonstrators in 1989 in Tiananmen Square. Clinton later welcomed to Washington six of the generals responsible for the massacre.
- * Unprovoked attacks on India, Thailand, South Korea and others.
- * Seized Tibet and is now subduing Burma.
- * Building a vast war machine and financing it substantially with the “trading partnership” promoted by Clinton-Gore.
- * Gathering military technology by

spying and by colluding with Western firms for high technology, facilitated by Clinton waivers.

Communist China is an expanding regional power, particularly in the Pacific and now, with a beachhead in the Western Hemisphere at the Panama Canal. Right before our eyes, we are witnessing the phenomenal expansions of the world's largest country—“people strong and financially flush,” quoting Admiral Tom Moorer, former Chairman of the Joint Chiefs of Staff and foremost military strategist, who has long warned of the growing Chinese threat.

It is the duty of our media to check the facts and warn the people of dangers—and certainly to reject the sensationalism and whitewash that would enshrine an unworthy as “Man of the Century.”

(Captain Evans is author of *The Panama Canal Treaties Swindle* and lives in Norfolk, VA.)

ANNOUNCEMENTS

The mailing address of the newly organized LaCrosses Road Baptist Church is 612 Oak Grove Rd., Griffin, GA 30224. Their phone is (770) 229-4485. The pastor of this new church is Elder John Pruitt.

After pastoring the Trinity-Northbrook Baptist Church for 12 years Elder Ed Kittle has retired from the pastorate. He has not retired from preaching. He is available for pulpit supply. You may contact him at home at (513) 742-5947 or e-mail him at preacher@juno.com.

The New Testament Baptist Church, Goshen, Ind., and Pastor Medford Caudill will hold special services on March 25 in Culver, Ind., to organize their members there into a church and to set aside Bro. Mike

Cissna to the gospel ministry. On Friday evening, March 24th, Elder Joe Wilson, Tulsa, Okla., will be preaching at the new church's regular meeting place at 110 North Main Street. The Saturday service starts at 10:00 a.m. at the Culver Lions Club, 615 Lake Shore Drive at which Elder Joe Wilson and Elder Sam Wilson, Gladwin, Mich., will speak.

The New Testament Baptist Church, 22111 C.R. 38, Goshen Ind., and Pastor Medford Caudill will have special speakers Sunday, March 26. These are Elder Joe Wilson and Elder Sam Wilson. For more information call Pastor Caudill at (219) 875-8330 or e-mail medcthebaptist@webbty.net.

On Sunday morning, March 5, 2000, Bro. Paul Reynolds, the youngest son of Elder Wayne Reynolds, made known his call to the gospel ministry.

The Editor is pleased to announce the publication of two tracts. The first *The Gate to Glory* which has already been published to the tune of 10,000. This new printing will make 12,000. It is a presentation of the way of salvation by Christ.

Also we have published *A Charged Battery or A Living Connection?* by Curtis Pugh. These tracts are for free distribution. Postage appreciated.

The Berea Baptist Church, Collinwood, Tenn., and Pastor Ray W. Sexton will have special services April 3-7. The speaker is Elder Tom Ross, South Point, Ohio. Services will be nightly. For more information contact Pastor Sexton (931) 724-5588.

The Berea Baptist Church, Mantachie, Miss., and Pastor Milburn Cockrell will have a special fellowship service Saturday, April 1. Our guest speaker will be Elder Tom Ross, South Point, Ohio. The service will start at 5:00 p.m., and it is followed by the evening meal at the church. Bro. Ross will also speak for us on the Lord's Day.

The Beverly Manor Missionary Baptist Church and Illinois Baptist College, 209 Vohland Street, Washington, Ill., and Pastor Mike McCoskey will have a Bible Conference April 3-5. For more information call (309) 745-8927 or (309) 745-9229.

The Berea Baptist Church Broadcast can now be heard on WCNA, Myrtle, Miss., from 12:30 p.m. to 1:00 p.m. on Sundays. Formerly the time was 1:00 p.m. to 1:30 p.m. A network program made this change necessary.

Coming in the next issue . . .

- The Church at Rome Part 2* by George W. McDaniels
- Jordan and Canaan Typical of Death and Heaven* by Milburn Cockrell
- John McCain: The Unexamined Man* by G. Russell Evans

INDEX

<i>A Biography of Elder Wayne Cox</i> by Milburn Cockrell	p. 301
Bible and the Newspaper	p. 315
<i>The Church at Rome</i> by George McDaniel	p. 301
Cockrell's Corner	p. 309
Forum	pp. 310 - 311
From the Mailbox	p. 319
Funnybone	p. 307
<i>Prayer in the Fish's Belly</i> by Milburn Cockrell	p. 301
<i>Regeneration</i> by Christmas Evans	p. 301
<i>Walking with God</i> by Milburn Cockrell	p. 301
World Scene: <i>General Marshall: No 'Man of the Century'</i> by G. Russell Evans	p. 320