

# The Berea Baptist Banner

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Mantachie, Mississippi, December 5, 1999

Whole Number 249

## His People

By William Tiptaft

(1803 - 1864)

Editor's note: *This message was preached Christmas Day, 1829, in St. Helen's, commonly called, from its size, "the Great Church," Abingdon, England, before the Mayor and Corporation, on the occasion of the appointment of the Master Governors of Christ's Hospital in that town. Though the Articles and Liturgy of the Church of England maintained the doctrine Tiptaft preached, the ministers and members of that church manifested a violent hatred and opposition to it. Such preaching caused Tiptaft and his bosom friend, J. C. Philpot, to secede from the Church of England to become leaders of the Strict Baptist churches.*



William Tiptaft

**"She shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins"** (Matt. 1:21).

I stand before you this evening either as a servant of Christ or as a servant of the devil. I must be one or the

**other, for he that is not with Christ is against Him** (Matt. 12:30); and, **"Woe is unto me if I preach not the Gospel"** (I Cor. 9:16). Paul says: **"Though we, or an angel from heaven, preach any other gospel than that which we have preached unto you, let him be accursed"** (Gal. 1:8). Now if I preach not the Gospel which Paul preached, a curse hangs over my

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## Where is the Authority in Acts 13:1-4?

By William Stang

Lexington, Kentucky

**"The scripture cannot be broken;"** neither can it be set at odds against itself, nor caused to contradict itself. Wherever the authority is found in the Great Commission and other passages of Scripture, there it will be found in Acts 13:1-4.

An appeal has been made to "several great Landmark Baptists of the past" few hundred years in an attempt to "disprove" church succession. Then, "A Letter From The Past" has been produced to prove what our brethren of more recent vintage have practiced and believed (which letter has, in fact, given a magnificent expounding of this great scriptural doctrine); nevertheless, it is this writer's conviction that "great Landmark Baptists of the past" must be interpreted and understood in the light of the



William Stang

Scriptures; we are not to interpret and understand the Scriptures by "great Landmark Baptists of the past." The Scriptures are a great commentary upon the unfolding of the history of man.

I will not attempt to give a full exposition of all that the Scriptures teach on this great doctrine. I believe that Bro. Elvis Gregory has done a much better job than I could do in this re-

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## The Fruit of the Spirit is Temperance

By Tom Ross

South Point, Ohio

In our modern use of the word temperance we have lost some of its vital meaning and force. We often equate temperance with merely controlling our physical appetites with re-



Tom Ross

gards to food and drink. However, the Biblical meaning of the word temperance goes beyond the mere controlling of physical appetites to include self-control in the spiritual realm, especially with regards to our thoughts, words, desires, and emotions. The Biblical use of the word temperance conveys the idea of self control or self command, the ability to regulate our desires and

appetites by preventing their excess, to stay within reasonable bounds.

I like the definition of self-control given by Jerry Bridges:

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## A Runaway Prophet

(Studies in the Book of Jonah)

By Milburn Cockrell

Mantachie, Mississippi

**"Now the word of the LORD came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is**

**come up before me. But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord"** (Jonah 1:1-3).

The Book of Jonah is often one of the little books in the Old Testament whose meaning and message is largely unknown to the modern Christian. This book is far more than a fantastic tale about a man being swallowed by a whale and surviving the ordeal. The Book of Jonah has a message for the church of today. There is no book in the Old Testament that is more vital to this generation than the Book of Jonah. It is the most Christian book of all the Old prophets.

*The Date: The actual year of the*

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## The First Resurrection

By Milburn Cockrell

Part 2

Mantachie, Mississippi

### THE FIRST RESURRECTION

**"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection"** (Rev. 20:5).

**"The rest of the dead"** refers to the wicked dead who are not raised until the end of the millennium. Those who are not justified, who are not ransomed, who are not chosen, lived not again until the 1,000 years are finished. This resurrection of the repro-

bate is described in Revelation 20:11-16. In the resurrection at the end of Revelation 20 the dead come up from Hell (Rev. 20:13), and they are **"cast into the lake of fire"** (Rev. 20:15). The second death has no power on those in the first resurrection, but those in the second resurrection experience **"the second death"** (Rev. 20:15). Also those in the white throne judgment are said to be **"dead"** and

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



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## The First Resurrection

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yet **"they stand before God"** (Rev. 20:12). The only dead people who stand are the spiritually dead. Men physically dead do not stand before any person.

**"The rest of the dead lived not again"** makes it clear that the living again in verse 4 speaks of a bodily resurrection of beheaded ones. The Bible teaches two resurrections which differ so radically as for one to be unto **"everlasting life"** and the other to be unto **"everlasting contempt"** (Dan. 12:2). Jesus said there is the **"resurrection of life"** and **"the resurrection of damnation"** (John 5:29). Paul said: **"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust"** (Acts 24:15).

When the resurrection of the righteous and the wicked are mentioned together, the righteous are mentioned first. The Bible calls this first resurrection **"a better resurrection"** (Heb. 11:35). When I went to school I was

taught that adjectives have three degrees of comparison: the positive, the comparative, and the superlative. The adjective **"better"** in Hebrews 11:35 is comparative degree. It expresses a higher degree than the positive. It is used in comparison of two, as one of these resurrections is better than the other. The very words **"better resurrection"** indicates at least two resurrections. This is why Paul said: **"If by any means I might attain unto the resurrection from among the dead"** (Phil. 3:11 Greek text). There would be no need to **"obtain"** a resurrection, if all the dead are to be raised at the same time as general resurrectionists teach. Jesus said in Luke 14:14: **"And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."** **"Of the just"** is superfluous, if the just and unjust are to be raised at the same time.

### RESURRECTION FROM AMONG THE DEAD

The resurrection of the righteous is a resurrection **"from among the dead."** The righteous dead only are raised at the first resurrection, for the wicked dead are not raised at the same time of the righteous. The righteous dead come out, and the wicked dead are left behind for a thousand years.

The resurrection of Christ was a resurrection from among the dead—many other dead people were not raised at His resurrection. I shall quote from J. B. Rotherham who gives the true sense of the Greek text: **"That the Christ should suffer, and arise from among the dead on the third day"** (Luke 24:46). **"For not yet knew they the Scripture, that he must needs from among the dead arise"** (John 20:9). **"Whom God raised from among the dead"** (Acts 4:10).

The resurrection of the just is a resurrection from among the dead. **"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead"** (Greek 'from among the dead'), **neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection"** (Luke 20:35-36).

Jesus speaks here of the resurrection of the righteous only. First, worthiness is required to **"obtain"** this resurrection. If Jesus were speaking of a general resurrection, it could never be a question of some being **"worthy"** of it. Second, this is a resurrection **"from among the dead,"** that is, not all the dead are raised at this time. Third, those in this resurrection are **"the children of God"** and **"equal**

**with the angels."** It is written: **"Neither can they die any more."** This all sounds like the words in Revelation 20:6, and it is the same resurrection of which John writes.

Not one unsaved person will be in the first resurrection, or the resurrection **"from among the dead."** Rotherham properly renders the Greek text in Acts 4:2: **"Being tired out because of their teaching the people and announcing in Jesus the resurrection from among the dead."** You have to be joined organically and spiritually to Jesus Christ in order to qualify for the first resurrection. When Paul speaks of the resurrection of the just he writes of **"they that are Christ's at his coming"** (I Cor. 15:23). The unsaved dead are not Christ's. When Jesus comes back He will not bring the spirits of the righteous and the wicked. He is to bring back only them **"which sleep in Jesus"** (I Thess. 4:14). The wicked dead do not **"sleep in Jesus."** In I Thessalonians 4 Paul mentions the fact that **"the dead in Christ"** only rise at this time. Nothing is said of the **"dead out of Christ"** being raised at this time. The reprobate dead are not raised at this time, for Paul in I Thessalonians 4 is writing about **"the first resurrection"** which concerns those **"in Christ."**

### LITERAL OR SPIRITUAL?

The **"rest of the dead"** must live again in the same sense as the beheaded one of verse 4. If the resurrection in verse 4 is spiritual (the new birth), then the beheading must be the same. If one who witnessed for Jesus and had the Word of God was beheaded spiritually, then he must have fallen from grace—lost his spiritual life. He was beheaded spiritually, and hence he must be raised again spiritually. But then what happens to the doctrine of the security of the saints in Christ? On the other hand, if the beheading is literal, so must be their living again be literal. You cannot have it both ways. You cannot make one metaphorical and the other material.

I say again, if the resurrection at the close of Revelation 20 is literal, then the first resurrection must be literal also. First and second apply to similar things. They are numerically distinguished, but in substance and nature they must be the same (both a bodily resurrection).

John distinctly says: **"The is the first resurrection."** The Greek word **"resurrection"** (*anastasis*) means "a standing "or" to rise up." It is used about 40 times in the Greek New Testament. In all other passages, except Revelation 20:5, nearly all agree it means a resurrection of the body. Only in Revelation 20:5 do some seek

to give it a new meaning so as to save face on preconceived ideas. In truth it should always have the same meaning in all verses, including Revelation 20:5, as it is the same Greek word.

If the first resurrection in Revelation 20:5 is only a figurative and spiritual thing, then the rising in Revelation 20:11-15 must be figurative and spiritual also. Therefore, you would have no resurrection at all. If the second resurrection at the close of Revelation 20 be literal, then the first resurrection must be literal also. First and second apply to similar things, only with numerical distinction or succession.

The Apostle John seems to take pains to show this is a resurrection of beheaded people. **"This is"** explains what he has been saying, **"This is the first resurrection."** Consider Revelation 20:14: **"And death and hell were cast into the lake of fire. This is the second death."** **"This is"** is John's way of explaining what he has already said. So after he gives this glowing description of the millennial morn, he explains what it is, the explanation being a historical fact.

Some one may ask, "How can you call the resurrection of the tribulation martyrs 'the first resurrection'? Do you not have the main body of saints resurrected some seven years before this time?"

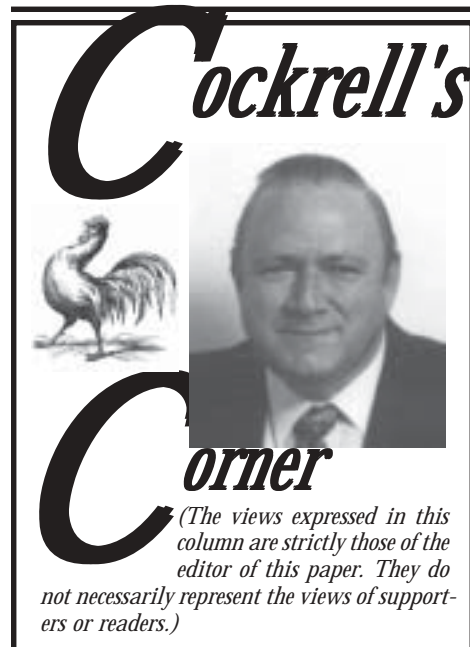
Answer: the first resurrection is not an event, but an order of the resurrection which includes all the saved who are raised from the dead before the millennium begins. It is "first" in contrast to those raised after the millennium. There is an order to the resurrection: **"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order"** (Greek 'rank'): **Christ the firstfruits; afterward they that are Christ's at his coming"** (I Cor. 15:22-23). There has been a gap of over 1900 years between the resurrection of Christ and the coming resurrection of the righteous. Then why marvel that there is a seven year gap between the rapture and the resurrection of the tribulation martyrs? To be very detailed, there is the following order to the first resurrection: First, there is the resurrection of Christ and some others (Matt. 27:53). Second, the rapture of the living and dead saints (I Thess. 4:13-18). Third, there is the resurrection of the two witnesses in the middle of the tribulation (Rev. 11:7-12). Fourth, there is the resurrection of the tribulation martyrs at the end of the tribulation (Rev. 20:4). The first resurrection completes the four-phase first resurrection.

### WHAT OTHERS SAY

John Bunyan (1628-1688) held the

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**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.)

## PRESIDENTIAL ELECTION

I guess most people are as confused as I am. This is one time I simply do not know who to vote for in the next presidential election. There is Al Gore who is a New Ager and a liberal. He is a professed liberal Southern Baptist who gave one-percent of his income to charitable causes. I can't explain it, but I fear him more than our present *Playboy* President who is never able to tell the truth.

Then there is George W. Bush who won't take a stand on hardly any issue. He recently attacked the Republican Congress from the left. Bush recently said, "Too often, on social issues, my party has painted an image of America slouching toward Gomorrah." This was an attack on Robert H. Bork's book *Slouching Toward Gomorrah* that diagnosed the moral and cultural decline of America. So we can't expect much moral leadership from him. He has just about convinced me that a "compassionate conservative" is a "stinking liberal."

Both Gore and Bush are global socialists. I am convinced that neither would be good for our country as president. Neither is really concerned about the common man and his day-to-day problems. Both will rule for the benefit of big contributors.

Don't forget Pat Buchanan who could be running on the Reform Party ticket. Personally, I like many of his ideas about foreign policy and putting America first. He is a Roman Catholic and a loyal subject of the pope. How can we trust a party that elected the atheist, Jesse Ventura? Pat could draw away enough conservative votes from Bush to put Al Gore in the White House.

Add to this Howard Phillips who is a very good man and a born-again

Christian. But judging from past elections, it is not possible for America to elect such a man, for we are no longer a moral and religious people.

Voting should be a privilege and a delight. It will not be in the next presidential election. We are often forced to choose between the lesser of two evils. We have to determine which is the least rascal in the group. This is most distressing!

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## WHY? WHY? WHY?

Jay Scott Ballinger, 36, of Indiana, has been indicted in 29 church arson attacks. He is a Satanist who painted inverted crosses on the steps of churches as a part of a satanic rite. There has been no public outcry over this. Why? What if Jay Ballinger had been a member of the KKK? or the Nazi Party (I belong to neither of these and never will join them)? Can you imagine the TV talk shows and the daily attention such would have received in the press?

Satanists are involved in church burning and school shooting and we hear almost nothing about the evil of Satanism? I guess the answer to my question is found in Matthew 12:26: **"And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?"**

Liberal and leftists have much to say about "hate crimes." I have noticed that they are careful not to apply this term to Larry Gene Ashbrook's shooting rampage at the Wedgewood Baptist Church in Fort Worth, Texas.

According to witnesses, Ashbrook spewed anti-religious slogans even as he targeted victims. Interrupting a religious song, he shouted, "I can't believe you believe this junk and singing this. This religion is (expletive)." Mary Beth Talley, 17, who was wounded during the rampage, recalled: "He was saying, 'Your religion is nothing, it's not worth anything., it means nothing.'" Twelve-year-old Caleb Payne recalled that Ashbrook screamed and cursed as he approached the pews: "He said, 'This religious stuff is a bunch of bull.' He said that over five times. And he kept firing." Despite such firsthand testimony, authorities insisted they could not find a motive for the shootings. Why couldn't the liberals and leftists be honest and say this was a "hate crime"?

Consider the case of the 1997 shooting at Heath High School in West Paducah, Kentucky. In that tragedy, 14-year-old self-professed atheist Michael Carneal killed three students and wounded five others, who

had just participated in a prayer circle. But no one described this as a "hate crime." Why?

"Hate crime" people are hypocrites. Those who appeal for "hate crime" legislation when certain groups are targeted are as silent as a tomb when Christians are attacked out of hate.

## The First Resurrection

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doctrine of two resurrections of the dead. He wrote in his *Exposition on the First Ten Chapters of Genesis* these words: "Adam therefore, as a type of Christ reigned in the church almost a thousand years. The world therefore beginning thus, doth shew us how it will end; namely, by the reign of the second Adam, as it began with the reign of the first.

"These long-lived men there shew us the glory that the church shall have in the latter day, even in the seventh thousand years of the world, that sabbath when Christ shall set up his kingdom on earth, according to that which is written, 'They lived and reigned with Christ a thousand years.' Rev. xx.1-4. They: Who? The church of God, according also as it was with Adam. Therefore they are said by John to be holy, as well as blessed: 'Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years' ver. 6. In all which time the wicked in the world shall forbear to persecute, as did also the brood of wicked Cain in the days of Adam, Seth, etc. Hence there we find in the first place the dragon chained for these thousand years" (*The Works of John Bunyan*, Vol. II, p. 456).

Elder Benjamin Keach (1640-1704) wrote a book in 1664 called *The Child's Instructor*. This book so angered the Episcopal Church that Bro. Keach was put in the pillory at Aylesbury. In this little book for young people Elder Keach wrote:

"Father: What a King is the Lord Jesus Christ?

"Son: He is King of heaven and earth, King of kings and Lord of lords; yea King of saints and King of nations; and tho' His kingdom is more spiritual and invisible now, yet he shall have a glorious and more visible kingdom in the world in the latter day; which kingdom he requires us to pray for, Mat. 9:10; Dan. 9:16; Rev. 11:15-16" (*Instructions for Children*, p. 89, 1738 edition).

It is also worth noting what William Cathcart relates what happened during the trial of Keach in 1664: "The

jury brought in a verdict that Mr. Keach was guilty in part. And when asked to explain their verdict the foreman said, 'In the indictment he is charged with these words, "When the thousand years shall be expired, then shall all the rest of the devils be raised", but in the book it is, "Then shall the rest of the dead be raised."' The judge informed the jury that they could bring him in guilty of all the indictments but that sentence" (*The Baptist Encyclopedia*, Vol. I, p. 638, 1881 edition).

In Keach's *Exposition of the Parables in the Bible* he writes: "The Lord Jesus will come, because all the kingdoms of the world are given unto him, and he shall reign a thousand years upon the earth with his saints. I see no room for any to doubt of this, though some take it for a mystical reign" (p. 692).

John Gill (1697-1771), one of the greatest theologians of all time, wrote: "This kingdom of Christ will be bound by two resurrections; by the first, or the resurrection of the just, at which it will begin; and by the second resurrection, or the resurrection of the wicked, at which it will end, or nearly; for it is expressly said, that *the rest of the dead*, that, the wicked, *lived not again until the thousand years were finished*: now the interval between the resurrection of the one, and the resurrection of the other, will be the millennium, or thousand years reign of Christ and his people together" (*A Body of Doctrinal and Practical Divinity*, p. 465).

Charles Spurgeon in his sermon on "The First Resurrection" (delivered May 5, 1861) from Revelation 20:4-6 said: "The fact is, in reading this passage with an unbiased judgment, having no purpose whatever to serve, have no theory to defend, —and I confess I have none, for I know but very little about mysteries to come, —I could not help seeing there are two literal resurrections here spoken of, one of the spirits of the just, and the other of the bodies of the wicked; one of the saints who sleep in Jesus, whom God shall bring with him, and another of those who live and die impenitent, who perish in their sins" (*Spurgeon's Sermons*, Vol. II, p. 364).

Speaking at the Queen's Arms, Newgate Street, Augustus Toplady, author of the hymn *Rock of Ages*, said: "I am one of those old-fashioned people, Mr. President, who believe the doctrine of the Millennium, and that there will be two different resurrections of the dead: 1st of the just, and 2ndly of the unjust; which last resurrection, of the reprobate, will not commence till a thousand years after the resurrection of the elect" (*The Words of*, p. 447).

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## The First Resurrection

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Commenting upon Revelation 20:4-6, Henry Alford has written:

"It will have been long ago anticipated by the readers of this Commentary that I cannot consent to distort words from their plain sense and chronological place in the prophecy, on account of any considerations of difficulty, or any risk of abuses which the doctrine of the millennium may bring with it. Those who lived next to the Apostles, and the whole Church for 300 years, understood them in the plain literal sense: and it is a strange sight in these days to see expositors who are among the first in reverence of antiquity, complacently casting aside the most congenial instance of consensus which primitive antiquity presents. As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where *two resurrections* are mentioned, where certain  $\psi\upsilon\chi\alpha\iota$   $\xi\zeta\eta\sigma\alpha\nu$  at the first, and the rest of the  $\nu\epsilon\kappa\rho\tau\grave{\iota}$   $\xi\zeta\eta\sigma\alpha\nu$  only at the end of a specified period after that first, —if in such a passage the first resurrection may be understood to mean *spiritual* rising with Christ, while the second means *literal* rising from the grave; —then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to any thing. If the first resurrection is spiritual, then so is the second, which I suppose none will be hardy enough to maintain: but if the second is literal, then so is the first, which in common with the whole primitive Church and many of the best modern expositors, I do maintain, and receive as an article of faith and hope." (*Alford's Greek New Testament*, Vol. IV, Part II, pp. 732-733).

### THE BLESSEDNESS OF THE FIRST RESURRECTION

**"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years"** (Rev. 20:6).

### THEIR HAPPY CONDITION

The word "blessed" denotes a state of grace before God. Those in the first resurrection are the objects of free grace, of supreme goodness, or rich mercy. "Blessed" speaks of unworthiness in a sense. One was a thief (Luke 23:43), another an harlot (Luke 7:39), another a blasphemer and persecutor (I Tim. 1:13), another a murderer and adulterer (II Sam. 12:9), and others equally wicked (I Cor. 6:10). They are blessed because they are forgiven (Ps. 32:1-2).

These are "blessed" to be in the first resurrection, for those in the second are cursed of God. "Blessed" describes their happy condition in their glorified bodies. They can die no more and are equal with the angels of God. They are the children of God and the children of the resurrection (Luke 20:35-36).

"Blessed" is the word continually used by our Lord to describe the lot of those who partake of the millennial kingdom. **"Blessed are the poor in spirit: for theirs is the kingdom of heaven"** (Matt. 5:3). **"Blessed are the meek: for they shall inherit the earth"** (Matt. 5:5). **"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven"** (Matt. 5:10). **"Then shall the King shall say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"** (Matt. 25:34). **"And thou shall be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just"** (Luke 14:14).

### THEIR CHARACTER

"Holy" describes their character. They are holy because the object of their predestination has been brought to pass. Now they are **"conformed to the image of his Son"** (Rom. 8:29), and they have a body **"fashioned like unto his glorious body"** (Phil. 3:21). This is a resurrection and kingdom of the saints: **"Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom"** (Dan. 7:22; cf. 7:27). The unholy are excluded from this resurrection and kingdom: **"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God"** (Eph. 5:5; I Cor. 6:9-11).

Happiness is joined to the idea they are kings, and holiness to the idea they are priests. Happiness and holiness are inseparably associated and must never be separated. **"Blessed are the pure in heart: for they shall see**

**God"** (Matt. 5:8). **"Follow peace with all men, and holiness, without which no man shall see the Lord"** (Heb. 12:14).

These are "blessed" and "holy" because they have **"part in the first resurrection."** This statement is in stark contrast with the only alternative to the **"rest of the dead"** who have **"their part in the lake which burneth with fire and brimstone"** (Rev. 21:8).

### THE BLESSED RESULTS

First, there is freedom from the second death: **"On such the second death hath no power."** This should be compared with the words of Jesus in Luke 20:36: **"Neither can they die any more."** Christ's promise to the overcomer in Revelation 2:11 is to escape the second death: **"He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death."** Those who have part in the first resurrection shall have no **"part in the lake which burneth with fire and brimstone: which is the second death"** (Rev. 21:8).

Second, **"they shall be priests of God and of Christ."** It is the business of priests to carry on for others in **"things pertaining to God"** (Heb. 2:17; 5:1). Christ is the High Priest (Heb. 3:1; Zech. 6:13), and each believer is as much a priest (I Pet. 2:5; Rev. 1:6; 5:10) as the Pope of Rome or the Archbishop of Canterbury. All the saints in the first resurrection are priests, and they will perform the function of priests for 1,000 years. We will offer ourselves for His service, and we shall give all our gifts for His glory. We shall take all our crowns and miters and cast them in gleaning showers at His footstool.

Third, the right to reign for 1,000 years is ours: **"And shall reign with him a thousand years."** The reign of Christ with His saints is a future event. II Timothy 2:12 says: **"If we suffer, we shall also reign with him."** If the suffering with Him is literal, so must be the reigning with Him. This reign of Christ is viewed as future even by the glorified saints in Heaven: **"And hath made us unto**

**our God kings and priests: and we shall reign on the earth"** (Rev. 5:10). **"Shall reign"** is identical with shall be kings (Rev. 1:6; 5:10). Saints are now heirs of the kingdom (Jas. 2:5), and when the kingdom comes the saints shall possess it (Dan. 7:22).

Under the law the king could not be a priest, nor a priest a king. Under the New Testament dispensation saints are priests, but they are forbidden to be kings (I Cor. 4:8-14). At the first resurrection the saints shall be manifested as both kings and priests.

## His People

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head. I am sure everyone present, whose heart is not as hard as stone, will tremble to think in what an awful situation we ministers are placed. Isaiah saith: **"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them"** (Isa. 8:20); and we are commanded not to add to, nor to diminish ought from the Word of God (Deut. 4:2). We, then, as the ministers of Christ, and stewards of the mysteries of God, must be faithful. I call upon you this evening to compare with the Word of God whatever I may say; I beseech you to do it; and I will be careful to advance nothing but what I fully believe, and can clearly prove to be according to the Word of God, and all who have been taught of God will acknowledge and confess.

Before I proceed farther I earnestly entreat all present who have faith in Christ to lift up their hearts to God, to ask His blessing upon the truths about to be declared, that many who are dead in trespasses and sins may be aroused, awakened, and converted; that the feeble-minded may be comforted; that the wavering may be established; that those that are **"strong in the Lord"** (Eph. 6:10) may have their faith strengthened; and that my discourse may be so free from error that the Spirit of truth may powerfully bear testimony to it.

Our minds are lost in wonder and admiration when we consider that Jesus Christ should come to sojourn in this world, that He should be born of a virgin, should take upon Himself the form of a servant, be so despised and rejected of men as not to have a place to lay His head, and at last suffer a most ignominious death upon the cross. **"Great is the mystery of godliness: God was manifest in the flesh"** (I Tim. 3:16). That He should come exactly in the same manner that He did was clearly foretold by the

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## Berea Baptist Broadcast

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



## His People

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prophets a great many years before, and has been evidently fulfilled; as Isaiah saith, "**Behold, a virgin shall conceive, and bear a Son, and shall call his name Immanuel**" (Isa. 7:14); and at the time expected a virgin having conceived by the Holy Ghost, brought forth a Son, and they called His name Jesus, "**for he shall save his people from their sins**" (Matt. 1:21).

Let us, in the first place, inquire who are meant by His people that He will save. And, secondly, how they are saved from their sins.

Now, before I say more on this important subject, I beg to remind you that except ye receive the kingdom of God as a little child, ye shall not enter therein (Mark 10:15). If you understand this text of Scripture, you will know that as long as you bring your carnal reason and human learning to judge of spiritual things, they will profit you nothing. Except the Lord give you a teachable and child-like spirit, the preaching of the cross must be foolishness to you (I Cor. 1:18); for "**the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned**" (I Cor. 2:14). And Paul saith: "**Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain**" (I Cor. 3:18-20).

No man can learn and know the spiritual meaning of the Bible to the saving of his soul, except he be taught of God. This "offensive" truth Christ told the Jews; but whenever He said anything which He knew would hurt the pride of their hearts, He used to say: "**It is written in the law, or in the prophets:**" then they were not able to answer Him a word, for they professed to believe them; as He said in this instance: "**It is written in the prophets. And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me**" (John 6:45). We ministers adopt the same most excellent plan, for when we advance truths which excite the enmity of carnal minds, we appeal to the Bible for the truth of what we say; and as you profess to believe it, you must justify us.

We are first to inquire who are "**his people**" that He will save. We all by nature imagine that Christ died for everyone in the world, but He died only for those whom God chose in Him before the foundation of the world. But we must know that what God teaches by His Holy Spirit is true doctrine, and not what man thinks. The Word of God is our standard and our guide, and whoever speaks not according to that Word, believe him not, for there is no light in him. Now Isaiah, where he is speaking so plainly of Christ, saith: "**He shall see his seed;**" "**he shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many;**" "**and he bare the sin of many**" (Isa. 53:10,11,12). The prophet, therefore, very clearly shows that Christ came to save a peculiar people; and Christ saith: "**I am the good shepherd: the good shepherd giveth his life for the sheep**" (John 10:11). And in the same chapter He says to some of the Jews: "**But ye believe not, because ye are not of my sheep, as I said unto you**" (John 10:26). This very plainly shows that He did not give His life for them. Paul saith: "**According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will**" (Eph. 1:4-5). And again, "**Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing**" (Eph. 5:25-27). And the same Apostle said: "**Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began**" (II Tim. 1:9).

These words are written in the Bible. Nor has God given these texts only. Very many others besides those which I have advanced I could bring forward; for you must know that this doctrine is not mine, but God's. Nay we, as members of the Church of England, all profess to believe it, for the XVIIth Article of our Church fully explains it: "Predestination unto life is the everlasting purpose of God, whereby (before the foundations of the world were laid), he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in

Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour." His people, therefore, in the text, are those whom He hath chosen in Christ before the foundation of the world.

We, in the second place, come to consider how Christ will save His people from their sins.

All by nature are "**dead in trespasses and sins**" (Eph. 2:1; I Tim. 5:6; I John 5:12; Rom. 8:6), with hearts at enmity against God, "**deceitful above all things, and desperately wicked**" (Jer. 17:9); and not one in this state will ever seek God; for, "**The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one**" (Psa. 14:2,3). And Christ saith to His disciples: "**Ye have not chosen me, but I have chosen you**" (John 15:16); and He told them: "**No man can come to me, except the Father which hath sent me draw him**" (John 6:44). He also saith: "**I, if I be lifted up from the earth, will draw all men unto me**" (John 12:32). Therefore, none can go to Christ but those who are chosen in Him, and are drawn.

There is nothing that man can do that will recommend him to God; for all that man does till he has faith is nothing but sin. Paul, who was one of the strictest Pharisees before his conversion, saith: "**We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us**" (Titus 3:3-5). Paul told the saints at Ephesus that God had "**predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will**" (Eph. 1:5); and Timothy, "**not according to our works, but according to his own purpose and grace**" (II Tim. 1:9). If you believe the Scriptures, you must believe that you can do nothing to recommend yourself to God's favour; for if you have not faith, which is the gift of God, you cannot please Him; for "**they that are in the flesh cannot please God**" (Rom. 8:8), and "**in my flesh, dwelleth no good thing**" (Rom. 7:18). "**Who can bring a clean thing out of an unclean? Not one**" (Job 14:4).

Those that are "**dead in trespasses and sins**" must be first quickened by

the Spirit before the Lord will receive anything from them. "**You hath he quickened,**" saith Paul, "**who were dead in trespasses and sins**" (Eph. 2:1). This very important doctrine is clearly stated in the XIIIth Article of our Church: "Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace; or, (as the School-authors say) deserve grace of congruity." This Article expressly says that without faith we cannot please God. We know that faith is the gift of God. If we read over the works of the flesh we shall not find faith among them, for it is one of the fruits of the Spirit. Faith is a precious gift; but what way has the Lord appointed to confer it upon His chosen people? By the preaching of the Gospel; for "**faith cometh by hearing, and hearing by the word of God**" (Rom. 10:17). Go ye and "**preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned**" (Mark 16:15,16). The plan which the Lord hath appointed to gather His people is by sending ministers to preach His Gospel; and some of His chosen people may be persecutors of the true Church, as Paul was; or hardened sinners, like the thief, who ever reviled Christ, whilst himself in agony.

The true ministers of the Gospel humble the pride of man, and make him as nothing; they show him the wickedness and deceitfulness of his own heart, and bring his life and conduct to a comparison with the pure and holy law of God. They inquire deeply into his hope of salvation, and see what foundation he is building upon. "**The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day**" (Isa. 2:11). When men who are endeavouring to obtain salvation by their works, who are very charitable to the poor, very regular in attending church and sacrament, and seem very rich in what they think good works, and whose religion is such as the world highly approves and commends, hear the Gospel preached, they find that Christ is not the rock upon which they are building; and all their good works and all their pride are leveled to the ground at one stroke. "**Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing**" (I Cor. 13:3). Now charity is love, which is the gift of God.

(To be continued)

## Where is the Authority

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gard, even going beyond and perhaps stretching the point in a few instances; however, I would like to make a few observations and point out a few things that have been overlooked:

When the "Jesus only" people baptize in the name of "Jesus only," taking their cue from such passages as Acts 8:16 and 19:5, they fail to take into account that the pattern was established in Matthew 28:19 to baptize **"in the name of the Father, and of the Son, and of the Holy Ghost. . ."** In other passages where it is merely and "only" mentioned that some were "baptized" (such as Acts 2:41, 8:38, 9:18, 16:15, 16:33, 18:8, etc., etc.) are we to understand that they were baptized in no name whatsoever? Certainly not! In Acts 19:5, for example, we are told that **"they were baptized in the name of the Lord Jesus"** in contradistinction to their having been baptized in the name of John the Baptist (v. 3). And we are thus let in on an additional piece of information in the process: the authority which John had could not have been passed on at his death, it having been given to man which dies; but authority given to a perpetuating institution, the Lord's kind of church, does pass on from church to church.

If I were to hire you and form a contract with you to take care of the maintenance of my property and then you were to die, that contract would be dissolved. But if you had formed a corporation, and I had made that contract with the corporation, then the contract would remain in force with the *successors* in the corporation in spite of your death. (Here are some principles that we all know naturally speaking, but we are not always willing to apply in the spiritual realm, though they do apply. And if we do not apply them, they are a testimony against us in that we knew them by nature. I shall continue further with this illustration in a moment). Nevertheless, the Scriptures do not have to repeat the whole formula for baptism here in order to teach us this added bit of information. For once the precedent is set we are to presume and understand (unless we are told otherwise) that in the Divinely recorded account the precedent is followed. And so, all Scripture on any particular subject must be taken together in order to define that subject. We all know this. So also is Acts 13:1-4.

Acts 13:1-4 is not an isolated passage of Scripture that teaches all that there is to know about church truth, church authority, nor even the scriptural pattern for doing mission work

under such authority. No one would even take such a position (pro or con) except they had a preconceived ax to grind, a predetermined position to defend, or an unscriptural past practice "to justify," as opposed to: "to depart from."

The questions which ought to arise in our minds as we read Acts 13:1-4 is, "Why didn't the Holy Spirit just speak to Barnabas and Saul?" "Was the ordination service of V:3 just practiced by individuals without church capacity?" "Is ordination so practiced by anyone?" (One cannot help but wonder if a lack of scriptural ordination lies at the root of the refusal to recognize where the authority is in this passage. Instead of **"Lay hands suddenly on no man,"** some would lay hands on none!). Responsibility and authority are the twin teachings of an ordination service, both of which are teachings repugnant to the old nature. In Acts 13:1-4 the Holy Spirit first began dealing with those who were the pillars of the church that was at Antioch, else, why is the church mentioned at all in v:1? Why does it not just say that "there were certain prophets and teachers at Antioch?" And can the authority in Acts 13:1-4 to **"Go"** 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. . ."** be any different than it is found in Matt. 28? I think not.

In I Corinthians 12:28 (in case it needs to be pointed out) it says: **"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."** Everyone of those italicized words are adverbs of time. This is chronological order. During the 1st century, even in the Book of Acts, but beginning during Christ's earthly ministry He **"set some in the church, first apostles. . ."** Luke chapter 6 is where they were first called "apostles" and first chosen out to be assembled unto Himself. You cannot have officers of a corporation without a corporation for them to be officers of. Luke chapter 6 marks the incorporation of the Lord's Church. The first act of incorporation: is the *naming* of the officers thereof. There is nothing odd about that. They were first **"named apostles"** (not "called" apostles, but "named" apostles; as in the naming of officers) in Luke chapter 6. Now these are they to whom the Great Commission is given. It is given in church capacity, and it is the "authority" to **"Go"** and to do that which is the emphasis of that passage, as even the word "ἐξουσίαι," in Matthew 28:18

translated "power" but entailing the meaning of "authority," indicates. It is the same authority exercised in Acts 13:1-4 under the direct intervention, supervision, and endorsement of the Holy Spirit of God twice mentioned in that passage, and that not without significance (even as the mention of the "church" in v:1 is not without significance).

It is presumed that I am writing to those who believe in "church perpetuity" (that is the teaching that there would be churches after the kind that the Lord started, existing in every day till our Lord Jesus Christ come again to receive them unto Himself - which is all, it appears, that some "Landmark" Baptists are willing to contend for). Therefore, I shall not attempt to prove that here, other than to list a number of passages that do teach it - some directly, some indirectly: Matthew 16:18 & 19, Matthew 18:15-19, Matthew 28:18-20 (**"even unto the end of the age."** αἰῶνος), Mark 16:15, Ephesians 3:21, Hebrews 10:25 (How could we so assemble *till* that day come, otherwise?), I Corinthians 11:26 (The Lord's Supper is a church ordinance. How could it be observed **"till He come"** without church per-

petuity?), I and II Thessalonians (written and addressed to a local church, it tells them in I Thessalonians 1:10 **"to wait for His Son from heaven,"** in chapters 4 and 5 it tells them of the rapture and subsequent judgment to fall on those left behind, in II Thessalonians 2:1 Paul beseeches that local church [the Lord's kind of church] **"by the coming of our Lord Jesus Christ, and by our gathering together unto Him. . ."** [what's that, but the rapture]. And in chapter 2 in the context of 'that Wicked One being revealed' we are told that that won't happen till we be taken out of the way. The Wicked One has not yet been revealed. The Lord's kind of church is going to be here till he is. And when he is, we'll already be gone. And then, Revelation chapters 2 and 3 (the letters to the seven churches, seven being the number of completion of the church age leads right up to Revelation 4:1, the **". . . things which must be hereafter"** (after the church age). How else is it we speak of it as "The Church Age" but that the Lord's churches will be here throughout?

And yet, "church perpetuity" is not

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## F u n n y b o n e

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

Sadie Smith of Possumtrot had three sons who wanted to prove which one was the best son to her.

Son #1 bought her a 15 room mansion, thinking this would surely win her approval.

Son #2 bought her a beautiful Mercedes with a chauffeur included, thinking this would surely win her approval.

Son #3 had to do something even better than these so he bought a trained parrot that had been training for 15 years to memorize the entire Bible. You could ask him any verse in the Bible and the parrot could quote it word for word. What a gift this would be.

Well, Sadie went to the first son and said, "Son, the house is just gorgeous, but it's really too big for me. I only live in one room, and it's much too large for me to clean and take care of. I really don't need the house, but thank you anyway."

Then she confronted her second son with, "Son, the car is beautiful. It has everything you could ever want on it, but I don't drive, and I really don't like that driver, so please return the car."

Next, she went to son number three and said, "Son, I just want to thank you for that most thoughtful gift. That

chicken was delicious."  
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One day Mrs. Atheist was going to explain evolution to the children. The teacher asked, "Jimmie Johnson, do you see the tree outside? Do you see the grass?"

Jimmie said, "Yes."

Then Mrs. Atheist said, "Jimmie, go outside and look up and see if you can see the sky."

Jimmie returned a few minutes later and said, "Yes, I saw the sky."

Mrs. Atheist: "Did you see God?"

Jimmie: "No."

Mrs. Atheist: "That's my point. We can't see God because He isn't there. He doesn't exist."

Sally Smith spoke up and wanted to ask Jimmie some questions. The teacher agreed and the little girl asked the boy: "Jimmie, do you see the tree outside? Do you see the grass?"

Jimmie: "Yes."

Sally: "Do you see the sky?"

Jimmie: "Yessss (getting tired of the questions by this time).

Sally: "Jimmie, do you see the teacher?"

Jimmie: "Yes."

Sally: "Do you see her brain?"

Jimmie: "No."

Sally: "Does that mean she doesn't have one?"



## Where is the Authority

*Continued from page 226*

that about which there is current contention. Error always tests the bounds of any doctrine from a different angle from generation to generation. Look and see if that is not so! Today, the doctrine of "church succession" has been called into question. Nonetheless, it is necessary to establish the one (perpetuity) in order to build upon it the other (succession). In like manner, in the last century "Verbal Inspiration" was being attacked, and our brethren vigorously defended it. Today, "The Preservation of The Scriptures" is under attack, and most of us are asleep as to the implications involved (So what God inspired His Word; if He didn't preserve it, you don't have it!). They go together, and they cannot be separated. They are twin doctrines which stand or fall together (and yet, the art of preaching is the art of discerning between things which differ). So also is "church perpetuity" and "church succession," you cannot have the one without the other. And so it is for our generation to vigorously defend the doctrine of the preservation of the Scriptures; and, so it may seem, the doctrine of church succession as well.

The current controversy has been brought about by men quoting "great Landmark Baptists of the past" who were defending the doctrine of church perpetuity; quoted, I say, as though that were all that they believed. Now there is an argument from silence if ever there was one! And yet, if one will study history and not just quote it, it may be readily seen that there were certain high minded "Baptists" who sent their sons to Europe to "polish" their education, but they came back teaching things that shall forever be a tarnish upon their good names. For they went to such Protestant schools as the famous Tubingen University in Germany where Protestant scholars, with over 1800 years of Baptist history on their very doorsteps, had to come up with a way in which to deal with that history (can you imagine trying to explain away known massacre sites throughout your very own countryside?). Now, Darwinism had over swept all the academia of Europe influencing even the schools of theology, planting ideas and rationale with which to dismiss truth. And so, what were they teaching? Only, 'that there were Baptist "principles" and there was a Baptist "faith" as it were, but Baptist churches didn't really "evolve" into being until about the time of the Reformation.' This was the doctrine of evolution applied in the theological realm. Thus they could

deal with the evidence on the one hand, and dismiss the facts on the other. We might well say, "How could you have Baptist principles and Baptist faith without having a people who held to those principles and practiced that faith? What? Were they empty baskets wondering around Europe without body and blood to give for the cause of Christ their Savior?"

The Northern Baptist were the first to so lean, and the Southern Baptist within but a decade or two were marching their aspiring young collegians off to Europe as well. If you want an example of it in the north look at Thomas Armitage's revised and enlarged edition of his *History of The Baptists* published by Bryan, Taylor, & Co., New York, 1890, Vol. I, Introductory Chapt., pg. 3, where he quotes from Tertullian (who wrote within two centuries of Christ) in the last paragraph of that page:

"Tertullian says, 'If any of the heretics dare to connect themselves with the Apostolic Age, that they may seem to be *derived* from the Apostles, as existing under them, we may say: Let them, therefore, declare the *origin* of their Churches, let them exhibit the *series* of their bishops, as coming down by a continued *succession* from the beginning, as to show their first bishop to have been some apostle or apostolic man as his predecessor or *ordainer*, and who *continued* in the same *faith* (Armitage's emphasis) with the Apostles. For this is the way in which the Apostolical Churches calculate the series of their bishops.'" (The italics are mine)

He passes over what Tertullian says about "derived" authority, he's blind to what he says about "the origin of their churches," "the series of their bishops," and even "a continued *succession* from the beginning. . ." Armitage actually misses that word, though he copies it! And then he jumps upon the word "*faith*," when Tertullian says that they had "continued in the same *faith* with the Apostles." Armitage italicizes that word, giving all the emphasis to it in all his relative comments both before and after that quote, actually denying church succession outright, and teaching that only the "*faith*" is that to which is promised perpetuity. But again I ask: "How can you have a "*faith*" without a people who held that faith?"

Or again, you can look at H. C. Vedder's *Short History of The Baptists* published by the American Baptist Publication Society (a Northern Baptist Convention publishing house), copyright 1907, preface pg. vi, where it's said that his book "provides a *unique* (now there's an admission!) approach" which "is a sharp *corrective*

to Landmarkism," because it is a "presentation in some detail of the historical *development* of Baptist *principles*. . . set in the *general* context of Christian history." He goes on to say that he "blends an appreciation for the contributions of these early *Protestants* (his emphasis) with historical objectivity. . . ."

If you want an example of it in the south, look and study about "The Whitsitt Controversy" when W. He. Whitsitt came back to America teaching the same rubbish at Old Southern Seminary in Louisville, KY, and Baptists of the south were up in arms about it! Or just take out your phone book and call the Southern Baptist churches in your area and ask the pastors where and when the first Baptist church came into existence, and you'll see that though they were once up in arms about it, it is now standard teaching in all of their schools! for some will give this one and some will give that (whichever church they give will usually always be one somewhere around the time of the Reformation, if they will give you one at all).

Brethren, the beginning of these things is what our "great Landmark Baptists of the past" century were dealing with, and they combated it by showing that there were full grown Baptists churches in every century, even predating the Reformation, all the way back. Their faith, as well as ours, is not dependent upon *proving* an "unbroken chain link succession" all the way back to Christ. Our faith is dependent upon the teachings of the Word of God alone. Because they saw the teaching in the Word of God they looked in history to see the fulfillment. Because the Word of God is true, history is loaded with examples. Because any example given which predates one which some liberal may give as being the "first" disproves such foolishness, they gave such examples. But that is not to say that they did not believe that such succession was necessary nor did they doubt that it existed, only that it could not be proved and it was not the point of contention with which they were engaged at the time. Nevertheless, I have myself seen many examples of our churches of the last two centuries "sending helps" to see that new churches were "properly constituted." One should well ask himself, "What did they mean by that?" If one church "helps" in another's organization, and if the first church, as a church, votes to send such "helps" (as can be seen in the very minutes of the church which this writer is a member of, Bryan Station Baptist Church, Lexington, KY, in the early 1800s) then does that not constitute a recognition of the necessity of church succession?

When Tertullian, whom I believe we would all consider to be one of us, while contending with erring churches two hundred years after Christ, spoke of a "succession" did that not give some indication of what our forefathers believed? If you will read Tertullian's statement in Armitage's Vol. I, pg. 3, you will see there the seeds of the Catholic doctrine of "Apostolic Succession," but such can be overlooked on the basis of the fact that that error had not yet even developed and was not identifiable as yet to be contended with. Tertullian was contending for a pure and regenerate church membership. A state church did not even exist at that time. Nevertheless, such a doctrine did arise and has become the hallmark of Roman Catholicism. now, reasoning backwards, I might here point out that the devil is ever and always the imitator and counterfeiter of truth, he is *not* an originator of anything new. Therefore, that they *is* a doctrine of "Apostolic Succession" is telling in itself. What is it a counterfeit of? But the Bible does not teach "Apostolic Succession" for it does not say ". . . upon this rock I will build my church; and the gates of hell shall not prevail against *him*." It does say, ". . . **upon this rock I will build my church; and the gates of hell shall not prevail against it.**" The Bible teaches "Church Succession" not "Apostolic Succession." But what is the false doctrine of Apostolic succession a counterfeit of? And *who* was teaching *what* that led them to counterfeit it?

Now, one of those "great Landmark Baptists of the past," D. B. Ray, wrote a book entitled *Baptist History and Succession*. Now what did he believe? This too was put out by the Southern Baptists. What did they then believe at that time? S. H. Ford, J. R. Graves, W. A. Jarrell, A. C. Dayton, Pendleton. . . all these men appealed to in an attempt to disprove succession, were Southern Baptists too! They were overlapping or contemporaries of D. B. Ray's day. One may quote Graves or Ford or Jarrell on what they believed on perpetuity, but to go from that to say that they did not believe in succession is like accusing them of not believing in salvation in that context for in that context they mentioned it not! D. B. Ray is but one example. I am sure that others who better know the writings of our "great Landmark Baptist brethren of the past" can produce other examples that will be repeatedly setting such arguments from silence upon their ears to the eternal embarrassment of our dear brethren who take such presumptuous and untenable positions against the truth. How much better to turn

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## Where is the Authority

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and agree with truth than to have the truth constantly going against the grain. Those who try to prove doctrine from history will always find themselves in such a position. Let us derive our doctrine from the Word of Truth. History is important because we're still here, but if we do not get our doctrine from the Bible our own history will only record how that we ourselves went astray.

Again, I am not going to try to give a full exposition of the doctrine of church succession. I appreciate Bro. Gregory's "Letter From the Past" for it eliminates the necessity for me to do so; however, I am going to repeat the argument that those who really hate this doctrine get upset about, for it is indeed a valid point. It is a natural argument for those of us who believe that all the seed doctrine of the Bible is laid down for us in seed form in the fertile soil of the first few chapters of Genesis: that being 'that from the beginning God so created. . .that in the law of primogenitor of all species. . .like begets like, everything reproduces after it's own kind, and something dead cannot give birth to something living; while every living thing has, by the express will of God, been restrained to only reproducing it's own kind. And that, not by accident. And that, not without purpose. Else there would be confusion, and God is not the author of confusion. No! Not even in the churches. Especially, in the churches! Is not His bride the focal point of all creation from His point of view? How then is it wrong to point out the focus of God's creativity?"

Baptists make Baptists, that's where they come from! Baptist churches start Baptist churches, that's church succession! You can't have church perpetuity without church succession (even as you would not have the horse if that species had ever failed to reproduce). Perpetuity and succession go together. The doctrine of church perpetuity necessitates church succession, and church succession is the mechanism by which church perpetuity is fulfilled.

Here, it becomes a simple matter to demonstrate that we know, and understand, and observe these principles naturally speaking. And if so, then what shall we answer to our Lord if we do not practice them in the spiritual realm of which this world is but a poor reflection. If we see it in the mirror what shall be our excuse if we miss it in reality? For we all understand these things naturally speaking: No man goes out to erect golden arches to sell hamburgers without first ob-

taining a franchise from the parent corporation. If a man were to do so he would be found to be operating without *authority*, would he not? Who would risk such a thing when naught but material wealth is all that's involved? Perhaps an illustration from multilevel marketing is even more exact, for one obtains the fight to market a thing from one who has obtained the right to market that thing from another who has obtained that same right. . .all the way back to the founder. And no court in all the land would uphold an usurper's right who was not found to be legitimately in that succession.

Are you in a church after the kind that the Lord started? Mark it down, the Lord knows who they are. True churches come from true churches; but that's not all: they remain true to their Lord. For in every franchise there is, if the franchisee will not abide by the guidelines the franchiser is within full right to revoke the franchise.

We are in a truly blessed position in that our Lord is a merciful God. And not for money and not for price, but because He loved us with an everlasting love, He bought us with His own precious blood, and appointed us a place to fill. If it be in one of His kind of churches, let us fill it with all that in us is, for He is worthy Who hath called us. Let us rightly discern and contend for all truth—both aspects of every twin doctrine (for there be many: preservation and perseverance, outward and inward calling, general and effectual, the first Adam and the Second, the old man and the new, etc., etc., inspiration and preservation of the Scriptures, perpetuity and succession of the Lord's churches. . .) remembering that the only proper balance is a right dividing of the Word of Truth. May God help us to so do. For as members of His churches we are the elect of the elect, and have been made to "**sit together in heavenly places in Christ Jesus: That in the ages to come. . .**" Oh, what a thought! Is it not worth our all?

## The Fruit of the Spirit

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"Ultimately, self-control is the exercise of inner strength under the direction of sound judgment that enables us to do, think, and say the things that are pleasing to God."<sup>1</sup>

The fact that the Holy Spirit must create within the child of God an ability to control his passions, appetites, and desires implies that we are prone to engage in overindulgence and sinful excesses. We must all lament with

Paul the painful truth of Romans 7:23-24 which states: "**But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?**" Because of the evil of indwelling sin and our propensity for wickedness every believer must understand that self-control or temperance is absolutely necessary because we are called upon to war against our sinful lusts. I Peter 2:11 commands: "**Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.**" In order to practice the virtues of Biblical temperance we must obey the mandate of true discipleship issued by the Lord Jesus Christ in Luke 9:23: "**And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.**" If we are to follow Christ aright we must learn to daily crucify our fleshly passions by dying to self-will through the practice of self-control. As we begin to implement the necessary disciplines relating to temperance we will soon find out that they are the keys to true spiritual liberty and usefulness in the service of the Lord. The more we exercise self-control, the more we will be controlled and filled by the Holy Spirit, thus obeying the admonition of Ephesians 5:18: "**And be not drunk with wine, wherein is excess; but be filled with the Spirit.**"

### KEYS TO CULTIVATING TEMPERANCE

1. If we are to gain mastery over our fleshly passions we must be committed to the daily surrender of ourselves to the authority and mastery of the Lord Jesus Christ. If we would daily put into practice the submissive attitude expressed by Paul immediately after conversion when he said: "**Lord, what wilt thou have me to do?**" (Acts 9:6), we would be well on our way to cultivating the grace of temperance. Daily surrender to Christ simply means that we are willing to do, think, and say only what pleases and glorifies our Lord. It means that we are committed to doing the will of God even at the expense of our own will and desires. It means that we are dedicated to the premise that we are to be governed and controlled by what brings glory to God rather than the fulfillment of our own fleshly desires. Some would object by saying that this is too high of an ideal to press for, but the Scriptures plainly declare: "**Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God**" (I Cor. 10:31).

We must be willing to acknowledge Jesus Christ as Lord of our appetites and desire, our thoughts and emotions if we are to truly cultivate the virtue of self-control.

George Bethune wrote:

"The Christian has full confidence in the wisdom of all God's requirements, recognizes that his very heart is visible to God's all-seeing eye, and that he is responsible at the judgment for every thought and motive as well as act. He therefore conforms his heart to the Divine will, cultivates communion with God, and keeps his thoughts with all diligence for they are the issues of life. . .The first rule then, for the cultivation of temperance should be the entire consecration of the heart to the glory of God."<sup>2</sup>

2. The second ingredient necessary to the cultivation of temperance is the use of sound judgment based upon the standards of righteousness set forth in the Scriptures. Psalms 119:104-105 declare: "**Through thy precepts I get understanding; therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path.**" The Scriptures reveal to us those things that God loves and delights in as well as those things which God hates and despises. The more familiar we are with the precepts of Scripture the better able we will be to implement the principles of godliness into our lives. The Scriptures provide a standard by which we may make right decisions which is the essence of sound judgment. Sound judgment enables us to embrace those things which God delights in and refrain from those things that God despises. The wise man observed: "**For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: To keep thee from the evil woman, from the flattery of the tongue of a strange woman**" (Prov. 6:23-24). Proverbs 13:13-16 reveal the necessity of sound judgment to the cultivation of temperance and perseverance in holiness: "**Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded. The law of the wise is a fountain of life, to depart from the snares of death. Good understanding giveth favour: but the way of transgressors is hard. Every prudent man dealeth with knowledge: but a fool layeth open his folly.**"

Jerry Bridges wrote:

"Sound judgment is the beginning of self-control, and the Bible is absolutely essential to its exercise. Sound judgment must be based on a thorough knowledge of God's standard, as revealed in the Scriptures for our

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# The Fruit of the Spirit

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bodies, thoughts, and emotions. . . It is sound judgment, growing out of reflection on the Word of God, that warns us when the enemy of sinful desire is assaulting the citadel of our hearts."<sup>3</sup>

3. Another essential ingredient in the cultivation of temperance is the development of spiritual strength to do what is right through the exercise of discipline. If we are to cultivate and practice the principles of temperance we must discipline ourselves in the ways of godliness. I Timothy 4:7-9 declares: ". . .**exercise thyself rather unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptation.**" The alternative to maintaining discipline in the Christian life is disaster. Without spiritual disciplines in the areas of Bible intake, prayer, worship, and witnessing we are bound to become weak and inefficient in our service to God. Discipline provides the spiritual strength to implement the principles of sound judgment into our daily lives.

Proverbs 25:28 declares: "**He that hath no rule over his own spirit is like a city that is broken down, and without walls.**" In essence the wise man was saying that the lack of self-control cultivated through discipline makes a believer easy prey for the enemy to attack and conquer. Without discipline we become defenseless against sin, Satan, and the world. A man who has no discipline over himself allows temptation to become the occasion for sin. If we are to be victorious in the practice of temperance we must learn to bring our bodies under subjection as I Corinthians 9:24-27 admonishes: "**Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain, and every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away.**"

Elton Trueblood wrote:

"We have not advanced very far in our spiritual lives if we have not encountered the basic paradox of freedom. . .that we are most free when

we are bound. But not just any way of being bound will suffice; what matters is the character of our binding. The one who would be an athlete, but who is unwilling to discipline his body by regular exercise and abstinence, is not free to excel on the field or in the track. His failure to train rigorously denies him the freedom to run with the desired speed and endurance. With one concerted voice, the giants of the devotional life apply the same principle to the whole of life: Discipline is the price of freedom."<sup>4</sup>

## TEMPERANCE OF THE MIND AND HEART

1. When speaking of the mind and heart of man we are referring to his inner being composed of his desires, affections, motives, intellect and will. The heart is the seat of man's affections and the mind determines his decisions and course of action. Therefore, the heart and mind of man determines in a large part what he loves and what he does. It is for this reason that the heart and mind are often used synonymously by the writers of Scripture to convey the true essence of the inner man which determines his outward conduct. Proverbs 16:9 states: "**A man's heart deviseth his way. . .**" Proverbs 23:7 declares: "**For as he thinketh in his heart, so is he. . .**"

2. When it is understood that the mind and heart of man work in concert to determine his outward con-

duct and way of life it becomes absolutely imperative that the Christian learn to control his thoughts and desires through the power of the Holy Spirit. Proverbs 4:23-27 declares: "**Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil.**" These verses clearly establish an important principle that links the spiritual condition of the heart of man to his conduct. Unless a man guards his heart from defiling influences he will not be able to obey the admonitions regarding what he says (v. 24), what he looks upon (v. 25), and how he conducts himself (v. 26-27). It is in our thought life that our emotions and actions begin, and that sinful desires plant their roots and entice us to sin. The mind was made to rule over the body, and unless the ruler be well regulated, the subject cannot be.

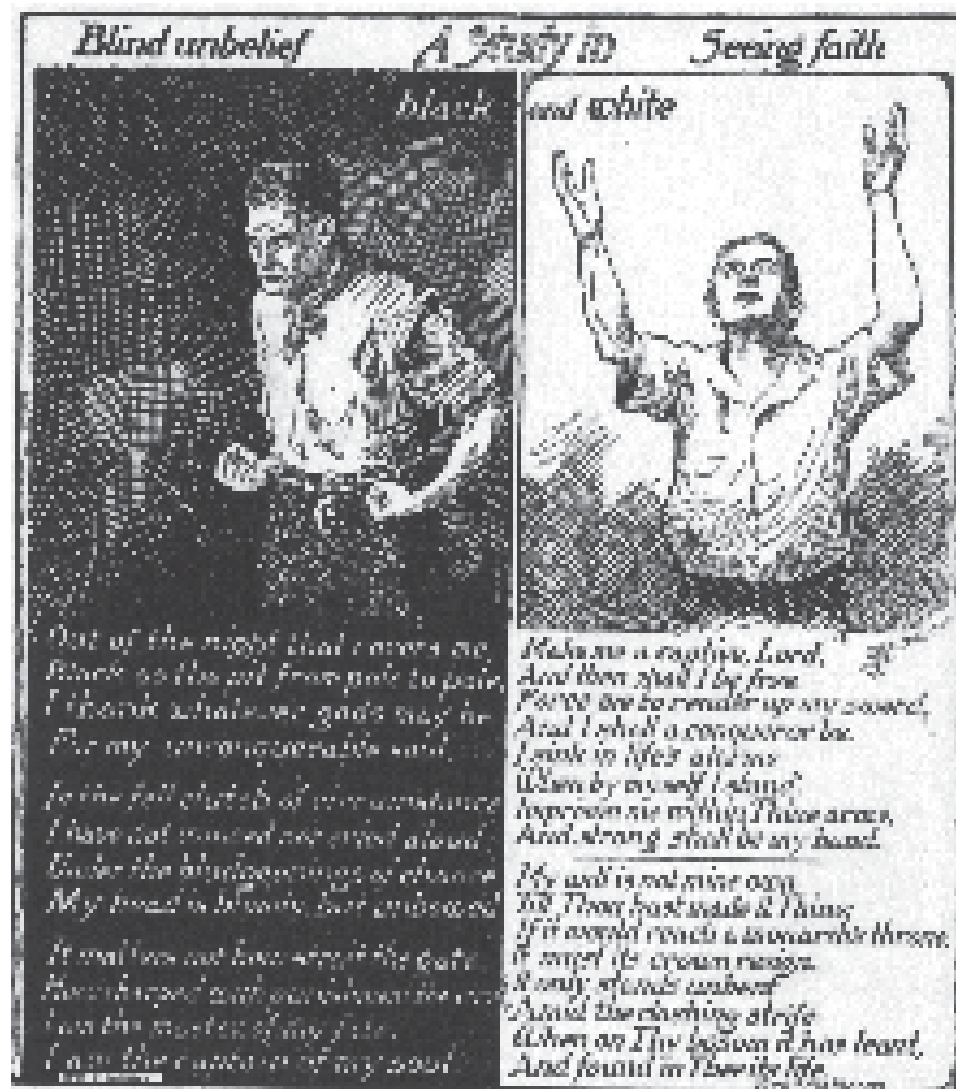
3. The thoughts and affections of man are fed chiefly through what he sees with his eyes and what he hears with his ears. What you read, watch, and listen too will in large part determine what you think about most of

ten and set your affections upon. Guarding our minds and hearts begins with guarding our eyes and ears from that which is wicked and impure. We should go a step further and flee from that which dishonors God and brings reproach upon the name of Christ. I Timothy 6:9-11 declares: "**But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.**" Dear Christian are you watching, reading, or listening to those things that are being used to draw you away from God and entice you to sin? If so, you will find that your mind will often be engaged in sinful thoughts and your heart will soon be fixed upon sinful lusts, resulting in sinful behaviour. James 1:14-16 warns of this vicious and deadly cycle: "**But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren.**"

Jerry Bridges gave some very practical advice and issued a profound rebuke for Christians when he wrote:

"We must not allow that which panders to sexual lust, greed, envy, and selfish ambition to enter into our minds. We should avoid television programs, magazine or newspaper articles, advertisements, and conversations that arouse such thoughts. We should not only avoid them, but to use Paul's words to Timothy, '**flee from all this.**' It is well worth noting that in both of his letters to Timothy, Paul felt it prudent to warn Timothy to flee temptation. Although Timothy was a godly leader, he was not exempt from the necessity of exercising self-control. Solomon said to guard; Paul said to flee. Both verbs convey a much stronger relation to temptation than most Christian practice. Instead of guarding the gates of our minds, we actually open them to the flood of ungodly material coming to us through television, newspapers and magazines, and the world's conversations that often surround us. Instead of fleeing from temptations, we too often indulge them in our thoughts."<sup>5</sup>

4. In order to be temperate in our minds and hearts we must be careful to obey the admonition of I Corinthians 10:5 which states: "**Cast-**



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# The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

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What is the difference between the spirit and the soul? Is there any difference in authority over the church? --- West Virginia



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Man's being is trichotomous in nature consisting of body, soul, and spirit. I Thessalonians 5:23 confirms the trichotomy of man by stating: **"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."** The soul is the invisible, inward part of man that makes up his desires, affections, motivations, and decisions. The body is the house of the soul, acting in concert with the soul's desires either bad or good. The spirit of man died when Adam sinned against God. All men since Adam have been born with a body and soul, but a dead spirit (Eph. 2:1). Because man's spirit is dead he cannot comprehend spiritual things (I Cor. 2:14) or accomplish anything that is spiritually pleasing to God (Rom. 8:7-8). In the new birth, the Holy Spirit creates a spiritual nature in the elect (Eph. 4:24-25), enabling them to understand the spiritual truths of the Word of God and exercise the spiritual gifts of repentance and faith. Thus the Holy Spirit regenerates the dead spirit of man giving spiritual life, which in turn enables the soul of man to respond to the commands of Scripture to repent and believe the Gospel in conversion.

A lost man has a spirit, but it is dead. This is why the new birth is necessary for the sinner to be alive to God spiritually.

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**"And the very God of peace sanctify you wholly; and I pray**

**God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23).**

I hold to the trichotomous view of man. That man is made up of three parts: spirit, soul, and body. In I Corinthians 2:14-15 we see a difference made between the natural man and the spiritual. The Greek word for "natural" is *psuchikos* and is from the Greek word *psuche* which is translated "soul" 58 times in the New Testament. There is a difference between the soul and the spirit. All men are born with a soul. It is the seat of man's natural powers. We can see from the story of the rich man and Lazarus, Luke chapter 16, that a man's senses have their seat in the soul. It was the soul of the rich man that was still aware of all that was going on and cried out to Abraham. Note that Jesus said: **"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell"** (Matt. 10:28). The soul is not just the life of the body which will cease to exist at death, but it is that part of man which will exist in eternity. In Leviticus 17:11 we see that an atonement must be made for the soul; and in Psalm 19:7 that the soul must be converted.

The day that Adam ate of the tree of the knowledge of good and evil his spirit was separated from God. From that day, man's spirit has been dead in trespasses and sins (Eph. 2:1, 5). Man, body and soul is depraved from the time of his birth and is said to be sensual, having not the spirit (Jude 19). The natural man is alive to the things of this world, but he is dead to the things of God. It is the spirit that must be regenerated (John 3:3, 5). When the spirit is made alive there is a great change that takes place in a man. The soul, which is the seat of man's moral and intellectual abilities, is converted (Acts 3:19; 28:27). Paul said: **"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new"** (II Cor. 5:17). It is the soul that is converted and becomes a new creation when man is given spiritual life.

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I believe that the writer of Hebrews under the inspiration of the Holy Spirit makes it clear that there is a distinct difference in the soul, spirit, and body of mankind. It says that there is a division by the Word of God to the dividing of the soul, spirit, and body. I believe that the Word of God quickens the spirit of man, convicts the soul, and offends the flesh of man (John 6:63).

The spirit of man is that part of man that was created in the image of God but died in the fall of Adam. The spirit of man is that part when made alive by the Spirit of God that communes with God. A person before he is made alive spiritually, his dead spirit quickened, has no communion or fellowship with God.

His candle or spiritual light went out in Adam's fall. Only when man's spirit is quickened, or lit by God, can man contact or even have a desire to contact God (Ps. 18:28; Eph. 4:18; 1:17-18; Col. 1:13).

The spirit of man worships, the soul rejoices, and the body magnifies what the spirit worships and the soul rejoices in (Luke 1:46-57).

A lost sinner has a spirit but it is dead (Eph. 2:1). When Adam sinned in the Garden of Eden he died as God had said he would, yet he was still alive physically; therefore of necessity he must have died spiritually (Gen. 2:17; 3:6-7).

The difference between the animal world and mankind is that man has a spirit and animals do not. Animals have a body and soul but no spirit. Genesis 1:30 says that animals have souls. The word "life" in this passage is *nephesh* in the Hebrew and means "soul." No where do we find in the Bible animals referred to as having a spirit. Ecclesiastes 3:19-21 declares that both man and animals have bodies that die, but there is a difference in the two. Man has a spirit to be dispensed with as God pleases at death (Eccl. 12:7), but the animal's soul, con-

scious life, goes to the grave with the body.

The Holy Spirit through the Apostle Paul separates in the scripture the spirit, soul, and body of man (I Thess. 5:23).

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**"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23).**

I believe that the above verse is one of the many which reveals that man is a trichotomy, possessing a spirit and soul and body. The verse clearly shows that the spirit and soul and body of a child of God can be preserved blameless unto the second coming of Christ. Those who teach that man is a dichotomy, in order to be consistent, have the burden of proving that the spirit of man and the soul of man is one and the same.

When God breathed into the nostrils of the body He had formed for Adam, man became a living soul (Gen. 2:7). The O. T. word *nephesh* describes a physical or animal soul (life) given by our God to Adam. The word "soul" in I Thessalonians 5:23 is from the N. T. word *psuche* and conveys the same meaning.

The Greek word for spirit in I Thessalonians 5:23 is *pneuma*. The O. T. word *ruach* is used in Ecclesiastes 3:21; 12:7 in reference to man's spirit. I believe that the Holy Spirit used different words to show us that man possesses a spirit which is distinct from his soul, even though the words soul and spirit upon different occasions seem to convey the same general meaning.

I believe a lost man has a spirit, but that spirit is dead to any fellowship with God. The spirit of the unregenerate being completely separated from God renders man incapable of ever being able to restore fellowship with God. Thus, it must be declared boldly, as do the scriptures, that God alone has the power to restore life to those who are dead in trespasses and sins. Ephesians 2:1; John 5:24; 6:63; Acts 13:48 along with a great number of other scriptures reveal that eternal life comes only from God and that He alone can quicken one to spiritual life enabling the saved to enjoy His fellowship which was broken by sin.

JIMMIE B. DAVIS



# The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

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Does the church have authority over its pastor, or is the pastor in authority over the church? --- Kansas



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there would be a definite hierarchy within the church, a thing which God hates according to Revelation 2:15 which states: **"So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate."** Pastors are to provide loving leadership and a godly example to the flock of God. They are not to run the church according to their own whims and desires as dictators.

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Neither the church or pastor has all authority. They are both limited to the sphere of authority the Lord has given them.

The church is not a legislative body but executive. She only has authority to carry out the orders the Word of God gives here.

In Matthew 28:18-20 is specifically states that the Lord's churches has been given authority to preach the gospel, (make disciples), baptize those converted, and teach them to obey the Lord's commands. The church does not have the authority to govern in civil matters because this is given to the state (Rom. 13). Neither does the church have the authority over as to what or where he preaches unless it is directly contrary to what the Lord has commanded the church to do.

Only the church has the authority to start churches, not preachers, and then only by the leadership of the Holy Spirit. The commission was given to the churches of the Lord not preachers. In Matthew 28:20 Jesus promised to those He gave the commission to that He would be with them to the end of this age. He could not have been referring to the apostles individually because they have been gone for almost two thousand years, but the commission was given to them as a representative body that would endure until the Lord comes back for His people. These churches are the only ones that have authority to carry out the commission. No preacher has

any authority to preach, baptize, or teach outside of local Baptist church.

The church does not have the authority to dictate to the pastor what and where to preach. That is given only by the Holy Spirit to the preacher (Acts 20:28). The church must submit to the authority of the Holy Spirit as well as the pastor. The Lord has made the pastors overseers of the church to lead, teach, and rebuke (Titus 2:15), but the pastor is not to dictate or lord it over the church (I Peter 5:1-4).

Both the church and pastor are given authority to function under the commands of the Lord and not to hinder or interfere with the commission of the other, but neither should they compromise their God given positions and responsibilities just to please the other. The pastor cannot refuse to declare the whole counsel God just to keep from offending the church. He must stand in his God-given position and be true to God, his responsibility, and his church, because he is responsible for the souls he pastors (Heb. 13:17).

The church also cannot order a pastor to preach false doctrine or lead them contrary to the Word of God. They are responsible to God to see to it that their church proclaims and practices the truth. They do have the authority to call or dismiss a pastor that fails to meet God's requirements (I Timothy 3:1-7) and does not preach and practice the truth (Rev. 2:2).

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**"But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant"** (Matt. 20:25-27).

The Lord's church is an indepen-

dent, local, self-governing body of believers. This does not mean that it can do as it pleases, for Christ who is its Head is the only Lawgiver. In Acts chapter 15, we see that decisions concerning important questions lay with the church. This has always been the characteristic of true Baptist churches. The church has the authority to elect its officers (Acts 1:15-26; 6:3-7), to carry out the commission, and to administer the ordinances (Matt. 28:18-20; I Cor. 11:17-22).

A scripture that is often used to prove that a bishop has authority over the church is I Timothy 5:17: **"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."** The Greek word that is translated "rule" is *proistemi* and is defined as: "lit., 'to stand before,' hence, to lead, attend to" (W. E. Vine). The word for "rule" in Hebrews 13:7, 17, 24, is *hegeomai* and is defined as "to lead" (W. E. Vine). An elder that rules well is one that, by the leadership of the Holy Spirit, leads the church into all truth.

The pastor is said to be the overseer of the church (Acts 20:28). This Greek word is translated "bishop" six times in the New Testament and means "to look or watch over." In Ephesians 4:11, the word "pastor" is defined as, "a shepherd, one who tends herds or flocks" (W. E. Vine). The pastor is to take the oversight (to oversee or care for), but he is not to lord over he church (I Pet. 5:1-3). He is to guide as well as to feed, but he is under the authority of the church.

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Most people understand that Baptists churches have authority to call their pastors and to dismiss them if necessary. The authority to discipline a pastor for heretical teaching or ungodly conduct continues to rest with the church. The authority to restore to fellowship or church membership is with the church. The authority to baptize, to teach, and to send forth men to preach the gospel belongs to the church. However, a church does not have authority to rebel against the leadership of the pastor when his guidance is scriptural. A church has no right to be abusive toward the pastor, or to exercise a totalitarian authority

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## The Fruit of the Spirit

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**ing down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.** We must have the determination expressed by the Psalmist who wrote: **"I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me"** (Ps. 101:2-3).

5. In order to practice the grace of temperance of both heart and mind we must not only flee those things that would entice us to sin, but also feed our minds with those things that encourage holiness. Christianity is not merely a religion of restraint, but also one of righteousness. True Christianity teaches us to refrain from that which is evil and replace those desires with that which is good. It was this principle that prompted the Psalmist to pray a prayer that should daily be upon our lips if we are to practice temperance. **"Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer"** (Ps. 19:13-14). If we are truly to live a life of temperance of mind and heart we must govern our thought life by the standard set forth by Paul in Philippians 4:8 which states: **"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."**

### TEMPERANCE OF THE BODY

1. When speaking of the body we are referring to that physical part of man that houses his soul. The body is a natural entity made up of physical senses that can taste, touch, hear, and see. God created man with the capacity to enjoy those things that are pleasant to his senses and bodily appetites as Genesis 2:9 reveals: **"And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food. . ."** I Timothy 6:17 commands us to trust **". . . in the liv-**

**ing God, who giveth us richly all things to enjoy."** The problem is that man, ever since the fall of Adam has abused the very things that were intended for his pleasure by overindulgence and sensuous excess. Moderation, self-control, and self-denial must be exercised or else the things that were intended for our pleasure will soon become our masters. It is for this reason Paul wrote: **"All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any"** (I Cor. 6:12).

2. Perhaps the best way for the Christian to practice temperance with regards to his body is to remember that his body belongs to God, that he has been purchased with the precious blood of Christ, and that his body is the temple in which the Holy Spirit dwells. I Corinthians 6:19-20 declares: **"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."** Our bodies are to be used for the glory of God as Romans 12:1 states: **"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."** Since our bodies are employed in the service of God we must endeavor to bring them under the control of the Spirit.

George Bethune observed:

**"The body of the Christian is, by the Spirit of God dwelling in him, made a habitation of God. With what care should we guard and preserve it from the least shadow of defilement? Every abuse of appetite is as a sacrilege in the house of God, and temperance is the ministering angel to keep the temple pure. . . Our bodies are to be as sacrifices laid upon God's altar, living yet consecrated, as a reasonable duty in us, which God for Christ's sake will accept. It is difficult to imagine such a consecration of our bodies without a holy and cautious self-denial, for he, who uses his body for God's glory, and not merely for his own pleasure, will have God's glory more than his pleasure in view, and not push his license to extremes."**<sup>6</sup>

3. If we are to practice temperance of the body we must be careful to guard against gluttony with regards to food and drink. Remembering that our bodies are the temple of the Holy Spirit we should use great care concerning what we put into our bodies. We should not abuse food or drink in a way that dishonors God. Though drunkenness is not a widespread sin

among Christians, gluttony is, and both extremes are equally sinful and dishonoring to God. I believe that it is in the best interests of every Christian to abstain from the private and social consumption of any and all alcoholic beverages. To drink beer, wine, or hard liquor as a beverage in no way will enhance your ability to serve the Lord, but will, in effect harm you both physically and spiritually. It is for this reason the wise man wrote: **"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. . . Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder"** (Prov. 20:1; 23:29-32).

Most preachers will preach against drunkenness with great zeal because most of the people they minister to are never guilty of the sin. Our church covenant prohibits any member to drink any form of alcohol as a beverage either privately or socially. However, gluttony is a sin that all of us are prone to. We must govern our fleshly appetites for good and determine to eat only things that are sufficient for our sustenance and health. Yet often times we find ourselves eating more than we need, as well as things that are detrimental to our health. If your diet consists of large quantities of fatty foods that are high in cholesterol and sugar it won't be long before your unhealthy diet will affect your health. It is not in the quantity only, but the quality of our food, that we are to practice self-denial. In general, the simpler and lighter the food, the more favorable to the health of the body and the health of the soul. Proverbs 23:1-3 declares: **"When thou sittest to eat with a ruler, consider diligently what is before thee: And put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat."**

Though tobacco is not a food, it nevertheless is a product that is ingested that over time will destroy the health of the individual who consumes it. Smoking and chewing tobacco are not conducive to good health, therefore Christians should abstain from both of these nasty habits. Smoking won't send you to hell, but it will make you smell like you have been there. Chewing stains your teeth and gives you bad breath. Both habits do nothing to promote the

glory of Christ, therefore they should be forsaken and avoided with all diligence.

4. Another area of temperance concerning the body is that of laziness. Our bodies were designed by God to labor and work. It is unnatural and unholy not to work. Most Christians would not regard themselves as lazy. We work at our jobs, keep our houses painted, and our lawns mowed. Yet how often do we neglect spiritual duties because of laziness? After Jesus had had a busy day full of work and service it is recorded of the next day: **"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed"** (Mark 1:35). How many of us rise up early enough to start our day with God by way of communion and fellowship? We are often sporadic and inconsistent at best when it comes to our devotional lives and it is because we tend to be spiritually lazy and undisciplined. We must overcome the tendency to be spiritually lazy with a holy determination like that of the Psalmist who said: **"With my whole heart have I sought thee: O let me not wander from thy commandments. . . I have inclined mine heart to perform thy statutes alway, even unto the end. . . I prevented the dawning of the morning, and cried: I hoped in thy word. Mine eyes prevent the night watches, that I might meditate in thy word"** (Psa. 119:10, 112, 147-148).

5. Another area of temperance regarding the regulation of our fleshly passions is that of sexual self control. Since the immorality that characterized the first century there probably has not been a time when sexual temptation and immorality has been more prevalent than in our present day. Our society is literally saturated with sexual suggestiveness and temptation. Pornography and seductive advertising abound. Immoral language and sexual innuendoes are commonplace in our paganistic society. The sin of adultery has been replaced in the language of society by the word affair. Premarital, extramarital, and homosexual relations, all of which were once considered sinful, are now accepted as commonplace by many in society.

As believers we have only one standard by which to operate which is set forth in Hebrews 13:4: **"Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge."** God's standard for sexual temperance is absolute abstinence outside of the marriage covenant. I Thessalonians 4:3-5 declares: **"For this is the will**

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## The Fruit of the Spirit

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**of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God.**" I Corinthians 6:18 commands: **"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body."**

If we are to conquer unlawful sexual desires and immoral passions we must purify our minds from sinful thoughts, and guard our eyes from sexually suggestive materials. Job 31:1 declares: **"I made a covenant with mine eyes; why then should I think upon a maid?"** Husbands and wives must be committed to one another and have eyes or desires for no one else. I have heard some people say it is all right to look but not to touch, but the Lord Jesus Christ forcefully declared: **"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart"** (Matt. 5:28).

### TEMPERANCE OF OUR EMOTIONS AND SPEECH

1. Believers must guard against the learn to control feelings of anger and rage. It is inconsistent with our profession of faith to display a mean and angry spirit toward those who we may disagree with. Anger in itself is not sinful as long as it is controlled and subdued as Ephesians 4:26 declares: **"Be ye angry, and sin not: let not the sun go down upon your wrath."** It is however, a grievous sin when believers lose their temper and do or say hurtful and even violent things to those who have incurred their displeasure. Uncontrolled anger can break up homes, hurt children, and be the cause of a lifetime of emotional turmoil. We must be careful not to lash out at others in a wrathful or malicious manner. Proverbs 16:32 declares: **"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."** It is better to be able to control your feelings of anger and exhibit patience than it is to be the mightiest of warriors. Proverbs 19:11 expresses a similar truth: **"The discretion of a man deferreth his anger; and it is his glory to pass over a transgression."**

Jerry Bridges observed:

"An uncontrolled temper is a contradiction in the life of a person who is seeking to practice godliness. Out-

bursts of temper are harmful not only because they release our own ungoverned, sinful passions, but more importantly because they wound those who are the recipients of such outbursts. In this respect temper is a unique challenge in the area of self-control. Ungoverned thoughts and other emotions are sins within our own minds; they harm only ourselves, unless of course they lead to sinful words or actions. But an uncontrolled temper damages the self-respect of others, creates bitterness, and destroys relationships."<sup>7</sup>

2. Another set of emotions that we need to learn to control are feelings of resentment, self-pity, and bitterness when things don't go our way. Whereas feelings of anger are usually vented and directed at others, feelings associated with resentment and bitterness simmer within our hearts serving to rob us of joy and spiritual strength. These feelings arise as we view our circumstances from a carnal point of view. When we are resentful and bitter it is because in our hearts we really feel as though we deserve better than what we are receiving. These feelings may arise when we see the blessings of others and grow bitter because we don't have the things that they do. If you find yourself despising the blessings of others and questioning why you don't receive such things it means that you are prone to the sin of resentment and bitterness. When we harbor these feelings we are really despising the providence of God. In reality our bitterness and resentment are directed toward God for not giving us what we feel we should have. We need to fight these feelings before they gain control of our lives and make us miserable people. Hebrews 12:15 declares: **"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."** I have never met a bitter Christian who didn't affect others with the poison of his bitterness and resentment. This is why we are commanded to control and put away such fleshly emotions as Ephesians 4:31 declares: **"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice."**

3. Because our inward emotions and attitudes directly influence our speech, we must also learn to control our tongues for the glory of God. Feelings of anger, resentment, and bitterness often result in speech that dishonors God if they are not brought under control. Hurtful and hateful words are like shotgun blasts, once they are released they do a lot of damage that cannot be recalled. How

many times have we been guilty of not governing our tongues and saying things that have deeply hurt others? Let us learn to govern and temper our words by the holy standard set forth in Ephesians 4:29 which commands: **"Let no corrupt communications proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."** One of the truest measures of spiritual growth in grace, maturity, and fruitfulness is the temperance of the tongue according to James 3:2 which states: **"For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."** Proverbs 13:3 declares: **"He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction."** With these Scriptures in mind let us refrain from all backbiting, gossip, talebearing, and hurtful speech by determining to follow the example of the Psalmist who said: **". . . I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me"** (Ps. 39:1).

How vital the fruit of temperance and self control is to the well being of our spiritual life! May God grant us the grace to never underestimate the importance of self-control as we endeavor to serve the Lord!

I close this section with a powerful quote from George Bethune:

"This subject might be enlarged upon much more, but let us leave it here. The consecration of the heart to God by faith in His Son; daily prayer for the grace of His Spirit, daily study of His Holy Word, daily industry in doing good, and the daily denial of our fleshly appetites, that we may have time and strength and purity of purpose for the blessed service of God; making His glory our chief aim, and finding our happiness in His glory; and living, as far as in us lies, free from the shackles of the flesh and the attractions of earth, that we may be, body, soul, and spirit, willing and continual sacrifices to God, are the true methods of cultivating that temperance which is the fruit of the Spirit. . ."<sup>8</sup>

### FOOTNOTES

1. Bridges, Jerry *The Practice of Godliness* (Colorado Springs, CO, NAVPRESS, 1985) p. 164.
2. Bethune, George, *The Fruit of the Spirit* (Swengel, PA, Reiner Publications, first printed in 1839 by Harrison Hall) pp. 184-185.
3. Op. cit., p. 174.
4. Whitney, Donald, *Spiritual Disciplines for the Christian Life* (Colorado Springs, CO, NAVPRESS, 1991) p. 21.
5. Bridges, Jerry, *The Practice of Godliness* (Colorado Springs, CO, NAVPRESS,

1985) p. 170.

6. Bethune, George, *The Fruit of the Spirit* (Swengel, PA, Reiner Publications, first printed in 1839 by Harrison Hall) p. 188.

7. Op. cit., p. 172.

8. Op. cit., p. 192.

## A Runaway Prophet

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writing of this book is uncertain. It was probably written about the reign of Semiramis, the queen regent, and her son Adad-Niraris III, in the days of the Assyrian Empire (810-782 B.C.).

Jonah is mentioned only one other place in the Old Testament in II Kings 14:25-27: **"He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher. For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel. And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash."**

These words indicate that Jonah lived before the reign of Jeroboam II (782-753 B.C.). His prophetic ministry probably began during the reign of Joash when Israel was greatly oppressed by Hazael king of Syria (II Kings 13:22). The prophet foretold the brief period of prosperity in Israel under Jeroboam's reign. This makes Jonah one of the earliest of the prophets. He may have lived near the time of Elisha.

*The Writer:* Jonah himself was the author of the Book which bears his name. This is the predominating tradition. The use of the third person is no argument against Jonah himself being the writer, for often the sacred writers mention themselves in the third person (John 19:26).

Jonah was the son of Amittai, and the Bible says nothing of his mother. His place of residence was Gath-hepher in Zebulun (Josh. 19:13). He belonged to the kingdom of the ten tribes, not to Judah. Gath-hepher was in Galilee (Isa. 9:1; Matt. 4:12-16). This refutes the contention of the Pharisees in the time of Christ who said no prophet came out of Galilee (John 7:52).

His name was Jonah, the Hebrew word for dove. This was a suitable name for a true prophet of God, for the Lord's servants are to be as wise as serpents and as harmless as doves

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## A Runaway Prophet

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(Matt. 10:16). The dove was a messenger to Noah (Gen. 8:8-12). The greatest of all messengers, Jesus Christ, had the Spirit of God upon Him at His baptism in the form of a dove (Matt. 3:16). Jonah had in him the same Spirit which was more fully present in Christ Himself. But a dove is not only a messenger, but he is also a mourner (Isa. 59:11). A true man of God mourns over his own sins and the sins of others. Jonah had a good name, but I fear that he did not always live up to his name.

*Literary character:* The Book of Jonah is a history of the prophet's call and ministry to Nineveh. It makes no mention of Israel, which is referred to by every other prophet. The only prophecy in this book concerns a Gentile city. Jonah is placed among the Minor Prophets because of this single prophecy and the prophecy in II Kings 14:25. Jonah and his ministry prefigured Christ as the Sent One, being buried, raised from the dead, and carrying salvation to the nations. The Book of Jonah is also a typical prophecy of Israel nationally outside of her land since A. D. 70. They are cast out by the Gentiles, but they are to be preserved through their coming tribulation. At the second coming of Christ to earth they will find salvation and deliverance (Rom. 11:15-26; Dan. 12:1-3) and become witnesses to the Gentiles (Isa. 66:19; Dan. 12:3; Zech. 8:7-23).

*The Theme:* The theme of the Book of Jonah is missions. It is the missionary book of the Old Testament. Jonah's mission was to enlighten Israel as to the position of the Gentile world in relation to redemption and the kingdom of God. It reveals how God's grace went beyond the boundaries of Israel to embrace the nations of earth.

*The Doctrinal Teachings:* Numerous doctrines are taught in this little book. It presents a marvelous foreview of the death and resurrection of Christ (Matt. 12:39-41). It gives a revelation of some of the character and attributes of God, especially His omnipresence, omnipotence, and sovereignty are seen. The Divine call to the ministry is disclosed. The moral responsibility of man is brought to light. The rebellion of man against God is condemned. The importance of repentance is affirmed and defined (Matt. 12:41; Luke 11:32). The truth that salvation is of the Lord is clearly set forth. Other doctrines are also seen.

### "NOW" OR "AND"

The first word in our book is not "Now" but "And" in the original. This

does not denote a past detached prophecy of Jonah now extant. Rather, it connects this book with earlier prophecies and the entire series of books written by the prophets of old. When our version has "now," "but," "then," "so," "nevertheless," or "wherefore" in a number of places in the book the more literal rendering is "and." Jonah often employed the word "and."

Jonah seems to have viewed things and persons as related to each other by God's providence. The ship, the wind, the sea, the lot and the fish were all connected with each other and with the sailors, Jonah and Jehovah. The repetition of the conjunction was natural and necessary. It attests the Divine inspiration of this little book.

### HIS DIVINE CALL

Mark carefully the words: "**And the word of the LORD. . .**" This was a prophecy from the Lord to Jonah concerning Nineveh. It would seem that this was an audible communication from God. This vocal utterance did not fill Jonah's mind with vague impressions or uncertain doubt. The message was clear to his intellect and made a profound impression upon him as the sequel of the narrative proves.

In this case the communication of God was human in its destiny: ". . . **unto Jonah. . .**" This call was to the prophet, not an angel. God deals familiarly with men. The Word of the Lord came to Jonah as it did to Enoch, Moses, Samuel, Elijah and Elisha. It came to him as it did to countless others in succeeding generations. Jonah was acquainted with the Word of the Lord, having before this uttered the prophecy in II Kings 14:25.

### THE CITY OF NINEVEH

Jonah's ministry thus far had been spent in Israel. Now God tells him to go and preach to the chief city of the Gentile world: "**Arise, go to Nineveh, that great city. . .**" This is the only case of a prophet in the Old Testament being told to go to the heathen. The word "arise" shows that God's message requires immediate attention. When God speaks we should listen carefully and obey diligently.

Nineveh was a great city in many different ways. It was great in respect to its wealth (Nah. 2:9). It was great in respect to its origin, being founded by Nimrod about 1,000 years before the time of Jonah (Gen. 10:9-12). It was great in respect to its political and military might, being feared by Jonah and many others. It was great in respect to its extent, seeing it was 60 miles in circumference. It was great in population. It contained 120,000 young children (Jon. 4:11) and probably at least 600,000 persons.

Nineveh was a Gentile city, and this fact within itself rendered the command of Jehovah distasteful to the prophet. Had he been sent to Samaria or Judah, he might have immediately obeyed. But Nineveh was the capital of the Assyrian Empire and the Gentile world of that day. Jonah was nationally and racially prejudice against these people. Nineveh was not on Jonah's prayer list nor his preaching schedule. Israel had been commanded to witness to the Gentile nations (Isa. 43:10), but the prophet had no desire to go to Nineveh nor to preach there.

### CRY OUT AGAINST IT

Jonah was commissioned to cry out against the wickedness of this city: ". . . **cry against it. . .**" He was to lift up his voice and cry aloud as he passed through it so the inhabitants could hear him. He was to warn them of the destruction coming upon the city in 40 days. He was to sound the alarm in the streets of Nineveh so as to bring them to repentance. He was not to start with individuals and work up to the masses. Rather, he was to make an open attack upon the inhabitants when he first reached the city limits.

People today do not like preachers who raise their voice. Some say it is unorthodox to cry. Men say just preach Christ softly and don't cry out against sin and Satan. But it is not enough to mutter anathemas against sin in a feeble spirit in secret. God's ministers must boldly denounce sin. The Lord commands us: "**Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins**" (Isa. 58:1). We have our wicked Ninevehs, but we, like Jonah, refuse to cry out against them. Too many times we look upon them with unspoken disgust and that is as far as we go.

"**For their wickedness is come up before me.**" This was said of Sodom (Gen. 18:20-21). Nineveh's cruelty, pride, fraud, drunkenness, murder and deception had come up before God's face (Nah. 3:1; Jonah 3:8). Their sins had reached to Heaven. The cry had come up to God and demanded immediate vengeance. Even collective sins do not escape the eye of God.

There is nothing that we can be more sure of than the fact that God knows about our sins. "**The LORD looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works**" (Ps. 33:13-15). "**Thou hast set our iniquities before thee, our secret sins in the**

**light of thy countenance**" (Ps. 90:8). "**If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee**" (Ps. 139:11-12).

You may hide you sins from the preacher and your neighbors, but you can never hide them from God. Every creature is manifest His sight (Heb. 4:13). God knows all that is knowable about you. He sees the hidden man of the heart; He sees the unspoken inclination of the soul. He hears what is whispered in secret. Your life is an opened book to Him.

### HE RUNS AWAY

Verse 3 records the disobedience of Jonah to the mandate of Heaven: "**But Jonah rose up to flee unto Tarshish from the presence of the Lord. . .**" Note the first part: "**But Jonah rose up. . .**" There was no sin yet for God had told him to "**arise.**" No wonder, then, that when the Lord said to Jonah, "**Arise, go to Nineveh,**" that the prophet immediately rose up. For a moment it was not clear which way he would go. For a little while he may have been undecided as whether to go eastward over the land to Nineveh, or westward over the sea to Tarshish. Then the dove rose up and winged his way to distant Tarshish! Better not to have arisen at all than to have rose up to become a fugitive prophet—a disloyal messenger of God!

God had told Jonah to go and herald His Word of judgment in the Assyrian metropolis on the Tigris River. Fully conscious of this charge, he deliberately disobeyed. He defiantly refused to make the long and dangerous journey. This recoil was pure cowardiceness. Jonah in substance said to Jehovah: "If the wickedness of Nineveh has come up before Thee, then I will cease to stand in your presence. If my official duty requires me to preach in Nineveh, I will resign my post at once."

A number of scholars believe that Tarshish was Tarsus in Asian Cilicia, the birthplace of the apostle Paul (Acts 22:3). But I believe they are wrong in this. The two names are linguistically distinct. Most modern scholars believe Tarshish was a Mediterranean commercial outpost on the coast of ancient Spain, far west of the land of Israel. This being the case, an important truth comes to light. Jonah was commanded to preach in the center of the known world, but he attempted to go to a remote trading post at the backside of nowhere. God told him to go east, but he went west. He was to travel overland to the Fertile Cres-

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## A Runaway Prophet

*Continued from page 234*

cent, but he went to sea in a ship to Joppa.

Jonah first went to Joppa, a seaport town in the tribe of Dan (Josh. 19:16), hoping to go from there to Tarshish. In Joppa he found a ship docked and about to sail for Tarshish. He bought himself a ticket and the ship soon set sail. He has now made a 180 degree turn from God's commandment, becoming a runaway prophet. All of this proves that when a person decides to run from the Lord, Satan always provides complete transportation facilities!

### THE PRESENCE OF THE LORD

Twice in verse 3 it is stressed that Jonah sought to flee **"from the presence of the LORD."** Jonah was no heathen. He knew as a prophet of God that there was no place destitute of the Divine Presence. He did not doubt the Divine omnipresence, but he was bent on getting away from those manifestations of the Divine presence which were peculiar to Palestine. The symbol of God's presence was in that land, for there was the ark with the mercy-seat over which God was visibly present. Jonah seemed to want to go as far from the manifestations of the Divine presence as possible.

The prophet attempted the impossible. Man cannot escape his Divinely appointed destiny. Those who attempt to thwart the Divine plan must pay a high price and suffer irreparable losses. The corrective discipline which followed in the case of Jonah proves the impossibility and irrationality of human opposition to God's will. It is God's prerogative to do what He wills even if it is not on our schedule. It is wisdom on our part not to rebel against God because God has a way of getting His way. We may win a battle or two, but He will win the war!

I shall leave Jonah on board the ship to Tarshish until next month. He is there among the mariners and merchants, all who are pagans. His passport says Tarshish. But the Captain of his salvation has issued another from the waters of the mighty deep as we shall see in the next lesson. But before I close I do want to make a few practical observations.

### POINTS TO CONSIDER

1. Jonah doubted God's Word, for had he really believed it he would have obeyed. Full persuasion always results in obedience. A number of Christians are today in the position Jonah was in years ago. They won't believe the Bible unless it is proved by archaeology or modern science. People are not obeying God today

because they don't have the persuasion that God's Word is true. Jonah's folly was doubting God's Word and ours is the same.

2. Instead of charging the gates of Hell as God commanded, Jonah retreated before the enemy as a yellowneck. This is where most of our churches are today. We are not in the battle; we are in retreat. We have an inferiority complex. Like Jonah who fled to Tarshish, we are running from God. We have a message to preach to the nations, but we are not preaching it. We are looking at Tarshish, not Nineveh. We are spending our energy and time on the wrong things.

3. Man is no automation with thoughts and actions devoid of moral connotation. He is not a robot which acts in blind obedience. Even a God-called prophet may be in a state of rebellion against the God of Heaven. Jonah was. Such shameful human revolt brings corrective discipline. You can't do wrong and get by no matter how hard you try. All such faithless, failing, faltering servants of God are wretchedly unhappy! Disobedience always brings its dangers with dismay, its difficulties with despair, and its disadvantages with disgust!

4. Jonah had to buy his own ticket to Tarshish: ". . . **he paid the fare thereof.** . . ." Sin is always expensive. Often money is necessary to deliver from its penalty. If nothing else, a ruined character is the price the sinner pays. Many people constantly are made to realize the high cost of low living. Disobedience has many installments. The cries of the poor, the tears of the sorrowful, the agonies of the dying, with one hollow voice announce the fare to Tarshish. Before you go on board the ship to Tarshish be sure you are willing to pay the awful price. The ship may be well built and the weather fine, but wait until you get out to sea!

5. In what path are you now walking? Are you going toward Nineveh or Tarshish in the direction of your life? Is your course carrying you further and further from the post of duty and the presence of the Lord? Sin can be very providential, yet it never has the power to perform its promises. A ticket to Tarshish is no guarantee that you will safely arrive at your desired destination. Get out of Satan's ship before it is too late! or your next home may be in the great deep! Remember the road to Nineveh is as open as the sea to Tarshish. It takes no more effort to go to Nineveh than to Tarshish!



## GLEANINGS FROM THE COMMUNIST MANIFESTO

I have just reread *The Communist Manifesto* by Karl Marx, originally written in 1848. I want to share some of the goals of Karl Marx with our readers. After reading these, look around and see if you see any of these things in America today. Then ask yourself the question: "Is Communism really dead?"

"In this sense, the theory of the Communists may be summed up in the single sentence: abolition of private property" (p. 19).

"Abolition of the family! Even the most radical flare up at this infamous proposal of the Communists" (p. 22).

"The Communists are further reproached with desiring to abolish countries and nationalities" (p. 23).

"There are, besides, eternal truths, such as Freedom Justice, etc., that are common to all states of society. But communism abolishes eternal truths, it abolishes all religion, and all morality, instead of constituting them on a new basis; it therefore acts in contradiction to all past historical experience" (p. 24).

"Nevertheless, in the most advanced countries the following will be pretty generally applicable:

"1. Abolition of property in land and application of all rents of land to public purposes.

"2. A heavy progressive or graduated income tax. . . .

"5. Centralization of credit in the hands of the State, by means of a national bank with State capital and exclusive monopoly. . . .

"10. Free education for all children in public schools. . ." (p. 25).

"In short, the Communists everywhere support every revolutionary movement against the existing social and political order of things. . . .

"Finally, they labor everywhere for the union and agreement of democratic parties of all countries.

"The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a Communist revolution. The proletarians have nothing to lose but their chains. They have a world to win" (p. 36).

Most people do not know that Communism now has a new name. In our day it is called "the New World Order."

## Forum

*Continued from page 231*

over his calling of God to a position of leadership and guidance in the church.

I have never found any right or authority that a church has to suppress the preaching of the truth—to attempt to keep the pastor from declaring the whole counsel of God. I do not agree with some churches which claim the right to control the pastor's itinerary—to tell him where he can or cannot preach. I believe it is an abuse of authority for a church to prohibit their pastor speaking in a Bible Conference or preaching a revival meeting without their vote. It is my opinion that such views are a result of a hyper doctrine of church authority.

A church must seek to keep the middle ground on church versus pastor authority. Being set in a church to the office of pastor carries a certain authority. He has authority to exhort the members to walk in obedience to God's Word. He has the right to expect members to follow him as he follows the Lord. He has the right to teach people to honor the office he holds, and to understand that he must ultimately answer to God concerning the welfare of their lives. He is not to Lord himself over the flock, but he is to be an example to them (I Pet. 5:3). He is responsible for taking the position of leadership in guarding the pulpit and admonishing the people to obey his scriptural pursuits. He must remind his people that obedience to Hebrews 13:7 is as important as other commands in scripture.

JIMMIE B. DAVIS



## ANNOUNCEMENTS

The name of the Grace Missionary Baptist Church of Kirksville, Mo. 63501, has been changed to Faith Baptist Church, Kirksville, Mo. 63501.

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The Salem Missionary Baptist Church, Willow Hill, Ill., had a great conference for singles. Any one interested in the tapes should contact Pastor Bill Holbrook, 3923 E. 1050th Ave., Oblong, IL 62449 or call (618) 592-3806. Tapes cover such topics as "What to Look for in a Wife," "Christian Dating Ethics," "What to Look for in a Husband," "Why Marry in Your Faith," and "Serving God While Single."







## Bible & the Newspaper

*Continued from page 236*

attending an "illegal" church. Elders of the six-year-old church say the accusation of illegal activities is impossible. They claim the church complied with Turkish law when it informed the government of its establishment in writing six years ago.

"Our city authorities have even recognized our legal right to exemption from utility charges, just like other churches and all the mosques in the country," one of the arrested church leaders told *Compass Direct*. "So why are they now deciding that we are illegal?"

Nine foreigners remain in police custody since the raid, only one of which has a Turkish residence permit. Six of those are Korean nationals, including a Korean couple who came to Turkey to participate in "Celebration Ephesus." The Oct. 1 event was a Christian worship gathering that took place near Izmir and was officially sanctioned by the Turkish Tourism Ministry. Police refused to release the couple, even though they had return tickets to Korea for Oct. 3.

"Hatred stirreth up strifes" (Prov. 10:12).

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### IS THE PROBLEM POPULATION CONTROL, OR THE POPULATION CONTROLLERS?

SARAJEVO, Bosnia-Herzegovina (EP)—The world's population hit six billion Oct. 12, according to many demographers. Media outlets across the world reported the birth of Adnan Nevic in Sarajevo, Bosnia-Herzegovina, who was labeled symbolically by the United Nations as the six billionth person currently living on earth. Many politicians and journalists used the occasion to push for population control agendas that promote abortion and contraception as the only way to stop worldwide population expansion.

China was the focus of many population reports. That country's strict population laws include a one-child-per-family rule, and mandatory abortions or forced sterilization of women who disobey this rule. Peru also enforces rigid population control methods, including the sterilization of women. It has been reported that Peruvian women often undergo sterilization procedures without their consent, or allow the procedure to be performed on them in exchange for food.

According to Concerned Women of America (CWA), population control organizations are supplying Third World countries with enormous quantities of birth control devices. However, these countries often experience severe shortages of medicines and medical devices used to treat simple infections and diseases. Doctors are forced to perform surgeries without sterile gloves and can't treat infections while a steady supply of condoms and birth control materials are sent to their clinics.

Is there really a population explosion? While the earth's population has increased substantially in recent years, Betty LaHaye of CWA notes that population figures are actually beneath the UN's projected estimates. LaHaye also points out that six bil-

lion people, all standing, would roughly cover a section of land no bigger than Rhode Island.

Nations with massive populations, such as India and China, appear to be struggling under a glut of people. But is it sheer numbers that cause problems like crime, poverty and starvation? It appears that population control experts rarely factor in variables such as culture into their equations.

"Preserving life and women's health has taken—and is taking—a back seat to population control around the world," said LaHaye, commenting on the birth of the world's six billionth person. "We applaud the selfless mother and father who loved their child enough to give her life."

"The fear of man bringeth a snare" (Prov. 29:25).

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### GRAND JURY INDICTS MAN IN 29 CHURCH ARSON ATTACKS

INDIANAPOLIS, Ind. (EP)—An Indiana man who had already been charged with setting 12 church fires in Indiana and Georgia was indicted Oct. 12 for setting a total of 29 fires nationwide.

The new 13-count indictment, which supersedes the previous indictment, accuses Jay Scott Ballinger, 36, with setting fire to 17 additional churches in California, Indiana, Kentucky, Missouri, Ohio, South Carolina and Tennessee during a five-year period.

One of the fires Ballinger is accused of setting resulted in the death of a volunteer firefighter in Commerce, Ga.

Ballinger was arrested in February after going to a hospital to receive care for severe burns. Authorities believe his injuries were suffered during an arson attack on a church. Ballinger told federal agents he burned 30 to 50 churches in 11 states between 1994 and 1998, according to an affidavit filed by the Bureau of Alcohol, Tobacco and Firearms.

Ballinger was reportedly accompanied by his girlfriend, stripper Angela Wood, at 16 of the 29 fires. Wood has not yet been indicted. Ballinger is being held without bond. If convicted on all charges, Ballinger could face a prison term of up to 215 years and a minimum fine of \$3.25 million.

Ballinger reportedly had a long-standing interest in Satanism. His associates have told authorities that they helped him burn an Indiana church where they first painted an inverted cross on the steps as part of a satanic rite.

The churches Ballinger is accused of burning include: Concord Church of Christ, Lebanon, Ind.; Liberty Baptist Church, Kempton, Ind.; Church of God at Angola, Angola, Ind.; Maranatha Baptist Church, Versailles, Ohio; First Eminence Baptist Church, Eminence, Ind.; South Shore American Baptist Church, Dana Point, Calif.; Arm Oak Baptist Church, Hardeeville, S.C.; Summach United Methodist Church, Wardell, Mo.; Milledgeville United Methodist Church, Milledgeville, Ind.; Hawcreek Missionary Baptist Church, Hope, Ind.; Grace Baptist Church, Coatesville, Ind.; New Liberty Congregational Christian Church, Lynn, Ind.; Ebenezer Presbyterian

Church, Lewisville, Ind.; Bethel Missionary Baptist Church, Fillmore, Ind.; Christian Liberty Church, Sheridan, Ind.; Mt. Eden Christian Church, Little York, Ind.; Bolton Schoolhouse Missionary Baptist Church, Bonnieville, Ky.; Little Hurricane Primitive Baptist Church, Manchester, Tenn.; Amazing Grace Baptist Church, Chatsworth, Ga.; Mountain View Baptist Church, Chatsworth, Ga.; Sardis Full Gospel Church, Monroe, Ga.; New Salem United Methodist Church, Commerce, Ga.; Johnson United Methodist Church, Commerce, Ga.; Cedar Grove Baptist Church, Franklin, Ky.; Pleasant Hill Methodist Church, Elkton, Ky.; New Harmony Baptist Church, Morgantown, Ky.; Stidham United Methodist Church, Lafayette, Ind.; Wabash Primitive Baptist Church in Huntington, Ind.; and Community United Methodist Church, Brookville, Ohio.

"Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8).

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### GLEANINGS HERE AND THERE

GUJARAT, India (EP)—The state legislature in Gujarat is considering a bill that would severely restrict Christian evangelism by outlawing religious conversions. If the bill is passed into law, persons who violate it could face up to four years in prison. The bill says that persons who encourage conversion through gifts or benefits will be prosecuted. Radical Hindus in India claim that Christians, including the late Mother Teresa, bribe people with gifts in order to convert them.

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WASHINGTON, D.C. (EP)—The Family Research Council (FRC) will provide framed copies of the Ten Commandments to about 30 members of Congress, who have agreed to post them in their offices. "By posting them in public places, members will send a clear message that the Ten Commandments are an integral part of public life and should be posted to promote a virtuous and civil society," said a statement from FRC. The campaign is designed to encourage public officials as well as private citizens to post the Ten Commandments.

\*\*\*\*\*

HUADU, China, (EP)—A Christian woman named Mrs. Kong was thrown in a gutter, kicked and beaten senseless by police from the Chinese Public Security Bureau (PSB) during her arrest on Oct. 19. Pastor Li De Xian, a popular Christian Chinese evangelist and coworker of Mrs. Kong's husband, along with his wife Zhao Xia and two other Christian women, was also arrested for spreading Christianity. The pastor and the four women were held overnight and released Wednesday morning. They were not fed, and despite cold temperatures they were not given any blankets during their detention. On Tuesdays Pastor Li preaches to crowds usually numbering over 500 at two housechurch meetings in the town of Huadu. Li had received the same treatment the previous week; he was arrested on Oct. 12, held overnight, then released on Wednesday morning. Security officers warned Li be-

fore his release on Oct. 20 that if he continues his evangelistic meetings, he will be arrested again and beaten on Oct. 26.

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NEW YORK, N.Y. (EP)—Former professional wrestler Jake "The Snake" Roberts told the Fox news program "The Edge" that he won't let his own children watch wrestling on television. Roberts, who is now a Christian, said, "I think today [wrestling is] X-rated, as far as I'm concerned. And I'm ashamed. I've got seven children. I won't let them watch it. They teach you disregarding authority's a good thing. When we teach our children that, what are we going to have 20 years from now?" In a related story, a 12-year-old boy in Ft. Lauderdale, Fla., is being charged with killing six-year-old Tiffany Eunick in what is believed to be a wrestling-related assault. Eunick was found dead after suffering 30 blows to the body, two to the brain, a cracked rib, and a lacerated liver. When police went to question the boy, who admitted to bear-hugging Tiffany and dropping her on a table, they found him watching wrestling.

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SAN FRANCISCO, Calif. (EP)—While homosexuals across the nation celebrated "National Coming Out" day on Oct. 11, leaders of ex-gay ministries gathered for the fifth annual National Coming Out of Homosexuality Day Conference in San Francisco. And while marching protesters outside the meeting demanded tolerance for homosexuality and an end to hate and violence, gay protesters inside the Golden Gate Park Auditorium were busy dishing out their own intolerance, hate and violence. Event organizer and AIDS sufferer Michael Johnston was slammed in the side of the head with a blueberry pie by homosexual activist Josh Trenter, who was then arrested on assault and battery charges. A second assailant threw another pie at Johnston before running from the auditorium. Organizers of the event noted that the attacks could have been prosecuted as "hate crimes" if homosexuals had been the victims rather than the perpetrators.

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CAMBRIDGE, England (EP)—One of Britain's most popular evangelicals has resigned his pastorate and left his wife for a man. Roy Clements, the former pastor of Eden Baptist Church in Cambridge, shocked fellow evangelicals when he left his wife of 29 years and three children to move to northern England with an unidentified young man in his mid-20s. Clements has claimed that the relationship between the two men is celibate. Previously, Clements was a member of the Evangelical Alliance, an interdenominational body that boasts more than a million members. He has written several books and sermons from a conservative Christian viewpoint and has a "Billy Graham-style: following among evangelicals. The congregation of Eden Baptist Church is reportedly shocked and angered by Clements' admission and supposed double life. One church member said, "There is not a lot of sympathy for him." Church elders attempted to change

*Continued on page 238*



## Bible & the Newspaper

*Continued from page 237*

Clements' mind about his decision to leave his family, but were unsuccessful. Nothing has been heard publicly from Clements since his announcement.

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FRESNO, Calif. (EP)—An argument between church members apparently led to a fatal shooting at a Southern Baptist Church in Fresno, California, Sept. 29. Steven James Knee, 29, was arrested several hours after the murder of Virgil Turner, 44, who died at First Southern Baptist Church of multiple gunshot wounds. Turner was attacked while helping to prepare a Wednesday evening fellowship meal. A motive has not been established, but the two reportedly argued before the shooting.

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WASHINGTON, D.C. (EP)—The U.S. House of Representatives voted 254-172 to pass the Unborn Victims of Violence Act (HR 2436). The bill establishes a separate crime and punishment for a violent act against a pregnant woman that harms an unborn child. Similar laws are already in place in 24 states. The bill specifically exempts abortion performed at the mother's request. Supporters of the bill see it as a significant step toward recognizing rights for unborn children. The Clinton Administration has threatened a veto.

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PHOENIX, Ariz. (EP)—A federal court has ruled that a town is free to proclaim "Bible Week." On Sept. 30 a district court judge in Phoenix, Arizona, dismissed a lawsuit against Cynthia Dunham, mayor of Gilbert, Arizona, who had issued an official proclamation declaring the week of Nov. 21-28 to be "Bible Week." The Arizona Civil Liberties Union brought the lawsuit, and won a temporary restraining order forbidding the declaration. Bible Week is sponsored by the National Bible Association.

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JERUSALEM, Israel (EP)—In a move controversial to both Israelis and Muslims in Jerusalem, the Temple Mount and Land of Israel Faithful Movement (TMLIFM) will again attempt to place the cornerstone for the Third Temple at the Temple Mount. TMLIFM has made similar attempts to place the cornerstone in previous years; all attempts have failed. The efforts to build the Third Temple are opposed by both the Israeli government officials and Muslim authorities who presently control the Temple Mount site which is sacred to both Jewish and Muslim religions. TMLIFM members stated that the construction of the Third Temple has been the goal of the Jewish people since the destruction of the Second Temple in 70 A.D. TMLIFM organizers plan to follow exact biblical traditions if and when they place the four and a half ton marble cornerstone. Sacred clothing, instruments and Levite priests will be present at the ceremonies. The purpose of the building of the "end times" Temple is to build a place of prayer for the entire world, say TMLIFM members. Another group, Lovers of the

Temple, has begun searching records for descendants of Levites and Cohens. Men from these Jewish castes were traditionally temple priests and laborers. If the Third Temple is built, these descendants will be called to serve in the Temple like their ancestors.

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AMANZIMTOTI, South Africa (EP)—Despite overwhelming evidence that suggests the people of South Africa are pro-life, the South African parliament allows legalized abortion to continue and is currently debating the legalization of euthanasia.

A recent government study revealed that 70 percent of South Africans do not believe abortion should be legal. But since the legalization of abortion in 1997, over 100,000 abortions have been performed in South Africa. The same pro-life groups that oppose abortion also oppose the new legislation considered by the South African parliament on legalizing euthanasia.

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GROZNY, Chechnya (EP)—Another blow has been struck against Crozny Baptist Church in its continuing fight against terrorists, rebels and criminal gangs. Chechen criminals kidnapped Vitaly Korotun, a young deacon of the church, in early August. Korotun's family believed the worst when no ransom demand was received soon after his capture. Since then the captors have demanded the outrageous sum of \$100,000 for the safe return of the young man. Knowing that the church members are poverty-stricken, the kidnappers recently delivered a note to Korotun's family in his handwriting saying that the members of Grozny Baptist must sell their church and use the money to pay for Korotun's return. If the congregation doesn't come up with \$5,000 the kidnappers have threatened to decapitate Korotun.

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The 9-27 *Christian News*, quoting a Roman Catholic publication: "Thomas Plate, an associate professor of psychology at Santa Clara University who counsels priests, claims that 50 percent of Catholic clergy are gay, even though 'they're not all acting it.' Perhaps, this is an exaggeration. But, as the number of priest scandals continues to mount, one has to wonder. After all, it's no secret that some of the most liberal seminaries in America have long been rumored to be hotbeds of homosexuality (*Calvary Contender*, 11-1-99).

\*\*\*\*\*

Pope John Paul II recently rejected the reality of Hell being a literal physical place of eternal torment (10-15 *CC*). But Pope Paul VI in the 1970s termed Hell a reality and reminded people of the "terrible truth of a possible eternal punishment called Hell, about which Christ minced no words. *Canadian Revivalist* editor Frank McClelland comments: "Will the real infallible pope please stand up?" (*ibid.*)

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When Billy Graham spoke at Harvard last month at the behest of its homosexual Chaplain Peter Gomes, he maintained that the way to God is through Jesus Christ but expressed tolerance for other religions (10-2 *H. Times*). He lauded the Buddhist Dalai

Lama for his peace efforts and emphasized the similarities between the Christian and Islamic scriptures. This is a serious, grievous error (*ibid.*).

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In 1996, race car driver Bobby Unser was lost in a blizzard on a snowmobile for two days. Disoriented, he accidentally strayed into a federal wilderness area as he tried to reach safety. He was fined \$75 for his illegal action, since humans are not allowed there unless certified by the government. He appealed on principle, but the Supreme Court turned him down. "Today, crimes against the environment carry a heavy stigma indeed," his lawyers argued (*Human Events* 10-22-99).

\*\*\*\*\*

During the 1970s and 1980s the World Council of Churches' Special Fund to Combat Racism made grants totaling some \$4 million to armed insurgent forces in southern Africa that were Marxist-Leninist or heavily influenced by Communism (8-99 *Schywarz Report*). South Africa's African National Congress government (headed by Mandela's successor, Thabo Mbeki) is run by Marxists, strongly affiliated with the South African Communist Party but presented by our media as moderates. Zimbabwe President Robert Mugabe addressed/praised (12-8-98) the WCC Assembly in Harare for having supported his armed (Marxist) revolution. The WCC hypocritically says it opposes violence (*Calvary Contender*, 10-15-99).

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Last week as the fiscal year wound down, the U.S. Army, projecting a shortfall of 6,300 recruits, was offering an extra \$6,000 bonus for any recruit that would report for basic training during FY1999. The bonus comes on top of \$12,000 in other sweeteners and \$50,000 for college in some cases. Nevertheless, after seven years of Clinton adventureism, the deficit of volunteers is the largest since 1979, when there was a much larger Army (*Human Events*, 10-15-99).

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The \$16.3 billion "Clinton stimulus package" included such projects as a \$2.7 million movie theater in Ohio and a \$4.3 million baseball and soccer park in Arkansas (*Straight Talk*, 10-7-99).

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By appointing liberal former Republican Senator John Danforth to conduct an "independent" inquiry into the Justice Department's Waco cover-up, Attorney General Janet Reno has once again sought to nullify Congress' constitutional powers to investigate Executive Branch corruption. We can expect no truth to come out of this investigation as Danforth is an agent of Rambo Reno, whose Department is the subject of his investigation. Here are some questions that will NOT be answered truthfully:

1. Why was the secret federally controlled military unit, the Delta Force, used against the Davidians?

2. From the beginning of the siege, starting on February 28th, to the beginning of the assault, when the tanks began ramming into and destroying the Davidian home, starting at 6:00 a.m. of April 19th, a total of 243 phone conversations and negotia-

tions between the FBI and the Davidians were recorded. Yet, from 6:00 a.m. to the start of the fire, at around 12 noon, not one single word was recorded. Did not secretly installed listening devices record the screams of children and frantic pleas for negotiations?

3. During the siege, a Texas station had been airing a program sympathetic to the Davidians. An FBI officer reminded the radio executive that the Federal Communications Commission licenses radio stations. The program was pulled off the air. Since when did the FBI have power to put a radio station out of business? Who is over both the FBI and the FCC?

4. The FBI insisted that they did not fire a single shot. But autopsies revealed that twenty-three people, including several children, died by gunshots. Why were these deaths not investigated?

5. CS gas causes asphyxiation, nausea, vomiting and is especially torturous and harmful to small children. It is banned internationally by the Chemical Weapons Convention. Why was CS gas inserted into the home of innocent people and children?

6. Is Waco a foreview of what liberals and leftists have planned eventually for all fundamental Christians in America?

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### MESSAGE FROM HEAVEN

Sunset there, but golden daybreak here,  
God has called for me.  
Dear one, by faith with me share  
The joys you cannot see.

Please let my happiness spent with you  
Bring comfort, tho' we're apart,  
For I'm alive, and longing too—  
I share with you my heart.

The God we love has made a way  
To comfort a broken heart,  
Until we meet again one day  
Where loved ones never part.

It won't be long, life is so brief,  
"Till all will be complete,  
So serenely hold to hope, not grief,  
Our meeting will be sweet.

To hold your hand and walk again  
In vales of paradise  
With Christ our Lord, and other kin,  
Will be an immortal prize.

—Ralph Harrelson 1963

The above poem was written to be a Message From Heaven to my Sweetheart-wife Dessie.

At that time I was bedfast at home due to a life-threatening heart attack. From a natural prospect I was not expected to live.

The message in the poem was written in case God took me home, so that Dessie might find it after I was in Heaven. By God's grace I have now remained on earth a bit more than twenty-eight years.

I was impressed to reveal the message in the poem to Dessie last evening, September 21, 1991. (C) 1963, Ralph Harrelson





**FROM THE MAILBOX**

Dear Brother Cockrell,

I hope this letter finds you, your family and Berea Baptist Church doing well. Enclosed is a check for . . . as an offering for *The Berea Baptist Banner*. You and Berea are in our prayers, keep up the good work. We are sorry for not making our offering last month, but due to unexpected problems we just weren't able to send it. This check covers the months of October and November.

—Florida

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Greetings Bro. Cockrell,

May God continue to bless you and Berea Baptist Church as you continue in the work of the Lord. We are grateful for the *Berea Baptist Banner* paper. A lot of hard work goes into such a publication, and we pray God continues to use it to proclaim the truths of Jesus Christ to the glory of God.

—Arkansas

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Dear Brother,

Enclosed you will find a check for \$5. Please send us the *Berea Baptist Banner*. I really enjoy reading it.

—Kentucky

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Dear *Berea Baptist Banner*,

I have been receiving your newsletter for over three years and it has been a great blessing to me. I look forward to receiving it each month and always quickly read it from cover to cover. The reason I am writing you this letter is I would like to give you the name of a young pastor to add to your mailing list.

—Kentucky

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Dear Brother Milburn Cockrell,

Brother Milburn, I do enjoy your paper. My soul is fed each time I read it. I have gone back to 1984 re-reading and getting blessed.

—Texas

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Dear Bro. Cockrell,

We greet you in the Name of Our Lord and Savior Jesus Christ. Hope this finds you and yours doing well in every way. We want to thank you for continuing the paper to our church here, although we simply forgot to re-new our subscription. We usually try to send something early in the springtime of the year however, we let time slip. Thanks for the paper.

—Kentucky

\*\*\*\*\*

Dear Bro. Cockrell,

I hope you and yours are well, and God's blessings on the church and the great mission work that you are doing with BBB. I know you must get discouraged at times but any thing worth while for the Lord is going to be opposed. I wish I were able to help financially but being in a semi-retired mode it's not as easy as it once was. God is so good to us and sees we always have enough. I pray regularly for you and the work there. Our prayer is that our Father will give you good health and meet your needs for you and the work. BBB is undoubtedly the only sound Baptist witness of its size and circulation on the planet!

—West Virginia

Dear Bro. Cockrell,

I would like to renew our subscription to the *Banner* for two years. I enjoyed it all the years we were doing missionary work and want to thank you for sending it to us.

—Kentucky

\*\*\*\*\*

Dear Brother Cockrell,

I don't believe I have received the *Berea Baptist Banner* since June so I guess my subscription has expired. I am sending \$5 for two years subscription.

I look forward to receiving the paper each month and enjoy reading it. I wish I could get your radio program, but I can't get the station here.

—Florida

\*\*\*\*\*

I am sorry I forgot to renew my subscription.

I have always enjoyed reading your paper and the truth that you stand for. Your paper is the best paper I know of.

—Ohio

\*\*\*\*\*

Dear Mr. Cockrell,

I am interested in purchasing some copies of the *Trail of Blood* by J. M. Carroll. I would appreciate if you could send me a price list on these and also other Baptist material.

—Missouri

\*\*\*\*\*

Dear Brother Cockrell,

Regarding that sermon: The Objects of Our Lord's Intercession, in the last BBB. It really made me feel humble. I got so much good out of it. I cried tears of gratitude. Thank you so much.

—Arizona

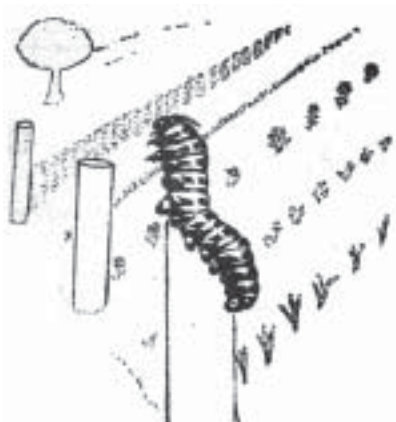
\*\*\*\*\*

Dear Bro. Cockrell,

It is subscription renewal time again! My husband and I have received your paper for nearly 35 years. I read each issue from cover to cover. Of course, I lost my husband in 1992. But I still want to receive the "Banner."

—Alabama

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**A MILLIONAIRE AND A CATERPILLAR**

Like many another man, Titus Salt, a factory boy in England, began life poor. A hard worker, with an inventive mind, he developed a process for using coarse Russian wool, and became one of the wealthiest woolen manufacturers. After he invented "alpaca," he became a multi-millionaire. A man of many interests, he built a model town, called Saltaire, for his work-

ers. Later he was elected to parliament and, because his progressive ideas had benefited the whole industrial life of England, Queen Victoria made him a baron.

Was Sir Titus Salt satisfied? He was not. As wise King Solomon had said long before. **"The eye is not satisfied with seeing, nor the ear filled with hearing"** (Ecclesiastes 1:8). All that Sir Titus Salt had heard, seen and possessed could NOT bring him satisfaction.

One Sunday Sir Titus heard a preacher tell about how, while sitting in his garden, he had watched a caterpillar climb a painted stick which had been stuck into the ground as a decoration. The caterpillar slowly climbed to the top of the stick, then reared itself, feeling this way and that for some juicy twig on which to feed, or for some way of further progress. But the caterpillar was disappointed. Groping about, it found nothing. Slowly it returned to the ground, crawled along until it reached another painted stick, and did the same thing all over again. This happened several times.

"There are many painted sticks in the world," said the preacher. "There are the painted sticks of pleasure, of wealth, of power, fame. All these call to men, and say, 'Climb me and you will find the desire of your heart. Climb me and you will fulfill the purpose of your existence. Climb me and taste the fruits of success. Climb me and find satisfaction.' "But," continued the preacher, "they are only painted sticks."

The very next day the preacher had a visitor. It was the wealthy Baron, who said, "Sir, I was in your congregation last night and heard what you said about painted sticks. I want to tell you that I have been climbing them, and today I am a weary man. Tell me, is there rest for a weary millionaire?"

The preacher had the great joy of pointing the sin-burdened soul to Him who said **"COME UNTO ME, all ye that labour and are heavy laden, and I WILL GIVE YOU REST"** (Matthew 11:28). Sir Titus, who long had sought satisfaction from this world and had never found it, laid his heavy burden at the feet of the Lord Jesus, receiving Him as his personal Saviour, and was able to sing joyfully (as many of us can):

*"I came to Jesus as I was,  
Weary and worn and sad;  
I found in Him a resting place,  
And He has made me glad."*

Friend, are you, too, climbing the painted sticks of this world, in the vain pursuit of pleasure, wealth, power or fame—living your whole life away from God? The Scripture says: **"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment"** (Ecclesiastes 11:9).

**BEREA BAPTIST BANNER  
Financial Report  
9-30-99 to 10-31-99**

Beginning Balance .....	\$2,143.97
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
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Briar Creek B. C., Williamsburg, KY .....	125.00
Portland B. C., Plumerville, AR .....	50.00
Berea B.C., Mansfield, OH .....	50.00
The Lord's C. at Bev. Hills, Goose Creek, SC .....	50.00
Berea B. C., Mantachie, MS .....	200.00
Victory B. C., Courtland, VA .....	100.00
Sovereign Grace B. C., Columbus, MS .....	50.00
Philadelphia B. C., Decatur, AL .....	50.00
Morris St. B. C., Hobbs, NM .....	50.00
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Berea B. C., Stonington, IL .....	60.00
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Temple B. C., Appalachia, VA .....	25.00
Anonymous .....	316.55
Subscriptions .....	161.55
Dividing Checks .....	225.00
Sub Total .....	\$3,471.88
TOTAL .....	\$5,615.85

EXPENDITURES:	
Wages:	
Milburn Cockrell .....	675.00
Sheron Cockrell .....	800.00
Christopher Cockrell .....	300.00
Derek Cockrell .....	200.00
Total Wages .....	1,975.00
Postage .....	709.00
Printing .....	537.14
FICA taxes .....	151.09
Dividing checks .....	225.00
Supplies .....	451.70
Total Expenditure .....	4,048.93
.....	1,566.92
Bank charge .....	-10.15
.....	1,556.77
Check#1702 .....	+ .26
ENDING BALANCE .....	\$1,557.03

**BEREA BAPTIST BROADCAST  
Financial Report  
9-30-99 to 10-31-99**

Beginning Balance .....	\$ 2,175.46
RECEIPTS	
Berea B. C., Mantachie, MS .....	100.00
Grace B.C., Corbin, KY .....	100.00
Livingstone B. C., Barboursville, WV .....	307.21
Oakvale B. C., Danese, WV .....	50.00
Berea B.C., Westpoint, TN .....	165.00
Briar Creek, B. C., Williamsburg, KY .....	75.00
.....	797.21
TOTAL RECEIPTS .....	2,972.67

EXPENDITURES:	
Radio Time .....	935.00
Postage .....	16.30
Total Expenditures .....	951.30
Sub Total .....	2,021.37
Bank Charge .....	- 4.85
ENDING BALANCE .....	\$2,016.52

**CORBIN, KENTUCKY REPORT**

Beginning Balance .....	\$203.32
RECEIPTS	
Total .....	203.32
EXPENDITURES:	
WYWY .....	175.00
Total Expenditures .....	175.00
ENDING BALANCE .....	\$28.32



## World Scene

By G. Russell Evans - Norfolk, Virginia

*Congressmen Seek*

*Cooperation, Get Confrontation*



When the congenial congressman from Dayton, Ohio, Tony P. Hall (D), calls Representative Dan Burton, R-Ind., "My esteemed chairman whom I want to be proud of when he tells the public about our committee business"—and then, goes on with more sweet talk, *watch out!*

Hall salivated smoothly into his real point which was to lambast the chairman of the Government Reform Committee for his hard line against the Clinton-Gore Administration for covering up the Communist Chinese theft of our nuclear and missile technology and for waivers to U.S. firms to sell other critical defense technology after 1996 reelection campaign donations by the Red Chinese government and by CEOs of the firms involved. The famous Cox Report documents these charges.

Tony Hall wanted less verve and fervor from his chairman and more collegiality so the people would perceive harmony in Congress.

The occasion was the July 16th confab of leaders of important House committees: Government Reform, Armed Services, Judiciary and Intelligence to discuss cooperation between the Executive and Legislative Branches. Alas, they got confrontation instead.

Dan Burton, taken aback by the Hall attack, reminded all that he had highly praised the FBI for reporting critical national security violations—and that the continuing cover-ups and stonewalling of Attorney General Janet Reno long ago warranted her dismissal.

Star of the show was young Congressman Pete Sessions (R.) of Dallas. He wanted cooperation but not surrender, adding that the people are sick and tired of stuff like "not telling the truth" when the word is "lies-lies-lies" from the Clinton-Gore people who are allowed to lie without real challenge.

Next in line was Congressman Barney Frank (D) of Newton, Mass. with a blast at the proceedings which, he said, was just another way to "get the president." Frank then proceeded to take over with long-winded ambiguous arguments defending President Clinton and blaming loss of any secrets on Presidents Reagan and Bush. A predictable move.

The just-released Cox Report by Chairman Christopher Cox, R-Cal., uncovers potential treasonous acts that

should stimulate great "verve and fervor" in the Tony Halls, the Barney Franks and all who care about America. We are talking about dire threats to our cities, our families, our children and grand children—our very survival!

Here are a few specifics of the Cox report, even with one third redacted by the White House:

\* Lax U.S. security and defense technology waivers give Red China "information on nuclear weapons on a par with our own."

\* The *quid pro quo* was illegal Chinese government donations to the 1996 Clinton-Gore campaign.

\* Red China stole "secret technology" on all seven U.S. nuclear warheads, including mobile ICBMs and the DF-31 bomb, deployable by the year 2002.

\* Elite Chinese "princelings" enjoyed access to the Oval Office, viz., Wang Jung with \$600,000 and Liu Chaoying, daughter of China's military leader, with \$300,000 donations. And many others.

Clinton personally signed waivers for his top campaign donors, Hughes Space & Electronics and Loral Communications, to sell missile guidance technology to China.

\* The White House hosted over a hundred "coffees" for campaign solicitation from the Chinese and other foreign sources, all illegal.

\* The Clinton-Gore Administration stopped deployment of a missile defense system, leaving us defenseless against ICBMs that Communist China could soon launch against American cities.

The Cox Report is devastating. Even when President Clinton knew of China's thefts and ICBMs aimed at our cities, he stated at least 130 times: "Since the dawn of the nuclear age, for the first time, there is not a single nuclear missile pointing at an American child tonight. Not one. Not a single one." This was his most egregious lie. He was selling false security, while we are probably today the most threatened in our history.

Barney Frank and Tony Hall, what are your answers? John Glenn too, for you are the senator who, almost single-handedly, obstructed and shut down the Senate Governmental Affairs Committee investigation last year under Chairman Fred Thompson, R-Tenn., who ran out of time and money.

Glen's *quid pro quo* reward was another space ride—and now, a TV extravaganza for our "Space Hero." Is it more important to be a "Space Hero" or to demand the truth?

It is noble for congressional leaders to seek cooperation—but not at the price of truth and national honor. Besides, it takes both sides for cooperation and what we got was confrontation.

### The Doctrine of Hell by Milburn Cockrell \$1.50



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### Coming in the next issue . . .

*Repent or Perish* by Rosco Brong  
*His People (Part 2)* by G. William Tiptaft  
*The Slain Lamb* by Milburn Cockrell

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