

# The Berea Baptist Banner

Volume XX, Number VIII

Mantachie, Mississippi, August 5, 2000

Whole Number 257

## The "Authority Theory" (Theory???)

By Mark C. Minney

Perkins, West Virginia

I recently read an article entitled "Constitution of Churches" which was written by a beloved brother in Christ for whom I have a great love and respect. I was privileged to spend some choice time with this dear brother and have precious memories of the fellowship we had together. He is a dear brother in Christ and an able minister of the gospel, yet I must not, I can not let this article stand without answer. I know I am the least worthy of all the Lord's ministers to make answer to the statements made in this article, but by the grace of God I feel compelled to do so.

I have watched over the past several months the unfolding of the events that has brought about yet another division among Sovereign Grace Landmark Baptists. I have, in



Mark Minney

the main, remained silent. I have no desire to get the "Voice" into an ongoing debate over this issue, and I do not intend to do so. But how can we remain quiet when the scriptural principle we call "Church Succession or Link Chain Succession" is referred to as a theory? Do I believe what I will write will be an end to all strife? I am a backwoods preacher, but I am not

*Continued on page 384*

## What Did Not Happen at Pentecost

By Curtis Pugh

Berzovia, Romania

*(Being the essence of a sermon preached in various places in Romania.)*

Sound Baptists are often slandered by Pentecostals and Charismatics as not loving the Holy Spirit or even of being afraid of the Holy Spirit. They are accused of not understanding what happened on the first Pentecost following the resurrection of Jesus Christ. Perhaps this article will shed some light on what really happened on that Pentecost by pointing out some things that did NOT happen on that day - things we must remember when we study about that Pentecost.

First of all, if we would properly understand any of the work of the Holy Spirit, we MUST remember that the Holy Spirit glorifies Christ! In John 16:14 Jesus said about the Spirit: "He shall glorify me." Immediately,



Curtis Pugh

then, we are taught to understand that those who glorify some spiritual experience, some doctrine, or some person above Jesus Christ are not being led by the Holy Spirit. He leads men to glorify Christ! That is His primary work in relation to Christ. In fact, those who glorify the Holy Spirit are not being led by the Holy Spirit! He does not glorify Himself! He glo-

*Continued on page 389*

## Why Don't You Just Leave and Leave Us Alone?

By Doug Newell

South Shore, Kentucky

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29-30).

Paul, by inspiration of the Holy Spirit, speaks of a day that literally happened, resulting in the religious mess that the world finds itself in today. Catholicism and Protestantism finds their roots in the very apostasy that Paul was speaking of. Baptists have faced persecution from these apostates for centuries which sprang up from wolves that had entered into the Lord's churches. How terrible it is to find at this late hour wolves again have entered in and are leading saints away from the truth into the lies and vain doctrines of men. As wolves of every age, they care neither for the truth of God's Word, or the saints of

God that the Lord's churches have authorized them to care for.

It is with great sadness of heart and concern for the truth that I write this

*Continued on page 393*

## Gourds or Souls

(Studies in the Book of Jonah)

By Milburn Cockrell

Mantachie, Mississippi

### JONAH 4:5-11

Perhaps no book in the Bible sets forth the providential control of God more than the Book of Jonah. He attempted to flee from the presence of

the Lord when he was ordered to preach to Nineveh. The Lord sent a storm to arrest his flight. Still in rebellion to God, he asked to be thrown overboard so that he might perish in the tempest-tossed sea. But God appointed a great fish to swallow him and to prevent his death by drowning. The great fish miraculously vomited him up on dry land. Then God recommissioned him to preach to Nineveh. Thus far throughout the story we have seen this series of moves and countermoves by Jonah and Jehovah. More of God's providential control is soon to be seen in today's final lesson.

### THE BOOTH

"So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of

*Continued on page 386*

## Transforming Grace

By Milburn Cockrell

Mantachie, Mississippi

"And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered

and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the

*Continued on page 382*

"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.bereabaptistchurch.org](http://www.berea baptist church.org)

Our email address is:

[bbchurch@intop.net](mailto:bbchurch@intop.net)

[info@bereabaptistchurch.org](mailto:info@bereabaptistchurch.org)

## Transforming Grace

*Continued from page 381*

**LORD stood by"** (Zech. 3:1-5).

In the fourth vision Zechariah saw the restoration of the ancient city of Jerusalem and the reinstatement of the ancient Levitical priesthood. For 70 years the priesthood had not been in operation. Nowhere in Daniel and Ezekiel do we read of sacrifices being offered by the children of the captivity. It was desirable to have these things restored.

### THE OFFENDER

**"And he showed me Joshua the high priest. . . Now Joshua was clothed with filthy garments, and stood before the angel. . ." (Zech. 3:1, 3).** This Joshua is the son of Josedech, the lineally descended high priest of 519 B.C. (I Chron. 6:3-15; Ezra 3:2). He came up out of the captivity, and he had a concern in rebuilding the temple. There had been some problems with his family's moral conduct (Ezra 10:18).

Joshua typically represented the condition of the priesthood and the Jewish nation. He is clothed in filthy garments, the common symbol of sin.

The high priest in Israel was to wear a garment of **"glory and beauty"** (Ex. 28:2). Filthy garments were not the proper attire of a high priest.

Joshua in his **"filthy garments"** is a type of the sad condition of God's people in their natural state. Filthy garments represent the outward and visible expression of the sinner's character. His outward character reveals his depraved heart. Jesus said: **"That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, convetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man"** (Mark 7:20-23). The filthy garments are the tattered rags of old Adam.

Filth is caused by sin. In man's nature there is a **"filthiness of flesh and spirit"** (II Cor. 7:1), a **"filthiness and superfluity of naughtiness"** (Jas. 1:21). The Bible gives no uncertain sound as to men being filthy sinners before God. **"How much more abominable and filthy is man, which drinketh iniquity like water?" (Job 15:16) "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (Ps. 14:3). "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness" (Prov. 30:12). Even his "righteousness are as filthy rags" (Isa. 64:6).**

Joshua not only appeared in his guilt, but also as one coming up to be judge. He is seen **"standing before the angel of the LORD"** (vv. 1, 3). The phrase **"standing before"** sometimes has a judicial sense of a person appearing before a judge (Num. 35:12; Deut. 19:17; Josh. 20:6). Satan is seen in the ordinary position of an accuser (or prosecutor) by standing at his right side. Psalm 109:6-7 reads: **"Set thou a wicked man over him: and let Satan stand at his right hand. When he shall be judged, let him be condemned: . . . and let another take his office."** While no judgment seat is mentioned by Zechariah, it may be supposed by the Father is present on such a throne as the Judge of all the earth to complete the courtroom scene.

In Joshua we see the sinner charged with his many criminal acts against the kingdom of God. Like the psalmist, he says: **"For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me"** (Ps. 40:12). He is **"un-**

**der sin"** (Rom. 3:9), **"guilty before God"** (Rom. 3:19), and **"condemned already"** (John 3:18). Eli the priest said: **"If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall entreat for him?" (I Sam. 2:25).**

Joshua in his filthy garments seems to refute some ideas I hear in this modern age. I have heard some men say they were never in a state of nature—that they were never objects of God's wrath. This is equivalent to saying they were never in a state of unbelief (John 3:36), a thing which the Apostle Paul could not say (I Tim. 1:13). Verily if they were never in a state of nature and never objects of God's wrath, why does the Scripture say God's elect have been delivered **"from the wrath to come"** (I Thess. 1:10)? Was Paul beside himself when he wrote: **"Much more then, being now justified by his blood, we shall be saved from wrath through him"** (Rom. 5:9)? Paul said in Ephesians 2:3 that even those quickened to spiritual life **"were by nature the children of wrath, even as others."**

Sometimes I hear much about eternal salvation and time salvation. It is true that God purposed to save a people in Christ before the world began, but the execution of that purpose takes place in time. Hence time salvation is actually salvation; the other is merely the purpose of God to do it. In time Joshua had on filthy garments, and in time his filthy garments were removed by the Angel of the covenant. I find it difficult to see how a man could actually be saved from his sins when he has never sinned or existed. Can a man be born again before he is born? or saved before he is lost? Why should God in time give a person power to become a son of God (John 1:13), if he is already one?

### THE ADVERSARY

It is one thing to be guilty of sin and deserve punishment, but it is even worse to have a powerful adversary claiming you must be punished. Joshua had this problem: **"And he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right side to resist him"** (Zech. 3:1). Satan is an accuser (Rev. 12:9). It is as if Satan is saying to God: **"Joshua is not fit to appear before you. There is nothing in him that is pleasing in your sight. He has engaged in sin, and he must be punished at once."**

When a man sins, Satan, the enemy of God and man, seeks his condemnation. He makes it his business to accuse, to bring charges, to plead for condemnation, and to ask that judgment be carried out. The name **"Satan"** signifies **"adversary."** In I Pe-

ter 5:8 we read of **"your adversary the devil."** The Greek word for **"Adversary"** means **"a court adversary,"** or **"an opponent in a lawsuit."**

Satan is always **"standing by"** ready to resist any effort that might be made for man's deliverance from uncleanness. Satan wants man to remain under condemnation in his stained garments. He is the bitter enemy of God's transforming grace. Satan wants the brand to stay in the fire until it is consumed.

The adversary selects the best time and place to do Joshua harm. He accuses him before the Angel of the Lord—before the Son of God. If Joshua had been attired in **"holy garments"** (Ex. 28:2), Satan would have let him alone. Sad to say, but the sinner furnishes Satan with much material for his charges any day that he lives upon the earth. If man was not an habitual transgressor of God's moral law, Satan would have no ground for his charges.

### THE ADVOCATE

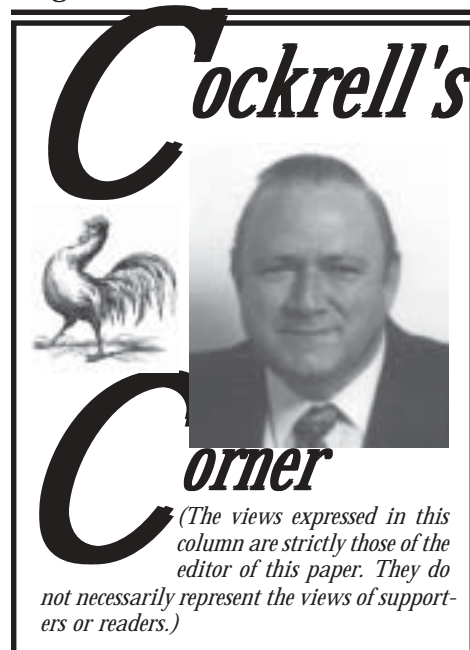
**"And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" (Zech. 3:2).**

The Angel of the Lord in this passage, as well as in verse 1, is none other than Jehovah-Jesus. He is called in other scriptures **"mine Angel"** (Ex. 23:23; 32:34), **"the Angel of his presence"** (Isa. 63:9), and **"the Messenger of the covenant"** (Mal. 3:1). In verse 2 when it is written: **"And the LORD said unto Satan"** it is the same as **"the Angel of the LORD"** in verse 1 (cf. Jude 9). In my text the Son of God rebukes the Devil. Here we see Christ as our Advocate. I John 2:1 says: **"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."**

The Son of God's rebuke of Satan grows out of two things. First, there is God's election: **". . . the LORD that hath chosen Jerusalem rebuke thee"** (Zech. 3:2). It is not Jerusalem that chose Jehovah, but it is Jehovah that chose Jerusalem. Jehovah had chosen Jerusalem in spite of her many sins (Rom. 9:11). God chose His people that He might save them from their sins (Matt. 1:21). Though stained with dirt and scorched with fire, He will never cast off those He foreknew (Rom. 11:1-2).

His people are acquitted, not because the charges of Satan are false, but out of God's free love and compassion. **"Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who**

*Continued on page 383*



**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.)

## SPIN DOCTORS

The political spin doctors amaze me. Take for an example the outrageous conduct of our president. When the liberal press and the political spin doctors finished with the Monica affair it was not more than a slight blunder in the life of a very great man. They told us morals did not matter. All we needed to be concerned with was the economy. To many Americans who are amoral, this sounded very good.

However, the political spin doctors are not worthy to be compared to the religious spin doctors. Some would have us to believe that men like Elders J. R. Gilpin, Roy Mason, and Elvis Gregory were at heart Reformed (I almost said Deformed) Baptists. They may convince some younger people and some older people (who did not personally know these men) of such foolishness. But they are wasting their time on the people who really knew these men like myself. Ten thousand spin doctors will never convince me of such a false and foolish charge. I knew the men; I knew the message they preached.

I marvel at what religious spin doctors can seem to do. Don't be surprised if soon you read that John Gill was an Arminian, that J. R. Graves was a Reformed Baptist, and that Andrew Fuller was straight on the atonement. They probably won't stop there. Next they may go on to say that Joe Wilson did not believe in church authority and Milburn Cockrell was an amillennialist. Adolf Hitler said, "If you are going to tell a lie, tell a big one."

Knowing how religious spin doctors work, I fear what they will do to my many writings after I am gone. I am often amazed at what they do with them even at present. Before they finish with me I will have been a Re-

formed Baptist, an amillennialist, an Arminian, and no telling what else. If you cannot ascertain what I believed from what I have written, then ask my immediate family. I mean my wife (if she is still living) or my two sons and two daughters. They will tell you the truth. Don't listen to the religious spin doctors. They cannot be trusted, for **"by good words and fair speeches deceive the hearts of the simple"** (Rom. 16:18).

\*\*\*\*\*

## I REMEMBER

The editor has been preaching 43 years, and he has been among Sovereign Grace, Landmark, Independent Baptists for over 30 years. I have witnessed some things which many younger preachers do not know. I remember when Elder Bob Ross left Calvary Baptist Church, Ashland, Ky., and *The Baptist Examiner*. I have in my possession two books Bro. Ross wrote against Landmarkism after this. Many of our preachers stood with Bro. Gilpin and Landmarkism at that time. I could call some names, but I will not. Most of the brethren considered Elder Ross in error for his attack on Landmarkism. But, as strange as it may seem, now some of these same men are teaching the same things which Bro. Ross taught about the church. They have jumped over the fence from one side to the other. The words "fence-jumpers" and "traitors" come to mind. If they were right in the late 1960s on the church, then they are wrong now, or vice versa. Brethren, which way is it?

One man who set himself up as a defender of our Landmark position and engaged in a written debate with Elder John Thornberry in *The Baptist Examiner* (I was editor of that paper at that time) now is a bitter opponent of the position he then claimed to defend in the 1970s. How great the mighty have fallen! With defenders of the faith like the man under consideration, no wonder Landmarkism is under a vicious attack. With friends like this man Landmarkism needs no enemies!

If I had jumped the fence like some have done, I would write personal letters to Elder John Thornberry and Elder Bob Ross and apologize for my former stand. Such letters would be in order and no doubt appreciated.

Brethren, I stand today on the church question where I have always stood. As the years have past, I have gotten more light on things about the church, but I have not obtained any "new light" as some have. I believe in Baptist baptism, Baptist succession back to Christ and church authority.

What amazes me is that what was

error concerning the church in the 1960s and 1970s, according to some brethren, has suddenly become God's truth in 2000. The present-day attack on Landmarkism is nothing more than was put forth in the 1960s and 1970s. Its present form is more sneaky and subtle as it is coming from those who still claim to be Landmark Baptists. A comparison of the modern-day attacks with the attacks in the 1960s and 1970s would be most astonishing.

These new attacks on Landmarkism will go down in history for being very strange in their nature. You can be very sure what they DO NOT believe, but it is almost impossible to determine what they do believe. They DO NOT believe in organic church succession. They DO NOT believe in church authority. They DO NOT believe that one church should start another church. They affirm that there must be a baptismal link between churches, but no church link. But how can you have a baptismal link without a church link? Please tell us plainly if baptism is a church ordinance? If it is, how can you have a baptismal link without a church link? What is the difference between a link-chain of baptisms and a link-chain of churches? Tell us plainly if baptism is a church ordinance or a preacher ordinance?

## Transforming Grace

*Continued from page 382*

**is even at the right hand of God, who also maketh intercession for us"** (Rom. 8:33-34). This rebuke of Satan is founded on elective love. The doctrine of election is the only thing that can silence the Devil. Having chosen them in the past, God will not reject them in the future. Arminianism will never silence the Devil, but the doctrine of God's electing grace can and does.

Second, the past actions of God are the ground of the next rebuke: **"Is not this a brand plucked out of the fire?"** Having already plucked them from the fire, it would be inconsistent for God to throw them back into the fire. To ask anything opposed to that is to incur the "rebuke" of Jehovah-Jesus.

Again I would point out that it was not the burning brand that plucks the hand, but it is the hand of God which plucks the burning brand. Like the three Hebrews in the fiery furnace in Babylon (Dan. 3:20), God's people will be delivered from the fire and promoted to honor.

Because of the fall in Adam man is like a dry stick cast into the fire. He is in danger of being consumed in the

fire of God's wrath. He deserves the fires of Hell even as others. Like a brand, he is helpless in the fire and in a perishing state. The process may be slow, but the end is certain destruction. God by almighty power pulls him out of the fire (Jude 23) and secures him from everlasting destruction (Amos 4:11). When God once delivers one from the fire it is unreasonable to think He will cast him into the furnace again. See here the security of the saints.

This Divine deliverance is sudden—"plucked." Snatched out of the devouring element in a moment. One minute he is in the place of death, and then the next minute plucked from the fire. Jesus Christ saves suddenly: **"This day is salvation come to this house"** (Luke 19:9).

This Divine deliverance is complete—"plucked out." The brand is not taken half way out of the fire. It is not turned over in the fire. It is taken completely out of the fire. Christ saved His people eternally from the fires of Hell. **"He will deliver his soul from going into the pit, and his life shall see the light"** (Job 33:28).

A poor Hindu convert to Christianity was once taunted by a European infidel, who asked him what Jesus had done for him. The Hindu took a worm, put in inside a circle of dried leaves and grass, and set fire to them. When the fire approached the worm, he snatched it up and put it into his bosom, exclaiming, "That is what Jesus has done for me." I was once exposed to eternal fire. The flames had even touched me, and I was a scorched and blackened brand when God in his matchless grace plucked me forth! God's people go by the gates of Hell on the way to Heaven.

## THE DELIVERANCE

Poor old Joshua! He stands before the Angel of the Lord in filthy rags. Sin is upon him and Satan is by him. What can he do? Run off? No, there he must stand before the Son of God. He cannot speak for himself, for his guilt has made him dumb. But Heaven be praised! He stands before Christ Who makes intercession for the transgressors. Christ will clear him and cleanse him.

First, there is justification: **"And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee. . ."** (Zech. 3:4). Here the Angel of the Lord speaks to inferior angels as to their work. You will note that the Angel of the Lord causes Joshua's sins to be removed. Only Christ, the Angel of the covenant

*Continued on page 384*

## Transforming Grace

*Continued from page 383*

Who is God, could be said to do such.

These words denote how Joshua's sins were pardoned in Heaven. The words: **"I have caused thine iniquity to pass from thee"** means the Angel of the covenant transferred Joshua's sins by taking them upon Himself. See here the Lamb of God **"which taketh away the sin of the world"** (John 1:29). When Christ forgives the sinner he causes his iniquities to pass from him as far as the east is from the west. These sins will never appear against him to condemn him. **"And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me"** (Jer. 33:8; cf. Micah 7:10).

Second, he is sanctified: **". . . I will clothe thee with a change of raiment"** (Zech. 3:4). In Joshua's case the filthy garments were removed and the high priestly robe was put upon him, making him qualified for priestly service (Lev. 16:22-23; Ezek. 42:14; 44:19). The filthy garments were his own; the priestly robe was the Lord's.

In the case of the sinner it denotes the cleansing of sanctification. What a change when he gets rid of his soiled and torn garments and receives the robe of righteousness which Christ alone can bestow. **"I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. . ."** (Isa. 61:10). Justification is imputed righteousness; sanctification is imparted righteousness: **"If ye know that he is righteous, ye know that every one that doeth righteousness is born of him"** (I John 2:29).

Third, there is service: **"And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by"** (Zech. 3:5). Here Zechariah, grounding his speech on the last precious words of the Angel of the Lord, takes the boldness to ask that the priestly robe be put on Joshua. Such a scene is not uncommon in visions of prophets (Isa. 6:5; Rev. 5:4; 10:9; 11:1).

The adjective "fair" in verse 5 would better be translated "clean." There is a contrast between "filthy" and "clean." "Mitre" (*tsaniph*) is not the same word as in Exodus 28:4 (*mitsnepheth*) for the official headdress of Aaron. But it is most likely a synonym for it here in Zechariah 3:5. The

mitre was the crown of his priesthood, the symbol of Divine authority. The prophet wanted to see Joshua, not only reinstated in his office, but found also holy. The fair linen mitre was that which bore upon its front the golden plate inscribed: **"HOLINESS TO THE LORD"** (Ex. 28:36-38). Joshua is now qualified to do the work of the high priest in the presence of the Lord.

There is a typical lesson as to the priesthood of believers in the New Testament. Every blood-washed sinner is a priest standing before the Angel of the Lord. **"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father. . ."** (Rev. 1:5-6). Each believer brought nigh by the blood is to minister in holy things. **"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light"** (I Pet. 2:5, 9). As believer priests, we are to be always ministering to God, always standing in His presence.

### CONCLUSION

1. What a picture of gospel salvation we have in Zechariah 3:1-5. The taking away of the filthy garments is a picture of sin's removal from the believer. Joshua's entire defiled robe was taken away. Even so the filthiness of the sinner is removed from the pardoned believer. He stands in God's sight perfect in Christ. The Angel of the Lord has absolved him.

2. Joshua being clothed in a priestly robe shows how the perfect obedience of Christ is imputed to every believer: **"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference"** (Rom. 3:22). Christ is the Lord our righteousness (Jer. 23:6).

3. Here is a wonderful picture of transforming grace. We find nothing whatsoever offered to God by Joshua. The whole thing is a matter of grace and favor from beginning to end. Let us shout, **"Grace, grace unto it"** (Zech. 4:7).

4. Joshua did not argue with Satan. He refers him to Christ, the Angel of the covenant, whose rebuke is powerful and successful. Christ rebukes Satan by calling attention to electing grace and efficacious grace. These two themes will shut the mouth of the

Devil.

5. Sinner, you are like Joshua the high priest in Judah. You are standing before God in your sins, and Satan stands before God to accuse you of your many transgressions. You are a brand in the fire without hope of help within yourself. You must have an Advocate, a Daysman, and Intercessor. Jesus Christ alone can cleanse you of your sins and crown you for His service. May it please Jehovah-Jesus to take away your filthy garment and to clothe you with a change of raiment. What Christ did for Joshua He can do for you.

## The "Authority Theory"

*Continued from page 381*

a fool. I know what I write in this article will be examined and dissected, and analyzed, and then torn to pieces by any who do not want to believe it. I remember an old king who tore up a scroll with the Word of God written on it, because he did not want to believe it. Yet, it did not make it any less truth. I must simply give answer to the charges, for to remain silent is to give the false impression to many that the charges are true.

In responding I pray God will help me to show continual respect and love to the writer of the above mentioned article.

There are some things I do not understand. One is the use of the word "theory." According to an old Webster dictionary I have, the particular meaning that my brother has in mind would appear to be, "Popularly, a mere hypothesis, conjecture, or guess; as, my theory is that he's lying." The author goes so far as to say, "The problem with the authority theory is that there is no scripture for it." He again makes the assertion that we who believe in link chain succession are guilty of "ink spot" interpretation. He says we see who "others cannot see." He calls on us for "proof." He says, "I mean I want scripture proof." He uses the scripture in Isaiah 8:20; **"To the law and the testimony. . ."** One of his headings is entitled "Are the scriptures a perfect rule of practice?" and refers to II Timothy 3:16, I want to make it clear that I know my brother has in mind proving his "position" by the writings of our forefathers, but if I was going to demand scripture of the opposition, then certainly I should be willing to include the scripture for my position. Yet, my dear brother has failed to do this. He has, in his own words, "ground up cog by cog" our "whole system" and with nothing more than the writings of men. I have read and reread this article to find the scriptural

grounds that he has for referring to us as "authority theory" folks. I have read what five men have written, and out of the five men and what they have written, or at least, what he has included, I found one or two verses mostly unrelated to the authority issue. These are great men of God. They are even referred to as Baptist giants. They have no doubt earned such respect, and though I know that I will in all probability incur the wrath of many, I must add, that these are men. They are fallible. What they say is not infallible. They can make mistakes, if indeed that is what they truly believed. I have seldom ever tried to justify my position in the scripture with what other men have said. If I cannot find it in the scripture, then I should remain silent. If you are going to "ground cog by cog" what I believe the scriptures to teach, then let the Word of God do the grinding. When we use such language as "If Graves said this, it is the Waterloo of the authority theory." I just simply say, that if Graves said this, it should be considered, but if he said this without any scriptural references to prove his position, then at best it is the opinion of a man. If he included in his opinion scriptural proofs, then they should by all means have been included in my brother's article. We must be very careful that our confidence does not rest in the wisdom of men, no matter how great men that they were. Their thoughts are poor substitutes for the scriptures. When the Word of God is used and I am convicted by it, then I may as my dear brother said, "shake" like I had the St. Vitus' Dance, and I certainly would desire to repent if I found that I was in opposition to the Word of God, but just the opinions of men without the infallible Word of God to give their views foundation, will come short of the "shaking" or the "grounding."

If there is so much scripture and if it is so clear that churches are self-constituted, then why wasn't just a little bit of it used in this article. If we are going to make such an issue of the scripture being the final authority, then let it be the final authority. My brother says, concerning his position;

**"We contend for this Truth of God—That He left no essential doctrine or practice to be inferred. Not one. We do not properly get our instructions from inference, conjecture, surmising, implication or guessing. Far from it. In fact, we can only get essential teaching from positive statements of Scripture. Therefore I oppose with all my might every doctrine, every dogma, every theory that is not clearly stated in the Word of God."**

Why did he not bring out the scrip-

*Continued on page 385*

## The "Authority Theory"

Continued from page 384

ture that is (supposedly) so clearly stated in the Word of God in defense of the "self-constituted church" position? I could easily call it a theory, but I do not want to appear negative or unkind. If the self-constituted position is so clearly stated in the Word of God, wouldn't it have been far better to give a "thus saith the Lord" than spend so much time trying to justify the position through men without almost any scripture whatsoever? I say again that I understand that my dear brother was pointing out what some Baptist writers have apparently written in support of his position, but aren't we falling short of our responsibility to God and our devotion to His Word when we give men's positions without scarcely any references of support from the Word of God? If these dear brethren who are quoted gave scripture references, then by all means they should have been included so as to give support to their supposed position. It is not Bro. Graves words, or my words, or any other man's words that is the Waterloo of any position that is not grounded upon scripture, it is the Word of God. It is by God's Word that my position or your position stands or falls. Our works and our positions taken in this life will not be judged by our dear brethren, no matter how great men they were, but by the Word of God which lives and abides forever.

Now as to my position, I believe in church authority in church organization, or constitution as it is termed by my brother. I believe in church succession or link chain succession as it is called by many today. No, I cannot make all the links back to the Jerusalem church, nor would I try to, just to prove it existed. I can no more prove church succession by this than my brother can prove that all the members, (according to his position), who came together and covenanted together to "self-constitute" themselves into a church had scriptural baptism in all the organizations down through history. We know there were instances in the scriptures of those who cast out devils in the name of Jesus, (Luke 9:49-50) and the disciples were instructed to forbid them not, when as yet they did not follow with the disciples. We know that in Acts 19 there were some who had been immersed, but had need of scriptural baptism. What is it that determines scriptural baptism? Well, there are several things, but my point is on church authority. Without it there can be no scriptural baptism. Who better to determine whether a group that wants

## 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
KORE, Springfield, OR .....	Sunday 8:00 - 8:30 a.m. ....	1050 .....	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

to be organized into a church has had scriptural baptism than the church herself? Without this oversight which was given to her from the Lord Jesus Christ there is no way that the line of scriptural baptism can be maintained. The Bible teaching of scriptural baptism demands authority. I will keep my position as brief as possible.

We see this authority in John the Baptist. John had the authority to preach the gospel of the kingdom and baptize, because he was sent from God (John 1:6). His authority was from Heaven: **"And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? . . ."** (Matt. 21:24-25).

There had to be authority to baptize; otherwise baptism, even if it is by immersion, even if the candidate is truly saved, would not be scriptural baptism. John had this authority. They is why the Lord Jesus Christ came to John to be baptized (Matt. 3:13-17). Not only did the Lord come to John for baptism, but He also chose and set in His church only those whom John had baptized (Matt. 3:3; Acts 1:22). Jesus had the authority to organize His church because He was the one who had sent John. He was the authority. According to the "self-constitution" position, this was not necessary. The folks that John baptized should have been able to "self-constitute" themselves into a church. They had scriptural baptism. They had been baptized by John the Baptist, and according to the "self-constitution" position that is all that is necessary to enable a group to organize themselves. If those who are scripturally baptized today can organize themselves into a church, then these brethren could have organized themselves into a church. The opposition would naturally say, there was no church at that time. I say to that, if all you have today in a community is a group of scripturally baptized individuals, you have no more than was present before Jesus organized His church. Just being scripturally bap-

tizied does not give authority to be "self-constituted" into a New Testament Baptist Church. It took authority to organize the church of the Lord Jesus Christ. He was questioned concerning His authority (Matt. 21:23 & others). He had authority. His authority was from Heaven, and He was from Heaven, because He was God. Surely, my "self-constitution" brethren would not say that those baptized of John could have organized themselves into a church. It took authority and the authority was the Lord Jesus Christ.

The time has come for the Lord to leave His little flock that He referred to as **"My church"** (Matt. 16:18). He gives them their credentials: **"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly He find you sleeping"** (Mark 13:34-36). The Son of man is the Lord Jesus Christ. The house is the church (I Tim. 3:15). The servants are those in the house or the church. The authority was given to the servants. These servants were the church of the Lord Jesus Christ. Authority was not given to them individually, but collectively. Their work or talent or position in the church was given to them individually (to every man his work), but this was given so the church would be a complete body of Christ. There is not even the slightest hint in this passage that any individual authority was given. The authority was given to the servants collectively. What a confusion (a confusion which many of my brethren want to create today) would be created by individual authority of imperfect finite men!

This collective authority was further born out in verse 35: **"Watch ye therefore: for ye know not when the master of the house cometh. . ."** Master not only of the individual, but of the house, the church. It is even more clearly stated in Matthew 28:18-

20, which we commonly call the Great Commission: **"And Jesus came and spake unto them, saying, All power (authority) is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."** The very fact that His promise was to be with them throughout all ages, is fact enough, or should be, that He was not speaking to His church as individuals, but collectively as His church. The individuals present at the time of the commission have long since died, but the church is still here and He is still with His church. Between Mark 13:34 and Matthew 28:18-20, it is evident, very clear that the Lord gave authority to His church. **AUTHORITY WAS GIVEN TO HIS CHURCH!** This is not a theory, my beloved brother, it is a fact of scripture. The quotations I have given are not of man, neither came they from man, but from the Lord Jesus Christ Himself.

To what extent was this authority? It was to carry on the work of the Lord Jesus Christ in His absence, while being in submission to and directed by His commandments. He is the Head of the church. The church is the body of Christ. The body is subject to the Head.

Our Lord Jesus Christ gave His church authority in matters of discipline (Matt. 18:15-18). He gave His church authority to observe, keep, shew forth, and remember His death in the Lord's Supper (Matt. 26:26-30 & others). Who was it that Paul rebuked for the misuse and the misconduct of and in the Lord Supper? Was it not the Corinthian church itself (I Cor. 11:17)? Why? Because it was the church which was at fault. It was the church which had the responsibility because it was the church which had the authority in the observance of the Lord's Supper. Paul did not rebuke them as individuals, but as the church. Paul bears out the authenticity of this authority in I Corinthians 11:23-26. Surely my brethren would not hold that any except one of the Lord's churches has authority and privilege to observe this ordinance of the Lord.

The Lord gave His church authority to baptize (Matt. 28:18-20; Mark 13:34-35; Acts 2:41; Acts 19:3-5). All other baptism, no matter if it be immersion of saved individuals, is invalid, it is not scriptural baptism, because it was administered by those

Continued on page 386

## The "Authority Theory"

*Continued from page 385*

who had no authority to baptize. Baptism is an ordinance given to the Lord's church by the Lord Jesus Christ Himself. Surely my brethren would not hold that any except the Lord's church has authority to baptize!

Isn't this something! It takes authority to observe the Lord's Supper, It takes authority to baptize. And it still takes that authority even today. Surely my brethren would not contend that those who are scripturally baptized could scripturally observe the Lord's Supper, or give authority to baptize until they were organized into a church! This would be putting the cart before the horse. Yet these my brethren would contend that the greater of all these exercises or works could be done by merely covenanting together to become a church without any church involvement whatsoever. If the Lord gave authority to the church to keep the two ordinances, then don't you think that same authority had to extend to church organization? A group of folks today, even if they have been scripturally baptized, have no more authority of themselves to organize themselves into a church than the converts of John the Baptist whom he baptized. It took authority then, and it still takes authority today.

Why do you think that the Holy Spirit makes it clear what the church is. He says that the church is the body of Christ (I Cor. 12:27). The church is called the body of Christ because not only is it His church, but He left her here to do His work, and He is working through His church today. Now my brethren would have no believe that some preacher has authority separate from the church, or that some group has authority separate from the church, and they would contend that the Lord is working outside of the church He organized, sent forth and gave authority to. If that be so, then why did the Lord direct one of the greatest preachers who ever lived to the church at Antioch and at the same time directed the church at Antioch to pray and lay hands on Paul the apostle and Barnabas and send them forth? If there was ever a Baptist preacher after Jesus who should have had authority himself, it was Paul. But Paul was ordained and sent out by one of the Lord's churches because it was the church alone which had this authority. It is almost needless for me to point out that after each missionary journey Paul came back to the church which had sent him out. Why? Because he recognized the authority that our brethren are trying to crawl around today. But my brethren you

can't crawl around it, the foundation is too big! You can't crawl under it, for the foundation is too solid! You can't crawl over it, for the authority is from Heaven! You must go in at the door and the authority is still in the church today. It will not change for your convenience, it will not change for your whims, it will not change for hypothetical situations. The authority has always and will always be in the church until the Lord come and rapture her away, because it was He who gave her this authority.

It is mind boggling to me that the Lord would give only His church authority over the observance of the Lord's Supper, and over the administration of baptism, and over discipline in the church, and even over the choosing of the seven deacons, and yet that He would leave the organization of the church itself up to the whims of a few men without any church involvement. It is just a coincidence that the church at Jerusalem heard of the revival in Samaria, and why would they send down to them Peter and John (Acts 8:12-15)? Were these folks not scripturally baptized? If so, what need did they have of anything from the church at Jerusalem? We find this again in Acts 11:20-24. Is this just another coincidence? The church at Jerusalem sent Barnabas to Antioch because of the many who had believed. Is it just a coincidence that these folks were not even called a church until after Barnabas had come to them (Acts 11:26)? Then in Acts 13:1-3 the authority of the church is recognized in the ordaining and sending forth of Paul and Barnabas. Their authority is further recognized by Paul himself as he reports back to the church which sent him (Acts 14:26), not just one time, but after each journey. Why? Because Paul recognized that not only the authority to preach, baptize, and observe the Lord's Supper lay with the church, but also the authority of organizing other churches.

My brethren might say, well what about the church, or Cornelius? What about them? The Bible does not indicate that there were any sent from the church at Jerusalem, or any other church after they believed and were baptized. Neither does it indicate they were not. The Scripture gives at least three clear evidences of church involvement in organization. How many do you need? The Bible does not say, do not baptize infants, yet we know by the precepts and examples of Scripture that the Word of God forbids such practice. Just because it doesn't say clearly in a few instances that there was church involvement, it does not mean there was not church involvement, especially since it does

give us at least three clear instances of church involvement in organization.

My dear brother, there is so much confusion in the world today caused by so many man-made organizations touting the supposed authority given their leaders by the Lord Jesus Christ. When did He give them this authority? He never did. If the supposed authority came anywhere this side of Matthew 28:18-20, then they do not have it. What makes your position any different from them, except for your insistence on scriptural baptism? Where and when did any group this side of the church in Matthew 28:18-20 receive any authority from the Lord Jesus Christ? They did not. When you try to break down the wall of church authority in organization, then it will be only a matter of time before that which you call scriptural baptism and the so-called baptism of man-made churches will run together and be indiscernible. Even with church authority in organization, look at the confusion Satan has caused with his man-made organizations. What would it be without this authority? Why did the Lord Jesus Christ not only leave His church with authority over baptism and the Lord's Supper, but also church organization? Because He promised His church, ". . . upon this Rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). He promised the church perpetuation. He promised He would be with His church. How has anything been perpetuated without the involvement of itself? Man's continued existence upon this earth is because of man's continued involvement. Yes, there has been times when God has had to open up wombs, and cause them to bring forth, but the involvement of man was still there. The involvement of the church in bringing forth other churches is a fact of perpetuation. Yes, they could not do it without the Lord keeping His promise to be with them always, and opening up all the doors that needed to be opened, but the perpetuation has not been accomplished without the direct involvement of the church in organization, because it was the Lord who gave her this authority and He has never relieved her of this authority, nor has He given it to any other.

My brother, I do not expect this short treatise, from such a weak and unworthy servant as myself to bring an end to all strife or division. I simply write it so that no matter what you do with it, please know that I do not submit to your position on the "Constitution of Churches." It will take more than the positions of men, no matter how great, and I, since meet-

ing you have considered you one of the pillars among Sovereign Grace Landmark Baptist preachers. You will not "ground cog by cog" my position on church authority with the mere statements of men. If what I believed were clay, then certainly you could grind it with clay, but I am persuaded that which I stand for is gold and not only gold, but gold tried in the fire, which also I believe at one time you considered gold, and you cannot destroy gold with clay, no matter how noble the clay is.

I have not used any quotes from men to strengthen my position. I have tried to use only the Word of God, and the lessons derived from such. If the "self-constitution" position is so clearly taught in the Word of God, then teach it from the Word of God. No matter what you or I or any other man might say or write, it is only for time. It is the Word of God that lives and abides forever and is forever settled in Heaven. Call it a theory if you please. I thank my God that the position of church authority in organization does not become theory because any would call it so. I love you in the Lord, my brother, and I pray that you will return to the church truths which you seemed to stand for in the past.

---

## Gourds or Souls

*Continued from page 381*

**the city" (Jonah 4:5).**

Jonah is taking his vigil at the borders of the city of Nineveh. Some render the first part of verse 5 thusly, "**Now Jonah had gone out of the city.**" This would mean the prophet left the city before the events in verse 1-4 of chapter 4. Whether we accept this translation, or not, it seems clear to me that Jonah left the city before the end of the forty days.

Why did he leave the city? Evidently, he did it to prove that he believed what he had preached. It would have been inconsistent to remain in a place which he had said was about to be destroyed. Even if God spares the city, he wants to get out of town to escape the odium of being a false prophet. On the other hand, he may have shrunk from accepting the hospitality of the people he had warned. He may have made a quick exodus to escape ceremonial defilement which could be so easily contacted in Nineveh. Furthermore, he may have wanted no intercourse with Gentile dogs.

Jonah might have remained in the city for a time, or he could have returned to the land of Israel. But he

*Continued on page 387*

## Gourds or Souls

*Continued from page 386*

did neither of these. Instead, he goes outside the city and builds himself a booth that it might be a shade over his head. He sits under his brush-arbor waiting to see the final results of his religious labors. There upon a hill he can survey the crowds of Nineveh. He has gone **"on the east side of the city,"** a direction opposite his homeland and where he can be away from the travelers to the city.

The prophet sat there uncertain of the future of Nineveh. He was morally confident but not absolutely sure that the city would be spared. God had not positively said He would spare the city. The people of Nineveh were not sure that Jehovah would spare the city even though they had repented. Jonah hoped it might be destroyed after all. Maybe a fire would consume it as it did Sodom, or an earthquake might reduce it to shambles. If nothing else, maybe a hostile army would invade it, or a revolution among its citizens might result in its ruin. Jonah would wait and see what would happen. Forty days soon passed. Then he would know for certain if the city was to be delivered or destroyed.

It was not necessary that Jonah be under a trellis outside the city. He might have shared the hospitality of the king of Nineveh. He sits there awaiting "vindication day." He seems to be more fearful of the fierce rays of the sun than the impending judgment of God upon Nineveh. His eyes, instead of being turned upward toward God, or inward toward himself, were focused upon the crowds of Nineveh. Some how he cannot be convinced that the God of Israel will show favor to these Gentiles. He sits there pouting about the possible sparing of the city. The prophet has retired from the active duty of the ministry and sits there upon the hill top idle. His only companion is his petulant spirit. He has nothing to give him comfort. This spectacle is at once both ridiculous and piteous.

It seems to me that Jonah has become an Antinomian. His distress and self-pity have brought him to this awful position. He more or less says to himself, "God can show mercy and forgiveness without my preaching judgment. He has predetermined that these Gentiles repent and recover. My preaching judgment in forty days was needless. God does not need me. Human responsibility is a mere fiction. If God had really needed me then my preaching would have been followed by the overthrow of Nineveh."

### THE GOURD

The prophet of Israel is sitting in his booth pouting. He frets at the cold nights and complains of the heat of the day. But this was a house of his own building. He could have been in a more pleasant surrounding had he chosen to do so. The Lord might have justly left him to grief which he by his own willfulness created. But the Lord was merciful to Jonah; He dealt kindly with this pouting preacher. **"And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd"** (Jonah 4:6).

Probably by this time the leaves of the boughs have withered due to the heat of the sun. So the Lord God prepared a castor oil plant, commonly called "palmchrist", to grow and to cover the prophet in his grief. The castor oil plant is a very rapid growing plant, attaining in a few days to its full height of from eight to ten feet. Its leaves are broad, being often more than a foot large. These leaves afforded Jonah a good shade. This was a small thing which God did for the prophet, but it was very seasonable.

**"And the LORD God prepared a gourd. . ."** It is significant that the verb rendered **"prepared"** is the same when referring to the fish, the gourd, the worm, and the east wind. God prepared a great fish to prevent Jonah's drowning, now He prepares the castor oil plant to protect this preacher from the Assyrian sun. Truly the God of the Bible is the Lord Protector of His people. He can use plants or animals to fulfill His will.

**"So Jonah was exceeding glad of the gourd."** How quickly God can turn our sadness into gladness. Every leaf reminded Jonah of the Almighty. This shelter was the gift of God to a downcast pilgrim. The gourd was a far more welcome sight than the booth of his own making. He was not merely glad, but exceeding glad; that is, he rejoiced with great joy. Jonah believed the gourd was the evidence of God's care for his comfort. He saw it as proof that God approved of his conduct in remaining near Nineveh in order to see what would become of the city.

### THE WORM

**"But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered"** (Jonah 4:7). This gourd came by Divine direction and Divine appointment, and so did the worm. A small worm at the root destroyed this large palmchrist. The morning rose before Jonah did, and the first thing Jonah saw upon opening his eyes was that the gourd had perished.

His gourd is gone but not his God. Thank the Lord for this.

How fleeting and uncertain are all creature-comforts! They are all gourds which have their root in the earth, and they soon wither and die. While we enjoy the creature-comforts of earth, we are apt to forget that there may be a worm at the root of them. Let us be thankful for every mercy and blessing. The Lord God can wither our creature-comforts when we least expect it. Worms may quickly devour our gourds at the very moment we expect them to flourish, and when we most need their shelter.

How many gourds are suddenly withered! A young child comes into the world and suddenly grows into manhood, then worms eat his flesh as he goes through the gates of death. These bodies we live in are soon to be food for the skin worms. Yonder I see a father who protected and provided for his family, but eventually God will prepare a worm for his body. Yonder is a mother who has comforted and cherished her family, but she is soon to be cut down by the worm of death. Yonder is a great scholar, filled with knowledge, but he is lost to the worm of insanity. Yonder is a man of great wealth, but his riches fly away with wings toward Heaven. Oh, this world is covered all over with withered gourds! Each dead gourd vine says to us, "Set not your heart on the things which are seen, for they are temporal."

Every earthly thing has its worm. The worm of time is already working at the root of all our creature-comforts. Our pleasures, sooner or later, will become pain; they will wither and die away like grass upon a lawn. The very countenance of nature herself is constantly changing. Kingdoms and nations change. Our homes are the scene of constant change. Where are

the little children? They are now grown up! Old faces are gone from the table and new ones have appeared! It seems whenever we are given a gourd of any sort, we, like Jonah, do not thank God for it. We begin to get proud and thankless. What happens? God sends a worm and the gourd is gone!

### THE EAST WIND

**"And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live"** (Jonah 4:8). This wind blew so gently and slowly that it increased the heat instead of lessening it. The providence of God seems strange here to us. God prepared a gourd to cover him, then a worm to torment him, then the wind and the sun to scorch him! But we dare not find fault with Him Who is too wise to err. The Divine Teacher is not obligated to explain Himself to His stupid pupils. We can be sure that this east wind did not go forth at random, but for a definite purpose.

This piercing east wind upon Jonah's defenseless face was a sore trial upon his faith in God. The blowing of this wind intensely increased the distress of the heat and made life miserable. Worse still, the wind came after Jonah lost his gourd, and consequently when he was entirely without shelter. Jonah fell to the ground utterly exhausted: **". . . he fainted, and wished to die."** He said in substance, "The gourd is dead, kill me too." Foolish man who thought his life was bound up with a weed!

How many times has an east wind swept across our lives, blasting our cherished hopes and plans. There is the wind of failure in the Christian life,

*Continued on page 388*

## Funnybone

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

The Possumtrot Baptist Church was having a baptizing in the Mud River on a cold Sunday in January. Pastor Brown asked one of the baptismal candidates, "Is the water cold?"

"Naw!" he replied.

Deacon Jones shouted, "Dip him agin', pastor, he's still lyin'!"

\*\*\*\*\*

At the close of a Sunday service conducted by Pastor Brown Sadie Smith came to him, and she was terribly upset. "I'll never hear you again as long as I live," she said. "I have been insulted and—well, you just stroked the fur the wrong way."

"No," replied Pastor Brown. "I

didn't stroke the fur the wrong way. I stroked the fur the right way, but the cat was going in the wrong direction."

\*\*\*\*\*

"How did you like the evangelist's sermon?" Sister Jones asked Deacon Jones.

"Well, frankly," he confessed, "I like to hear our pastor better."

"Why is that?" his wife wanted to know.

"It's the words they use," Deacon Jones explained. "Our pastor says, 'In conclusion,' and then he concludes. The evangelist says, 'Lastly,' and he lasts."

\*\*\*\*\*

## Gourds or Souls

*Continued from page 387*

the loss of our testimony before the world. There is the east wind of commercial failure. Oh, how these winds howl around us when our gourds have withered and died! Often times they have come at a most inopportune time. But God's discipline upon His people will advance from stage to stage until His Divine purpose is accomplished in us.

### THE SCHOOL OF HEAVEN

Jonah is distressed because God did not overthrow Nineveh. He is angry because his prophecy has not come to pass. He is even more distressed that his gourd is gone. We might have expected God to cut him down for his irrational conduct. Instead, God deals tenderly with him as would a father with a disobedient child. The Lord seeks to cause Jonah to see his own error. He will convince the prophet of the inconsistency of his conduct in relation to Nineveh. In order to do this He must fix Jonah's attention, not upon the worm or east wind, but the gourd, which gave him joy and whose removal he regretted. **"And God said to Jonah, Doest thou well to be angry for he gourd? And he said, I do well to be angry, even unto death"** (Jonah 4:9).

This was Jonah's second request for God to take his life. His error was that this mood was dependent upon the changing circumstances of life rather than the unchanging God Who controls these circumstances. He was happy when God sent him the gourd and frustrated when God removed it. The prophet was angry at God for taking away his gourd. It is true that his gourd was gone, but he should have rejoiced in the fact that his God was not gone. There was enough in Jehovah to make up for all losses. Jonah's problem was that he was more concerned with a gourd than the salvation of a whole city!

We, too, like Jonah seek the glory of God wherein it is not—in the fulfillment of what we want to see happen. We want things to take place, not because they are pleasing to God, but because they would be useful to us. We imagine our peace and tranquility lie in the fulfillment of our own wills and ways, whereas our wills and ways are the cause of all our trouble. We are in great distress because we are doing what we want and refusing to obey God. To follow our own way is to attempt to make God conform to our ways. No wonder we have great distress of soul! It is our responsibility to will what God has willed and done. If we will aught else, we play the fool as did Jonah.

### A SILENCING ARGUMENT

**"Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left; and also much cattle?"** (Jonah 4:10-11). In these words God gives a number of reasons for sparing the wicked Gentile city.

First, God was justified in sparing the city because He had more right to show pity to its inhabitants than did Jonah for the gourd. **"Thou hast had**



JONAH UNDER HIS BOOTH.

**pity on the gourd."** **"Thou,"** a mere mortal of limited sympathies and poor insight into the purposes of Heaven. Jonah wanted his own way about the gourd; he wanted the gourd to live and to shade him. Is this not like us? We want our own way, and then we are displeased when God wants and gets His own way! We are really distressed because God's will is at variance with our own, and because God has a way of always getting His way!

Second, the Lord was justified in sparing Nineveh because He is the Sovereign Owner of the universe. An owner of a piece of ground can do as he pleases with it, for it belongs to him. Jonah had no cause to complain to the Lord for taking away his gourd, for the gourd was given and removed by God. Strange that Jonah should have been concerned for the gourd which did not belong to him and for which he did not labor, but he had no compassion on the people of Nineveh! The people of Nineveh were the work of God's hands and they belong to Him by right of creation. He had given them being and preserved their lives. He had planted

them and made them to grow. Therefore, God had every reason to have compassion on them—far more reason than Jonah did to have compassion on the gourd.

Third, God spared Nineveh because of the antiquity of the city. The gourd came up in a night and perished in a night. But Nineveh was an ancient city. It had stood from the days of Nimrod to the time of Jonah. This city had been growing for centuries. Should God not have pity on those who had been so many years under His providence? Yes, He should have!

Fourth, God spared the penitent Ninevites because it was such a large city. The gourd had sheltered but one man, Jonah. Nineveh was a shelter for

clined to think only on the physical level. We are worldly minded, not spiritually minded. Are we more interested in gourds or souls? Our churches should be more interested in souls than anything else. We must evangelize or fossilize; we must become a missionary force or become a missionary field. We must preach or perish like Jonah's gourd.

2. Let us rejoice in the providential control of God over the world. Storms, sea monsters, gourds, worms, and winds come from Him. We are not dependent upon luck or blind fate. We are not the victims of impersonal processes and laws. We live in a world which is governed by an all-wise God. By means ordinary and means extraordinary "God leads His dear children along." Let us sing from the heart the words of the old hymn:

*This is my Father's world:  
Why should my heart be sad?  
The Lord is King,—let the heavens right:  
God reigns; let the earth be glad.*

3. The discipline of God toward His people is instructive. The gourd was not arbitrarily removed from Jonah. The east wind did not come by chance. The heat of the sun did not strike Jonah by accident and cause him pain. All of this severe discipline was for the prophet's spiritual instruction. So it is with us.

4. What is your gourd? Is it your stocks and bonds? your job? your good health? your family and friends? Is it maybe your church? or your preacher? Is it your success in labors for Christ? Even your answered prayer? Please don't make a gourd out of these things. Such things can become idolatrous. What are you going to do when your gourd is gone? Will you be in distress like Jonah? We should always lean upon our God, not the circumstances around us. The things around us are all gourds with worms. Oh, may we always rejoice in God and never in gourds!

5. Dear friend, every earthly thing has its worms. They are all soon to wither and pass away with the using. The worm of time is soon to devour us all. The east wind will reduce our greenery to a ghost-like skeleton of dried leaves and rough sticks. The gourd of false profession will wither and die in the day of God's anger. God has prepared a worm that will bring ruin to every refuge of lies. What an awful discovery to awaken on the resurrection day to find our hopes, like Herod's body, eaten up of worms. But the heart that has laid hold on Christ has received a portion that can never fade or fail. Is Christ your everlasting portion?

about 600,000 immortal souls. The city was crowded with many people. It contained 120,000 children who were too young to be responsible for their own conduct, or that of their elders. In addition to all of this, there were many cattle. Surely men and cattle were worth more than a gourd vine.

These arguments seemed to silence Jonah, for we hear his voice no more. He let God have the last word. He could say nothing to excuse his conduct. I gather from the silence of the narrative that he left for Israel, humbled and ashamed. He went home knowing that one soul was worth more than ten thousand gourds!

### PRACTICAL POINTS

1. How piercing and unanswerable were Jehovah's final questions to Jonah! These pungent questions set forth the supreme issue: The contrast between human selfishness and Divine compassion, the choice between human values and Divine values. The question to all of us is: Gourds or souls? Today I fear we are given over to a materialistic philosophy. In the midst of industrial boom we are in-



## What Did Not

*Continued from page 381*  
rifies Jesus Christ.

Next we should remember that this day of Pentecost was NOT the day when the Holy Spirit came to the earth. Some seem to think that the Spirit of God was not operational before this particular Pentecost. The second verse in your Bible says, "...**the spirit of God moved upon the face of the waters**" thus assuring us that God the Spirit was present in this world from its beginning. And in John 20:22 we read "**And when he (Jesus) had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.**" This event took place prior to Pentecost! So not only was the Holy Spirit then present in the world, He was received by "**the disciples**" who "**were assembled**" (John 20:19). The Bible you have is proof that the Holy Spirit was present and active in the world and that He could not have come to the earth only on Pentecost. 2 Peter 1:21 says: "**For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.**" The Holy Spirit was in the world and operated in those who wrote the Scriptures. So we must not think that Pentecost was the coming of the Holy Spirit into the world!

We must also remember that the feast of Pentecost was a Jewish feast. It was one of three annual feasts which all Jewish men were required to attend at Jerusalem. Being fifty days after the Passover (which they were also required to attend) those men who came from great distances did not return to their homes, but remained in Jerusalem for Pentecost. That is why your Bibles says: "**And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven**" (Acts 2:5). So we learn that those men who heard "**the wonderful works of God**" (Acts 2:11) spoken in their own languages and dialects were Jews of the dispersion - i.e. Jews living in other parts of the Roman Empire than what we sometimes call Palestine or the Holy Land.

The modern Pentecostal Movement (and it's offspring the Charismatic Movement) which claim to duplicate the events of this first Pentecost after Christ's resurrection actually have no connection with it. Today's Pentecostals (and Charismatics) had their beginning only 100 years ago at the Azusa Street Mission in Los Angeles, California. It was there under the leadership of a woman preacher named Aimee Semple McPherson, founder of the Foursquare Gospel Church, that this

phenomenon sprang into existence. These churches are far too new to have been started by Jesus during His earthly ministry and have no valid claim to a connection with the events of the day of Pentecost of which we speak.

While claiming the ability to speak in languages they have not learned, the facts do not add up. Pentecostal missionaries who live in countries where languages foreign to them are spoken must study and learn the language of the people where they preach or else use translators! It is easy to make claims, but the facts are clear. In spite of all their claims to supernatural ability in speaking languages the Pentecostals just cannot do it!

Being a bit more erudite, modern Charismatics dodge this issue by claiming that theirs are "prayer languages" or "the language of the angels" and therefore not subject to such examination by mere mortals. But even "heavenly languages" must have parts of speech and a structure and the noises made by modern Charismatics just do not measure up! The facts are evident: the Charismatics sprang from Pentecostalism and both groups make fantastic claims to supernatural abilities which they cannot substantiate. Although a bit "slicker" than the old-line Pentecostals, the modern Charismatic Movement which is only 40 or so years old, is also known for it's excesses. Even here in Romania there exists at least one "church" which is known for their "Holy Spirit inspired striptease for the Lord". But, in spite of their claim and the name they have taken, there exists no connection between either of these groups and the Pentecost of Acts chapter two.

It is important that we also understand that, despite the claims of Protestants, this Pentecost was NOT the birthday of the Church. This Pentecost came too late to be that notable day! For Jesus said in Matthew 16:18: "**I will build my church; and the gates of hell shall not prevail against it.**" Now either Jesus "domed-up" His church - i.e. completed building His church - or the Holy Spirit did on the day of Pentecost. Some would have us think that Jesus was a failure. They would have us think that the Holy Spirit did in one day what the Son of God could not do in over 33 years of his earthly life! Any doctrine which makes Jesus Christ a failure is a false doctrine! This day of Pentecost involved the Lord's Church, but it was not her birthday!

Bro. S.E. Anderson points out 21 things about the church before Pentecost. They had the Gospel before Pentecost. There were genuine converts to Christ before Pentecost. There

were Scripturally baptized persons before Pentecost. They had Christ as their Head before Pentecost. They were instructed in polity before Pentecost. There were ordained men before Pentecost. They had the "Great Commission" before Pentecost. They were organized according to their needs before Pentecost - they had a treasurer. They had a missionary outreach program before Pentecost. They had the essentials of church life before Pentecost - evangelism, the presence of Christ, service and worship. They had qualified pastors before Pentecost. They had the Lord's Supper before Pentecost. They had the Holy Spirit before Pentecost. They had divine power to do Christ's work before Pentecost. They sang "**in the midst of the church**" (Heb. 2:12 & Matt 26:30) before Pentecost. They had prayer meetings before Pentecost. They had at least one business meeting before Pentecost. They had a membership roll before Pentecost. They were united in such a way that they could be "**added unto**" before Pentecost. Christ was their foundation and corner stone before Pentecost. And Christ Himself was their Pastor before Pentecost. There is neither hint nor evidence in the Bible that the Lord's church was founded on Pentecost!

Another thing that ought to be remembered is this: NO ONE was saved as a result of hearing these men speak in tongues on this Pentecost. ONLY after hearing the Gospel preached by Peter were some "**pricked in their heart**" (Acts 2:37) and told to repent and be baptized. Do not fall into the fatal lie promoted by the Pentecostal/Charismatic Movement that "miracles produce converts". They believe that if the supernatural sign-gifts were fully operative in the churches we would see a great ingathering of converts. In fact, they prophecy such an end-time revival and some claim we are in the midst of it right now. They have made the same mistake as the rich man in Luke chapter 16. There in verse 27 the rich man requested that the beggar Lazarus be sent to his brethren yet alive on the earth, "**lest they also come into this place of torment**" (v. 28). When Abraham told him: "**They have Moses and the prophets; (the Bible) let them hear them**" (v. 29), the rich man said in essence the same thing the modern Pentecostal/Charismatic says. He maintained that if people could see a miracle they would believe the Bible and be converted to Christ. (See. v. 30). But Abraham told him that if his brothers would not believe the Bible, they would not believe even if the greatest of miracles took place and one rose

from the dead (v. 31). Miracles do not make converts! Hearing those Galileans speak in their own languages by the miraculous power of God did not make even one convert. The preaching of the Gospel was necessary. Those whom God has elected to salvation will believe the Gospel, but seeing miracles does not bring one to repentance and faith in Christ! The Bible is clear on this point beyond argument.

It should also be pointed out that speaking in other tongues was not a necessity in order to communicate with those present in Jerusalem that day. Those devout men dwelling in Jerusalem were indeed from scattered parts of the then-known world, but they were Jews. They spoke various languages common to the places where they lived. But being devout Jews, they also spoke Hebrew. Their religious services were held in Hebrew and they learned Hebrew in the synagogues from their youth. On the other hand, there was another language common to them. While the Romans conquered the Greek empire, the Greek language and culture conquered the Romans. Greek, not Latin, was the commercial language of the empire. As the Jews of the Diaspora by this time were engaged in business, it is almost certain that they could all speak and understand Greek. But whether or not they could all speak Greek, it is certain that they could all understand Hebrew. So, the miraculous gift of tongues was not necessary in order to communicate with these Jews. This is also borne out by the fact that Peter was able to preach to them in a language they understood and they were able to ask Peter and the Apostles about salvation in a common language. So do not try to make tongues some sort of communication device needed because these men from different places could not speak with each other. The fact is they DID speak to each other!

Another point that should be noted is this: Pentecost was not a sign to that generation as is claimed. In Matthew 12:39-40 (see also 16:4) Jesus said: "**An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.**" Is it any wonder then that men have tried to destroy this sign by saying that Jesus was only in the grave from Friday to Sunday morning - and not three days and nights at all. The sign for that generation was the resurrection of Jesus Christ - NOT the

*Continued on page 392*

## The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

*Were each of the seven churches in Revelation chapters 1-3 New Testament churches, with their candlestick in place? Would Sovereign Grace, Landmark, Missionary Baptist churches of our day fellowship such churches? If yes, with their faults, why? If no, why not? ---North Carolina*



**Garner Smith**  
113 Keith Drive  
Clarksville, TN 37043  
  
Pastor  
**Faith Baptist Church**  
2590 Madison Ext.  
Clarksville, TN 37043

I believe all seven of these churches were seven local congregations, but they also represent seven periods of Christian history.

I believe they were all New Testament churches even though they were in error on some things.

The Bible teaches that there are two basic things that determine whether a church is a true New Testament church, and they are scriptural baptism (right candidate, right design, right purpose, and right administrator) and salvation by grace alone.

I believe a church must be right on these two criteria. When a church goes into error and there is some question as to their being still a church then each local congregation will have to decide on the authenticity of their baptism and act accordingly as to the extent of fellowship that can exist between the two churches.

There is a difference in a church being in error and not being a church.

I see some sovereign grace Baptist churches that will not receive or grant letters to other Baptist churches even though they think they are possibly still a church but do not want to take a chance of receiving alien baptism.

I believe that a true church can grant and receive letters from churches that are in error without approving of their error.

It is very difficult to know exactly when a church is no longer a church even though great error exists in the church. We have examples in the Scripture as the church at Corinth.

I believe each church on its own must make the decision of recognizing whether churches in error are still churches. A church may refuse to grant and receive letters from another church because of error and the danger of receiving the membership of one who does not have scriptural baptism.

We should be careful in what

churches we fellowship with but also must be careful to not go beyond Scripture and make demands that Scripture does not make. I say again that there are only two criteria for being a true church, scriptural baptism and salvation by grace. When a church no longer proclaims nor practices these two doctrines they are no longer a church (Matt. 28:18-20).

GARNER SMITH



**Jimmie B. Davis**  
309 Carroll Road  
Fulton, MS 38843  
  
Pastor  
**Sovereign Grace Baptist Church**  
100 James Street  
Fulton, MS 38843

Our Lord, who is the Head of all true churches, recognized them as having their candlestick in place. The fact that a church is a candlestick (lampstand) is proof that it belongs to Christ. It is evidence, when we read the message sent to each church, that the message was from Christ, and He would not give this type of instruction to false churches. Also, the presence of Christ (v. 13 of chapter 1) among all seven, should convince us that all of them had their candlestick in place. His threat to remove the candlestick from Ephesus, the first church mentioned, or His serious warning to Laodicea, the last church, that it was in a position to be spewed out of His mouth let us know that neither action had taken place at the time of this writing (probably written about A. D. 95).

Some Sovereign Grace, Landmark, Missionary Baptist churches of our day would fellowship such churches, and some would not. One of our churches which expects perfection in doctrine and practice would in all probability refuse fellowship with at least some of these churches. Some of our churches of today will not fellowship with another church over something far less serious than any charge against the seven churches in Asia.

The patience exercised by Christ toward the seven churches, which, in the very early history of N.T. churches had these problems, ought to be an example to our churches of today. The

patience of Christ was in view of these churches correcting the causes behind their problems. These churches were to hear the things the Holy Spirit placed before them as He inspired the things John recorded. Our churches of today should never compromise truth for the sake of fellowship, but we must be cognizant of the fact that error does creep into true churches, and that we are not to be so quick in denying fellowship. We are to exhibit the Spirit of Christ in helping them to overcome error, and perhaps, most of all remember that we cannot have a perfect church which is made up with imperfect members.

It is troubling to me that a great deal of the broken fellowship among the Lord's churches in our day is brought about by preachers who think they have a monopoly on the truth and have zero tolerance for any who might differ with them.

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

The Lord told John to write what he had seen in a book and send it to the seven churches which are in Asia (Rev. 1:11). Each of these churches are said to have a star which is the angel or pastor of the church, and each church is represented by a golden candlestick (Rev. 1:12-13; 20). It is very clear by this that each one was a New Testament church with their candlestick in place.

According to W. E. Vine, the Greek word *luchnia* (lampstand) is mistranslated "candlestick." Except for the homes, there was very little light in the cities at night; and when someone traveled at night it was necessary for them to carry a lamp. The lampstand was a place where each one that entered a house would hang their lamp, and the combination of lamps on the lampstand would add to the light in the house. God's people are said to have a light, and we are to let it shine before men (Matt. 5:16).

In coming together in the church, we hang our lights on the lampstand (church), and each member becomes a part of the body of Christ which is to shine forth the glory of God. The combination of the membership in the church is represented by the lampstand.

I know of no place where the lampstand is said to be removed. In Revelation 2:5 it is said that if the church at Ephesus did not repent that the lampstand would be removed "out of his place." The place of the lampstand is to give light. I understand this to mean that God will no longer use the church to shine forth the light. In this case, the church would no longer be blessed because it has lost fellowship with God. A church in this condition would either go into false religious practices or just die.

Let us take note that the sin of which the church at Ephesus was commanded to repent was not some great doctrinal error, but it was because they had left their first love (Rev. 2:4). How many churches of our day hold so strongly to doctrine and have forgotten their first love. There could be some who are Sovereign Grace, Landmark, Missionary Baptist churches and still not be in fellowship with the Lord. The Laodicean church was still considered one of the Lord's churches, yet they had the Lord on the outside (Rev. 3:20). Let us remember that the Lord has a special love for His church (Eph. 5:25). The message to the Laodicean church was: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

Fellowship between churches is very important. We would brake fellowship with a church that has gone into error. There are churches which should be considered churches but have departed from the truth. We can not be a part of their error and would not bid them God speed (II John 1:10). Paul said to ". . . mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). There are some differences that would not be a test of fellowship, but there are many great doctrines of the Word of God in which there must be agreement in order to have fellowship (Amos 3:3).

DAVID O'NEAL

Continued on page 396



## The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

Please explain the difference between the preservation of the Savior and the perseverance of the saints. -- Mississippi



**Garner Smith**

113 Keith Drive  
Clarksville, TN 37043

Pastor

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

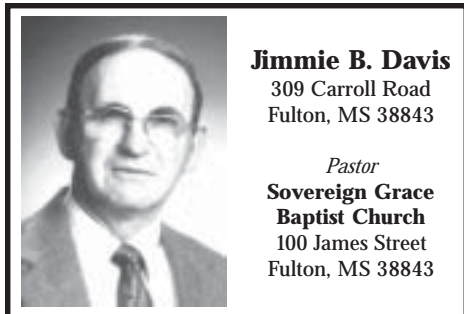
Preservation is God's part in the believer's perseverance.

The believer is responsible to persevere in his faith (John 8:31; John 15:4-9; Acts 14:22; Eph. 2:10; Heb. 12:14-15). Yet we all know because of man's depravity in the flesh he cannot keep God's commandments; therefore, he is unable to persevere in his own strength.

God never requires for that which He does not make possible. Perseverance is brought about by God's purpose and power (Gal. 5:22; Eph. 1:13-14; Phil. 2:13; John 17:11, 17; 11:41-42). Perseverance is all part of God's eternal plan for His elect (I Peter 1:15; Heb. 10:39; Psalm 37:28; Eph. 1:13-14; Heb. 10:14).

Preservation and perseverance cannot be separated. In reality they are a work of God through His children. Just as He ordains their salvation, He also ordains their perseverance (Eph. 2:8-10; Matt. 24:13; John 17:9-26).

GARNER SMITH



**Jimmie B. Davis**

309 Carroll Road  
Fulton, MS 38843

Pastor

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

First, it is foundational truth of Scripture that the perseverance of the saints is completely dependent upon the preservation of the Savior. We can persevere because He preserves!

Preservation of the Savior is a term used to express the Savior's ability to keep those whom He saves. There is an abundance of evidence given in Scripture to establish the doctrine of the preservation of the saints. Please look up and read the following Scriptures: Psa. 97:10; 37:28; I Thess. 5:23; Jude 1; John 3:16; 5:24; 6:37-40; 10:27-29; 17:2, 3, 11-12, 15; Rom. 4:7-8; 6:23;

Eph. 1:13-14; I Pet. 1:3-5.

Perseverance of the saints is a term used to speak of the continuance of the saints in trusting Christ, resulting in obedience to His will. It has to do with the faithfulness on the part of the saints as a result of the preservation of the Savior. Perseverance is not by the will and might of the creature, but by the power of divine Spirit in the believer (Phil. 2:12-13). Saints endure unto the end (Matt. 10:22, but never apart from the saving and preserving power of Christ (John 15:1-5, 16).

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

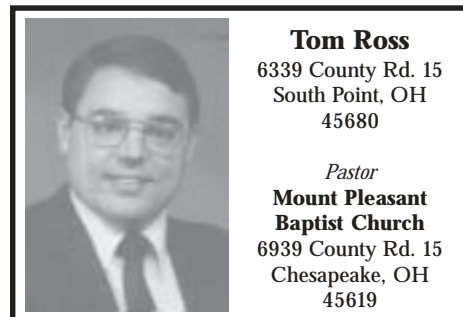
I assume that the question has to do with the preservation and perseverance of the saints since both terms have to do with the doctrine of eternal security. The word "preservation" is defined as a preserving or keeping safe, and the word "perseverance" is defined as a sticking to a purpose, never giving up, and continuance in a state of grace leading to eternal salvation (*World Book Encyclopedia Dictionary*).

The preservation of the saints is eternal security as it rests in the hands of God. It is God who saves and preserves His children. Jesus said in John 10:28, ". . . I give unto them eternal life; and they shall never perish." The saints are said to be saved to the uttermost because Christ ever lives to make intercession for them (Heb. 7:25). The gift of God is eternal life (Rom. 6:23). If the life given by God is what it is said to be: eternal or everlasting, then it would be impossible for one who has this life to ever die (John 11:26). There is nothing that could ever take from us what God has given us in Christ (Rom. 8:33-34; Isa. 53:4-11). He is said to be the author and finisher of our faith (Heb. 12:2). In other words, we are preserved by God until the day of redemption (I Pet. 1:5).

Perseverance is the other side of the doctrine of eternal security. You can

not have the one without the other. The same God who has ordained our salvation has also ordained our good works (Eph. 2:8-10). The grace of God that has brought us to the knowledge of Jesus Christ as our savior will also cause us to persevere unto the end (Matt. 24:13). A truly saved man is said to be in Christ: ". . . a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). We are told in Ezekiel that God gives a new heart and a new spirit: "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:26-27). Jesus said that the sheep that are promised eternal life in John 10:27-29 will follow Him. The Word of God knows nothing about a condition in which one is saved and preserved by the grace of God and at the same time does not persevere in the faith. You just can not have the one without the other.

DAVID O'NEAL



**Tom Ross**

6339 County Rd. 15  
South Point, OH  
45680

Pastor

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

The preservation and perseverance of the saints is like a coin with two sides, each being necessary to validate the authenticity of the currency. Simply distinguished, preservation is the Divine side of salvation, whereas perseverance is the human side. Preservation of the saints is linked to God's decree of election, the position of justification, and the certainty of the elect's glorification (Rom. 8:28-39). Perseverance of the saints is linked to the believer's progressive sanctification and responsibility to walk in holiness. Preservation of the saints issues from the eternal decrees of God, whereas perseverance of the saints issues from the commands of God and the believer's responsibility to obey them.

Preservation of the elect is absolutely essential to their perseverance in holiness. The saint's perseverance in holiness would be impossible apart

from God's preserving grace. The doctrines complement one another rather than contradict one another. Both are clearly taught in the Word of God, and thus must be believed. All who are saved by the grace of God are given eternal life which naturally implies their preservation as a result of their inseparable union with Jesus Christ (John 3:16; 10:27-30; Rom. 8:1; 11:2; I Cor. 1:8-9; Jude 24-25). At the same time, those who are truly saved by the grace of God prove that they are God's children by persevering in holiness through obedience to God's commands (Eph. 5:7-11; Heb. 3:12-14; James 2:17-22; I John 2:3-6). A good illustration of the harmony that exists between the preservation and perseverance of the saints is found in I Peter chapter one. I Peter 1:4-5 relates to the doctrine of preservation by stating: "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Whereas I Peter 1:13-16 relates to the doctrine of the saint's perseverance by commanding: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy."

One of the greatest tragedies of our day is the failure of preachers to preach on the subject of the saint's responsibility to persevere in holiness. So many preach only eternal security without ever mentioning the believer's responsibility to obey the commands of God. I firmly believe that those who are truly saved by the grace of God will have a sincere desire to persevere in holiness and to grow in the grace and knowledge of the Lord. I would seriously question the salvation of someone who says they are eternally secure, and yet at the same time they live like the devil and give no evidence of regeneration. If someone is genuinely saved and preserved by the grace of God, they will persevere in faith and holiness in some measure and degree.

TOM ROSS



## What Did Not

*Continued from page 389*

events that occurred on the day of Pentecost! Beware of making Pentecost out to be more than it is or changing the direction of its meaning.

And we must remember that Paul, writing under the care and moving of the Holy Spirit said that the outward, unusual gifts would cease. See 1 Corinthians 13:8. There is no getting around that fact. And now that the Word of God has come in perfection (completeness) that special gift of knowledge which was partial has ceased, the gift of speaking in tongues has passed away, and prophecies have failed in that they no longer come from God. Compare these statements with 1 Corinthians 13:8-10. But note also that the enduring gifts are "faith", "hope", and "charity" or love (1 Cor. 13:13) - gifts which are not spectacular and which do not tickle the flesh and draw prideful attention to the individual - and so are not desirable or showy. Just as the gift of healing was phased out as the Word was completed, so the other unusual gifts came to an end with the completion of the Word of God. Remember that Paul, who once healed many and whose handkerchiefs when laid upon the sick brought healing, was not able to heal himself. Neither could he heal his helper Timothy for he gave him instructions to use wine as medicine. And being alone and in prison, facing a cold winter, he wrote "**Trophimus have I left at Miletum sick**" (2 Tim. 4:20). At a time of real need, Paul had found it necessary to leave a much-needed helper behind because he could not heal him! Why was Paul able to heal and perform "special miracles" earlier on in his ministry, but could not do so later on? The answer is that as the Word of God was brought to perfection (completion) these sign-gifts were, like scaffolding on a building nearing completion, no longer needed.

And finally we must remember that some 30 years after this day of Pentecost, which some make so important in their scheme of things, Paul wrote in Ephesians 4:5: "**One Lord, one faith, one baptism**". Was he speaking of the baptism by Jesus of His Church in the Holy Spirit which occurred on this particular day of Pentecost? Or was he speaking of some kind of baptism administered by the Holy Spirit into some supposed mystical, invisible, universal something called by some "the church"? Or was he speaking about baptism in water, initiated at the command of God by John the Baptist,

continued by Jesus Christ and His Churches to this very day? About which did he write? You cannot have it two ways and believe the Bible! There is only "**one baptism**"! To try and maintain that there is more than one baptism is to fly in the face of Holy Scripture. It is clear that Paul means that there is only one baptism - water baptism, the second ordinance given to the Lord's Churches to administer until He comes for them. This baptism was initiated by John the Baptist, received by our Lord and His apostles, and is continued in its observance by sound Baptist churches today around the world.

But what DID happen on that first Pentecost after the Lord's resurrection? With visible evidences the Holy Spirit empowered the Lord's Church at Jerusalem - the only Church there was then. The events of this Pentecost were prophesied by the Lord Himself as being an empowerment in Acts 1:8. This "dynamite" power (Greek *dunamis*) was for the purpose of enabling the disciples to be Christ's witnesses "**unto the uttermost part of the earth.**" And how is it that we shall display to the world as churches that we are true disciples of Jesus Christ?

Jesus said it was in this way: "**By this shall all men know that ye are my disciples, if ye have love one to another**" (John 13:35). When the members of a Church of the Lord Jesus Christ display this kind of self-sacrificial love one to another, the on-looking world will see the power of God to change lives. Does not the Bible say in Romans 5:5 that "**...the love of God is shed abroad in our hearts by the Holy Ghost which is given to us**"? Such divine love is a gift and one of the enduring, permanent gifts of 1 Corinthians chapter 13. God has given the regenerated members of His Churches the power to love one another with divine love. As they do just that they display to the world the power of God. In this way they witness to the reality of Holy Ghost regeneration which changes men's hearts and gives them the gift of divine love. As individual members of individual Churches, let us love our fellow members purely and self-sacrificially! Let us bring to the attention of outsiders that we are Christ's disciples for His glory and to set forward the ongoing work he left His churches to do!

the stones of Baalbeck, and announced, openly, that Luke is correct.

From the ruins of Nineveh and Babylon, Tyre and Sidon; from the trenches of Tel el Armana; by the key words of the Rosetta stone and the black but speaking face of the Moabite stone; from newly discovered papyri and parchment, and the mystic page of cracked and crumpled palimpsest; from the rocks of earth, the depths of the sea and the heights of Heaven—and from the latest discoveries of science, there arise amazing witnesses, which speak in tones that cannot be hushed, with facts that cannot be denied, and bear testimony beyond all possibility of dispute to the truth and accuracy of the book; so much so, indeed, that such an one as Sir John Herschell, the great astronomer, has said: "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Sacred Scriptures."

*Consider the vitality of the book.*

In less than ten years a text-book is out of date, a cyclopedia worthless, and a library a cemetery of dead books and dead ideas; but this book keeps living right on—keeps abreast of the times, has at testimony for every day, and every day borrows its youth afresh as from the womb of the morning.

Science has laughed it out of court. Two hundred and fifty years ago Voltaire said: "Fifty years from now the world will hear no more of the Bible." Self-elected scholarship has pronounced it out of date and dead. Again and again its funeral services are held. Kind and condescending eulogiums are uttered over its past history and its good intent. With considerate hands it is lowered into its grave. The *resquiescat in pace* is solemnly pronounced and lo! before the critical mourners have returned to their homes it has risen from the dead, passed with surprising speed the funeral coaches, and is found—as of yore—in the busy centers of life, thundering against evil, revealing the secrets of the heart, offering consolation to the sorrowing, hope to the dying, and flashing forth from it quivering, vital pages the wonders of coming glory.

While copies of the classics—Virgil, Zenophon, Caesar, Sophocles, Pindar and Martial—are to be counted by a few thousands, and are cast aside by students as soon as they have graduated, and are forgotten in a twelvemonth, this Bible goes on printing every year millions of copies in all languages and dialects of earth; so far from casting it aside, when once read, men take it up and read it again

*Continued on page 393*

## The World's Greatest Book

Part 2

By Isaac Massey Haldeman

(1845 - 1933)

*Mark the providence that has guarded the book.*

Kings and potentates have sought to destroy it. It has been thrown into the flames. Volume after volume has been burned. But always, and at the critical moment, some copy has been preserved—here in the cottage of a devoted peasant at the risk of his life, hidden in the crevice of a rock from the inquisitor's search, or cast aside by a careless hand and forgotten amid a pile of swept up dust in a neglected corner of some impregnable castle; from whence it has come forth to be copied by slow and painful, yet loving toil, passed from house to house secretly as a priceless treasure, then printed on concealed presses and at last cast forth as living and fruitful seed.

Men have denounced it and demonstrated that it is false both in history and science; then, unexpectedly, the stroke of a pick or the turn of a shovel uncovers some startling witness of its exact truth and the excuseless folly of those who deny it.

The fourteenth chapter of Genesis has been set aside by the critics as historically worthless. The excavations in Babylon have brought to light a tablet with the name of Arioch, the fourth king mentioned in that chapter,



I. M. Haldeman

stamped upon it.

The statement in Exodus that Pharaoh forced the Children of Israel while building his treasure cities to

make bricks without straw, has been treated as a fable. The treasure chambers themselves have been found, the rooms divided by brick partitions eight to ten feet thick—and great quantities of these bricks *made without straw*.

Luke says that Sergius Paulus was pro-consul of Cyprus. The critics denied it and proved thereby the fallibility of the New Testament.

The homely but truth-telling spade, and without consulting the critic, dug up some coins in the island of Cyprus itself, and on the coins were stamped both the image and the name of Sergius Paulus.

Luke declares that Lysannius was tetrarch of Abilene; and again the critics denied it and more than ever discounted Luke as an historian.

Renan, the plausible and analytical infidel, read the record carved on

## World's Greatest Book

*Continued from page 392*

and again, study it through life, dig into it as for hid treasures, and make it the pillow on which to lay their dying head.

With each succeeding year the demand for it increases and voices are continually crying—give us *The Book*.

*It is the supreme book.*

It is the book we need when the fire of sin gleams in our eye and its poison burns in our veins. It is the book we need when the heart is sore, when our soul is troubled, and when peace is no longer a guest in our home.

It is the book we need; for from its pages alone do we behold the light which shines from a Saviour's empty grave; from its pages alone do we receive assurance of the resurrection of the dead, of immortality and the life to come; and from its pages alone do we hear the tender and welcoming words which seek to greet us and to comfort us while we struggle here oftentimes beneath the burden's growing weight, those words of heavenly music: **"Come unto me all ye that labor and are heavy laden and I will give you rest."**

What author on earth would think his book dead and out of date if year after year the publication of it taxed the printing presses of the world? What author would deem his book out of date when the voices of everywhere proclaimed it the book of books, and multitudes unnumbered confessed that from its pages alone they found the way of life and peace?

Such a book is neither out of date nor dead; and its throbbing vitality tells of a life impulse and inspiration that are not of man.

And, finally,

*This book inspires men for God.*

Every year books on morality and essays on conduct are written and published. They get as far as a first edition and are never heard of again; but this book, which binds all its parts about the person, the work, the office and the glories of Christ, changes the life, the character, the time and the eternity of men.

Place this book in the midst of the vilest and most abandoned community of desperate and devilish men and, sooner or later, you will hear a cry coming from the depths of sin and shame, bitter cries of repentance and yearnings after God; and by and by that community will be transformed, men will no longer be demon filled, but possessed with a spirit of truth and love; and God will be found to reign and rule in the midst.

Whatever there is of sweetness and

truth and righteousness in the world today; whatever there is that gives hope and comfort on earth and holds men back from very madness and despair, is due directly and indirectly to this book.

Take up a map and find the lands where sin and vice skulk in the darkness; where virtue is honored and purity enthroned; go mark on the map the lands where the man are the most manly and the women the most womanly, and you will find it in those lands where the Bible is exalted, not as the word of man, but, in deed and truth, as the Word of God.

Find the men and women who know most of God, who have the deepest consciousness of him in the soul, and who walk every day with the assurance of his *real presence*—to whom the unseen becomes from hour to hour the thing that is alone real—and who live as kings above their prostrate passions—and they will be those who make this book the supreme authority in their daily lives; who hear it when it speaks to them as the very voice of God.

A book which thus inspires men for God is, indeed, a book which, by every law of logic, must have been inspired by God.

From the evidence cited two things are apparent:

1. The Bible is not such a book as a man *would* write if he *could*.

2. The Bible is not such a book as a man *could* write if he *would*.

By these conclusions, therefore, the Bible is shown to be *not of man*.

As the book is thus shown to be not of man—either by inclination or ability; and as from the beginning to the end its object is to glorify the unseen God in the revelation of His incarnate Son, then this book *is of God*; and being the utterance of His mind and will, is His Word; so that the statement of the apostle concerning it is justified. It is to be received as He says: **"Not as the word of man, but as it is in truth, THE WORD OF GOD."**

To him who so approaches it—who puts his shoes from off his feet as on holy ground, and with the silence of expectant faith listens and looks, it will disclose itself, speak to him, and so lay hold of the inner recesses of the heart that he shall know he has been face to face with God, has had glimpses of the delectable mountains and the city foursquare that lies beyond; from henceforth he shall walk, not as one in a vain show or in the mixing of darkness and light, but where the night shineth as the day; where the road is no longer paved with the stumbling stones of doubt, nor the signboards filled with a guess, but where the way leadeth on and

up—shining more and more bright unto the perfect day.

Take up this book, O friend. Do not read it with a hurried glance. Let thine eyes rest a while upon some single word, and if thou art patient, it will bud and blossom and bloom and grow unto thee as a tree of life; and the leaves shall be as medicine for the healing of thy hurt. Take it into thy mouth and learn a lesson from the meadow kine who chew the tender grasses, and turn them over, and chew them again, till they have extracted sweetness and life therefrom. Chew the words of this book over and over again (it is impossible to do so with any other book), meditate upon the words (to meditate, to reflect, are highest functions), meditate upon their meaning—upon their direct and cognate meanings; let the thoughts they suggest find full and free reaction in thy soul, and from some simple word or phrase thou shalt draw the sweetness of divine love, and more and more the consciousness that thou hast received into thine innermost being very spirit and very life.

Read it on bended knee. Take up the words and breathe on them with the warm breath of sincere desire to know their intent, and music will come forth as from the fabled horn of old—music that shall have in it all the hallelujahs and hosannas of the heavenly host.

If you will take this book to your heart, you will find it bread such as kings' ovens never baked, water more crystal than that which bursts from mountain springs, wine the like of which was never pressed from purple grapes, meat which cattle on a thousand hills never furnished, and fruit no man ever gathered in royal gardens—the fruit of the Spirit. You will find it a lamp unto your feet and a light unto your path, a hammer for breaking the flinty rocks by the way, a fire that will burn out the stain of sin, and warm benumbed fingers for quickened service in His Name.

Give it the first place in your life. You will want to hear from it as the last thing when you go hence. The words of loved ones will be sweet in your ear as you leave these mortal shores (if our Lord Jesus Christ should not hasten His coming, you must go), but you will want to hear its utterance above all the tones, even of those you love, speaking the final word of hope and cheer to you.

Be very patient with it. It has great things to say to you—and you will not always be fit to hear them. You will not always—at the first—be able to understand them; but it you do not understand today, tomorrow, or other morrows after that, it will speak to you and you shall fully know. Perhaps it

will wait till the unshed tears are in your heart, and the moan the common ear has never heard—then it will speak—and the words will fall into the sore place of the soul, as though angel lips had touched it; it will wait, perhaps, till the storm is high, and your frail craft (life's poor, frail craft) is tossed as though it would go down in the whelming waters (and the shore so far away), and then it will speak and say, **"Peace—be still,"** and in that driven life of yours shall be a great and holy calm.

Do not attempt to cross-question it as though you hesitated to believe all it said. To accept some parts and reject others will be fatal to you. God does not reveal Himself to those who doubt Him. He that cometh to God must believe that He is, and that He is the rewarder of all them that diligently seek Him. So must you approach this book—with reverence and submissive faith; for this book, O friend! is not the word of man, but in very truth—THE WORD OF GOD.

*(Christ, Christianity, and the Bible, pp. 138-158, 1912 edition).*

## Leave Us Alone?

*Continued from page 381*

article today.

I urge you to do what the title of this article states. Leave us if you are not with us and are going to stand against the truth. Leave us quietly and respectfully and leave the saints of God alone. Don't write in papers deceiving Baptists with your new found doctrine, which in actuality is not new, but the same old universal church idea that has been around for a long time. How terrible and deplorable it is that with the wisdom and speech of men, you dare tempt and deceive Baptists to join with you in rebellion to the Lord and His churches. I mean you who are ridiculing and belittling Landmark Baptists, who from our beginning have held to church authority when it comes to organizing a New Testament Church.

I have listened for some time now to all of your arguments, and to tell you the truth, brethren, it is amazing to me that you have been able to draw any away with your Scriptureless doctrine. I know that you claim that there is no Bible for chain-link Succession of Baptist churches. I have read what your blind leaders of the blind have written and the funny thing is that you are the ones who have no Biblical basis for what you are saying.

You are forever looking for men who have made the same error as you so that you can use them for a foun-

*Continued on page 394*

## Leave Us Alone?

*Continued from page 393*

dation for your heresy. So what if you find men in history who've made the same error as you. Does this make you right? I think not. I and true Landmarkers are satisfied with the Word of God as our foundation. I and other true Landmarkers are satisfied we are right and have the Bible to prove it. We, unlike you, are not serving private agendas.

I understand that some of your churches were not started Scripturally. Thus you have gone to the universal route, changing the truth, so as not to have to deal with the serious problem that your churches are in. Guess what? Your vain attempts to change the truth does nothing for you or the churches that you pastor except find you in rebellion to the Truth. Brethren, deal with the Truth. Deal with God's Word honestly or leave us alone.

Listen to what Jesus said in Matthew 16:18-19: **"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."** Who among Baptists would argue that this verse does not teach church authority? Who among Baptists would argue that this verse teaches that a Baptist church does not have authority from Heaven to carry out the Lord's work here on earth?

Matthew 28:18-20 says: **"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."** Now I know that you will say that you believe these verses and that you are being obedient to them, and that they have no bearing on the subject. This is where you err. If these verses do not mean that Jesus entrusted into His first church in Jerusalem all authority to do all of the work, what, pray tell, do they mean? Did He entrust His church with partial authority or all authority? Did He leave His church with most of the authority and then leave some of it with any one or anything? No! A thousand times No! All authority means all, and especially so when it comes to the point of a new

church coming into existence.

You my brothers, believe what Catholics and Protestants believe on this point. You destroy the pure and only way of a church coming into being. When Paul spoke to the Corinthian church as being a chaste virgin unto Christ, he did not mean that they were a people who were without sin, but the church in Corinth had been established through link-chain succession back to Jerusalem—the church that a holy God started. Anything else is not virgin pure but whorish from its beginning to end.

We have clear Bible teaching showing us how churches come into existence. In the book of Acts 11:19-26 we read: **"Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch."**

I have been reading over and over that Landmarkers have no Bible for our mother church doctrine. Well, here it is as plain as needs to be stated. Let's note some definite teachings in these verses,

First, when the Jerusalem church was being persecuted, they were scattered abroad. Now this was not just any group that was scattered but the Lord's church to whom authority had been given. By things said in these verses they had been authorized by the church to baptize into their membership all that were saved through their preaching. Now I know some will say "prove that," but I ask to what else could they have been baptized into? Prior to this, this is what happened. Why would they do any dif-

ferently now?

Second, after they had been baptized into the church in Jerusalem, a report of this was sent back to the church. There can be no question as to why this happened. They were new members of that church. It was the proper and logical thing to do. Who would believe that these new Baptists should be just turned loose on their own to do as they pleased? Brethren, they were members of Jerusalem who lived at a distance. All of the mission work or works of a church needs to report on the work to the church of which they are a member.

Thirdly, notice the response of the Jerusalem church. Note the word "they." Those who oppose us tell us that you cannot find anything that resembles a church vote when it comes to this all important work. How did they do anything except they be agreed to do it. I can decide to do something myself and I do not need a vote on the matter. But, when others are involved, there must be agreement between all. How could the church have agreed to send Barnabas except it be brought before them, discussed, and voted upon?

Fourthly, the purpose of Barnabas is seen in these verses. The Jerusalem church had given him authority to do something in Antioch. He was to set them in order or establish them into a New Testament church. We read that they are referred to as a church there in verse 26. Now then, did Barnabas do this with his own authority or did the Jerusalem church? Did the saints in Antioch give birth to themselves or cannot we see that Jerusalem was her mother church? As Jesus brought the first church into existence through His authority, we see the Jerusalem church with the authority that Jesus gave her bringing the Antioch church into existence. What else could these verses mean?

Brethren, you lead people astray from the truth when you attack the authority of a Baptist church. To say that the people in Antioch upon their baptism had every right to constitute themselves into a church is just ridiculous. How can any group, even if they do have Scriptural baptism just one day say we are a church and it be so. How can one believe such a thing? If this be true, then we would have to recognize the first Campbellite church as being a true church for its first members were made up of excluded Baptists. Do you see what kind of foolishness you get into when you depart from the truth? By believing in church authority or the chain-link truth of establishing churches you don't run into this problem. Barnabas went to Antioch to see first hand what was there. He made sure of their faith. He

made sure of their sincerity. He made sure of their adherence to the truth and then, and only then, were they organized into a church. Chain-link truth enables the perpetuity of the truth.

Don't think for a minute that the church that I pastor would even think of organizing a group into a church that did not believe as we did. Don't think for a minute that we would organize a group who were not going to carry out the great Landmark truths that we as our forefathers hold to. Brethren, plain and simple, if a true church of Jesus Christ does not give birth to a new church then they are apostate and not a church. If you don't like that I can't help it. I don't like what you and all other universalists are promoting.

I mentioned before, and will say again, why don't you just leave and leave us alone? Leave before you do any more damage. You already have enough to answer for. You already have caused enough heartache and grief to churches and pastors. You have already caused enough splits and divisions. Just leave and leave us alone. You are not the first to enter into our ranks and cause such division and, if the LORD tarries, you most likely will not be the last. The Hardshells and the priesthood of the church men draw some away from our ranks but not all.

Thank God some Baptists are too strong, too grounded in the faith to move. I thank God that He keeps some from being tossed about by every wind of doctrine. Yes, you have drawn away a few from the truth, but may God not let you have many more. As brethren leave, I say goodbye. With your departing from the truth you have severed our fellowship here in this life. Except you come back to the truth I am satisfied to leave it this way as far as our church fellowship goes. Those who reject church authority will not be invited to preach at Beauty Ridge Baptist Church. Leave brethren, if you must, but in going please leave us alone.

## ANNOUNCEMENTS

The Grace Missionary Baptist Church, 2750 South 53rd W. Ave., Tulsa, OK 74107 and Pastor David O'Neal will have a Bible Conference Sept. 22-24. For more information contact Pastor O'Neal at (918) 583-8261.

\*\*\*\*\*

The Grace Baptist Church, 5512 Old Jacksonville Highway, Tyler, Texas and Pastor Don W. Cozart will have a Bible Conference Nov. 5-7. Speakers are Elders C. O. Jackson, Jr., Jack Green, Lawrence Justice, R. J. Coots, Charles Osborne, and Royce Smith. For more information call Pastor Cozart at (903) 561-7664 or (903) 561-1163.

# A Church Dedication Service in 1859

By James Petigru Boyce

Part 2

(1827 - 1888)

*The doctrine to which I have thus referred, is but the germ of more mighty truths revealed to us in the Word of God. The in-dwelling of God with man, naturally reminds us of His in-dwelling in the person of a man in the incarnation of our Lord Jesus Christ. The sanctuary of old was intended, symbolically, to make known this truth. And the sanctuaries of the present day, from the similar instructions which they give, relative to the in-dwelling of God, are fitted to remind us of it. It seems to have been the plain purpose of God to teach by the temple the future wonders of His grace. As the Shekinah dwelt in the temple, so was the Deity to dwell in the human nature of Jesus.—This point is plain to us, with the light which the New Testament has thrown upon it. It seems hardly questionable, however, that it was known to many among the Jews. Those of them who, by the instructions of the Spirit, had learned their need of a Saviour—who had thus been led to feel that there was not sufficient atonement in the sacrificial offerings of the Mosaic ceremony—those of them who, by their meditations upon the prophecies, had been able to perceive that the coming Messiah was to be the Mighty God, and yet a man of sorrows, and acquainted with grief, with whose stripes we are healed, — those must have learned that the Deity would dwell in humanity, attaching to it His own glory, as did the Shekinah to the temple, and securing an inestimable value for its acts of obedience and suffering.*

That this lesson was taught distinctly enough to be realized, is plain, from the use which Christ made of this doctrine, in predicting His death and resurrection—“**Destroy this temple, and in three days I will build it up.**” That it was realized, at least by some of the Jews, is evident, from the attempt to prove Christ guilty of blasphemy, at the judgment, as well as from the language of derision while He hung upon the cross. At the judgment, there came two false witnesses, who said: “**This fellow said, I am able to destroy the temple of God, and to build it in three days. And the High Priest arose, and said to Christ—Answerest Thou nothing? What is it which these witness against Thee? But Jesus held his peace. And the High Priest answered, and said unto him—I adjure Thee by the living God that Thou tell us**



J. P. Boyce

**w h e t h e r  
Thou be  
the Christ,  
the Son of  
G o d ? ”** What significance had this question, in connection with the accusation against

Him! So, also, at the time of His crucifixion, they that passed by reviled Him, wagging their heads, and saying—“**Thou that destroyest the temple and buildest it in three days, save Thyself. If thou be the Son of God, come down from the Cross.**” —The allusion here was manifestly not simply to the power Christ would possess, as the Son of God, but to that power in connection with His declaration, that He could rebuild the temple which they were destroying.

If we grant, however, that this mystery was entirely concealed from those before Christ’s death, it must certainly be admitted that now that Christ has arisen from the dead, all know the meaning of His prediction, and the important doctrine assumed in it of the in-dwelling of God. The divinity of our Saviour is established. The fact that He assumed our nature is perceived. The in-dwelling of God in man is, therefore, seen, and the language of the Saviour becomes intelligible, as we recognize the type of the temple fulfilled in the antitype, the incarnate Son of God.

Nor are these suggestions, associated simply with the sanctuaries of old. The doctrine taught by the in-dwelling of God made *them prophetic* of the incarnation of Christ. The presence of God in our own houses of worship makes them also suggestive of the truth that God was made flesh and dwelt among us.

*In the doctrine of the sanctuary, as we have thus far beheld it, we have seen no contact of Deity with fallen humanity. In the temple, his place of manifestation was inaccessible; while in his human nature, Christ, though made like unto His brethren, and though tempted in all respects like as we are, was yet without sin. The intercourse which Jesus so fully held with men, while resident on earth, approaches nearest to this contact. It was, however, to be fully exemplified in the in-*

dwelling of the Holy Ghost in the individual believer.

It was on the same night in which He was betrayed that, in the comforting discourse delivered by Christ to His Disciples, the promise of this in-dwelling was first given. “**If ye love me,**” said Jesus, “**keep my commandments, and I will pray the Father, and He shall give you another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him, but ye know Him, for He dwelleth in you and shall be with you.**”

The same doctrine was taught, in a more distinct form, by the Apostle, to the Corinthians. “**Know ye not,**” says he, in one part of his epistle, “**that ye are the temple of God, and that the Spirit of God dwelleth in you?**” and three chapters afterwards, he repeats the idea—“**What! know ye not that your body is the temple of the Holy Ghost, which is in you?**”

A great gulf has been passed, between the doctrine heretofore displayed, and the new development which we have here reached. The holy God, who cannot look upon sin with any degree of allowance, has here brought Himself into contact with those in whom it resides. We may account for it as much as we may, by the removal of our guilt through the atonement of Christ—by the imputed righteousness of Christ—nay, by the whole work, in every form of Him who is made unto us wisdom, righteousness, sanctification, and redemption—we have yet much that is mysterious in this wondrous grace of God. While we may recognize in the sacrifice of the incarnate Saviour more evidences of love and grace, neither in that incarnation itself, nor in the former in-dwelling of God with man, do we see such depths of condescension as in the in-dwelling of the Holy Ghost.

Well, indeed, might Christ comfort His Disciples for the loss of His presence, by the promise of this blessed Comforter; and justly does the Apostle suggest that in-dwelling as a reason why we should eschew all defilement of our bodies. The God of holiness dwells within us. The Spirit, whose distinctive name is Holy, has made us His temple.— Shall we not the rather seek to make it daily more meet for its Heavenly visitor?

How blessed would it be could we ever keep this doctrine in remembrance. The inhabitant within us would find us ever working out our own salvation, knowing that God is working in us both to will and to do according to His good pleasure. Our fellow Christians would be duly regarded. We would recognize in them

also, the temples of the Holy Ghost; and, while we learn to love them for the fruits they display, we would be shrinking from offending them—from doing them any injury—from exercising toward them any malice for injuries received—because, with all its deformity, we behold a temple of God, sanctified to us by its holy inhabitant. Let this building, my brethren, ever be a monitor of this doctrine, that as you perceive God dwells in it, so also may you recognize His presence in you, begetting holiness, and love, and zeal.

The temple in the individual under another form, is now fulfilling, in its last antitype, the prophetic symbolism of the sanctuary. A great temple of God is now building. The materials began to be gathered in the beginning of the world. They are still gathering. They will not cease to be gathered until the day when the heavens and earth shall pass away. These materials are the saints of God, fitted by the in-dwelling of the Spirit for this new and glorious habitation of God. “**Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth into an holy temple in the Lord, in whom also ye are builded together for an habitation of God, through the Spirit.**” “**To whom, coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as living stones, are built up, a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.**”

“**And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.**”

“**And I, John, saw the holy city, new Jerusalem, coming down from God, out of Heaven, prepared as a bride adorned for her husband.**”

“**And I heard a great voice out of Heaven, saying: Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be His people, and God himself shall be with them, and be their God.**”

It is here, my brethren, that we begin to see what purposes of His glory God had in view in the manifestations of His grace to men. It is that He may build of such materials as these, an eternal habitation. He wishes to inhabit the praises of Israel. The temple He is creating is one not composed of

*Continued on page 396*

## A Church Dedication

*Continued from page 395*

angelic intelligences, but of sinful men. It is to be one where dwelleth no natural holiness or righteousness, but which is composed of those who ascribe to God all the praise of their salvation. He has taken its materials from the morally polluted. He has redeemed them from their defilement—made them lively and spiritual stones fitted for His spiritual temple, and now He is building them upon His own chosen Apostles and Prophets, Jesus himself being the chief corner-stone. Silently are the walls arising. There is neither hammer nor axe, nor any tool of iron heard in the house while it is building. —Each stone is fitted for its place by the workmanship of the Spirit; the messengers of God are daily gathering them to their places. The time approaches when the work will be completed, and the King of Zion shall enter to take up His perpetual abode. Lord, hasten the glorious day! **“He who testifieth these things saith, Surely I come quickly. Amen. Even so, come Lord Jesus.”**

Then, then shall be lifted up the true song of dedication. As we remember the grace of God—as each one feels the mighty conflict by which he has been rescued—as the full glory of God bursts upon our vision, the welcome acclamations shall re-sound— **“Lift up your heads, oh, ye gates! and be ye lift up ye everlasting doors, and the King of Glory shall come in! Who is this King of Glory? The Lord, strong and mighty—the Lord, mighty in battle—Who is this King of Glory? The Lord of Hosts, He is the King of Glory.”**

Then shall be consummated the doctrines and the uses of all God's dwelling places. God grant that we may all be present there! To be shut out from that temple, will be to be shut out from the presence of God forever. Let the hopes which it holds forth animate us all to more devotion, more holiness, more trust in Christ, that we may be made meet to be partakers. Meantime, my brethren, as you enter this house, from time to time, sanctify it by these holy associations. Let us dedicate it, indeed, to the worship of God—to the promulgation of His Word—to the administration of His ordinances. Let it be sacred, as His chosen dwelling-place among His people; let it tell of Him who was made flesh, and dwelt among us; let it remind you of the sacred presence of the Spirit in the individual believer; let it ever bring to view that glorious temple which shall be truly fitted to speak for the praises of God.

For such objects as these, and for

such alone, may it stand until that better temple is complete. God preserve it from earthquake and from fire, from the destruction of the tornado, and from the ruthless hand of man. God grant that it may be a blessing to you—to this community—to the world. May influences ever go forth hence which shall tend to the honor of His name, to the glory of His cause; and as one after another of those now worshipping here shall be removed, as stones fitted for the habitation above, God grant that others may arise—that numerous increase may be given, so that a Church holding forth the principles which we regard to be those of God's Word, may be ever preserved.

To God be all praise, that He has kept you these fifty years past faithful to these principles. To Him be all praise, that in the erection of this building He has the better fitted you to maintain and proclaim them. To Him be all praise, that He sends you this day a Pastor to break to you the Bread of Life. To Him be all praise, if He shall keep you faithful henceforth, witnessing for His name, and laboring for His cause. To Him, and to His grace I commend you. May He ever dwell among you, showing forth His glory, teaching His truth, fitting you for His presence, inhabiting your praises here, and preparing for you a habitation in which ye shall dwell forever and forever.

*Editor's note: This message was preached by Elder J. P. Boyce in Columbia, S.C., Sept. 25, 1859 at the dedication of the new house of worship of the Baptist Church. Elder Boyce had pastored this church from 1851-1855. The Columbia Baptist Church was constituted on Sunday October 1, 1809, consisting of nine whites and one colored. From its constitution in 1809 to 1859 about 1,000 persons were baptized. When this sermon was preached the membership was about 115 whites and 400 colored.*

## Forum

*Continued from page 390*



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

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

In Revelation chapters 2 and 3 each epistle to the various churches starts with the same phrase: **“Unto the angel of the church of. . .”**, so I would assume that the Lord Jesus re-

garded them as churches with their candlestick and authority to exist intact. Only Ephesus was warned about the removal of their candlestick. All of the churches except Philadelphia had some error or practice that the Lord rebuked them for.

The second and third questions are more difficult to answer because of the autonomy and independence of each local church. In general, I would say that Sovereign Grace, Landmark, Missionary Baptist churches would fellowship with the seven churches of Asia because the Lord Jesus recognized them as churches. However, the level of fellowship that one church has with another is determined by the membership of each independent body. As a pastor, my criteria for fellowship and exchange of letters is rela-

tively simple. A church must stand for the truths relating to the doctrine of the local church (authority, Baptist baptism, restricted communion to members only, no reception of alien immersion, etc.), and they must not be opposed to the doctrines of grace.

We are living in an age when Baptists are splintering all over the world. Some of this is due to personality conflicts, and some is due to deviation in doctrine and practice from one church to another. All churches have their faults because they are made up of sinners saved by grace. I pray that God will grant each pastor and church the wisdom to graciously stand for the truth and earnestly contend for the faith once delivered.

TOM ROSS

# THE BIBLE AND THE NEWSPAPER

Readers of the BBB are urged to submit religious news items which they may read in their local paper or some other publication. In sending these please give the name of the publication as well as the date it was printed. We will not be able to print all which are submitted, but we welcome any item you may feel we should read. Send them to The Berea Baptist Banner, PO Box 39, Mantachie, MS 38855-0039.

CC

### SOUTHERN BAPTIST CONVENTION SAYS NO TO RECONCILIATION EFFORT WITH MODERATES

ORLANDO, Fla. (EP)—Southern Baptists defeated a proposal to establish a committee to heal the division between conservatives and moderates in the denomination. A motion to form a “reconciliation and restoration” committee was made from the floor of the convention but defeated by messengers to the June 13-14 Southern Baptist Convention (SBC) in Orlando.

The denomination remains sharply divided between conservatives, who emphasize the inerrancy of Scripture, and moderates, who take more liberal social and theological positions. Conservatives firmly control the leadership of the denomination, and that has led some moderates to abandon the SBC and form an alternative organization. The struggle is replicated at the state level, where conservative groups have formed breakaway groups in some moderate strongholds, such as Virginia and Texas.

Morris Chapman, president of the SBC Executive Committee, argued against the proposed committee, noting that doctrinal views at the heart of the controversy were already examined and addressed by the SBC Peace Committee 10 years ago.

T. C. Pinckney, leader of a conservative state group in Virginia, agreed that denominational leaders should not negotiate on matters of doctrine. “The Southern Baptist tent should be just as broad as God's Word—no broader, no narrower,” Pinckney said. “Scripture, not cooperation, is primary. Let every Southern Baptist accept God's Word, and cooperation will follow as day follows night.”

The refusal to consider unification efforts to moderate dissidents was reflected in the overall conservative tone of the convention.

Several actions taken by delegates will serve to deepen the rift between liberal and conservative factions in the denomination:

\* The convention approved a motion to instruct the SBC president to write to radio personality Laura Schlessinger to commend her for her “courageous stand” against homosexuality.

\* The convention reinforced its stand on the authority of Scripture. Conservatives say the convention has cemented its conviction that the Bible is God's Word, while moderates say the denomination has made the Bible an object of worship. “Ladies and gentlemen, this is what it all comes down to. The issue is whether the Bible is the Word of God or merely a record of God's word,” said Albert Mohler, president of Southern Baptist Theological Seminary. The denomination replaced earlier language describing the Bible as “the record of God's revelation of Himself to man.” The new language calls the Bible “God's revelation of Himself to man”—a minor difference of major significance within the denomination. To critics who said the final authority must be Jesus rather than the Bible, Mohler responded, “Pray tell, what do we know of Jesus apart from Scriptures?”

\* During the convention messengers amended the SBC's “Baptist Faith and Message” doctrinal statement, adding homosexuality to a list of sins Christians should oppose. Police arrested 27 people June 14 for a disruptive protest outside the Southern Baptist Convention meeting hall. The homosexual protesters were objecting to the denomination's belief that homosexual activity is a sin.

\* Messengers adopted a pro-capital punishment statement for the first time in the denomination's history. The resolution de-

*Continued on page 397*



## Bible & the Newspaper

*Continued from page 396*

scribed capital punishment as "a legitimate form of punishment for those guilty of murder or treasonous acts that result in death." The resolution says God "established capital punishment as a just and appropriate means by which the civil magistrate may punish those guilty of capital crimes," but urged that it "be administered only when the pursuit of truth and justice result in clear and overwhelming evidence of guilt."

\* Messengers elected their first president for the 21st century, 47-year-old James Merritt, pastor of the 12,000-member First Baptist Church in Snellville, Ga. Merritt promised to continue the conservative course set by his predecessors.

\* The SBC clarified its stance on women in ministry, proclaiming, "While both men and women are gifted and called for ministry, the office of pastor is limited to men as qualified by Scripture." Merritt said the Bible clearly forbids women from serving as senior pastors, and noted that women who believe God is calling them to preach are misled, because "God is bound by His own word" not to call someone to do something in violation of Scripture.

**". . . that ye should earnestly contend for the faith which was once delivered unto the saints"** (Jude 3).

\*\*\*\*\*

### ON-LINE MAGAZINE SALON QUESTIONS LEGITIMACY OF GORE'S FAITH CLAIMS

NEW YORK, N.Y. (EP)—Vice President Al Gore isn't shy about quoting the Bible or professing the Christian faith while campaigning for the presidency, but is it genuine? A feature article in the on-line magazine *Salon* raises that question, noting "a real dissonance between his policy positions and the Bible" on such issues as abortion and homosexuality.

The magazine quotes religion and politics professor Graham Walker, who says that for Gore to claim that he is born again while "vigorously and publicly" taking contrary positions on social issues "is cause for at least wonder about the legitimacy of his claim."

Walker, who teaches at Catholic University and is a visiting scholar at the American Enterprise Institute, told *Salon* that while Gore "has made a few comments about it . . . he has never made it real clear what he means by being born again."

Gore attends a liberal Baptist church, and a biographer describes his religious beliefs as "an amalgam of traditional Southern Baptism and spiritual New Age stuff."

Both Gore and his presumed Republican presidential opponent, George W. Bush, have talked openly of being born again with little media scrutiny—a remarkable change from 24 years ago when Jimmy Carter's profession of faith was the subject of a national debate. *Salon* notes that not since William McKinley's successful 1900 race against William Jennings Bryan have both major candidates for the presidency "been so outspoken about their Christianity."

Both Gore and Bush have voiced support for government involvement in "faith based" programs to combat social problems. But on hot-button moral issues such as abortion and homosexuality, Bush has taken the conserva-

tive evangelical line, while Gore has been an outspoken supporter of legal abortion and gay rights.

Bush doesn't quote the Bible as much as Gore, but has been more specific about his personal faith. In his autobiography, he says that he gave up drinking and recommitted his life to Christ after speaking with evangelist Billy Graham.

Bush's actions are consistent with his professed faith. As Texas governor, Bush proclaimed last June 10 to be "Jesus Day," and he vocally supported Santa Fe High School's district court action defending student prayer before football games.

*Salon* observes that while "Bush's adherence to the New Testament has gotten him in some hot water, it is precisely the opposite situation that has theological conservatives wondering about the sincerity of Gore's religiousness."

**"They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate"** (Tit. 1:16).

\*\*\*\*\*

### POWERFUL SUPREME COURT IS ELECTION YEAR CONCERN

By Doug Trouten

WASHINGTON, D.C. (EP)—What's the most powerful branch of government? It's a trick question, so don't feel bad if you get it wrong.

Our schools teach us that the three branches of government are equal, kept that way through a system of checks and balances. But this is a merely a comforting myth. In America today there is no more powerful government body than the U.S. Supreme Court.

While members of Congress have to face voters every two or six years and a president can serve for only eight, Supreme Court justices are lifetime appointees. And while the president can veto acts of Congress and Congress can override that veto, the Supreme Court can strike down anything it pleases with no meaningful check. The Constitution lays out two ways to balance the power of the Supreme Court, but one is very difficult and the other very obscure—and neither is used. For sheer political power, nothing beats the Supreme Court.

The High Court flexed its muscle a bit in June, issuing a batch of controversial decisions before ducking out for its three-month summer break. Some of those decisions were good. They rightly ruled that the Boy Scouts of America is a private organization and can't be forced to accept homosexuals as scoutmasters—but that decision was made by only one-vote margin. They also ruled that public funds can be used to purchase instructional materials and computers for private schools—a step away from the hostility toward religion that has characterized so many of their recent decisions. That decision was even closer, being decided by a plurality rather than a majority.

But the Court also made some astonishingly bad decisions. In a case involving pornography on cable television, the Court decided that it's just too much to ask cable operators to completely scramble their hard-core porn signals; if parents don't want their kids seeing that kind of thing, they should get a device to block it. That's about the same reasoning the Court seems to use regarding Internet porn. If you don't like it, buy and install a filter.

But before you accuse the Court of consis-

tent thinking, note that the justices took a very different view when it comes to unwanted messages outside an abortion clinic. In a case involving pro-life "sidewalk counselors," the Court upheld a state law requiring protesters to stay at least eight feet away from people entering or leaving an abortion clinic—too far away for literature distribution or conversation in a normal tone of voice. The Court decided that it was important to protect people's rights to not hear messages with which they disagree, a truly bizarre interpretation of the First Amendment.

The bottom line is that pornography enjoys greater constitutional protection than pro-life speech. If you want to talk dirty the Constitution has you covered; but tell the truth about abortion and you could go to jail.

That's actually what happened to 22 demonstrators at the Supreme Court building on April 25, the day the Court heard arguments about Nebraska's ban on partial-birth abortion. Court police hauled away the protesters because the size of their signs violated "Regulation Six" which had been secretly declared by the Court that very morning. The charges were dropped, but only after the protesters had been held for 12 hours. You expect this kind of thing in China, but not here.

The Court eventually decided to strike down Nebraska's ban on partial-birth abortion. If a state can't outlaw this brutal procedure, then no meaningful restriction on abortion will take place until we get a new Court.

That's why the upcoming presidential election is important. Some of those justices are getting pretty old, and the next President will choose their successors. The Supreme Court wields almost supreme political power in the U.S., and its members are nominated by the President. Who do you want picking out those next justices?

[Doug Trouten is director of the EP News Service.]

**"And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter"** (Isa. 59:14).

\*\*\*\*\*

### ACTION STAR CHUCK NORRIS SAYS

**'REAL MEN DO LIVE FOR CHRIST'**

DALLAS, Tex. (EP)—Chuck Norris, star of the martial arts flavored "Walker, Texas Ranger" television show, is known as a man of action. But according to a feature story in *New Man* magazine, Norris is also a man of faith.

"Real men do live for Christ," the former world karate champion told the magazine. "It is important to make your peace with Christ while the opportunity exists. Life is so fragile that you never know when it's going to be over. It could be over in the blink of an eye, and then it's too late to accept God's gift of salvation."

Norris was raised in a church, and according to his pastor, Jack Graham of Prestonwood Baptist Church in Dallas, the actor has been "discovering more and more what his faith in Jesus Christ means" in recent years. Graham added, "When you look beyond the surface, you see a man with very deep beliefs."

Norris had a chance to share those beliefs in last year's Christmas episode, co-written by his wife, Gena. "Walker has hundreds of millions of viewers worldwide, and you have somebody who's going to pick up the remote control, turn on the TV, and there is Walker talking Jesus," she said.

Gena said she and Norris have worked to make prayer a priority in their lives. "Every time a couple is obedient to that—even if it feels awkward at first—it will create a bond between God and the couple where nothing can really come in and shake that relationship. We're avid workout people. We train physically very, very hard. But you need to train your spirit—feed your spirit—more than your body."

Norris acknowledged that many Christians fear eastern religious influences in martial arts, but told *New Man* that such fears are unfounded. "You have Catholics, Jews, Baptists—people of all different backgrounds and faiths—training in the martial arts," he said. "It's just to help strengthen you as an individual."

**"Watch ye, stand fast in the faith, quit you like men, be strong"** (I Cor. 16:13).

\*\*\*\*\*

### JEWISH GROUP CRITICIZES GORE FOR 'SACRILEGIOUS' REMARKS

WASHINGTON, D.C. (EP)—A national Jewish organization has sharply criticized Vice President Al Gore for "sacrilegious" remarks about the Bible and Moses.

Gore's remarks came at a Democratic National Committee fund-raiser in Washington, D.C. May 30. Gore took a shot at both National Rifle Association President Charlton Heston and Texas Gov. George W. Bush when he said, "If I remember my Bible correctly, the last time that Moses listened to a bush, his people wandered in a desert for 40 years."

Matthew Brooks, executive director of the Republican Jewish Coalition, said, "It looks like the inventor of the Internet is trying to re-invent the Bible." (Brooks was referring to Gore's claim to have "created" the Internet while in Congress.)

Brooks explained, "First of all, Moses didn't listen to a bush—he listened to the voice of God (from a burning bush). God commanded Moses to be the leader of his people, and from that encounter, Moses went on to fight against tyranny and free his people from slavery. The Jewish people wandered in the desert for 40 years because they fashioned an idol, the Golden Calf, and lost sight of their mission."

Brooks continued, "Millions of Jews and Christians know the difference between fighting for truth and freedom, and losing the way and following after false gods. Apparently, Al Gore doesn't. It was a tasteless and offensive comment. American Jews expect their Bible and their religion to get more respect than that. Vice President Gore, who attended divinity school, should not only have his facts straight about the Bible but also should be sensitive enough not to make sacrilegious jokes at the expense of people's faith."

**"But I would not have you to be ignorant. . ."** (I Thess. 4:13).

\*\*\*\*\*

### COURT STRIKES DOWN OBSCENITY RESTRICTION

WASHINGTON, D.C. (EP)—The U.S. Supreme Court ruled May 22 that a law limiting sexually explicit cable TV programming to late-night hours violates the free speech guarantees of the First Amendment.

The law was passed as part of the Communications Decency Act after Congress heard testimony that current technology used to scramble such programming is often ineffective, and allows sexually explicit images to be seen even by non-subscribers. The law required providers to either fully scramble

*Continued on page 398*

## Bible & the Newspaper

*Continued from page 397*

their signal for non-subscribers, or to find some other means to completely block sexually explicit programming except for the hours from 10 p.m. to 6 a.m., when children are less apt to be watching.

In a narrow 5-4 decision, the High Court upheld a lower court's ruling that the more restrictive scheduling provision of the law is unconstitutional. However, the Court left in place the less restrictive alternative, which requires cable operators to completely block a channel from a home at no cost upon request.

The Clinton Administration and Justice Department argued in support of the law, and in favor of retaining the ban on partially scrambled channels.

The decision came in a challenge to the law brought by the Playboy Entertainment Group, which operates two sexually explicit cable channels.

Writing for the majority, Associate Justice Anthony Kennedy said that Congress had a legitimate interest in protecting children from indecent material, but that this goal must be accomplished "in a way consistent with First Amendment principles."

In his dissenting opinion, Associate Justice Stephen Breyer said the majority opinion "threatens to leave Congress without power to help the millions of parents who do not want to expose their children to commercial pornography." Breyer also noted that if even 6 percent of subscribers requested a filter to completely block scrambled channels, the added expense could drive Playboy off the air. Today, fewer than one-half of one percent of cable subscribers have requested such a filter.

Voting to overturn the law were Justices Ginsburg, Kennedy, Souter, Stevens, and Thomas. Voting to uphold the law were Justices Breyer, O'Connor, Rehnquist and Scalia. Morality in Media President Robert W. Peters condemned the Court's decision. "The Court crippled even further the power of government to 'maintain a decent society' and also undermined its power to assist parents in their difficult task of raising children in an increasingly morally debased society and to protect children who do not enjoy the protection of responsible parents," he said. "The majority's decision will make it difficult, if not impossible, for government to take effective steps to shield children from sex material on TV or the Internet unless the material is obscene for adults. And federal obscenity laws are no longer enforced."

"Playboy's enthusiasm for the Supreme Court ruling is all the evidence one needs that the ruling is flat wrong," added Robert Parham, executive director of the Baptist Center for Ethics. "I hope that Congress will take steps to write a law that would not place all the burden on parents to protect their children from the harmful technological problem of signal bleed."

**"Woe unto them that call evil good. . ."** (Isa. 5:20).

\*\*\*\*\*

### WELL-KNOWN FLORIDA CHURCH ROCKED BY PASTOR'S SEX SCAN- DAL

MELBOURNE, Fla. (EP)—A pastor chosen to succeed the late Jamie Buckingham at

a Florida church is being disciplined after admitting to adulterous affairs with members of the congregation.

According to the July issue of *Charisma* magazine, the Florida church founded by well-known writer and speaker Jamie Buckingham has been visited by thousands during two years of revival meetings. Now elders at the Tabernacle Church have had to take strict disciplinary measures against Michael Thompson, 40, who admitted affairs with three married women he came to know through counseling.

Church leaders told the congregation in April that Thompson, who is married and has three children, had been "disfellowshipped," a practice based on the Bible passage in the fifth chapter of I Corinthians, which says Christians should "not keep company with anyone named a brother, who is sexually immoral," but instead should "deliver such a one to Satan." Church members were told to "have nothing to do with him."

Elders of the church also destroyed a Plexiglas pulpit used by Thompson after receiving "a word from God" that the pulpit was tainted.

The church's elders told *Charisma* that Thompson admitted to two short-term affairs several years ago, and one that lasted six years. One elder said Thompson told them "he'd lied so much, he didn't know what the truth is." In a statement to the magazine Thompson admitted "long-term, sexual sin due to sexual addiction," as well as "massive deception, manipulation and hiding," for which he said he was "truly sorry, broken-hearted and deeply repentant."

**"Hell and destruction are before the LORD: how much more then the hearts of the children of men"** (Prov. 15:11).

\*\*\*\*\*

### GLEANINGS HERE AND THERE

BERLIN, Germany (EP)—Thousands of American home school supporters petitioned the German Embassy in Washington in favor of home schooling. The support drive began after the Home School Legal Defense Association (HSLDA) called on home schoolers in the U.S. to support their counterparts in Germany, where home schooling is illegal. According to the IDEA news agency, the embassy received 1,320 phone calls, e-mails and letters in support of home schooling and urging Germany to let parents decide the best method of education for their children. Laws in 16 German states prohibit parents educating their children at home. Those who disobey the laws face fines, prison sentences and the removal of their children from their homes.

\*\*\*\*\*

NEW ORLEANS, La. (EP)—Louisiana's Supreme Court upheld the state's sodomy law by a 5-2 vote July 7. Writing for the majority, Justice Chet Traylor, "Simply put, commission of what the Legislature determines as an immoral act, even if consensual and private, is an injury against society itself." A state judge struck down the law in March, but the state's highest court reversed that decision.

\*\*\*\*\*

BUENOS AIRES, ARGENTINA (EP)—Protestant Christians in Argentina have launched a new campaign to encourage equality for all churches within the country and to end their feeling of being "second-class citizens." According to Compass Direct, the Catholic Church of Argentina is so dominant and pervasive that the Argentinean gov-

ernment pays the salaries of Catholic clergy and Argentina's constitution requires the president of the country to be a Catholic. Protestants there are campaigning for the government to grant their churches equal legal status of the Catholic church, protection of church-owned real estate and property, and government money spent on religious activities sponsored by groups other than the Catholic church. Currently, the government subsidizes Catholic cathedrals, schools, charities and chaplain services. "What we are questioning is the quality of freedom of worship that we enjoy," Raul David Calballero, pastor of an Argentinean evangelical church, told Compass Direct.

\*\*\*\*\*

NASHVILLE, Tenn. (EP)—Christian singer Michael English surrendered himself to police June 16, three days after his indictment on drug charges. English, 38, was immediately released on bond. The singer faces 12 counts of fraudulently obtaining the prescription drug hydrocodone. English said he became addicted to the painkiller when it was prescribed after an injury. Police raided English's apartment after an investigation revealed that he and a friend were having multiple prescriptions filled. English first shocked the Christian community in 1993 when he returned six Gospel Music Association Awards and admitted to an adulterous affair.

\*\*\*\*\*

WASHINGTON, D.C. (EP)—The Boy Scouts of America can continue to bar homosexuals from serving as troop leaders, the U.S. Supreme Court ruled June 28.

In a 5-4 decision, the Court said forcing the Scouts to accept homosexuals as troop leaders would violate the organization's First Amendment rights to free expression and free association.

\*\*\*\*\*

WASHINGTON, D.C. (EP)—Opening high school football games with a student-led prayer is unconstitutional, the U.S. Supreme Court ruled June 19.

In a 6-3 decision, the Court ruled against a Texas school district's pregame prayer policy. The Santa Fe Independent School District in Galveston County, Tex., had permitted a student elected by classmates to deliver a brief message or invocation over the public address system before home varsity football games. An anonymous group of Mormon and Catholic students challenged the policy in court.

\*\*\*\*\*

OAKLAND, Calif. (EP)—When Oakland Raiders running back Napoleon Kaufman isn't plowing through defensive lines, he can often be found speaking at revival meetings. But don't expect a lot of football talk when Kaufman starts preaching. "One thing I'm very careful about doing, is that I'm not allowing my position, or what I do for a living, to take precedence over the fact that the Spirit of God is the only one that can convince people of their sin and convince them that they need help from God," he told the *San Francisco Chronicle*. "In my situation, when I was down-and-out in my life, football wasn't the thing that helped me. That's what I try to do when I'm proclaiming the gospel, not talk about football much."

\*\*\*\*\*

DENVER, Colo. (EP)—Colorado's State Board of Education is encouraging the state's public schools to post the national motto, "In God we trust," on school walls. The board voted 5-1 on July 6 to approve a non-binding

resolution encouraging "appropriate display" of the motto in schools and other public buildings.

\*\*\*\*\*

PHILADELPHIA, Pa. (EP)—James Montgomery Boice, senior pastor of Tenth Presbyterian Church in Philadelphia, died in his sleep June 15 after a battle with liver cancer. Boice was known around the world as a Bible teacher and leading spokesman for Reformation theology. He was pastor of Tenth Presbyterian Church since 1968; during his 32 years it grew from 350 to 1,200. Since 1969 he was the teacher on "The Bible Study Hour" radio broadcast, heard on 238 stations. He was also president of the Alliance of Confessing Evangelicals and served as chairman of the International Council on Biblical Inerrancy from its founding in 1977 until the completion of its work in 1988. A prolific author, Boice wrote or contributed to over 60 books on the Bible and theology. After he was diagnosed with the fatal disease, Boice told his congregation, "If God does something in your life, would you change it? If you'd change it, you'd make it worse. It wouldn't be as good."

\*\*\*\*\*

WASHINGTON, D.C. (EP)—By the narrowest of margins June 28, the U.S. Supreme Court struck down a state law banning partial-birth abortions. By a 5-4 vote, the Court said Nebraska's law violated women's right to abortion by imposing an "undue burden" on their choice.

\*\*\*\*\*

SCRANTON, Pa. (EP)—Is abortion "rare"? A spokesman for Vice President Al Gore recently defended Gore's pro-abortion views by saying, "We see abortion as safe, legal, and rare." Dr. Wanda Franz, director of the National Right to Life Committee, says Gore's campaign is either ill-informed or lacking judgment. "As we all know, abortion occurs 3,700 times every single day in America," said Franz, a figure that amounts to an abortion every 24 seconds. "That is obviously anything but rare," added Franz. "I think it is just a reflection of Al Gore's complete lack of sensitivity, interest, and concern about these unborn children who are dying at such an incredible rate every day in our country."

\*\*\*\*\*

GADSDEN, Ala. (EP)—A judge who gained national prominence when he refused to remove the Ten Commandments from his courtroom has won the Republican nomination for chief justice of the Alabama Supreme Court. Roy Moore easily defeated three other Republican candidates, and will face Democratic challenger Sharon Yates in November. Moore was ordered by another judge to remove a carving of the Ten Commandments from his courtroom, but refused. The case was ultimately thrown out on a technicality, but the underlying issue is still unresolved.

\*\*\*\*\*

DETROIT, Mich. (EP)—America's largest automakers announced June 8 that they will provide health care benefits to the partners of homosexual employees, starting Aug. 1. The three—Ford, General Motors and Chrysler—employ about 345,000 workers. The companies agreed to study the issue as part of a new contract with United Auto Workers last fall. Automakers expect about 1 percent of their employees to take advantage of the new benefit. Robert H. Knight, senior director of cultural studies for the Family Research Institute, said, "This is a hit-and-run attack on marriage

*Continued on page 399*

## Bible & the Newspaper

*Continued from page 398*  
and the natural family.”

\*\*\*\*\*

LYNCHBURG, Va. (EP)—A federal court heard arguments July 5 in a lawsuit against the Clinton Administration and FBI filed by Jerry Falwell. The lawsuit alleges that the White House and FBI have violated privacy laws by keeping illegal files on Falwell and other religious and pro-life leaders. The suit followed revelations about the FBI database named VAAPCON, which stands for “Violence Against Abortion Providers Conspiracy.” The organization Judicial Watch said an informed source said the database contains biographical and political information on conservative leaders with no link to abortion violence. Orders to maintain the database reportedly came from high in the Clinton-Gore Justice Department.

\*\*\*\*\*

DALLAS, Tex. (EP)—Dozens of former Hare Krishna boarding school students filed a \$400 million lawsuit June 12, charging leaders of the cult with permitting years of sexual, physical and emotional abuse. Windle Turley, an attorney for the 44 plaintiffs, called the abuse “the most unthinkable abuse and maltreatment of little children we have seen. It includes rape, sexual abuse, physical torture and emotional terror of children as young as 3 years of age.” Turley believes the number of victims could rise to 1,000. Krishna leaders have acknowledged abuse in their boarding schools and have provided some counseling and financial support to victims

\*\*\*\*\*

SCRANTON, Pa. (EP)—Vice President Al Gore was barred from campaigning at a Catholic hospital June 14. The presumptive Democratic presidential nominee was forced to take his health care speech to another site after Bishop James C. Timlin said Gore would not be welcome at Mercy Hospital in Scranton because of his views on abortion. “The Mercy Hospital has decided not to give Vice President Gore a platform, lest there be any misunderstanding about the hospital’s Catholic identity and its commitment to the sanctity of life,” Timlin said.

\*\*\*\*\*

WASHINGTON, D.C. (EP)—Citing the over 3,000 deaths in the last 12 months due to religious fighting in the Moloku Islands of Indonesia, members of the U.S. Commission on International Religious Freedom sent a letter to Secretary of State Madeleine Albright July 5 urging the U.S. to intervene.

\*\*\*\*\*

VENTURA, Calif. (EP)—The Barna Research Group is standing by its controversial report which showed that born-again Christians are slightly more likely to divorce than nonbelievers. The study found that 27 percent of born-again Christians had experienced divorce, compared with 24 percent of others. Pollster George Barna said 90 percent of the Christian divorces had taken place after conversion, so the figures can not be attributed to couples “unequally yoked” to nonbelievers. A spokesperson for the Barna Research Group said that while God makes a tremendous difference in individual lives, broadscale research finds little “substantial difference” between the attitudes and actions of believers and non-believers.

\*\*\*\*\*

LOS ANGELES, Calif. (EP)—Darva Conger described herself as a “good Christian girl” after being made famous by her instant marriage on the FOX network’s “Who Wants to Marry a Multimillionaire?” But she’s not letting that stop her from cashing in on her fame by posing naked for *Playboy* magazine. Conger, who sought an almost immediate annulment from her “husband,” was reportedly paid \$500,000 for the photo shoot. Conger says she was “in conflict with God” over appearing in *Playboy*, but believes she will be forgiven for doing it. “I will take my chances with Him forgiving me because I think He is more accepting and forgiving than the rest of the public,” she said.

\*\*\*\*\*

PARIS, France (EP)—Religious freedom in France will suffer enormously if a proposed law is passed by the French parliament. The bill aims to restrict the growth of 173 previously blacklisted faiths, including harmful cults such as Jehovah’s Witnesses, Scientologists and Unificationists. But among the targeted groups is the Southern Baptist Convention (SBC), one of the largest denominations in the United States and the church affiliation of both President Bill Clinton and Vice President Al Gore.

\*\*\*\*\*

WASHINGTON, D.C. (EP)—Home-schooled students took all top three spots in the national spelling bee, and also performed well in the national geography competition.

\*\*\*\*\*

BERLIN, Germany (EP)—The religion of Islam is on the rise in Germany as more immigrants bring their native religion into the country. There are now 3 million Muslims in Germany but only a tiny fraction of them are native Germans, reports the German news agency Idea. As a result of this influx of Muslims, the number of mosques in Germany has tripled in the last three years. Almost one-third of Muslim immigrants are under 18. Faced with this new population, German education officials are considering offering Islamic education in public schools. Christian religious classes are presently offered in Germany’s schools.

\*\*\*\*\*

WASHINGTON, D.C. (EP)—City workers in Washington, D.C. dismantled and removed a sign from a church lawn in late May. The city says the action was based on zoning rules, but church leaders note that the sign wasn’t removed until it was used to advertise a May 30 sermon against homosexuality. The sign on the lawn of Lincoln Park United Methodist Church said, “Was it Adam and Eve or Adam and Steve?” The city says the church didn’t get the two permits needed to erect a 4-1/2-by-6-foot sign on its own property. Church leaders say the \$5,000 sign board was removed to silence the church’s religious message. “If the gay community can rally and have a movement to support their right to a cause, why can’t we freely express our beliefs?” demanded Pastor Harold Lewis.

\*\*\*\*\*

CHICAGO, Ill. (EP)—Catholic hospitals will close their doors before they offer abortions, according to Chicago’s Cardinal Francis George. George spoke to a committee at the American Medical Association’s annual convention. The committee was asked to require hospitals to offer “a full range of reproductive services” including sterilization, birth control and abortion—procedures forbidden at the

nation’s more than 600 Catholic hospitals. George said “effectively, the AMA is being asked to help abolish Catholic hospitals.” The proposed requirements for hospitals are being put forth by California doctors who say hospital mergers and sales involving Catholic firms have reduced access to reproductive procedures.

\*\*\*\*\*

JACKSONVILLE, Fla. (EP)—The FBI has subpoenaed financial records from a Florida church whose pastor acknowledged depositing church funds in a secret Swiss bank account. Altus Newell resigned as pastor of Deermeadows Baptist Church May 31. The FBI is investigating his claim that the \$184,000 deposited in the account was intended for missionaries. Newell reportedly confessed to church leaders that receipts he used to document the gifts were forgeries. Newell, 56, was paid \$153,000 per year as pastor of the 2,100-member church.

\*\*\*\*\*

CALCUTTA, India (EP)—Christians in India are seeking help from foreign human rights organizations and the United Nations after a recent round of murders and church bombings in several different locations. Separate investigations into the crimes so far have not uncovered motives or suspects. Christians and missionaries are concerned that this latest trend of crimes against Christian victims will continue while the Indian government and police do little to stop it.

\*\*\*\*\*

WASHINGTON, D.C. (EP)—The U.S. House of Representatives voted 264-159 on June 20 to prohibit the Federal Communications Commission (FCC) from regulating the content of noncommercial educational radio and television stations. That category includes some, but not most, Christian broadcasters. The action came in response to an FCC statement last December which said religious broadcasters with an educational license must devote half their air time to “educational” programs, and that such programs would not include preaching or Bible teaching. The FCC quickly backed away from that position, but broadcasters have pushed Congress for assurance that the FCC will not regulate the religious content of broadcasts.

\*\*\*\*\*

MARJAYOUN, Lebanon (EP)—The headquarters of Middle East Television Network (METV) in Lebanon were seized the last week of May by Muslim guerrillas. METV is owned and operated by the Christian Broadcasting Network (CBN), founded in 1960 by Pat Robertson. The seizure was part of the general discord that has followed the Israeli withdrawal from Lebanon.

\*\*\*\*\*

TUCSON, Ariz. (EP)—Threatened lawsuits over “Bible Week” led Arizona Gov. Jane Hull to say she would avoid any future official proclamations involving religion. But Hull recently signed a proclamation commemorating the birth of Buddha, an action that has some Christians in the state accusing her of hypocrisy.

\*\*\*\*\*

SPRINGFIELD, Ill. (EP)—Illinois Gov. George Ryan vetoed a bill June 9 that would have barred state funding for abortions performed for “health” reasons. The law would have limited public funding of abortion to cases involving rape, incest or a threat to the life of the mother. Illinois is one of 16 states which fund abortions for health reasons for

low-income women. Critics say the health exemption is so broad as to constitute elective abortion on demand.

\*\*\*\*\*

### BEREA BAPTIST BANNER Financial Report 5-31-2000 to 6-30-2000

Beginning Balance .....	\$5,538.40
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 M. B. C., Mansfield, OH .....	50.00
Berea B. C., Mantachie, MS .....	200.00
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
Sovereign Grace B. C., Northport, AL .....	100.00
South Park M. B. C., Seattle, WA .....	25.00
Grace M. B. Mission, Marion, IL .....	25.00
Ocoonita M. B. C., Keokee, VA .....	40.00
Sovereign Grace B. C., Raleigh, NC .....	100.00
Bethel B. C., Pasadena, TX .....	15.00
Berea B. C., Stoning, IL .....	60.00
New Testament B. C., Goshen, IN .....	50.00
Hillcrest B. C., Winston-Salem, NC .....	25.00
New Testament B. C., Bristol, TN .....	10.00
Philadelphia B. C., Decatur, AL .....	50.00
Faith M. B. C., Clarksville, TN .....	100.00
Landmark M. B. C., Monck’s Corner, SC .....	25.00
Temple B. Mission, Johnson City, TN .....	25.00
Northland S. G. B. C., Delaware, OH .....	50.00
J. B. Wild, Flint, MI .....	20.00
Grace B. C., Georgetown, KY .....	35.00
Jack Farmer, Mobile, AL .....	25.00
L. H. Farrell, Long Beach, MS .....	230.00
Faith B. C., Seffner, FL .....	50.00
B. C. of Brimfield, Brimfield, IL .....	1773
The Lord’s C., Goose Creek, SC .....	50.00
Temple B. C., Appalachia, VA .....	25.00
Meadow Branch B. C., Millport, AL .....	100.00
Charlene Redding, Tucson, AZ .....	250.00
Berea B. C., Westpoint, TN .....	50.00
Orville K. Hinson, Alvarado, TX .....	30.00
Philadelphia B. C., Birmingham, AL .....	200.00
Subscriptions .....	83.00
Anonymous .....	170.00
Dividing Checks .....	225.00
Sub Total .....	\$3,750.73
TOTAL .....	\$9,289.13

#### EXPENDITURES:

Wages .....	2,475.00
Printing .....	502.00
Postage .....	680.86
FICA taxes .....	151.09
Supplies .....	48.00
Dividing Check .....	225.00
Total Expenditure .....	4,081.95
.....	5,207.18
Bank charge .....	-12.49
Order of checks .....	-72.12
ENDING BALANCE .....	\$5,122.57

### BEREA BAPTIST BROADCAST Financial Report 5-31-2000 to 6-30-2000

Beginning Balance .....	\$ 3,525.35
RECEIPTS	
Grace B. C., Corbin, KY .....	100.00
Berea B. C., Mantachie, MS .....	100.00
Livingstone B. C., Barboursville, V .....	315.00
Briar Creek B. C., Williamsburg, KY .....	75.00
Berea B. C., Westpoint, TN .....	132.00
.....	722.06
TOTAL RECEIPTS .....	4,247.41

#### EXPENDITURES:

Radio Time .....	859.55
Postage .....	18.50
Tape Duplication .....	80.00
TOTAL EXPENDITURES .....	958.05
.....	3,289.36
Bank Charge .....	-6.16
BALANCE .....	\$3,283.20

### CORBIN, KENTUCKY REPORT

Beginning Balance .....	\$1,118.32
RECEIPTS	
Total .....	1,118.32
EXPENDITURES:	
WYWY .....	140.00
Total Expenditures .....	140.00
ENDING BALANCE .....	\$978.32



# WORLD SCENE

By G. Russell Evans - Norfolk, Virginia

## The Real Lesson Not Learned in Vietnam



At this time of the 25th anniversary of the American retreat from Vietnam, many writers and prognosticators are reminiscing on the lessons learned and how to do better - but not a one I know of tells the real lesson that apparently was never learned.

*It was not micromanagement.* Senior Editor Richard J. Newman, in his feature article "Vietnam's Forgotten Lessons" in *US News & World Report* (May 1), focuses on Washington's mismanagement that was bad enough, but ignores the real lesson: Allowing the United Nations (UN) Security Council, through its Under Secretary for Political and Security Council Affairs, access and authority for approval of all US battle plans before US commanders saw them - consent to disaster!

This Under Secretary was always a Communist and US troops were fighting his buddies in Vietnam. Without question, this Under Secretary was passing along these military plans to the Viet Cong - who, in many cases, were ready and waiting with ambushes, booby traps and surprise counter-attacks.

*Enemy forewarned.* They had been forewarned, the UN way. Article 54 of the UN Charter, ratified by President Truman, commands that the UN Security Council "shall at all times be kept fully informed of activities undertaken or contemplated under regional arrangements." Alger Hiss, the convicted traitor, was one of the authors of the UN Charter.

The "regional arrangements" for the Vietnam War was SEATO (Southeast Asia Treaty Organization) which the US had promised to support by coming to "the aid of any nation that was party to the SEATO."

For the record, let us note, the Under Secretaries who monitored US war plans - all Communists from the USSR: Gregory Arkadev, Eugeny Kiselev, Vladimir Suslov, A. E. Nesterenko and Leonid Kutakov.

*US faithful.* With the US faithfully obeying the UN Charter and the Communist UN Undersecretary faithfully relaying secret US war plans to the Viet Cong - along with gross mismanagement by President Johnson, Secretary of Defense McNamara and their "Wise Men" (McGeorge Bundy, Dean Acheson, John McCloy, Robert Lovett and Averil Harriman), the real lesson of Vietnam is very simple: *Stay out of entangling alliances!*

*The Newman views,* along with most

of the media, blame the defeat and deaths of 58,318 young Americans on shortsighted political leaders misusing the nation's military" - but, at the same time, learning how not to fight an enemy.

Air Force General Mike Ryan, a veteran of 100 fighter-bomber missions over Vietnam, called it insane for the Johnson-McNamara strategists to prohibit US attacks on Viet Cong air bases launching MIGs against his F-4s.

Ryan's rules to win a war: Establish clear objectives; don't micromanage the war from Washington; give combat commanders broad authority; and, above all, use American military power to win - not to prolong the war.

*Ryan omitted the real rule.* General Ryan, while committing his flyers bravely and efficiently, omitted the most important lesson: *Never, never, never* endanger your troops by allowing your enemy to have access to your plans of action, directly or indirectly. Certainly this is elementary, but it happened because of provisions of the UN Charter, ratified by Truman, even when others did not ratify it.

The lesson against micro-management was learned for the 1991 Persian Gulf War - a sort of pay-off for Ryan's Rules. Moreover, there were apparently no UN leaks to the enemy, Saddam Hussein, causing President Bush to declare, with great satisfaction, "By God, we've kicked the Vietnam Syndrome once and for all." Even so, this war was quite different from Vietnam where the UN Secretary could betray US troops.

Newman's article contained not a word about the role of the United Nations in the Vietnam War and the Communist UN Under Secretary. Why? And what about David Gerger, Editor-at-Large, the man with many answers on national security. Why does *US News* allow deception?

The provisions of the UN Charter and the obligations under SEATO have long been matters of public record. Why do our mainline media fail to report these entanglements and threats? Unfortunately, many are part of the problem in their own shortsighted glorification of the United Nations and, really, the glorious New World Order.

These internationalist agreements weaken our sovereignty and pave the way for one world government, led by the United Nations and Secretary Generals like Kofi Annan who calls his "command" - "the sole source of legitimacy in the use of force in the world." The real purpose of these UN wars is to manipulate US forces into an international army.

The United States and the Congress need a president to firmly refuse entangling alliances and to return America to the serious business of constitutional government. We better pray it's not too late!

(Captain Evans lives in Norfolk, Virginia. His columns are distributed by the Americanism Educational League of Buena Park, California.)



Harold J. Harvey

Jones officiating. Two of Bro. Harvey's favorite hymns were sung "Amazing Grace" and "He Included Me." About 50 preachers were present and a host of many relatives and friends. A second service was held at the Oldham, Roberts, and Powell Funeral Home, Richmond, Ky., July 19th with Elder Parvin Hall officiating.

\*\*\*\*\*

The Dessie Baptist Church, Clem, W. Va., and Pastor Mark Minney will host a Bible Conference Aug. 18-20. Elders on the program are Tom Ross, Harry Balmer, Jay Rader, Clyde Hancock, Tom Hysell, Don Epperly, Bill James, Chester Powell, Dan Stepp, Wayne Adams, Earnest Parks, Roy Mitchell, Jon Rule, and Milburn Cockrell. For more information contact Pastor Minney at (304) 462-5591.

\*\*\*\*\*

The Bethel Baptist Church, 2000 LaGrange Rd., Beaver Creek, Ohio and Pastor Tom Lewis will have a Bible Conference Sept. 15-16. The speakers are Elders Laurence Justice, Tom Ross, Ed Kittle, Jim Duvall, Joe Head, Ronnie Wolfe, Ron Crisp, and Dennis Riddick. For more information call Pastor Lewis (937) 372-3218 or (937) 426-1728.

\*\*\*\*\*

The Northside Baptist Church, 532 N. Main St., Elkton, KY and Pastor Irving Cummins will have a Bible Conference Aug. 3-5. The following Elders are preaching: Don Titus, Randy Titus, Robert Asbury, Mike Channell, Lonnie Badger, Mark Campbell, Lee Hammel, Wayne Reynolds, Garner Smith, and Dan Gordon. For more information contact Pastor Cummins at (270) 265-9665.

\*\*\*\*\*

## ANNOUNCEMENTS

Elder Harold J. Harvey departed this life July 12, 2000 at Bowling Green, Ky. He was for many years pastor of the Olmstead Baptist Church, Olmstead, Ky. Services were conducted at Memorial Funeral Home, Russellville, Ky., July 15th with Elder Garner Smith and Elder Roger

### Coming in the next issue . . .

- High Court Still Hostile to Relegion* by G. Russell Evans
- The First Marriage* by Milburn Cockrell
- The Coming Persecution of Christians in America* by Milburn Cockrell

### INDEX

<i>A Church Dedication Service in 1859 Part 2</i> by J. P. Boyce .....	p. 395
Bible and the Newspaper .....	p. 396
Cockrell's Corner .....	p. 383
Forum .....	pp. 390 - 391
Funnybone .....	p. 387
<i>Gourds or Souls</i> by Milburn Cockrell .....	p. 381
<i>The "Authority Theory" (Theory???)</i> by Mark Minney .....	p. 381
<i>The World's Greatest Book Part 2</i> by I. M. Haldeman .....	p. 392
<i>Transforming Grace</i> by Milburn Cockrell .....	p. 381
<i>What Did Happen at Pentecost</i> by Curtis Pugh .....	p. 381
<i>Why Don't You Just Leave and Leave Us Alone?</i> by Doug Newell .....	p. 381
World Scene: <i>The Real Lesson Not Learned in Vietnam</i> by G. Russell Evans .....	p. 400