

The Berea Baptist Banner

XVIV, Number 2

Mantachie, Mississippi, February 5, 1999

Whole Number 239

Why A Baptist?

By A. G. Randalls

Bournemouth, England

Editor's Note: In England the *Free Presbyterian Magazine* for January and February 1997 carried two articles written by Mr. Keith M. Watkins stating that baptizing of females by immersion in water was *immodest, indecent and unholy*, and that "the God of unimpeachable holiness would never command such a thing." Again in April and May 1998 he wrote a most unchristian manner defending his hostility to Baptists and libeling them with *naked, triple dipping*. Pastor A. G. Randalls, pastor of Mount Zion Strict Baptist Chapel, Bournemouth, answered this man in defense of the Baptists. Here is the article from our English brother:

The plunging into water signifieth that we die and are buried with Christ, as concerning the old life of sin, which is Adam. And the pulling out again signifieth that we rise again with Christ in a new life, full of the Holy Ghost.

William Tyndale

Many Baptists have known the path



A. G. Randalls

of persecution for conscience sake. Baptism is called the answer of a good conscience toward God [I Peter 3:21]. In the 16th century countless Anabaptists

Continued on page 22

No Succession - No Perpetuity

By Curtis Pugh

Missionary to Romania (in travel)

"For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;" (2 Thess. 3:7). *"And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:"* (1 Thess. 1:6) *"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample."* (Phil. 3:17) *"Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you"* (Phil. 4:9).

The thread of Biblical principle in these verses is that there was in Paul's day a pattern of proper order of life and Church polity. By command and by example the right way of doing things was laid out before converts in the days of the New Testament. Clearly, Paul is in



Curtis Pugh

these several places instructing the Churches to pattern their practice after his. They were to learn from what they

Continued on page 32

Clinton Should Be Removed

By Adm. Thomas H. Mooror

U.S. Navy (Retired)

Now that representatives have done their job, it's up to senators to follow suit. The president has broken the law and should be removed.

I appreciate the Judiciary Committee's invitation to submit these comments on the corrosive efforts on the military's code of honor of having a commander-in-chief who has admitted misleading the nation. The president, by his own poor choices, has created a crisis of constitutional proportion within the same armed forces he is duty-bound to lead. It is now up to Congress to solve this crisis by holding the president accountable.

When I had the honor to serve as chairman of the Joint Chiefs of Staff in the early 1970s, I was the senior uniformed member of the United States Armed Forces. As such, like every other commissioned officer, I served "during the pleasure of the president." Like every other officer, I also swore to "sup-

port and defend the Constitution of the United States against all enemies foreign and domestic," and to "bear true faith and allegiance to the same. . . So help

Continued on page 26

1998

By Milburn Cockrell

Mantachie, Mississippi

"Ye are forgers of lies, ye are all physicians of no value" (Job 13:4).

History will record the year of 1998 as the year of lies. From the outhouse to the White House there has been one lie



The Independency of God

By Milburn Cockrell

Mantachie, Mississippi

"And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel. I AM hast sent me unto you" (Ex. 3:14).

The title of God used in this passage is of profound importance to our subject. There is in the name "I AM" a height, a depth, a length, and a breadth which truly pass beyond the utmost stretch of human conception. This name contains each tense of the verb "to be," and it might be translated I was, I am,

and I shall always continue to be. The words express unchanging and eternal being. In the text they simply declare God to be a self-existent, self-sufficient, and all-sufficient being.

INDEPENDENCY DEFINED

The word "independent" means "not dependent; not subject to control by others; self-governing and sovereign; not contingent or conditioned." Strictly speaking, God is the only person to

Continued on page 23

after another. Some of us will never forget the immortal words of President Bill Clinton: "I did not have sex with that woman." He first insisted he had done nothing wrong, and then said he was sorry for what he had done and sent a letter of apology to his Baptist church in Little Rock. He confessed he had not told the whole truth, but he insisted he did not commit perjury. In the ancient world "to Cretize" signified "to lie, to deceive" (Titus 1:12). In the modern world "to Cretize" may soon give place "to Clintonize."

Continued on page 26

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



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

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

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

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

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

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

SUBSCRIPTION RATES

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

PLANNING TO MOVE? Notify us three weeks in advance. The post office will only forward second class mail for 90 days. They charge us \$.50 for each "change of address" they have to send us. Please save us this expense and the post office time.

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

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

CHURCH PHONE: 1-601-282-7794.

EDITOR'S PHONE: 1-601-282-7233.

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

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

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

VISIT US ON THE WORLD WIDE WEB AT:

<http://www.intop.net/~bbchurch>

OUR EMAIL ADDRESS IS:

bbchurch@intop.net

aAaAaAaAaAaAaA

Why A Baptist?

Continued from page 21

[Baptists] all over Europe died in a wave of bloody persecution induced by the Roman Antichrist and Protestantism. A female in Leeuwarden in 1548 was discovered with a Latin New Testament and put to the wrack. When asked if baptism would save her, she replied, "Not all the water in the sea can save me, nor anything else, but salvation which is in Christ." Dr. Balthasar Hubmaier was burnt at the stake by the Papists and his wife drowned in the Danube three days later. Felix Manz was drowned by the Protestants in lake Zurich with a Reformed pastor at his side trying to silence him as "he spoke of the love of Christ very sweetly." The persecuted Dutch Anabaptist, Menno Simons, wrote: "If we ascribe the remission of sins to baptism and not to the blood of Christ, then we mould a golden calf and place it in the stead of Christ. For if we could be washed or cleansed by baptism, then Christ Jesus and his merits would have to abdicate. . . For the most holy and precious blood of our beloved Lord Jesus Christ must and shall have all the praise, as has been so clearly declared and testified by all the true prophets and apostles, throughout the Scriptures."

There is probably one question asked above many others by our paedobaptist brethren, "Why do Baptists officially

hold that baptism by immersion in water is the only proper mode of performing this sacred rite?" The answer is twofold. Firstly, immersion in water portrays the death, burial and resurrection of Christ: "Know ye not, that as many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3-4).

Secondly, the Apostle John teaches us in his Gospel that John the Baptist "was baptizing in Aenon near to Salim, because there was much water there" [3:23]. New Testament Baptists need "much water" to baptize Scripturally and symbolically. With God's help, we will now explain our doctrine and practice more fully from the New Testament Scriptures.

In Matthew 3:13-15 we read that Christ hallowed and made baptism honourable by being baptized himself of John in the waters of the River Jordan: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him."

Matthew tells us that there was an appointed time when Jesus was to be baptized, "THEN cometh Jesus." Christ's baptism was at the exact time of the fulfilling of Isaiah's prophecy of John the Baptist who was that "voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight" [Isaiah 40:3; Malachi 3:1; 4:5; Matt. 3:3; Matt. 17:10-14]. This was God's set time "THEN." In the churches, there is a set time for the ordinances of the Gospel to be attended to when God is pleased to call favoured sinners and add them to His church, "for the time to favour her, yea, the set time, is come" [Psalm 102:13].

Everything respecting Christ's coming into the world was by divine appointment and the will of His Father. The Lord Jesus Christ, the only begotten Son of God, was sent of His Father by divine appointment. His birth was by divine appointment fulfilling all the ancient prophecies concerning himself, as Paul writes in Galatians, "When the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" [Gal. 4:4].

Every aspect of Christ's life on earth was by divine appointment. For example, "He must needs go through Samaria" to meet a certain woman at a

well. Again, "the hour is come," meaning the fixed hour of His death [John 7:30; 8:20; 12:23; 17:1]. His death was planned, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" [Acts 2:23].

How precious to consider that the man Christ Jesus, who came from Galilee to be baptized in the Jordan, was approved of God, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know" [Acts 2:22]. This same Jesus of Nazareth was from everlasting, the only begotten Son of God who is in the bosom of the Father [John 1:14, 18; Prov. 8:22-31]. He was God manifest in the flesh [I Tim. 3:16]. He was the Father's first elect, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him" [Isaiah 42:1]. The Apostle Paul wrote, "God sent forth his Son, made of a woman, made under the Law" [Gal. 4:4].

The Father delighteth in His Son's willing submission to the rite of baptism when He declared, "This is my beloved Son, in whom I am well pleased" [Matt. 3:17]. The moment the Lord Jesus Christ was immersed in the Jordan His sacred person and presence hallowed and blessed this holy ordinance for all His elect - male and female! He brought dignity and respect to it when His beautiful manhood submitted to it. He fulfilled all righteousness in the Jordan for His dear elect so that they by His perfect obedience might be declared the righteousness of God in HIM. Christ's impeccability proclaims baptism by immersion in water to be a morally pure rite for all His people - male and female.

God's elect do not establish their own righteousness by being baptized but sweetly declare that they have submitted to the righteousness of God in Christ. None who follow Christ here can be proud. John said to the Lord, "I have need to be baptized of thee, and comest thou to me." All this Baptists freely confess!

Matthew tells us next that Jesus came "from Galilee to Jordan" to be baptized. A good Bible Atlas will show us that Jesus walked approximately sixty miles from Galilee to Jordan to be baptized. Undoubtedly, the great distance He walked on foot through a wild, rugged terrain to Jordan emphasizes the importance our Lord attached to the rite of baptism.

Matthew also tells us that there was a certain place that Jesus came to for baptism, "Then cometh Jesus from Galilee to Jordan to be baptized." Why did Jesus come to Jordan to be baptized?

Simply, because there was much water there and Baptists need much water to baptize Scripturally and symbolically!

The word baptize means "to dip," "to plunge," or "to immerse." To immerse Baptists need plenty of water! The antonym of *Baptizo* is *aBaptizo* which means "to float." The ancient Greeks used *aBaptizo* to describe corks floating on the outer edge of fishing nets as distinct from *Baptizo*, "to sink." During the last war one of our warships in the Mediterranean, manned by Greeks, sent a signal stating a certain ship had been sunk. When the signal was translated it read in English that a certain ship had been "baptized." The signal puzzled the British until they realized that the word *Baptizo* meant that the ship had been sunk. It is interesting that the word *Baptizo* has not changed its basic meaning for over 2,500 years.

Pedobaptists argue that *Baptizo* means sprinkling. However, a different word is used in the original for sprinkling which is *rhantizo* - as in Hebrews 9:13, 19, 21, where it speaks of sprinkling blood from a basin on the books of the Law, the tabernacle, and the vessels of the ministry. Hebrews 10:22 speaks of "having our hearts sprinkled [rerantisemenoi] from an evil conscience, and our bodies washed [lousmenoi] with pure water." First Peter [1:2] speaks of the "sprinkling of the blood of Jesus." Pedobaptists consider pouring is baptism, but again a distinct word for pouring is used which is *cheo*.

Baptism, in Romans 6:3, portrays Christ's sufferings and crucifixion, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death." Water often depicts sorrow in the Bible and as such is a perfect medium to show Christ's sufferings on the cross under the wrath of God: "I am come into deep waters, where the floods overflow me." "Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves" (Psalm 69:1-2 & 88:7; cf. II Samuel 22:17; Isaiah 43:2). "Immersion" typifies Christ plunged into the deep waters of sorrow and sunk in overflowing distress. To be "immersed" into Christ's death is to be "united" to Him in His sufferings for us at Calvary, as the Apostle Paul knew experimentally, "I AM crucified with Christ" [Gal. 2:20].

Christ's burial into death is next in Romans chapter six, "Therefore we are buried with him by baptism into death" [v. 4]. The watery grave represents Christ's burial in the tomb and the elect buried with Him into His death which put away their sins. "Immersion" is God casting all their sins into the depths of the sea of His redeeming love at Calvary [Micah 7:19]. It shows the elect hidden in Christ's tomb "as it were

Continued on page 23

Why A Baptist?

Continued from page 22

for a little moment, until the indignation be overpast" and the demands of the Law are satisfied [Isaiah 26:19-20]. It is God washing or wiping the slate clean and so *blotting out* "**as a thick cloud, thy transgressions, and, as a cloud, thy sins**" [Isaiah 44:22].

Baptism also speaks of regeneration, "**...that like as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life.**" Being raised with Christ from the dead is being "born again," "**If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God**" (Col. 3:1). It is walking in newness of life, not under the letter of the law hoping to be good enough for Heaven, but walking in the Gospel as their rule of life. Ye must be born again! Moreover, it is a glorious anticipation of the *resurrection* when the dead in Christ shall be raised up to live with Him for ever [I Cor. 15; I Thess. 4:13-18].

Baptists believe that "immersion" not only sets forth the death, burial and resurrection of Christ but the whole Gospel in its Trinitarian formula. For instance, by "immersion" into Christ's death the elect "**become dead to the Law BY THE BODY OF CHRIST**" that they should be *united* or *joined* to "**him who is raised from the dead**" [Rom. 7:4]. It therefore portrays their *justification* and *redemption* IN CHRIST. Moreover, it proclaims that we are dead to all hope of justification from the Law. "**I through the law am dead to the law, that I might live unto God. I am crucified with Christ**" [Gal. 2:19-20]. Even the Church's election IN CHRIST is proclaimed in baptism showing the "placing" of the elect IN CHRIST by the Father "**before the foundation of the world.**" "**He hath chosen us IN HIM**" [Eph. 1:4].

Baptism is the only entrance into a local, visible assembly of believers and to the Lord's Table. Gospel churches only receive regenerate believers who are baptized by immersion. Many professors are baptized today without any direct leadings from God or a real grasp of this church truth, "**For by one Spirit are we all baptized into one body**" [I Cor. 12:13]. William Tyndale translates this verse, "**For in [en] one spirit are we all baptized to make one body.**" This speaks of uniting and being one with a particular church in which a member can say with Ruth, "**Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there**

will I be buried: the LORD do so to me, and more also, if ought but death part thee and me" [Ruth 1:16-17].

These words remind us that as Ruth forsook her nation Moab, and was identified with God's people Israel, so in water baptism there is a public confession of *forsaking* the world and sin and uniting with God's people in a Gospel church. In this sense baptism is forsaking "**father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also,**" and being united to God's people [Luke 14:26].

Uniting with a local church is a very weighty matter indeed because we bind ourselves to God's people with solemn vows and promises, as in wedlock. Look at Ruth's "I wills." We break our vows and dishonour our Head when we do not love or care for each other. A church is the body of Christ, "**So we, being many, are one body in Christ, and every one members one of another**" [Rom. 12:5]. Christians belong to each other! How then can believers hate or refuse one another? Can the arm or the leg say, "I am separating from the body because the eye has offended me." NO!

Matthew next says, "**Then came Jesus. . . unto John to be baptized of him.**" The Saviour came to John the Baptist for baptism because he was God's appointed administrator. Now why is it so important that the administrator should be sent of God and hold the doctrine of the Trinity for baptism to be valid? Because an administrator who has never obeyed the Gospel and denies the Trinity has no warrant to baptize seeing the baptismal formula is Trinitarian, "**... baptizing them in the name of the Father, and of the Son, and of the Holy Ghost**" (Matt. 28:19). Would the Apostles have permitted any one to baptize who had not himself submitted to baptism by immersion? Though Christadelphians, Mormons and Jehovah Witnesses practice baptism by immersion they are not God's approved instruments. All alien baptism must be refused with its false dispensers and proselytes. And what shall we say of paedobaptist clergymen who sprinkle unregenerate babies contrary to the Bible? It is therefore fitting that the administrator himself should be regenerate, baptized by immersion, and believe and uphold the Trinitarian formula as expressed in the Athanasian Creed.

In 1807, James Haldane, after having sprinkled a baby, was asked a simple question by his six year old son, "Father, did that child believe?" "No," he replied in amazement, "why do you ask me such a question?" "Because, father, I have read the whole of the New Testament, and I find that all who were baptized, believed. Did the child believe?" The question troubled his mind. After a full study of the Bible he renounced "infant sprinkling" and was publicly im-

mersed in water. His brother Robert soon followed his example. Whole churches saw the truth of this ordinance and thousands of the most devoted men of Scotland, who had taken the Bible as their sole directory, reformed their churches, and followed the Lord fully.

The Haldane brothers found they could not *fulfil all righteousness* in "infant sprinkling." Matthew tells us, "**And Jesus answering said unto John, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.**" Note the US: *it becometh US*. No one can enter those baptismal waters rightly without Christ and His righteousness. Apart from the grace of Christ no one can *fulfil all righteousness*.

(To be continued)



The Independency of God

Continued from page 21

whom this definition can be applied. In all the universe God is the only independent being. All creation depends on the Creator, the Creator depends on neither creature nor thing.

The independency of God does not preclude the use of means in accomplishing His work in the world. This teaching calls attention to the fact that God does not have to use means. The well-known slogan, "God is depending on us," makes Him weaker than we are. The Bible says: "**We are laborers together with God**" (I Cor. 3:9) and "**workers together with him**" (II Cor. 6:1). The God of Heaven and earth often does use us in furthering His cause in the world. But let us ever remember that He can accomplish His work without us if He pleases.

INDEPENDENT IN EXISTENCE
The God of the Bible is self-existent. He has in Himself the ground of His existence. If it His very nature to be. Man is dependent on something outside of himself for his existence, while God's existence is underived and absolute. He is independent in His being and in everything else. Everything in the universe depends on Him for its existence; He is dependent on none. This is inconceivable to us mortals. Our minds find it hard to understand how a being can be self-sufficient from all eternity.

God has life as an independent possession: "**For as the Father hath life in himself; so hath he given to the Son to have life in himself**" (John 5:26). His life does not come from any antecedent life in something else, for He has always existed as He now it. God is the sovereign giver of life. It is derived from Him and depends on Him. The God of all living "**gives life, and breath, and all things**" to His creatures (Acts 17:25).

"**... in the hand of the Lord. . . is the soul of every living thing, and the breath of all mankind**" (Job 12:10). Job said: "**Thou hast granted me life and favour, and thy visitation hath preserved my spirit**" (Job 10:12).

A painter can paint the likeness of a man which looks like the living man, yet he cannot make the canvas have life and breath. A sculptor can fashion a statue which greatly resembles the man, but he is void of the power to make it have life and motion. Only God is sufficient to do this, and He did it centuries ago. The Lord fashioned Adam out of the dust of the ground and gave him the breath of life.

INDEPENDENT IN HIS PERFECTION

There is no perfection lacking in God. Being absolutely independent, He is the perfect Being. Our Lord commanded: "**Be ye therefore perfect, even as your Father which is in heaven is perfect**" (Matt. 5:48). Here we are told that God is perfect in His nature and attributes. There is a glorious completeness about God.

The Bible not only affirms God is perfect, but it also declares that all His ways are perfect. II Samuel 22:31 says: "**As for God, his way is perfect.**" There is no fault or error in God's dealings with his people. Every way of God is complete in itself, and all His ways put together are in harmony with His perfection. Even so it may be said that the works of God are perfect. Moses said of God: "**His work is perfect**" (Deut. 32:4). All His works in creation, providence, and redemption are entire, wanting nothing.

INDEPENDENT IN HIS HAPPINESS

There being no perfection wanting in God for He is eternally happy or blessed. The Apostle Paul called Him "**the blessed**" (Greek "makarios"—"happy") God" and "**the blessed** (Greek "makarios) and only Potentate" (I Tim. 1:17; 6:15). God is invariably happy in the perfection of His nature; He is God "**blessed for ever**" (Rom. 1:25). His happiness lies chiefly in two things: a freedom from all evil and in the possession of all good things.

Sin is the source of all disorder, disaster, and distress in the universe. This evil has marred the happiness and comfort of both men and angels. Yet God is free and independent of sin and all its consequences. Being completely holy He is always perfectly happy. His happiness is such that He cannot be tempted with evil (Jas. 1:13), hence there is no danger of Him becoming unhappy.

God's omniscience is such that He can never make a mistake or miscalculation. His wisdom prevents Him from being deceived and drawn into unhappiness. His omnipotence guards against

Continued on page 24

The Independency of God

Continued from page 23

being overcome or oppressed by evil forces. There is nothing any creature can do to disturb or disquiet God. From eternity to eternity, He abides unhurt and unhampered in a state of ease and comfort. Such things as grief and wrath are ascribed to Him speaking after the manner of men. In the absolute sense He is unchangeably happy.

INDEPENDENT IN KNOWLEDGE

The knowledge of God like His existence is independent of creatures and things. No being can impart knowledge to God. The apostle exclaimed: **“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever”** (Rom. 11:33-36).

The God of omniscience stands alone in the universe. No being can teach Him or give Him counsel. Earthly rulers need counselors of state whom they can consult in times of perplexity and danger. God does not need or want the advise of puny man. Neither men nor angels are qualified to contribute anything to enlighten Him who from eternity knew all things.

Just what could God learn from any ignorant creature? Man is but of yesterday and knows nothing. It is not within his power to penetrate the counsels of Divine Omniscience! When compared to the riches of God's wisdom and knowledge all the speculations and conjectures of men are vain and foolish. God has **“made foolish the wisdom of this world,”** and **“the foolishness of God is wiser than man”** (I Cor. 1:20, 25). The Lord warns: **“Let not the wise man glory in his wisdom. . .but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord. . .”** (Jer. 9:23-24).

The prophet raised the question: **“For who hath stood in the counsel of the Lord, and hath perceived and heard his word?”** (Jer. 23:18). Mere mortals cannot enter into the secrets of the Most High. They are too young to have been a party to God's eternal council. The apostle inquires: **“For who hath known the mind of the Lord, that he may instruct him?”** (I Cor. 2:16). The interrogative form is a strong way of denying that anyone has ever known the mind of the Lord. No creature can fully comprehend His plans and purposes. The knowledge of God is independent of created beings who are limited in knowledge. The knowledge in the creature is

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
WEPA, Eupora, 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

derived from the Creator.

INDEPENDENT IN HIS WILL

Arminians make God dependent on man's depraved will in their system of theology. God is able to move and work only as man permits Him to do so by his freewill. It seems never to occur to them that fallen man's will is controlled by his depraved nature. The human will is greatly influenced by circumstances and conditions. It is a terrible heresy to assume the Almighty is bound by any will outside of Himself. It is extremely difficult for me to understand how Arminians can go so far in defense of man's supposed freewill, while never affirming the freewill of God. It appears they are more concerned about the freedom of man than the freedom of God. This is so because their whole theological system defies man and dethrones God.

The Bible teaches God's will is independent of the will of the creature. It is not influenced by circumstance or condition. God is the only being in the universe with an absolute freewill.

In Daniel 4:35 Nebuchadnezzar declared of God: **“And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou?”** When Arminian forces have done their best at fancy twisting and turning of this verse, it still means that God's power is irresistible and His sovereignty uncontrollable. For God to will a thing is to perform it: **“What his soul desireth, even that he doeth”** (Job 23:13). His will joined to His power accomplishes His desires and designs without failure.

Romans 9:19 raises the question: **“For who has resisted his will?”** The word translated “resist” is the word used to denote the resistance offered by soldiers in battle (Eph. 6:13; Luke 21:15; Acts 13:8). Paul's question implies angelic and human resistance to God which is unsuccessful. The will of God is accomplished despite all creature opposition. No frail creature of earth can successfully resist **“the counsel of his will”** (Eph. 1:11).

INDEPENDENT IN CREATION

The Bible opens with the words: **“In**

the beginning God created the heaven

and the earth” (Gen. 1:1). This creative act was performed by God. It was His mighty work of power and majesty. This was done by Him independent of pre-existing materials or creature-help. The heavens and the earth were made for God's manifestive glory. But creation added nothing to His perfections. It only declared His eternal power and Godhead to man. Jehovah did not need creation to make Him God.

INDEPENDENT IN REDEMPTION

The whole scheme of redemption sets forth God's independency. It was undertaken for man's sake and not God's need. **“The work of our Lord Jesus was not needful on account of any necessity in the Divine Being. Jehovah would have been inconceivably glorious had the human race perished, and had no atonement been offered. Although the life-work and death-agony of the Son did reflect unparalleled luster upon every attribute of God, yet the Most Blessed and Infinitely Happy God stood in no need of the obedience and death of His Son; it was for our sakes that the work of redemption was undertaken, and not because of any lack or want on the part of the Most High”** (C. H. Spurgeon).

INDEPENDENT OF CREATURE SERVICE

All the works of men and angels add nothing to the perfection and happiness of God. In his speech at Athens Paul asserted: **“God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hand, as though he needed any thing, seeing he giveth to all life, and breath, and all things”** (Acts 17:24-25).

The heathen to whom Paul spoke had a notion that the gods were nourished by the offerings they made to them. They thought their gods needed houses and food. They believed their offerings could obligate their gods to the worshippers for certain blessings. It is to be feared that much Christian worship is scarcely less than heathenism.

On Mars Hill Paul made it known that such could never be said of the God he preached. He affirmed that the Creator is not dependent on the creature for help or happiness. God made all and main-

tains all, and He cannot be benefited by any of man's service. God has perfection in Himself, while the creature has nothing good but what he received from Him. God is independent of His creatures; He needs nothing from them. Nothing outside of Himself is necessary to God's perfection.

Our prayer and praise do not benefit God, but they greatly benefit us. Our obedience and offerings to Him add nothing to His Divinity, but they are of great worth to us. The Lord condescends to accept our humble services. These good works make us better Christians, but they never make Him a better God. Jesus said: **“So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do”** (Luke 17:10). Our best services are mingled with imperfections.

Man cannot profit God in his best state. Eliphaz inquired: **“Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect”** (Job 22:2-3).

God is too great to be benefited by puny man, for He is infinite in all His perfections. A righteous man is no advantage to God's happiness. No man can lay God under obligation by his own righteousness. Some men of great piety seem to feel God can't get along without them. But the truth is, God could make it without any man who ever lived. Man needs God, but God does not need man.

Elihu asked: **“If thou be righteous, what givest thou him? or what receiveth he of thine hand? . . .thy righteousness may profit the son of man”** (Job 35:7-8). Good works performed by a believer are profitable to him, but they contribute nothing to the greatness of God.

God is the absolute owner of all the earth and has need of nothing—not even religious worship. **“I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. I will take no bullock out of thy house, nor he goat out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof”** (Ps. 50:7-12).

When we give God of our substance, we merely return it to its rightful owner. In connection with the offerings of the temple David said: **“But who am I, and what is my people, that we should be able to offer so willingly after this**

Continued on page 25

The Independency of God

Continued from page 24

sort? for all things come of thee, and of thine own have we given thee” (I Chron. 29:14).

Sinners are so very foolish. They suppose their evil acts some how hurt God and lessen His glory. The Bible discloses that their sins hurt themselves and others, but never God. Elihu asked: **“If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what does thou unto him? . . . Thy wickedness may hurt a man as thou art. . . .”** (Job 35:6, 8). God is never troubled with the sinner’s transgressions (Ps. 2). **“The malice of sinners is impotent malice: it cannot destroy God’s being or perfections, cannot dethrone Him from His power and dominion, cannot diminish His wealth and possessions, cannot disturb His peace and repose, cannot defeat His counsels and designs, nor can it derogate from His essential glory”** (Matthew Henry).

PRACTICAL POINTS

First, it may be said that **“God knows no limitations. He is never at the end of Himself. His resources are never diminished. He never faces an emergency. He knows nothing of crisis. He never resorts to any new deal, for His plans and purposes are all eternal. . . . There never was a time when God wondered what he would or could do. He has no experiment station where He learns what is best, for He naturally knows what is best”** (C. D. Cole). It is shameful that God’s children so often mistrust the God with whom all things are possible. We act like God is limited in power by our lack of faith (Ps. 78:41).

Second, this truth reveals man’s utter dependence on God. The missionary to the Gentiles wrote: **“Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God”** (II Cor. 3:5). Here Paul acknowledges the success of his ministry came from God, not any strength of his own. Correct knowledge of the independency of God destroys boasting and stops self-confidence in the Lord’s servants.

Third, let us never serve God because we feel it will add anything to His perfections. Never let us work merely to get God out of an embarrassing situation. Both Abraham and Jacob tried this and the result was chaos. The motive of Christian service is **“the love of Christ constraineth us”** (II Cor. 5:14). Let us serve the Lord because He requires it (Deut. 10:12) and is pleased to accept our service for Christ’s sake. Let us serve because it is profitable to us here (Luke 10:17) and hereafter (Heb. 6:10).

Fourth, a sinner should never think that his repentance and faith can add to the atonement of Christ. Truly a believer

is **“complete in”** Christ (Col. 2:10). The Redeemer by one offering **“hath perfected for ever them that are sanctified”** (Heb. 10:14). Sin was put away by the sacrifice of Christ (Heb. 9:26), not by man’s repentance and faith. Men are given repentance and faith that they may know what Christ did for them on Calvary.

Sinners are commanded to repent and believe the gospel (Mark 1:15), but they must never be so foolish as to believe their faith and repentance can add to the atonement of the independent God. If this were so then man’s faith saved him, not the blood of Christ. Faith is his savior, and Christ had nothing to do with his salvation. The truth is that a man is saved solely by the atonement of Christ, and he believes the gospel because Christ died for him.



(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.)

CORRECTION PLEASE !

It has been alleged by a neo-Landmarker that J. M. Pendleton and A. C. Dayton did not believe that when a believer was baptized in water that he became a church member. As I charged in my book on *Scriptural Church Organization*, neo-Landmarkism is head-bent on misrepresenting the views of the old Baptists.

J. M. PENDLETON



Much is made about Pendleton making baptism a “prerequisite” to church membership. The word “prerequisite” means “required beforehand, especially as a necessary condition for something following.” So far as I

am able to ascertain that is just about what all Baptists believe. You must be baptized scripturally in water before you can be a church member. After you are baptized you are a member. You can take the Lord’s Supper and vote in the business meeting. Before you are baptized you can do neither. Baptism is the last prerequisite to church membership. After baptism you are a church member and in full fellowship with the church. Neo-Landmarkers alleged that something must happen after baptism before you can be a church member. This is false.

Did J. M. Pendleton believe that baptism put one into the church? Or, did he believe that something else was needed after baptism? I shall let him speak for himself.

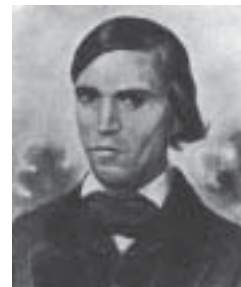
Writing against “alien immersion,” he said: “Baptism has been called a thousand times ‘the initiatory ordinance.’ No one, so far as I know, objects to this form of expression. What does it mean? Obviously that baptism is the ordinance by which persons are introduced into a visible church. It is the appointed rite of induction. Very well. Then it follows that no one is in a visible church of Christ who has not been baptized. . . .

“It inducts into a visible church. Now can this ceremony of induction be performed by a person who is not himself in a visible church? Can one who is outside of a visible church put another who is outside inside of a visible church? I can understand how he who is inside initiates him who is outside; but how one who is outside can initiate another who is outside, defies my comprehension” (*Ford’s Christian Repository and Home Circle*, pp. 14-15, July 1889). The dictionary says the word “induct” means “to admit as a member.”

Question: Did J. M. Pendleton believe that after a man was baptized and ordained he could go around baptizing and organizing churches at pleasure as modern-day neo-Landmarkers do? Listen to him again: “Every church—I mean every local church—is responsible to Christ for the preservation of His ordinances in their original integrity and purity. The administrator of these ordinances, then, is responsible to the church of which he is a member. If this were not the case, the administrator of the ordinances could change or mutilate them, where would be the remedy? There would be none. Manifestly the churches cannot maintain the ordinances in their purity unless they have control of the officers who administer the ordinances. This point seems to me too plain to need elaboration” (*ibid.* p. 21).

A. C. DAYTON

I would not be so bold as to say that I agree with all that Elder Dayton wrote or said on the church and kingdom. It is true that he did believe that baptism introduced one into the visible kingdom of Christ of which the local



church is the executive body. Nevertheless, we must understand what Bro. Dayton meant by the kingdom. In his two volume book *Theodosia Ernest* he writes: “The kingdom includes all the Churches” (Vol. II, p. 12, 1869 edition).

Again he writes: “We are speaking of the word church in its generic sense. We are speaking of the executive body

in the kingdom of Christ. That kingdom still exists as He set it up. It has the same Lord and the same laws. It has also the same ordinances and the same *executive*. That executive is the Church. The kingdom cannot exist and be perpetuated without the Church, for it is the Church *only* that is authorized to *receive members* into the kingdom, either by her own act or that of officers appointed by her. Now, the kingdom has come down, by a regular succession of subjects, from generation to generation. There must have been, therefore, a regular succession of Churches to receive and cherish them. But these Churches must have been all formed upon the *same Scripture model*, and have been regular successors to each other. If we find at any time a *new organization*, with a *new constitution*, consisting of *different materials*, and governed by *different regulations* from the original Church, as established by Christ, then we can readily understand that it is not His Church, but some new thing that has come in its place. We do not say that the model Church which was at Jerusalem, or any other of the Churches which were founded in apostolic times, has continued to the present time, but only that *there have always been Churches formed upon the same model*. Those first Churches were not extinct till others were in being, descended from themselves, and having the same Lord, the same faith, the same baptism, the same objects, the same offices, the same character of members, and, like themselves, executing the laws and observing the ordinances of the kingdom” (*ibid.*, p. 176).

Neo-Landmarkers allege that Dayton believed that being in the kingdom had nothing to do with being in the church. This is hardly the case. Hear him again: “But it is just as true that no one can be a Church member who has not been baptized, as though baptism were itself the DOOR (cap. MRC) of entrance into the Church” (*ibid.*, p. 150).

In telling how a person becomes a church member he writes: “In general, however, the application for baptism is regarded by both parties as an application for reception into the Church as a member, and the determination that he ought to be baptized is accompanied by a resolution to regard him as a member so soon as he shall have been baptized; and he is, therefore, immediately upon his baptism a member, to all intents and purposes, even without any formal act of recognition” (*ibid.*, p. 151).

Brethren, if some of you want to go off into neo-Landmarkism, then do so if you feel you must. But, brethren, do not twist and turn the words of our old Baptist brethren to justify your departure from the faith. It would be wisdom to give up J. M. Pendleton and A. C. Dayton as men who espoused your new-light position.

Clinton Should Be Removed

Continued from page 21
me God.”

The committee is addressing today a critical problem within the armed forces that many civilians do not fully appreciate. The president is the commander-in-chief. Although he does not wear a military uniform, he is a military leader. In this regard, I urge the committee to address two fundamental issues of military leadership: honor and accountability.

Within the leadership of the United States armed forces, these virtues are indispensable. Without them, soldiers, sailors, airmen, Marines and civilians die unnecessarily.

If the committee finds that the commander-in-chief has engaged in conduct that undermines the standards Congress has set for military leadership—to which the president has already indisputably admitted—I urge Congress to hold the commander-in-chief accountable not only for the good order and discipline of the United States Armed Forces, but also more fundamentally, for the survival of the American Rule of Law.

When a military leader chooses to engage in dishonorable conduct, he either resigns or is removed from any position of responsibility, i.e., cashiered, by those to whom he is accountable. In any event, military leaders are accountable for poor choices. Military leaders also serve as role models for honorable and virtuous conduct. Their troops expect no less. When the troops know a leader is not being held accountable for dishonorable conduct, the “corrosive effect” is devastating on the good order and discipline of the armed forces.

President Theodore Roosevelt, who served as assistant secretary of the Navy, leader of the “Rough Riders” in the Spanish-American War of 1898, as vice president, and then as president and commander-in-chief, said this about American national greatness and leadership:

“The stream will not permanently rise higher than the main source; and the main source of national power and national greatness is found in the average citizenship of the nation. Therefore it behooves us to do our best to see that the standard of the average citizen is kept high; and the average cannot be kept high unless the standard of the leaders is very much higher.”

Congress is responsible for setting these “very much higher” standards of leadership for the United States Armed Services. Section 8 of Article I empowers Congress to “make Rules for the Government and Regulation of the land and naval Forces.” Congress is also responsible for holding the commander-in-chief accountable for “high crimes

and misdemeanors.”

Technical legal arguments that the Uniform Code of Military Justice may not apply to the commander-in-chief miss the point. At issue are some of the first principles upon which our colonial forefathers pledged their “sacred honor.”

The First Article of the 1775 “Rules for the Regulation of the Navy of the United Colonies of North-America,” which is still public law (10 U.S. C. 5947), mandates that: “All commanding officers and others in authority in the naval service are required to show in themselves a good example of virtue, honor, patriotism, and subordination. . .to guard against and suppress all dissolute and immoral practices, and to correct, according to the laws and regulations of the Navy, all persons who are guilty of them.”

Likewise, the current congressional mandate that all commissioned officers comport to a higher standard of personal behavior—both on and off duty—traces to the 1775 “American Articles of War,” which forbade officers from “behaving in a scandalous, infamous manner,” and required that any officer found guilty “of any fraud. . .be *ipso facto* cashiered, and deemed unfit for further service as an officer.”

A crisis of military discipline looms if any commander, by his words and actions, promotes an adage that “you can engage in whatever behavior you get away with, and even if you’re caught, it’s OK to evade accountability if you can get away with that.” A constitutional crisis looms if Congress does not hold all officers with full responsibility to a standard of full accountability. Responsibility without accountability “according to law” undermines the core foundation of the Constitution, the principle known as the “Rule of Law” (as opposed to the rule of men), without which our Constitution is no more than a piece of paper. By definition, the Rule of Law cannot be influenced by public opinion, whether through public opinion polls or otherwise.

The United States Armed Forces now have a more fundamental challenge to leadership training than simply instilling character traits adverse to lying, cheating, and stealing: How do we instill in young leaders the moral courage to admit when they are wrong and to accept accountability for poor choices? Personal example by senior leaders, up to and including the commander-in-chief, is an essential starting point—and risk to personal ambitions is no excuse for any officer of the United States Armed Forces to fall in this regard.

I urge Congress to consider the high standards of personal conduct it has set for leaders of the American military, and to hold the commander-in-chief accountable to at least those standards—for the good order and discipline of the

United States armed forces and for the survival of the American Rule of Law.

(The author is a retired four-star admiral who served as chairman of the Joint Chiefs of Staff from 1970-74).

x X x X x X x X x X

1998

Continued from page 21

Communist China signed a UN document pledging to protect human rights and religious freedom, then launched a fresh crackdown on underground Christians. Saudi Arabia released some Christians, and then arrested a new batch months later.

Our leftist press said the November election was a repudiation of the Republican Party, ignoring the fact that voters left both houses of Congress in Republican control. It is worth noting that eight

million fewer GOP voters went to the polls in 1998, and one million more Democrats showed up.

OUR NATION

There is an ever-growing dissatisfaction on the part of the American people with both major parties. In the last presidential election less than half even bothered to vote for either Bill Clinton or Bob Dole (a Democrat who ran on the Republican ticket). Bill Clinton was elected by a mere 24 percent of the people of this country. Most Americans are convinced that no matter who they send to Washington things will slowly grow worse and worse.

The Clinton Administration began the year on the attack, with Hillary Clinton blaming a “vast right-wing conspiracy” for her husband’s mounting legal woes. That charge led Patrick Mahoney of the Christian Defense Coalition to predict that “the strategy of the White House

Continued on page 27

1998

Continued from page 26

will be to attack the religious right.”

Clinton aide Sidney Blumenthal in a speech at Harvard noted that Deputy Independent Counsel W. Hickman Ewing Jr. was a “religious fanatic” who prayed each day and was a leader in his church. Blumenthal apologized after more than 50 members of Congress signed a letter pointing out that praying and church going are not considered character flaws, even in 1998.

President Clinton took to national television Aug. 17 to admit that he had indeed been involved in a relationship with Monica Lewinsky that was “not appropriate” and “wrong.” Clinton insisted that his earlier testimony, while misleading, was “legally accurate,” and

then launched into an attack on Special Prosecutor Kenneth Starr.

Clinton turned to Tony Campolo and Gordon MacDonald for spiritual advice and support. Billy Graham got on the bandwagon too.

Believing that Campolo and MacDonald were being used and manipulated, 75 religious scholars issued a strongly worded statement protesting “the manipulation of religion and the debasing of moral language” in the ongoing Clinton sex scandal. They warned that religious leaders should not “provide authentication for a politically motivated and incomplete repentance that seeks to avert serious consequences for wrongful acts.”

When the Monica Lewinsky investigation was at its peak, President Clinton ordered missile strikes against alleged terrorist sites in Afghanistan and Sudan.

The bombing in Sudan turned out to be an aspirin factory. Then on the eve of the President’s near-certain impeachment, he bombed Iraq. It came as no surprise that a resolution of the Russian Duma the day after the President started bombing Iraq read: “The State of Duma appeals to Monica Lewinsky to undertake corresponding measures to restrain the emotions of Bill Clinton.”

Most of us will certainly remember the article by Kenneth L. Woodward in *Newsweek* (11-2-98) on “Sex, Sin, and Salvation.” He wrote: “To understand Clinton the President, you have to meet Bill the Baptist, a believer whose faith leaves plenty of license.” He continued: “Either way, Bill Clinton—both the public and private man—cannot be fully understood without grasping the nuances of his Baptist upbringing.” The article greatly misrepresented our Baptist faith and practice, and it revealed the type of Baptist man that the liberal wing of the Southern Baptist Convention has produced.

To the surprise of many, the Republicans on Dec. 11 and 12 approved four articles of impeachment for President Bill Clinton. Then most of the Republicans in the House of Representatives with five Democrats approved two of these articles of impeachment to go before the Senate for trial. Only God knows what may happen in 1999.

What will Republicans do? They could ignore the polls and the people (largely misinformed by the liberal press), and they could vote the Constitution and their conscience to impeach the President. By this they could show themselves to be the party of principle and regain the respect of many people. This would take much courage which I fear they do not possess.

The Republicans could become fearful of being able to secure the 67 votes needed for impeachment and become afraid of policeman Larry Flynt (pornoking) with a million in his hand for any woman who had a sexual affair with a Congressman. If this be the case, they will settle for censure which Clinton has agreed to accept. If they do this, they will be guilty of what the jurors did in the trial of O. J. Simpson. A censure is a cop-out, for there is no constitutional provision for the censure of a President, and Congress should not create a precedence.

Rep. J. C. Watts, a Baptist preacher from Oklahoma, has well said: “If we do not label lawlessness, our children cannot recognize it. And if we do not punish lawlessness, our children will not believe it. So if someone were to ask me, ‘J. C., why do you vote for, why do you vote for the articles of impeachment.’ I would say, ‘I did it for our children.’” Thank God for such a Baptist preacher who will take such a firm stand!

What will the Democrats do? Pres-

ently, they look very bad, seeing only five are on record of believing that lying under oath is a crime. If they continue to support the president, they will promote a new set of value-based reforms for our country. I list a few: (1) Perjury is acceptable under certain circumstances; (2) Contempt of court is acceptable in certain circumstances; (3) Obstruction of justice is acceptable in certain circumstances; (4) Deliberate public lying by elected officials is acceptable; (5) Supervisor/subordinate sex in the workplace is acceptable.

Democrats could put heavy pressure on the President to resign his office. This would allow him to leave office with as much respect as Richard Nixon and Bob Livingston. I doubt this will happen as Clinton refuses to resign or admit he lied under oath.

There is a third choice for Democrats. Out of love of country and respect for the Constitution, they could vote to impeach the President. This is as likely as an ice storm in Hell.

It seems to me that the course of action is simple and clear. Let the Senate examine the charges against the President of lying under oath and obstructing justice. If he has been unjustly accused, he should welcome a trial so he can have an honorable acquittal. On the other hand, if the President is guilty as charged, let him be removed from office. A censure deal will do neither of these. In fact, he was censured by the House in its articles of impeachment.

“The Founders gave the office of presidency great power, and they expected those who held the office would do so with a proper appreciation for the law and the honor conferred on them. Limits were placed on that power, however. James Iredell, a member of the North Carolina Supreme Court and a delegate to his state’s ratifying convention, said: ‘Under our Constitution. . .no man has an authority to injure another with impunity. No man is better than his fellow-citizens, nor can pretend to superiority over the meanest man in the country. If the President does a single act by which the people are prejudiced, he is punishable himself, and no other man merely to screen him. If he commits any misdemeanor in office, he is impeachable, removable from office, and incapacitated to hold any office of honor, trust, or profit. If he commits any crime, he is punishable by the laws of his country and in capital cases may be deprived of his life’” (Cal Thomas in *Northeast Mississippi Daily Journal*, 12-30-98, p. 4A).

If President Bill Clinton goes unpunished for his “high crimes (any crime of a sitting president while in office is a high crime) and misdemeanors,” then a parentheses should be placed under the words on the Supreme Court Building

Continued on page 28

1998

Continued from page 27

which read: "Equal justice under law." The words in parentheses should read: "Except for presidents."

When we once say our president does not have to live by the same laws that the rest of us do, we have set the stage for a tyrant to rule us.

This year the Republican Congress abandoned their contract with America for concessions and compromises with the Democrats. Just a few weeks before an election they passed the most pork-laden budget in history. The 3,825-page fiscal 1999 appropriations bill carried a price tag of more than \$520 billion.

Here are a few items in the bill. There is \$12.8 billion for foreign aid (which does not include the \$17.9 billion in credit for the International Monetary Fund). There is \$98 million for the National Endowment for the Arts. There is \$1.1 million for manure handling and disposal in Mississippi. (They could put part of it in my yard and garden free of charge—MRC). There is \$3 million for construction of a Hispanic performing arts center in New Mexico, and more than \$5 million for researching the uses of wood in eight states. The GOP has demonstrated it no longer holds conservative principles and that it cannot be trusted.

OUR WORLD

In Communist China, the government launched a fresh crackdown on the independent house church movement in apparent response to a letter of protest calling for better treatment of Christians by the government. Some 40 people were arrested Oct. 26 in Henan province while holding a church meeting, and on Nov. 5 government forces raided a Christian meeting of about 100 people. Some of those arrested were freed after paying steep fines, while others were held and reportedly tortured.

Despite continued opposition from communist governments, the strongest challenge to Christianity in 1998 came from Muslim-dominated nations.

Pakistan continued to use its broadly written blasphemy law to persecute Christians. Believers are routinely sentenced to death for blasphemy, even though often the only evidence is an accusation from a Muslim. Pakistan has resisted pressure to change its law, despite mounting evidence that Muslims most often use it to make false charges against Christians, in order to settle grudges or gain business advantages.

In Saudi Arabia a number of Christians were arrested in June for sharing their faith through literature distribution and showing of the "Jesus" film. In July, Saudi Prince Abdul Aziz offered assurances that all Christians being held in his nation would be freed. He was true

to his word: the prisoners were freed and deported.

In Indonesia, the world's most populous Islamic nation, rioting mobs continue to burn churches. On Nov. 22, Muslim rioters in Jakarta damaged at least 23 churches, as well as Christian homes and businesses.

Morocco also got in on the act, detaining five westerners charged with importing Bibles without proper customs permits.

The situation remained decidedly unresolved in Sudan, where civil war has claimed an estimated 1.9 million lives in the last 15 years—70,000 in 1998 alone. The Muslim north is determined to spread Islam to the Christian and Animist south, and has used military action and starvation in its "missionary" campaign. Another favorite tactic is the taking of slaves. Islamic raiders from the North descend on Christian and Animist villages in the south, killing the men and seizing the women and children. Most are sold to families in the North, though many boys are taken to facilities that are a cross between a school and a concentration camp, where they are taught the Koran and trained to be soldiers for Sudan's Islamic government.

The U. S. House of Representatives passed a "Freedom from Religious Persecution Act" which would require the US to impose economic sanctions against countries that practice religious persecution. As expected, the House caved to the White House and removed the word "require" which gave the bill great flexibility. This reduced the bill to a mere slap on the wrist. Exempted from sanctions are Sudan's prodigious gum arabic exports, even though Sudan is one of the world's most oppressive governments.

DEATHS

Georgi Vins, former General Secretary of the Council of Evangelical Baptist Churches, the leadership body of 2,000 persecuted congregations in what was then the Soviet Union, died Jan. 11, months after being diagnosed with a malignant inoperable brain tumor. He was 69. Soviet authorities repeated imprisoned Vins for his religious activities. After moving to the west, Vins organized the ministry known as Russian Gospel Ministries, which translates and publishes Christian literature for Russia, and supports pastors and churches in other ways.

Harold Lindsell, author of *The Battle for the Bible* and editor of *Christianity Today* magazine, died Jan. 15 after a long illness. He was 84.

One of the year's most celebrated deaths came Feb. 3 when Karla Faye Tucker, the convicted pickax killer who became a born-again Christian in prison, was executed by the State of Texas. She was 38.

Eldridge Cleaver, the former minis-

ter of information for the Black Panther Party, died May 1. He was 62.

Roy Rogers, the "King of the Cowboys" known for making more than 100 films and for his strong Christian witness, died July 6. He was 86. Born Leonard Slye, he was the nation's top Western movie star in the 1940s and 1950s, and starred in a television series from 1951 to 1957. Rogers spoke at many religious gatherings.

Jerry Clower, a Mississippi comedian who recorded 31 albums with sales of more than eight million, died Aug. 24, shortly after undergoing heart bypass surgery. He was 71. Clower, a Baptist, performed over 200 shows a year and wrote four books, including *Ain't God Good!* Throughout his career, he made it a point to be a godly witness to his faith in Jesus. Clower spent his life spreading laughter, explaining, "I am convinced that there is only one place where there is no laughter, and that's Hell. I have made arrangements to miss Hell. Praise God, I won't ever have to be anywhere that there ain't no laughter."

Former Alabama Gov. George Wallace, an ardent segregationist who later rejected racism, died Sept. 13 of cardiac arrest at 79. Wallace was a born-again Christian and a truly great man of his generation.

Elder Sidney Fisher of Ashland, Ky., departed this life June 21, 1998. He was 87.

CHURCHES

The year of 1998 was a year of much controversy over baptism and the church. Modern new-lighters made their position clear on some issues. They now openly declare "that during times of extreme persecution or other highly unusual circumstances, a Baptist church or churches may possibly be started by members-in-good-standing of a Baptist church or churches simply by their covenanting together to form a new congregation, without their being formally dismissed by letter from their church or churches for this express purpose."

Briefly I list a few of their positions put forth in 1998:

(1) The older a church the more valid is its baptism and ordination. The Catholic Church will be glad to hear this.

(2) It is "unscriptural, unbaptistic, unorthodox, and parliamentarily incorrect" for a church to rescind the vote of receiving members whose baptism it has cause to doubt.

(3) If a church rescinds the vote of receiving such members whose baptism it has cause to doubt, it must return the tithes to such members. The ACLU will be glad to hear this. However, if a pastor is subjected to such, it is not necessary that he return his salary which the church paid him.

(4) If a church has a mission or missionary which remains under the author-

ity of its sponsoring church, it has set itself up as "a Baptist pope."

(5) One is baptized into the church in the same sense that he is baptized into Christ, confusing Christ and His church as universal, invisible church men do as well as Campbellites.

(6) Baptism is a mere "prerequisite" to church membership, but we were not told what else must be done after baptism to make one a church member.

(7) The authority to begin a new church comes down vertically from God. It does not come horizontally from another true church.

(8) Those who believe that one church should start another church of like faith and order are "pedigree pushers."

It was alleged in 1998 that the Editor of this paper had changed his mind about the independency of the local church. To my surprise, many statements were quoted from what I had written, but not one single one was introduced to indicate from any of my writings to prove I had changed. Surely the author of this article must have been jesting, but I did not find it funny.

By e-mail my book on *Scriptural Church Organization* was examined in a number of articles. I did not respond as I saw nothing that needed any response. Others who hold views similar to mine did take the writer to task for some of his statements.

It is now clear to all that the new-light movement contains two classes. First, those who once did believe in one church starting another church, but have now obtained new light. These are apostate Landmark Baptists. Second, those who in truth never did believe in scriptural church organization. These are not apostate Landmarkers, for their views on the church have always been much the same with Reformed Baptists and Primitive Baptists. These have merely passed for a time in Landmark circles because we thought they were real Landmarkers.

This past year one went to great length to prove that his church came from another church. One small matter was omitted: the fact how some of his members went out of a church in their own city before being received by statement into another church. Only when this is known will the record truly be set straight.

THINGS AT OUR CHURCH

The year of 1998 will be long remembered as a very good year for the Berea Baptist Church, Mantachie, Miss., and its pastor. We doubled the size of our building. In the front part of the new building is the Berea Baptist Library. True to my promise, I have already put my books in it, and I have given the church a will saying that all my books become the property of Berea Baptist Church upon my death. Much organization of the library remains, and I want

Continued on page 29

1998

Continued from page 28

to thank all who helped in any way in making this old dream of mine a reality. We expect to preserve and acquire books and historical matters of our Landmark, Sovereign Grace Baptist churches.

Our library will be different from some libraries. We will not loan books, for Baptists are "good" bookkeepers. We will copy some old books and probably put some of them on our church web page on the internet. It will be mostly a research library. A person may come and read to his heart's content by appointment, if he lives out-of town. If he lives locally, he may come by and read and study when we are in the church building or nearby.

Our missionary in the Philippines, Elder Rogelio E. Torreon, baptized a number of souls and started new works. We rejoice with him in these evangelistic works.

New members were received into our church in 1998. These were Gregory, Pamela, Stephen, Rebekah, and Scotty Hartman. They have been a great blessing to our church. We have had some visitors who have also attended our services.

The last week of August, 1998, our church opened the Itawamba Christian Academy with grades from K-5 to 12. We now have 30 students in our school. The school meets in our church in what was originally intended to be our fellowship hall. The Editor is the senior administrator and Elder Gregory Hartman is our principal. We have other teachers in the school. The students are doing well, and many of them are ahead in their PACES. This is our first year, and we have a full house. I expect the day will come when we will need a separate building for our Christian school, but before we can do any of that we must pay for our present new building.

Two books came from the Editor's pen in 1998: *Scriptural Church Organization* and *The Song of Solomon*. The first sold over 700 copies within the first month of its publication—a record for any book I have written. As I write this (12-26-98), we are putting the final touch to my book on *Here Comes the Bride*. In 1999 we expect to reprint my book on *The Doctrine of Hell*. We will also print a limited number of other booklets on the order of *The Song of Solomon*. We have plans to print some tracts as well.

Welcome to 1999!



The Inspiration of the Holy Scriptures

By Robert Haldane

Part 3

(1764 - 1842)

Let those who treat the Scriptures in this manner pause, and review the principles on which they are proceeding; and let them cease to perplex "plain Christians" with their rash and unhallowed speculations. The great body of believers receive, with implicit credence, the whole contents of the Bible as the oracles of God; —they venture neither to add to it nor to take from it. Convinced that it is the book of God, they treat even those parts of it which they do not understand with humble reverence; and in them is fulfilled what is written (Matt. 9:25), while the fancied wisdom and knowledge of many learned critics has perverted them (Isa. 47:10). Those who, in the spirit of little children, read in the Epistles of Paul to Timothy, that "**all Scripture is given by inspiration of God,**" will not easily be induced to believe, that in the very same Epistles the Apostle has contradicted his own declaration, and has afforded at least two examples of the fallacy and unsoundness of what he had, almost in the same breath, so solemnly affirmed. And *it is upon the general ground of these passages being found in Scripture, independently of the meaning which may be affixed to them*, that we denounce the profane manner in which they have been treated, and hold them to be a portion of the Word of God.

It was in this light that Origen, who was born towards the end of the second century, viewed those parts of Scripture as inspired, of which he was not able to discover the use. The following are his words, when quoting Mark 10:50: "Shall we say that the Evangelist wrote without thought, when he related the man's casting away his garment, and leaping and coming to Jesus? and shall we dare to say that these things were inserted in the Gospels in vain? For my part, I believe that not one jot or tittle of the Divine instruction is in vain. —We are never to say that there is any thing impertinent or superfluous in the Scriptures of the Holy Spirit, though to some they may seem obscure. But we are to turn the eyes of our mind to Him who commanded these things to be written, and seek of Him the interpretation of them. —The sacred Scriptures come from the fullness of the Spirit; so that there is nothing in the Prophets or the Law, or the Gospel, or the Apostles, which descends not from the fullness of the Divine Majesty." "Well knowing," says Irenaeus, "that the Scriptures are perfect, as dictated (or spoken) by the Word of God and His Spirit—a heavy punishment awaits those who add to, or take from, the Scriptures."

The inspiration of Luke, in writing the account of Paul's shipwreck, and that of Paul in writing for his cloak, stand upon the same foundation as their inspiration in recording the plan of salvation. But even if it were true, as many ignorantly suppose, that Paul, in his seventh chapter of the first Epistle to the Corinthians, guards against the idea of his inspiration in the cases there referred to, then every thing that he has written, is to be taken as inspired, when he gives no such intimation; and consequently his message about the cloak and parchments, and his medical advice to Timothy, would have their claim to inspiration fully authenticated, even in the view of those persons who pervert the meaning of that chapter.

Some who are satisfied as to the inspiration of all the other parts of the New Testament Scriptures, are doubtful concerning the inspiration of the three books written by Mark and Luke, who were not Apostles. From early accounts concerning these disciples, it is reckoned by many that they were among the seventy whom Jesus sent out in Judea. We know for certain, that they respectively accompanied Peter and Paul in their journeys, and they are mentioned by these two Apostles with much regard. The Apostles not only received the miraculous gifts of the Holy Spirit, but by laying on their hands imparted these gifts to other disciples. When Peter went down to Samaria, he laid his hands on the disciples there, who then received the Holy Ghost. When Paul wrote to the Christians at Rome, he informed them that he longed to see them, that he might impart to them some spiritual gift. Paul had communicated a gift to Timothy whom he employed, as he also did Titus, in directing the churches in his absence. "**I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my hands.**" By means of these gifts, those who possessed them were enabled to speak in languages they had never learned, and some of them to speak, by "revelation," the mind of God. There can be no reason, then, to doubt, that to Mark and Luke, considering the circumstances in which they stood with the Apostles, the best miraculous gifts were also communicated. They were not Apostles, but they were prophets who received immediate revelations from the Spirit (Eph. 4:11).

But the conclusive argument as to the inspiration and fitness of these two disciples to contribute the books they have furnished to the sacred volume, does not rest on any supposition, however good

the grounds of it may be, but on the fact, that the first churches, *under the immediate guidance and superintendence of the Apostles*, received these books on an equal footing with the other Scriptures. The nation of Israel was appointed by God himself to be the depositories of the Old Testament Scriptures, which are stamped with the authority of Jesus Christ. In like manner, to that nation which constitutes the kingdom of Heaven, the New Testament Scriptures were committed. To it they were addressed and delivered by the Apostles, whom Christ had commissioned to record His words, which these Scriptures contain. The inspiration, therefore, of this second portion of the Holy Scriptures, stands on the same footing with that of the first portion, and is equally stamped with His authority. We appeal to the canon of the Jews with respect to the Old Testament, and we have the same strong ground of confidence, when we receive from the first churches the Scriptures of the New Testament. As, therefore, the Gospels of Mark and Luke, and the Acts of the Apostles, were received by them without dispute, were read by them in their assemblies every Lord's day, and taken for the rule of their duty, as of equal authority with the other Scriptures, which we have already seen by quotations from the early Christian writers; so we conclude with certainty, that these books stand on the same footing point of authority, in other words, of inspiration, with all the rest, and form a part of the words of Christ, by which we shall be judged at the last day.

Many suppose that the historical parts of Scripture were written by men acquainted with the facts that are recorded, under a Divine *superintendence*, by which they were prevented from falling into any error. This opinion is founded on very low and erroneous ideas of these portions of the Word of God, and of their use. It supposes that these histories are little more than the narrative of the facts they contain, in which we are not greatly concerned. But every fact they record is fraught with important instruction. This idea was so strongly impressed on the Jews, that they maintained that God had more care of the letters and syllables of the Law, than of the stars in Heaven; and that upon each tittle of it, whole mountains of doctrine hung. Hence every individual letter of the Law was numbered by them, and notice was taken how often it occurred. The facts of the Scripture history teach the character of God, and the character of man. They are the history of God's providence and ways, and all of them refer to the work of the Messiah.

The historical parts of Scripture are both introductory to, and illustrative of, the plan of redemption. The general importance, in a religious point of view, of

Continued on page 32

The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

When a church takes a member by statement of faith, did not the member coming into such a church dismiss himself from the other church without their consent?
--- Tennessee



Jimmie B. Davis
309 Carroll Road
Fulton, MS 38843

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

I am convinced that any addition to a true church must be the work of God (Acts 2:47). Acts 2:41 reveals that the addition was made after a reception of God's Word and submission to believer's baptism on the part of those who were added. Having said this about one's initial reception into the fellowship of a Baptist church we consider how a transfer of membership from one Baptist church to another Baptist church takes place.

It has been a traditional custom, as an ethical action, for one Baptist church to send a letter of recommendation to another Baptist church when one's membership is transferred. II Corinthians 3:1 mentions "**epistles of commendation**" or "**letters of commendation**." While this does not allude to a transfer of church membership, it does show us that letters of commendation from one church to another is Scriptural. A letter of recommendation from one church to another gives information concerning Scriptural baptism and one's state of fellowship.

It is my understanding that receiving a person into church membership on a statement of faith was originally established as a way to receive a person from a church which no longer existed. It is apparent that in such a case a vote to dismiss could not be taken.

In certain instances churches which make claim to being orthodox take members on a statement of faith when they feel that an injustice has been done to the person by the church where membership was held. However one may feel about this matter as being acceptable or unacceptable, the fact remains that the person or persons have dismissed themselves without the consent of their church.

Occasionally, members are received into a Baptist church by a statement of faith when they have left a church which has departed from the faith. The church receiving them will not accept a letter from the church they left. In this case it

must be said that this is an example of persons dismissing themselves from a church without its consent.

JIMMIE B. DAVIS



Garner Smith
113 Keith Drive
Clarksville, TN 37043

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

Taking members by statement of faith is in my view some times controversial and should be done with care only in extreme circumstances, but there are cases where a church has no alternative, if they care about believers who desire to be in a church who preaches and practices the Bible and are refused that by the church they are presently a member of and cannot get a letter from that church.

To my understanding the only way a church should ever receive a believer by statement of faith is when it is impossible to receive them by a letter of recommendation from a sister church of like faith and order, but the candidate has scriptural baptism.

I would like to give some examples of the foregoing statement.

A believer may move their membership from a true Baptist church by letter to another Baptist church they thought was a true church to later find out that it is not a scriptural church and therefore must move their membership again to a true church who cannot receive a letter from the unscriptural church of which they are presently a member. Because of their scriptural baptism they may be received by statement of fact that they have been baptized by a scriptural sound Baptist church. Such a believer has been dismissed by the scriptural church they were first a member of and are free to join a true church. The unscriptural church had no authority over them since the church was not a sound church.

No true church should ever receive a member by statement from another true sound church without scriptural grounds, and there are some scriptural grounds for such an occasion.

I do not believe a church has a right to refuse a member the right to move their membership to another scriptural church unless there is a scriptural charge

against the member desiring to move their letter. I believe such a response from a church is arbitrary and is not based upon scriptural but personal reasons. We should be careful as churches and pastors how we operate in granting, receiving, and accepting membership into and out from our churches. We should never act out of personal feelings toward members or churches, but let us always act scripturally to the best of our knowledge and let us give other churches and pastors the benefit of the doubt until we find out they acted wrongly.

There has been and still is a lot of bad feelings between true churches and pastors because of pastors and churches acting out of partiality and anger and their never trying to reconcile their differences and getting back in fellowship with one another and with the Lord. We as true churches and pastors ought to be the leaders in working out our problems without hurting one another. May the Lord help us to act more like true Baptists than like the world.

GARNER SMITH



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

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

As far as I can tell there are only three reasons why a church would take a member by statement of faith. Number one: when a letter cannot be secured because a scriptural church has disbanded and been out of existence for some time. Number two: when an individual has scriptural baptism from a sound church, but for some reason or another through the years has joined an unscriptural church. For example, a man may have been baptized into Faith Baptist Church in 1967, but later joined an unscriptural church in 1987 that accepted alien immersion. He finally comes to see the errors of his ways and returns to a sound church. The sound church cannot exchange letters with an unscriptural church so the scriptural church must first investigate the validity of his baptism, then receive him by statement of faith. Number three, if a man was baptized into a scriptural

church that later goes into moral and doctrinal apostasy to the point where it can no longer be considered a church of like faith and order, the man wishing to join a scriptural church must be received by statement of faith. In scenarios two and three above, I still feel as though that the church who receives the man by statement of faith should inform the un-sound church of their action. In each of the above cases the reasons for receiving a member by statement of faith is because the scriptural baptized person seeking membership does not belong to a sound church at present.

I do not consider myself to be an expert in matters of Baptist church polity, but I don't see how anyone can simply dismiss themselves from a church without the church's consent. Every effort should be made by churches to honor one another's authority. I think it is a terrible shame when sound churches refuse to grant letters to one another because of personality conflicts, spite, strife, and pride. We must understand that there are times when God does move someone from one sound church to another simply because it pleases Him to do so.

TOM ROSS



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

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

The receiving of a member by statement is the prerogative of the church. One who is a true believer and has been scripturally baptized but has lost membership in a church can be received into the membership of a church by statement. In each circumstance, it is the duty of the church to determine whether they are acceptable by statement. It is the church, not the one seeking membership, that must make this decision.

There are times when a church may cease to exist. If one is a member of a church that has disbanded, it would not be possible to receive a letter; therefore, they may be taken into the membership of the church by statement. One may unite with a church believing that the church is sound in doctrine and then discover that it is not. In seeking membership in a sound church, they would not desire a letter, nor would the church receiving them desire a letter from an un-sound church. There are times when a church may change its doctrinal position. When this is true, one must seek a sound church to unite with. In most cases, the church they are uniting with would not wish a letter from a church

Continued on page 31

The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

My husband has a venereal disease caused by his promiscuousness. Should I live with him in obedience to 1 Corinthians 7:3 and endanger my own health? Or, should I divorce him?

--- Mississippi



Jimmie B. Davis

309 Carroll Road
Fulton, MS 38843

Pastor

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

I can sympathize with any woman who is caught up in the kind of situation described in this question.

As I read the question it is not clear as to when the venereal disease was contracted—before marriage or after marriage. If before marriage, and the woman was aware of the disease, I would say that her responsibility would be to live with him while taking every precaution to protect herself from the disease.

If his disease was a result of sexual promiscuity after marriage he is guilty of being unfaithful just as much as a woman would be in the same situation. If we accept the teaching of Christ we must acknowledge that fornication on the part of a wife constituted Scriptural grounds for the husband divorcing her (Matt. 19:9). Divorce is not something which God intended, but something He suffers, and even though the wife, not the husband, is the guilty party in Matthew 19:9, does this mean that the wife would not have grounds for divorce should the husband be guilty of the same sin?

I Corinthians 7:3 says, **“Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.”** However verse two says **“...to avoid fornication let every man have his own wife; and let every woman have her own husband.”** When a husband is sexually promiscuous he is guilty of fornication, and when disease is the result, I do not believe that the wife is under obligation to expose herself to the disease.

JIMMIE B. DAVIS



Garner Smith

113 Keith Drive
Clarksville, TN 37043

Pastor

Faith Baptist Church
2590 Madison Ext.
Clarksville, TN 37043

I do not believe a woman is obligated

to stay with and have sexual relations with an unfaithful husband who has contracted a venereal disease (I Cor. 7:10-11; Matt. 5:32; 19:9).

If the husband repents and makes amends and the wife is willing to forgive and accept him back, then I believe it is up to the wife in such a dire case. There would have to be problems worked out for the safety of the wife, if I Corinthians 7:1-5 is to be followed.

I realize that when people ignore and violate God's moral and scriptural standards that problems result which seem beyond solving. There are cases where all facts must be observed before one can give absolute advise, but I do not believe that a wife has to subject herself to injury or disease to stay with a husband that violates God's laws and his own vows to God and his spouse and puts his wife's life in jeopardy.

GARNER SMITH



Tom Ross

6339 County Rd. 15
South Point, OH 45680

Pastor

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

First, let me extend my sympathy concerning your current situation. I am sure that I cannot even begin to fathom the heartache and pain you must be going through. I will be praying that God will give you the grace to weather this deep valley of affliction, and that He will convict your husband of his wickedness by granting him repentance and faith in the Lord Jesus Christ.

I personally believe that marriage is a lifelong covenant made between a man and a woman for as long as they both shall live, for better or worse. Thus, I would not recommend divorcing your husband. Rather, I would recommend that you separate from him for health reasons. I don't believe that you are obligated to have sexual relations with your husband while he has a sexually transmitted disease. During your time of separation I would encourage you to fast and pray that God would be pleased to save your husband, heal him of his disease, and restore your marriage (I Cor. 7:5). I believe that the aim of every failing marriage should be reconciliation and restoration, not divorce. The only

other counsel that I can give you is found in I Corinthians 7:10-11 which states: **“And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.”**

None of the recommendations above are easy to swallow, especially in our culture of fast and easy divorce for any cause. May God be pleased to give you peace and spiritual discernment as you search His Word and will for your life.

TOM ROSS



David O'Neal

2750 South 53rd
West Ave
Tulsa, OK 74107

Pastor

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

“Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife” (I Cor. 7:3-4).

To render due benevolence is to deliver that which is due; to pay a debt. The word “benevolence” is defined as “good will, kindness” (Strong). In verse 4 we see that the matter of discussion is the physical relationship that is given by God to those who are married.

Paul's instructions were that the husband and wife should live with each other as God had intended in order to avoid fornication. When a husband or a wife becomes untrue to the marital relationship, they have broken the unity that makes a marriage. **“But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh”** (Mark 10:6-8). Jesus said: **“And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery”** (Matt. 19:9). When a spouse is guilty of fornication, they have de-

stroyed the unity of the marriage (the unity of being one flesh).

The diseases that many have from living a promiscuous life are the results of their sin, and I believe that it is the judgment of God. I can find no scripture that would command someone to continue to live with their spouse when that spouse is untrue to the marital relationship.

DAVID O'NEAL



Forum

Continued from page 30

that is not of like faith and order; therefore, the only way they could receive them is by statement.

No one should be taken into a church that has been scripturally disciplined from a church of like faith and order. There have been times in which a church has disciplined someone unscripturally. Churches can be wrong. When someone seeks to unite with a church and they have been disciplined by a sister church, every attempt should be made to restore fellowship between them and that church. If it is determined by the church in which they are seeking to unite that the discipline is not scriptural; and the church which has disciplined them will not restore fellowship, they may be taken into the fellowship of the church by statement. A church should be very careful and make sure that the grounds for discipline were not scriptural.

DAVID O'NEAL

ANNOUNCEMENTS

Elder Merrel E. Kaley, Jr., pastor of Grace Landmark Baptist Church, Graham, Wash., departed this life December 5, 1998 at the age of 63. He was in the pastorate for 22 years. His funeral service was conducted by Elder Troy Sheppard and Elder Larry Killion. He was buried in the Woodbine Cemetery, Puyallup, Wash., Dec. 9, 1998. His first and last sermon was on “The Pre-Trib Rapture.”



Inspiration of the Holy

Continued from page 29

the great outline of the narrations of the Fall, —of the Flood, —of the calling of Abraham, and of the election of the people of Israel, —of their deliverance from Egypt, and their being put in possession of the promised land, must be universally acknowledged. But the whole of the minute detail, by which that outline is filled up, is likewise in the highest degree instructive, and ought to be perused with the most devout attention. The Bible history describes, in action and exhibition, the perfections of Jehovah, as fully as the proclamation in which he declares Himself to be long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty. It delineates the deceitfulness and desperate wickedness of the human heart, as forcibly and distinctly as the annunciations of the prophets, when they “cry aloud and spare not.” In the narratives of Scripture, the dependent state, the perverseness, and the folly of man, and the secret motives by which he is actuated, as well as the power, the wisdom, the justice, and the goodness of God in His providential government, and above all in redemption, are vividly depicted. There is not a battle fought by the Israelites, nor a change in the administration of their government, the account of which is not designed for our instruction. There is not an incident recorded as taking place in a private family, that has not a significant meaning.

In the Scriptures there are many things which, considered only in themselves, appear to be of no value, or, at least, of very little importance; but in reality the Bible contains nothing superfluous—nothing which does not contribute to its perfection, and to the evidence of its divine origin. Besides the list of names in genealogies, we observe many other things in the Word of God, the knowledge of which seems to be of no use; yet their importance might be proved by numerous examples. We find in the Old Testament by several regulations and narrations, which in appearance contribute neither to the strengthening of faith, nor to instruction or consolation. In the book of Moses, matters of the greatest importance are often only touched upon in a few words, while, on the contrary, many things that seem inconsiderable, are dwelt upon at great length. The redemption by the Messiah, which God promised to man immediately after his fall—the calling of the Gentiles predicted to Abraham—the priesthood of Melchisedek, the most illustrious figure of Christ, and many other points of important doctrine, are only noted in a very summary manner. On the other hand, the nativity of

Ishmael, the marriage of Isaac, and similar histories, are amply detailed, even in the most minute particulars, but all of them are full of instruction. The single account of Hagar and Ishmael, as interpreted by the Apostle Paul, even to the most inconsiderable circumstances, shows us how we ought to judge of other histories of the Old Testament, although we do not perceive their object. If Abraham had two sons, the one by a bond-maid, the other by a free woman, and if the former was cast out of the family; these are the two covenants, the one superseding the other. In that important part of Holy Writ, the eleventh chapter of the Epistle to the Romans, the Apostle Paul unfolds “**the deep things of God, which God had revealed to him by his Spirit.**” How much instruction does he there deduce from the historical fact, that Isaac had two sons, born of the same mother, and at the same time, concerning whom it was said, “**The elder shall serve the younger;**” which contains a practical exhibition of the great and fundamental doctrines of the PRE-SCIENCE, the PROVIDENCE, and the SOVEREIGNTY of God, of His PRE-DESTINATION, ELECTION, and REPROBATION.

Various particulars, apparently of little consequence, which the Scriptures relate at great length, prove in what way effects the most wonderful have proceeded from causes in themselves inconsiderable; for instance, the birthright of Jacob. God is pleased to teach great things, by things that are small. The prohibitions to take the dam with its young ones in the nest, and not to muzzle the ox that treadeth out the corn, extend farther than at first appears. The act of Jesus Christ in stretching out His hand to touch the leper, does not seem of any account, except to those who know the law which declares that it occasioned uncleanness. The same law forbade the high Priest, who represented Jesus Christ, to enter any house in which there was a dead body. Notwithstanding this, the Lord even touched a bier. In all these particulars, there is a fullness of important doctrine.

Each passage in Scripture has its particular end in view, as the signification of the burning bush, and of the animals described in Ezekiel’s vision. The Revelation of John does not present Jesus Christ to all the churches under the same figure. To one it presents the stars and the golden candlesticks. To another, it exhibits the two-edged sword. To another, the eyes like a flame of fire, and feet like fine brass. His titles are according to the diversity of the subjects. Many know, in general, that the ordinances of the ceremonial law prefigured Christ, but are ignorant how, and in what character, each of them represent Him. There are none of them which have an end and particular reason. There are many who,

not being acquainted with what the Scripture has in view, are astonished at the recital of different enormities which it particularizes so carefully. The incest of Judah with the wife of his son, might seem as if it should rather have been buried with him, than inserted in the Sacred History, with so many shameful circumstances. Yet if the arrogance of the Jews is considered, who glory in their extraction, and who even found their election as a nation and covenant upon the virtues of their ancestors, we shall see that their errors could not be better refuted, nor their pride more effectually humbled, than by holding up to their view the deeply culpable conduct of their progenitor. The sins of Abraham, of Isaac, and of Jacob, being recorded, was calculated to warn Israel not to seek salvation by the works of the law. The omission of the genealogy of Melchisedek, of his birth, and of his death, denoting the eternity of Jesus Christ, proves how much even the silence of the Scripture is instructive. Every distinct fact recorded in Scripture history may truly be considered an article of faith; for in the plan of Salvation, matters of fact are become doctrines, and doctrines are in the nature of matters of fact. That Jesus Christ was born of a virgin, suffered, and rose again, are all at the same time matters of fact and doctrines. Every fact points to that great event upon which the salvation of man depends—the coming of the Son of God in the likeness of sinful flesh, to redeem a peculiar people to Himself—or in some way illustrates His salvation.

In the tenth chapter of the first Epistle to the Corinthians, the essential importance of the historical parts of the Old Testament Scriptures is placed beyond all doubt. After referring to the recorded history of Israel, concerning their passage through the Red Sea, and the manner in which they were conducted in the wilderness, the Apostle adds, “**Now all these things happened to them for examples, and they are written for our admonition, upon whom the ends of the world are come.**” Here the purpose and value of the historical parts of Scripture are demonstrated. They are intended for the *admonition* of the people of God. “**Whatever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope**” (Rom. 15:4). In this passage it is expressly affirmed, that every part of the Old Testament Scriptures were written for the use and edification of believers. Where, then, is there a place for the impious sentiment which some have ventured to promulgate—so derogatory to every idea that we ought to entertain of the oracles of God—so diametrically opposed to all they inculcate respecting their own Divine origin and inspiration, that they contain certain things that are

“not of a religious nature,” and that “no inspiration was necessary concerning them?” In opposition to such daring and profane theories, Paul, the commissioned and accredited ambassador of Jesus Christ, affirms that “**ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.**” The above comprehensive declarations include the historical as well as the prophetic and doctrinal parts of the Sacred Oracles, in short, the whole of them.

(To be continued)

No Succession - No

Continued from page 21

observed in his practice as well as from what they heard him teach. No doubt this had to do with personal holiness as well as Church polity. We would be wise to pattern our practice after Paul. We should also follow the right practices of the Churches of the New Testament as they in turn patterned their actions after Paul!

In light of that, let us not argue that just because we do not have a specific instruction for a thing, we are not to regard it as right to insist upon a certain practice IF we have a God-sanctioned New Testament pattern for the practice. For instance, we have no specific instruction that I am aware of telling us to partake of the bread before we partake of the wine at the Lord’s table. However, we know in what order the Lord instituted the use of bread and wine and can follow His pattern. This is also the normal, logical order, that is, to eat first and follow eating with something to drink. And so, Baptists when observing the supper follow a New Testament pattern apart from any stated requirement that a thing be done in a specific order. The pattern is important!

It is practice, as well as doctrine, which determines orthodoxy. By orthodoxy, I do not mean conformity to a popularly accepted theology, but rather a conformity to the Bible. Both doctrinal accuracy and Biblical practice have historically been important to Baptists because both are required by the Scriptures. In the England of the mid-1500’s we find evidence that Baptists referred to soundness in doctrine and practice as a proper “gospel frame”. They concluded that some “churches” lacked this “frame” while others had continued it from the days of the apostles. In colonial days and post-colonial days in North America some Baptists referred to orthodoxy by using the term “gospel order”. Subsequent Baptists referred to those Churches which were Biblical in

Continued on page 33

No Succession - No

Continued from page 32

both practice and doctrine as "regular". Churches which are not regulated by the teachings and patterns of the New Testament can be said to be "irregular" - that is not conforming to the pattern of the New Testament. They are out of line. Just as some earlier advocates of orthodoxy were called "Paulicians", later advocates of Divine sovereignty were christened "Gillites". More recently those who insisted on proper Church order were designated "Gravesites" and "Landmarkers". Additional historical terms could be cited and if this age continues much longer those who contend for Biblical policy shall doubtless be nicknamed other things. Let no expression of derision discourage us from requiring orthodoxy in ourselves, our Churches and those with whom we cooperate.

The aim of this article is to demonstrate from the Bible, from the meaning of English words, and from logic that there can be no perpetuity of the Church Jesus built apart from Churches having continuously existed in succession and in connection with her. By "succession" we mean that a connection must exist between each new Church and a previously existing one. We do not insist on the necessity of a Church vote to organize a new Church. We do not insist that the previously existing Church have knowledge that a new Church is being formed by one authorized by her to do this work. We do insist that the Bible clearly demonstrates a pattern of Church succession. This old "linked chain" view of Church succession is not currently popular, even among the majority of those denominated Baptist. But when has popular opinion determined truth? This writer makes no apology for believing that the Bible teaches and requires that there be a "linked chain" succession from the Church Jesus built for a church to be a true Church of Christ. Such a connection is required if the words "perpetuity" (synonym "continuity") and "succession" are to have any real meaning according to their English usage. It is not the belief of this writer that such a "chain" can be demonstrated from history. We do not need historical proof. We have the promise of the Savior! Since when did Baptists come to rely on either "church history" or Baptist history - and be advised that the two are not the same! Were histories to provide proof of such succession, said histories must of necessity be equally inspired and infallible as is the Bible for we can accept nothing less than the divinely inspired written Word. Church history, yea, even Baptist history is replete with omissions, prejudices, inaccuracies, misunderstandings, and as-

sumptions. It is merely the work of men. Often they were well-intentioned men, but just as often they were influenced by their prejudices, especially the more recent ones. Many recent histories of the Baptists have obviously been written by men with a Protestant axe to grind! Baptist history is useful to show the antiquity of certain practices, the uniformity which existed among certain Baptist groups, the marks of true Baptists, etc., but cannot and should not ever be taken as a basis for doctrine or practice! The Bible alone must be our guide! Biblical instructions and patterns alone determine what is "regular" and what is "irregular".

To bend our doctrine and practice because of some perceived or real problem in Baptist history is to fail to follow the Bible alone. To engage in such a practice is to have "a bible in the left hand" in the same fashion as any Mormon, Seventh Day Adventist, Christian Scientist or Russellite. If we should find serious irregularities in our lineage, correct them by whatever means necessary, but do not attempt to bend the Book of God to accommodate the blunders of men! Should any reader find himself or herself without baptism because of some unbiblical practice of their predecessors, there are Churches available to you who will administer the ordinance aright. Should Churches find themselves in a similar predicament, there are Churches who stand ready to lend a hand by properly organizing new Churches. Let us hew to the line of the Scriptures, not the writings of Baptist historians or the surmising of men with new and changing ideas. Baptists have historically been people of "the Book" requiring "chapter and verse" for what they believe and what they observe in their Churches. Let us, in these last days of increasing liberalism and apostasy - even among Baptists, purpose to remain faithful to "the Book".

It is worthy of mention that the Holy Ghost never set out to give us a "Church history". He is the only one who could provide such a thing and in His wisdom, He did not do it. We do not have a history of all the Churches nor all the history of even one Church! What we have as far as "Church history" in the Bible is concerned is a portrait, "wart and all", of selected Churches and incidents which are in themselves instructive. From this inspired portrait we can learn what to avoid and how to please God. There is and has always been a God-revealed, God-required order to follow if we would please Him. After failure and great sorrow, King David learned that even he must do the work of God in the correct order. **"For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order."** (1 Chron. 15:13). Dare we presume to

do things in the way we think best, without regard for the pattern of New Testament practice? There exists for us today an understandable picture of the doctrine and pattern of practice of the New Testament Churches. God has seen fit to give us all the information we need!

What we have in the Bible in a nutshell is this: Jesus Christ established His Church. He said, **"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it"** (Matt. 16:18). The Greek scholars tell us that the text says that Christ said He would complete the construction of His Church and that is just what He did. He "domed it up" or completed it. God the Father did not complete it nor did God the Holy Ghost! That which occurred on the first Pentecost after Christ's resurrection had nothing to do with completing the organization of Christ's Church! God the Son, Jesus Christ, built His Church. He actually and really completed the building of His Church! It was called by Christ "my church" because it was His! It was thus contrasted with the organized representative assemblies of the city-states and also with the Jewish synagogues and any other organized assembly. It was made up of material prepared, that is, converted under the preaching of and baptized by John the Baptist. It was a real, local, organized congregation of professing believers. This is the Biblical and historic Baptist view as to the nature of the Church.

The Catholics later subverted this view by teaching that the church is a universal visible organization dominated by "bishops" headed up by a "papa" in Rome. The Protestants deviated from the Roman-universal-visible "church" of the Catholics. Finding themselves "outside" the "church" they excused their excommunications from her by popularizing the universal-invisible-church view, claiming that all true believers are

somehow members of a non-real, un-assembling, impotent nothingness which they call the "true" or "universal-invisible-church". (Has it occurred to you that Baptists are the only people who place salvation outside the Church? Romanism historically teaches that she is "the church" and that there is no salvation outside membership in good standing in the Church of Rome. Protestants teach that there is a "universal invisible church" made up of all the saved: hence salvation is identified with membership in this "church". Only sound Baptists maintain that salvation is in Christ alone, but that acceptable service can only take place in a true Church context. While we are libeled as putting too much emphasis on the Church, it is we alone who say that salvation is outside the Church, giving glory to Christ as the only Savior!) The Protestant view and the circumstances which promoted it demonstrate the dangerous practice of bending the Bible to suit events and history—what someone has called "circumstantial theology." One preacher friend now with the Lord used to say: "We believe the Bible until it crosses our point of rebellion" and I fear that is too often true. We need to cease our rebellion, whether it be rebellion of practice or rebellion of doctrine.

Sound Baptists see the danger of the Catholic view of a universal-visible organization with the Pope as Christ's representative on earth. They also see the folly of the Protestant un-assembling-congregation which never has nor ever can do anything except provide a "church" for those unwilling to be a member of one of the Lord's Churches. However, there is a very real and present danger, it seems to me. It is, I believe, a compromise with certain perceived or real problems of Baptist history, recent and otherwise. As is the case today, not all Baptists of the past have adhered to Biblical teachings and patterns. Some

Continued on page 34

F u n n y b o n e

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

The other day Pastor Brown of the Possumtrot Baptist Church was asked his opinion of advertising in America. He hesitated to make any comment on advertising itself, but he did offer to pray for the people who make a living at it.

Deacon Jones was debating the question of polygamy with his Mormon neighbor. The discussion became heated. The Mormon asked the deacon, "Can you tell me of a single passage of Scripture wherein polygamy is forbidden?"

"Certainly," the deacon replied. "No man can serve two masters!"

Pastor Brown wrote a book. It was published by a man who swindled him out of the money he should have gotten from it. The good pastor was asked to give a eulogy at his publisher's funeral.

"He has been dead only a few days now and I feel only compassion for him, but if I could send him a fan I would."

A prisoner in a state penitentiary wrote a crime story and sent it to a magazine editor with this note: "The facts in this story are true; only the names have been changed to protect the guilty."

No Succession - No

Continued from page 33

have borne the name Baptist (or other nicknames of days gone by) who have been so irregular in their doctrine and/or practice as to disqualify them as being the Lord's true Churches. Sometimes members have been excluded from a Church and been formed into a "church" by a third Church which acted without regard for the right actions of her sister-Church. Sometimes in their ignorant zeal baptized believers have merely gotten together and agreed ("covenanted together") to be a Protestant "church" and even sometimes have called themselves "Baptists." Afterward, members of such a congregation may learn that their lineal connection was with a deviant or "irregular" congregation which was not rightly constituted as a Church by another Church's authority. This calls in question the authenticity of said church. Rather than do what is necessary to make things right, it is easier to adopt the view that linked chain succession is an unnecessary relic of ignorant Baptists of by-gone days. Rather than seeking Scriptural baptism, if necessary, and Scriptural Church organization it is easier to adopt what this writer calls the "spontaneous combustion" theory of church origin and perpetuity. Some refer to this as the "spiritual kinship theory" since it holds that as long as a church looks like a Church, acts like a Church, thinks itself to be a Church, etc., then it is a Church regardless of how it came into existence. The fault in this line of reasoning is easily seen. Counterfeit money looks like real money, is circulated like real money, often passes for a considerable length of time as real money, is sincerely thought by many to be real money, but it has one serious flaw. It lacks proper authority for its issuance. So it is with many so-called "churches". Most anyone "can" print money in this country, but none "may" but the government. So it is with churches. Anyone "can" start a church, but none "may" except they have Heaven's authority to do so. That authority was given by Christ to His Church and has been forwarded through the ages via her successors.

This "spiritual kinship" or "spontaneous combustion" view holds that true Churches of Christ need no connection whatever with a previously existing Church other than through the baptism of individuals. This is not Church perpetuity, but rather a perpetuity of baptisms. According to one view, two or more Scripturally baptized believers can merely "covenant together" without benefit of connection with ("authority" from) a previously existing Church. Having thus "covenanted together," they

are, they say, a true Church - a "Baptist Church."

Now Paul never, never operated in this way! Nobody ever learned from Paul's writings or from his behavior to operate in this fashion! To operate in this way is to fail to heed the inspired instruction: ***"Those things, which ye have both learned, and received, and heard, and seen in me, do...."*** They never, never, never saw Paul operate this way! He was (1) a man, (2) a baptized man, (3) an ordained -set apart - man, (4) a member in good standing of a previously existing Church. He was sent out of a real Church to do the work the Holy Ghost had called him to do! (See Acts 13:1-4). He organized Churches, having this connection or "authority" from the Church of which he was a member. Nowhere do you find Paul writing to believers and telling them to just "covenant together" and form themselves into a church! In fact, you will search the New Testament through and never find even one true Church being established by this kind of "spontaneous combustion"! No congregations were regarded as Churches because of the "spiritual kinship theory." Never will you find two or more baptized believers just getting together and forming themselves into a church!

What about those Churches which were established when the Jerusalem Church was scattered due to persecution? (See **Acts 8:1-4**). Does not their existence prove the spiritual kinship theory? Not at all! Notice that we are not told how these Churches were established! This in itself is not in favor of the new position advocated by those who maintain that two or more can "covenant together" and form themselves into a Church. The argument from silence is no argument at all! It is as much an argument in favor of succession as it is any other view. Secondly, we certainly do not have any indication that there was a deviation here from the established pattern of the New Testament! Therefore we are not at liberty to abandon that pattern in favor of the newer views. More importantly, a careful study of the facts of the situation will provide insights which support the "chain linked" succession view. Acts 8:1 reads as follow ***"And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles."*** The facts are that there was only one Church in existence and that all the members of that Church except the apostles were scattered! The spontaneous-combustion-theorist theorizes that true Churches just "sprang up" (a Protestant idea) where two or more of these baptized believers "covenanted together" (scrip-

ture for such a thing?) in various locations in Judea and Samaria. His logic goes something like this: he correctly points out that the apostles were not scattered (major premise). He wrongly postulates that there were no ordained men with authority (Church connection) who could have organized these scattered disciples into true Churches of Christ (minor premise). So, he wrongly concludes, these baptized disciples must have just gotten together and formed themselves into churches: therefore it is proper for two or more baptized believers to "covenant together" and thus form themselves into a Church. Because his second premise is wrong his conclusion is fatally flawed. Although the "spontaneous combustion theorists" lack definite information and certainly have no pattern for baptized believers "covenanting together" and forming themselves into a Church, they conclude that this "must" have been the case and is therefore right. Hogwash! They have ignored the fact that the membership of the Jerusalem Church included sixty-nine or seventy men hand-picked by the Lord Jesus Christ and sent out to preach by Him during His earthly ministry! (The numerical uncertainty depends on whether or not Mathias was one of the seventy.) You cannot ask for better ordination than being "set apart" by the Lord Himself! These "seventy" were (1) men, (2) baptized men, (3) ordained men, (4) men who were members in good standing with a previously existing Church! Most agree that these "seventy" were the "elders" mentioned in other places in Acts. There is nothing that requires us to conclude that the Churches formed by the scattered disciples were organized independently of ordained preachers who were members of a previously existing Church. Only someone with an axe to grind will insist that such was the case. The fact is, among these scattered disciples were preachers, ordained men - members in the Jerusalem Church - who were able to organize Churches consistent in every way with the "linked chain" view of succession. That "linked chain" view is, that organization of a true Church properly requires authority from a previously existing Church.

We have today a position being espoused which tries to maintain perpetuity, but at the same time deny succession. This is the position taken by those who hold the "spontaneous combustion" or "spiritual kinship" theory regarding how Churches come into existence. Due to this writer's expected move to eastern Europe, my library is necessarily stored away, but I note in Webster's Ninth New Collegiate Dictionary that the definition of "perpetuity" is in part stated as, "eternity" and "the quality or state of being perpetual." "Perpetual" is defined in part as "continuing forever"

or "everlasting" and "valid for all time." It is agreed even by the opponents of Church succession that Jesus promised "perpetuity" to His Church until He comes for her. Now we know that Jesus did not found a church of the universal-visible Romish sort and we are convinced that He did not found one of the universal, invisible sort either! He founded a Church which was real, local, organized, and His! But that Church, as a particular, original congregation, no longer exists—except through her successors - that is, Churches which have lineal descent from her. If there are no Churches which have lineal "chain linked" succession from that first Church then Jesus Christ is a liar for His Church has ceased to exist!

The definitions given to the word "succession" involve the acquiring of rights and privileges as well as obligations. This is a kind of enfranchisement as each Church has liberty and rights of an executive and judicial nature - but no legislative authority at all. Again, Webster's Ninth says in part that succession means, "the act or process of following in order" and "the act or process of one person's taking the place of another in the enjoyment of or liability for his rights or duties or both." Old Baptist writers have been careful to underscore that "succession" does not require the replacement of one Church by another, but includes the idea of a Church receiving authority and having perpetual existence through those Churches which were organized out of her. Since the actual congregation which Christ founded no longer exists as a congregation, the only way she can in any sense of the word have "perpetuity" is through the succession of Churches which came from her. Those Churches which were organized out of the first Church and her successors, as long as they are orthodox, have been enfranchised with certain rights and duties. The only way Christ's Church can enjoy perpetual existence in any real sense of the word is if she continues to exist through her successors.

Consider this modern, not-so fanciful parallel. A certain restaurateur in Kentucky comes up with a delightful recipe containing certain herbs and spices in combination with pressure-frying which results in tender and tasty fried chicken - almost as good as Baptist ladies can fix at home! His cafe does a boom-town business. His chicken becomes so well known and desired that his original location cannot handle the business. People are driving to his cafe from miles around. He comes up with an idea. Why not open a second and much larger restaurant? So, he recruits and trains extra staff, indoctrinating and initiating them in the proper way to pre-

Continued on page 35

Bible & Newspaper

Continued from page 35

you. I can live this way. It will be hard but I can do it. I just wanted you to know that.”

“Thou shalt not kill” (Ex. 20:13).

DENVER CULT MEMBERS ARRESTED;

ISRAELI POLICE FEAR SUICIDES

JERUSALEM, Israel (EP)—Israeli police raided two homes in suburban Jerusalem Jan. 3, arresting 14 members of a Denver-based apocalyptic cult. Authorities said they feared the group planned to provoke a shoot-out at the end of the year, believing that their own deaths would help bring about the Second Coming of Christ.

“They planned to carry out violent and extreme acts in the streets of Jerusalem at the end of 1999 to start the process of bringing Jesus back to life,” said national police spokesman Brig. Gen. Elihu Ben-Onn.

Nearly 80 members of the group Concerned Christians disappeared in October from the Denver area, but some surfaced in Israel. The cult members arrested in early January had been under police surveillance for a month. Authorities plan to deport them.

Cult leader Monte Kim Miller, 44, was not one of those arrested, and is not believed to be in Israel. Miller believes he is one of the two “witnesses” described in the Book of Revelation and has said he will come to a violent death in Jerusalem this year.

Relatives of cult members said Miller was “brainwashed” his followers and exerts total control over them.

GLEANINGS HERE AND THERE

HEILBRONN, Germany—There are 1,500 small but violence-prone sects in Europe today, and their number will grow with the rising apocalyptic fever as the new millennium approaches, according to Protestant cult expert Walter Schmidt. Speaking at an Evangelical Alliance conference, Schmidt noted that many groups seduce their members into committing suicide to escape the end of the world. He warned his listeners not to be deceived regarding what the Bible says about the last days. Jesus Christ did not threaten people with the end of the world, but prepared His disciples for the coming Kingdom of God and warned them not to calculate the exact dates, he said, adding that Christians should warn confused people not to pay attention to false prophets.

PORTLAND, Ore. (EP)—Oregon’s state health plan is now covering assisted suicide as medical treatment for low-income citizens. Oregon’s health plan rations health care resources by assigning priorities to 743 medical services. Assisted suicide is number 263. This year only the top 574 services were covered, a figure adjusted annually based on available funding.

SALT LAKE CITY, Utah (EP)—The Mormon church, long known for encouraging large families, now says that the number of children a couple has is up to them. The new church handbook states, “The decision as to how many children to have and when to have them is extremely intimate and private and should be left between the couple

and the Lord. Church members should not judge one another in this matter.” Past presidents of the cult have condemned artificial birth control, and have criticized couples who delay parenthood.

INDIANAPOLIS, Ind. (EP)—Religious people are fatter than non-religious people, according to Purdue University sociologist Kenneth Ferraro. His analysis of two national surveys found that the fattest states (Delaware, Indiana, Michigan and Mississippi) are also the most religious, while the thinnest states (Colorado, Hawaii, and Massachusetts) have the lowest levels of religious adherence. Ferraro said he expected religious people to be thinner because most religions promote moderation and the Bible condemns gluttony. But he noted that churches are virtually silent about obesity.

KWAZULU-NATAL, S. Africa (EP)—Christians and Communists came together to defeat apartheid in South Africa, insists Smiso Nkwanyana, deputy secretary of the South African Communist Party. So, “why can we not defeat its core and source which is capitalism?” he asked in an article published by the *Independent* on Dec. 26. Nkwanyana said he supports Anglican Archbishop Njongonkulu Ndungane, who has reportedly said that the way to solve the problem of poverty in South Africa and the world is socialism. “Religion emphasizes equality before the Lord, while socialism is nothing more than emphasizing the role of the State in realizing this equality,” insisted Nkwanyana, who said that Jesus overturning the tables of the money-changers in the temple was meant to punish capitalists. He concluded that the “problems of humankind can only be solved if religious people are working side by side with communists with the deliberate aim of bringing in socialism, for the sake of our poor people.”

COPENHAGEN, Denmark (EP)—Danish pro-life activists unveiled a granite memorial Jan. 4 meant to commemorate the 500,000 unborn children killed in Denmark since abortion was legalized more than 25 years ago. The marker will stand at the gate of a park that is planned to commemorate the victims of abortion in Vedersø, a village 140 miles west of Copenhagen. A Lutheran clergyman, Orla Villekjaer, leads the group Right to Life, which is planning the park. According to government figures, about 20 percent of all pregnancies in Denmark end in abortion.

WEST CHESTER, Pa. (EP)—Public funds were misused and lawmakers lied to when the Pennsylvania Department of Public Welfare issued a mailing advertising Planned Parenthood’s services, according to a Dec. 23 report from Pennsylvania’s auditor general. The report said department officials wrongly used public funds to send out more than 56,000 brochures promoting Planned Parenthood. It found that the department sent the pamphlets without a contract, didn’t bill Planned Parenthood promptly, undercharged Planned Parenthood, and deceived lawmakers who asked about the state’s role in the campaign. The brochures, sent to women receiving public medical assistance, promoted Planned Par-

enthood services such as birth control, prenatal care and gynecological exams. Material about abortion was deleted.

SPARTANBURG, S.C. (EP)—A movie theater owner who had banned R-rated movies for moral reasons is bringing them back—for financial reasons. David Crenshaw, who owns a seven-screen second-run theater in Spartanburg, S.C., estimates that he lost \$20,000 in the five months of the ban. “I thought people cared more. Apparently they don’t much care,” he told the Associated Press. Attendance dropped by 40 percent during the ban. “We had vocal support, but people were just not showing up to see the movies. If the public doesn’t want it, who am I doing it for? I don’t want to sit here and go broke.”

BOSTON, Mass. (EP)—A dentist broke federal law by refusing to treat an HIV-positive patient, a federal appeals court ruled Dec. 29. The appeals court found that Dr. Randon Bragdon of Bangor, Maine, violated the Americans with Disabilities Act when he refused to treat Sidney Abbott in his office in 1994. Bragdon offered to treat the woman in a hospital where additional precautions could be taken, but she refused. The woman was referred to Bragdon by the Eastern Maine AIDS Network to create a test case for the courts. Bragdon argued unsuccessfully that performing an invasive procedure, such as filling a cavity, would put him at risk of AIDS. An appeal is expected.

REDDING, Calif. (EP)—Two men and a woman who were arrested for burning down a rural church in California’s Shasta County told authorities that their actions were inspired by other church burnings and by anti-Christian heavy metal music. Steven Earl Deppe, 20, Mark Forrest Sanders, 18, and Dessie Zalesny, 18, were arrested in connection with a Nov. 19 fire which destroyed the 97-year-old St. Rose Catholic Church.

Harold Furchtgott-Roth, as one of the country’s top five television regulators, is in a powerful post overlooking the use of our airwaves. Yet this influential mongol on the Federal Communications Commission—are you ready for this?—doesn’t even have a television set in his home. Why? He wouldn’t say. However, he is the father of five young children so we will let you draw your own conclusion (*The Biblical Evangelist*, May-Aug., 1998).

At Barnard College, a petition outside the door of the Queer Co-op Office asked for signatures in order to let the school admissions office know that a particular statement, “along with its implications regarding traditional ‘feminine’ roles and ‘normal’ family structures, unacceptable.” And what did the Queer Co-op find so offensive? The following statement in “Alumnae Achievement” section of the Barnard College admissions brochure: “Studies show that, at a greater rate than other female college graduates, women’s college graduates also marry and have children” (*Campus Report*, 12-98).

(New York) - According to the latest *American Jewish Yearbook*, there are

13,025,000 Jews living in the world today. In 1945 the world Jewish population was estimated at 11 million. It grew to 12 million between 1945 and 1958, but took another 38 years to reach 13 million, evidence of a slowed rate of growth (*The Jerusalem Post* via *The Everlasting Nation*, Jan.-Feb., 1999).

There will be no rift between Southern Baptist conservatives who are Calvinists and those who are not Calvinists, as long as both work together on the task of evangelism, Southern Baptist Convention President Paige Patterson said Sept. 10. “There are many things about the doctrine of election we may disagree about. . .but I believe we can agree on this: we must do our best to get the gospel to all people,” said Patterson, president of Southeastern Baptist Theological Seminary, during a chapel address at Southern Baptist Theological Seminary. . . .Patterson said four truths must be acknowledged as long as the doctrine of election is in the Bible:

* That “the act of salvation is of God from beginning to end and man can make no contribution.”

* That there is a “providential oversight of God in the life of His children.”

* That God guarantees history will not be out of His control (*Arkansas Baptist Newsmagazine* via *Baptist Trumpet*, 9-30-98).

A Census Bureau study shows that over four million households are comprised of unmarried couples. This is eight times the amount of unwed, cohabiting couples in 1970. Some feel that this is due to young couples who want to pursue college and a career without a marriage commitment. Whatever the reason, there has been a huge shift in how people think about marriage. The study also revealed the following: (1) Of the 4 million unwed couples, nearly 36 percent of them have children under age 15 living with them. In 1970, only one-fifth of the cohabiting households had children under age 15; (2) 38 percent of women age 19 to 24 say they have cohabited with a man; (3) and that divorce has increased from 3.2 percent of the adult population in 1970 to 10 percent of the population today (*Capitol Comments*, 11-98).

Since 1990, decisions made jointly by leaders of both major parties in Congress and the White House, America’s defense capabilities have been dramatically slashed. For example: 709,000 regular army soldiers, 293 reservists, regular army divisions, 2 reserve divisions, 20 air force and navy wings with approximately 2,000 combat aircraft, 232 strategic bombers, 13 SSBNs (ballistic intercontinental ballistic missiles), with 1,950 warheads, 4 aircraft carriers, and 121 surface combatants and attack submarines; plus all the support basing, transport, and logistical access, tanks, armored fighting vehicles, helicopters, etc., appropriate to such a force. Why? (*Straight Talk*, 11-12-98).

HUNTINGTON, Ind. - The United States has the world’s third largest Catholic population, behind Brazil and Mexico, accord-

Continued on page 37

Bible & Newspaper

Continued from page 36

ing to the 1999 *Catholic Almanac*. As No. 3, it edges out two large and traditionally Catholic nations, Philippines and Italy. The almanac, published by *Our Sunday Visitor Inc.*, puts U.S. Catholic membership at just over 61.5 million, or 22.7 percent of the national population. The states with the biggest Catholic populations are California, New York, Texas, Illinois, and Pennsylvania (*Northeast Mississippi Daily Journal*, 1-9-99).

What others say about Clinton—Unsavoury dealings and immoral acts by the President and those close to him have rendered this administration morally unable to lead (10-5 *Chr. Today*). The Lewinsky affair has obscured far more important impeachable conduct by the President concerning our national security, such as the apparent bribery by foreign contributors and the concessions and transfer of critical technology to Communist China (10-12 *New American*). Clinton's sex scandals have badly set back the feminist effort to clarify the difference between sex and harassment (9-28 *USN & WR*). The Senate again failed to overturn Pres. Clinton's veto of a ban on gruesome "partial-birth abortion." His veto is all that stands between Congress and women's right to abortion (10-5 *Chr. News*).

Trinity Broadcasting Network's Paul Crouch writes (10-98) *PTL*: "How, pray tell, can the Body of Christ obey God's call to (to set up His kingdom) if we are poor, broke, in debt, sick and afflicted? God wants you and me to be rich in every way!" Rich Crouch gets funds from poor charismatics (*Calvary Contender*, 11-1-98).

Even after wicked Ceaucescu was ousted in 1989, Romania is still throwing away its children. Abandonment of children is epidemic. Hundreds are left daily in hospitals and at the front door of orphanages. There are nearly three abortions for every live birth, the highest rate anywhere (12-12 *World*).

Will some person help me? I am having a problem. Why has Bill Clinton been given a pass on the sexual harassment allegations while Senator Robert Packwood and Clarence Thomas were condemned? Is this "equal justice under law"?

A black businessman who refused to take advantage of the racial spoils system in Austin, Texas, has lost his contract with the city's primary food concessioner to sell barbecue to patrons of city venues. John Goode refused to register his business as a Minority-Owned Business Enterprise, prompting the city's primary good contractor to write to him: "Due to the lack of proof of M/WBE certification (and) that we do not show an application pending from Mr. Bones BBA... we cannot continue this business relationship." The food contractor needed Goode to register as a MBE so it could meet the city's quota for minority subcontractors. Federal Judge Sam Sparks has refused to hear Goode's class alleging racial discrimination. Goode lost his business and his house after

losing his contract with Fine Host Corp. (*Human Events*, 1-1-99).

The National Council of Churches (NCC) recently passed a resolution opposing voucher programs stating that "public moneys should be used for public schools." According to NCC spokeswoman Wendy McDowell, delegates purposefully passed the resolution to combat the notion that all Christians support publicly funded school choice initiatives, "There is a feeling that (religious conservatives) have sort of captured and owned this debate." The NCC specifically wants to reform public school funding formulas that currently provide less money per child for poor, minority students in cities and more generous funding for suburban schools (*Capitol Comments*, 12-98).

Clinton's approval rating is an incredible 60%. Why? Because the morality of the American people is at an all-time low. We get what we deserve (Tom Anderson in *Straight Talk*, 1-7-99).

Thousands of Americans die each year from poisoned food. At the same time, from 1987 through 1996, the food industry has fed Members of Congress more than \$41 million in campaign contributions and protected the Food industry from tougher safety standards (*ibid.*).

Average duration of an American marriage is 9.4 years (*ibid.*).

In 1994, President Clinton struck an incredible "bargain" with the Communist regime in North Korea: We provide them with two light-water nuclear reactors (at a cost of about \$4 billion) and 500,000 tons of heavy oil and other assistance; they promise not to make nuclear weapons with the materials and technology we provide and to let us inspect their nuclear facilities. Clinton's top negotiator for this "deal," Assistant Secretary of State Robert Gallucci, like Mr. Clinton, a former Vietnam War protester, and, also like Mr. Clinton, a member of the Council on Foreign Relations. Now the deal has turned to crisis. It seems the Pyongyang regime has constructed a huge underground site that the Clinton Administration has had to admit might be a secret nuclear weapons factory. And they refuse to allow U.S. inspections. On December 7th the general staff of the North Korean People's Army (the world's fifth largest, with 1.1 million men) warned that if the U.S. breaks its construction agreement over the inspection issue, it will be viewed by north Korea "like a declaration of war." The Red regime is demanding \$300 million for the U.S. to be able to inspect the suspected weapons site. (*The New American*, 1-18-99, p. 8-9).

Russia's KGB-dominated "post-Soviet" leaders, under the direction of Prime Minister Yevgeny Primakov (a career KGB officer), have been "spending their time and money preparing for—of all things—nuclear war against the United States and its allies," warned Dr. J. Michael Waller of the American Foreign Policy Council in a December 15th *Washington Times* co-ed. For its part, the Clinton Administration "has

pledged more aid and is flirting with reopening the cash spigots to the Russian Central Bank." BBC News reported on December 28th that Russia has deployed ten new Topol-M intercontinental ballistic missiles (ICBMs). Known in the West as the SS-27, the Topol-M is a lightweight, mobile-launched single-warhead missile designed for a first strike. Western military experts regard the missile to be the most sophisticated of its sort in the world. Ten more of the ICBMs will be deployed in the next 12 months, with another 20 slated for deployment in the year 2000. Russian Defense Minister Igor Sergeyev proudly declared that "even in the difficult financial conditions of 1998 we have managed to find funds for financing this top priority area." It bears repeating that making those funds available for the Russian military was a top priority for the Clinton Administration as well. (*The New American*, 2-1-99, p. 5).

INDIANAPOLIS, Ind. (EP)—It's not unusual to hear complaints that problems like swearing and chewing gum in schools have been replaced with drug use and violence, but one Indianapolis High School has found that one way to control the latter is to crack down on the former. In September, officials at Southport High began vigorously enforcing the school's rules against profanity. Principal Larry Hensley-Marschand reports that the number of serious fights has declined, while civility between students and teachers has increased. The principal got the idea after noticing that every fight on campus began with verbal assaults. A strict policy on profanity was adopted which imposed detention and a call to parents for a first offense, and suspension for repeat offenders. "If civil society breaks down, those other problems people consider to be much larger will absolutely explode," Hensley-Marschand told the *Washington times*. "Students rise to the occasion. Raise the bar, and they will adjust."

WASHINGTON, D.C. (EP)—Pope John Paul II and evangelist Billy Graham are the second and third "most admired" men, according to a new Gallup Poll.

President Clinton was at the head of the list; the U.S. President is nearly always number one on the "most admired" list. It was Clinton's sixth straight year to be named the most admired man in America; he was named by 18 percent of those surveyed Dec. 28-29. That's actually an increase from last year, when he was named by 14 percent of those surveyed.

The Pope was named by seven percent of those polled, up from five percent the previous year. Graham was named by five percent of those polled.

COLUMBUS, Ohio (EP)—Mail carrier John Tuttle has been reinstated in his job with the U.S. Postal Service after being fired for talking with a pro-life activist. Tuttle was fired in May of 1998 for "departing from his postal route" after stopping during his lunch break to chat with a friend who was distributing pro-life literature at an abortion clinic. He talked with his friend for about 10 minutes before heading to McDonald's for lunch, then returned to his route after a total break of 20 minutes. But when the post

office received a call about Tuttle's presence at the clinic, he was fired for "deviation from the assigned route"—even though the employee manual does not require carriers to stay on their routes during lunch. Suspecting that his association with a pro-life activist was the real issue, Tuttle secured the aid of the Rutherford Institute and filed a complaint with the Postal Service's Employment Commission. Tuttle was offered his position back at the same salary, and returned to work in mid-January.

LOS ANGELES, Calif. (EP)—The Walt Disney Co. recalled 3.4 million copies of the animated video "The Rescuers" Jan. 8 after discovering that the tape included the photographic image of a naked woman.

Disney employees discovered the image after the video was re-released in January. The image reportedly appears in two of the movie's 110,000 frames, and cannot be seen at normal viewing speed. Disney has not identified the "objectionable" image, but the Associated Press reported that a photo of a woman's nude torso is embedded in the video.



BEREA BAPTIST BANNER Financial Report 11-30-98 to 12-31-98

Beginning Balance	\$504.02
RECEIPTS:	
Grace B. C., Corbin, KY	60.00
Big Creek B. C., Wayne WV	300.00
Central Avenue B. C., Tampa, FL	25.00
Sovereign Grace B. C., Silsbee, TX	30.00
Sovereign Grace B. C., Fulton, MS	50.00
Berea B. C., Westpoint, TN	50.00
Sovereign Grace B. C., Raleigh, NC	100.00
New Testament B. C., Goshen, IN	50.00
B. C. of Brimfield, Brimfield, IL	26.88
Briar Creek B. C., Williamsburg, KY	125.00
Grace B. Mis., Marion, IL	25.00
Portland B. C., Plumerville, AR	50.00
Berea B. C., Mansfield, OH	50.00
Hillcrest B. C., Winston-Salem, NC	25.00
The Lord's C. at Bev. Hills, Goose Creek, SC	50.00
Berea B. C., Mantachie, MS	200.00
Berea B. C., Stonington, IL	60.00
Victory B. C., Courtland, VA	100.00
Sovereign Grace B. C., Columbus, MS	50.00
Philadelphia B. C., Decatur, AL	50.00
Morris St B. C., Hobbs, NM	50.00
Ocoonita B. C., Keekee, VA	20.00
Mt Pleasant B. C., Chesapeake, OH	100.00
Temple B. C., Bristol, TN	30.00
Indore B. C., Indore, WV	100.00
Sovereign Grace B. C., Northport, AL	100.00
Grace B. C., Georgetown, KY	42.00
Grace B. C., Tulsa, OK	35.00
South Park M. B. C., Seattle, WA	25.00
Wayne Huffman, McNeil, AR	150.00
New Testament, Bristol, TN	10.00
Leroy Bullard, Albuquerque, NM	50.00
Jack Farmer, Mobile, AL	25.00
Philadelphia B. C., Aztec, NM	25.00
J. L. Sadler, Alford, FL	5.00
Charlene Redding, Tucson, AZ	250.00
Philadelphia B. C., Aztec, NM	25.00
First B. C., Nappanee, IN	250.00
Donald Parker, Millport, AL	25.00
Morris Street B. C., Hobbs, NM	1,000.00
Anonymous	1,040.00
Subscriptions	182.00
Dividing Checks	\$170.00
Sub Total	\$5,185.88
TOTAL	\$5,689.90

EXPENDITURES:	
Wages	1,875.00
Postage	792.67
Printing	537.14
FICA taxes	143.44
Dividing checks	170.00
Supplies	633.33
Total Expenditure	4,151.58
.....	1,538.32
Bank charge	-13.06
ENDING DEFICIT	\$1,525.26

NEW BOOK BY EDITOR

In a little over a month the editor will have published his latest book, *Here Comes the Bride!* This book sets forth the doctrine of the local church bride for the present age and the glory bride which consists of true churches across the centuries. Chapters in the book are as follows: Opposers and Defenders, The Typology of Genesis 24, The Story of Ruth, The King's Daughter, The Wife of Jehovah, The Bride in the New Testament, The Ten Virgins, The Bride in Church History, and The Bride of Antichrist.

The book is 9" x 6" in size (the same as my book on *Scriptural Church Organization*). It is 191 pages in length (the largest in size I have ever written). It contains materials acquired during 41 years of ministerial research. Its retail price will be \$7.95. To help raise money with which to print the book, I am offering a prepublication price of \$4.25 on 5 or more of these books. This offer is good until February 28, 1999. This price does not include shipping. We will bill you for this when we ship you the books. Order from Berea Baptist Church Bookstore, P. O. Box 39, Mantachie, MS 38855. Books will be shipped as soon as they arrive from the printer. There are considerable savings to those who send their money for this prepublication special.

How to Prepare for Church Services

By Medford Caudill

Goshen, Indiana

"I was glad when they said unto me, Let us go into the house of the LORD. . ." (Psalm 122:1).

This is an important subject for a believer. If you are not saved, the best way to prepare for a church service is to get saved. If you were at a meeting of atomic scientists, if you didn't know anything about physics, you wouldn't understand what they were talking about. If you were at a meeting of cancer survivors, you couldn't rejoice unless you had survived cancer yourself. If you were at a meeting of those who were clean and dressed in white and you had just come in filthy from shoveling manure, you would feel out of place. If you don't know God you can't worship God. If you don't know Jesus Christ you don't know God. If you are not saved, born again, redeemed, you don't know Jesus Christ.

We have transformed our church services, in some places, from God's people meeting together to worship, rejoice, give thanks, and learn, to a sales meeting for lost people. We try to make it attractive enough to them that they will return to another service. We try to sell the church, the services, and even God to them. Those who go that route soon find that their services are geared to entertaining the lost rather than edifying the saved.

The first thing to do to prepare yourself for church services is to make sure it is a true church. The house of the Lord is not everything that calls itself a church.

Some think that one church is as good as another. Is one gospel as good as another? Is one truth as good as another? Is one God as good as another? There are many false churches, false gospels,

and false gods.

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15). All so-called churches do not preach the truth. They do not preach the truth about God. They do not preach the truth about man. They do not preach the truth about what God demands of man. Make sure the church you are going to attend is a sovereign grace, landmark, missionary Baptist church. Don't settle for anything less.

Secondly, to prepare for church services make sure you have the right attitude, **"I was glad."** Did you ever not want to go somewhere and you looked for a good excuse to keep you away? Some people will look for an excuse not to go to church. A sore toe will keep them away. Weather will do it. Some complain about the crowds. It is too crowded. Others complain about no crowds. No one else will be there. Bro. Joe Wilson told about folks who were too far away to walk and too close to drive. When you are looking for an excuse anything and everything will do.

Your attitude from the time the alarm rings in the morning until you arrive at the front door of the building will determine your attitude as you enter that door. If you have spent the morning griping, complaining, and arguing that will follow you into the church service.

My eight year old son, Nathanael loves going to the country fair. He starts in the spring time asking every week, "Is it time for the fair yet?" In the week or two before the fair he talks every day about the rides and the animals and how

often we will go. He is glad when the fair time finally comes. When you go to church do you feel like an eight year old boy going to the fair? You should. There would be a great improvement in many of our services if church members would only come with the right attitude.

Are you thankful when you attend church services? You ought to be thankful first of all that you can be in attendance. Many are sick or feeble and are not able to rise from their sick beds to go to church. Many through circumstances not of their own making do not have a church within traveling distance that they can attend.

You ought to be thankful for the building you meet in. You ought to be thankful for the preacher who gives you God's Word. You ought to be thankful for the Bible in your own language. You ought to be thankful for your Christian brothers and sisters that meet there with you. You have much to be thankful for as you attend the church services.

Are you ready to fellowship when you attend services? That is an important part of your attitude. **"They said unto me."** David had others that encouraged him to go to the house of the Lord and that went with him. What a privilege it is to fellowship with others who know the Lord. Come a little early to talk to others about God's blessings in your life. Stay a little late to tell the preacher how much you appreciated the sermon and to talk over the subject preached and the Scriptures read, with the other members.

The third way to prepare for church services is to make sure you pray. Pray for the services, the preacher, the members, and for visitors. Pray for yourself that you will be friendly, worshipful, and ready to do your part. Pray that you would have an open heart and an open mind.

Don't wait until Sunday morning to pray for church services. Pray throughout the week. Saturday night is one of the most important parts of Sunday morning. Time spent in prayer on Saturday evening will do wonders for Sunday morning. Prepare your heart and mind Saturday evening for the services the next day. Read your Bible, pray, and think about the things of the Lord and the Lord's work. Don't just prepare your heart and mind, prepare your body with enough rest. Go to bed at a decent hour.

The most important thing you do in any given week is not your job or school, or even your time with your family. The most important thing you do in a week is worshipping God. Get yourself ready for church. Wash your face, comb your hair, and brush your teeth. More importantly pray, have the right attitude, go to the right church and God will richly bless you.



GLEANINGS



JOHN WESLEY WITNESSES

There is no city under the sun which has so clear a title to Catholic blood guiltiness as Rome. The guilt of the blood shed under the heathen emperors has not been removed under the popes, but hugely multiplied. Nor is Rome accountable only for that which hath been shed in the city but for that shed in all the earth. For at Rome under the pope, as well as under heathen emperors, were the blood orders and edicts given; and wherever the blood of holy men was shed, there were the grand rejoicings for it. And what immense quantities of blood have been shed by her agents. Charles IX of France in his letter to Gregory XIII boasts that in and not long after the massacres of Paris, he had destroyed seventy thousand Huguenots. Some have computed that from the year 1518 to 1548, fifteen millions of Protestants have perished by war and the Inquisition! This may be overcharged, but certainly the number of them in those thirty years, as well as since, is almost incredible. To these we may add innumerable martyrs in ancient, middle, and late ages, in Bohemia, Germany, Holland, France, England, Ireland, and many other parts of Europe, Africa and Asia. —*Notes on the New Testament*.

(Taken from *The Protestant Challenge*, Canada, Nov.-Dec., 1998).

THE GREATNESS OF MERCY

By Girolamo Savonarola
(1452 - 1498)

"Have mercy upon me, O God, according to Thy great mercy" (Ps. 51:1).

O God!
Who dwellest in the inaccessible light!
O God! How hidest Thyself, Who canst not be seen with the carnal



SAVONAROLA
GREATEST MAN OF ITALY
During 15th Century
Condemned to Death
For Trying to Reform
Catholic Church.

eye, nor comprehended by the mind of the creature, nor described in the lan-

Continued on page 39

GLEANINGS

Continued from page 38

guage of men (or of angels); O, my God! Thee, the incomprehensible, I seek; Thee, the unspeakable, I invoke, whatever Thou art, Who art in every place.

I know, indeed, that Thou art the Supreme Being. If, then, Thou art Being Itself, and not exclusively the cause of all being, and yet withal the Cause—somewhere I shall find the Name by which I seek to address Thy unspeakable Majesty.

Thou art God, say I, Who art whatsoever is in Thee. For Thou art Thy wisdom itself, Thine Excellency, Thy Power, Thy Supreme Felicity.

Since, then, Thou art merciful, what art Thou but Mercy itself? And what am I but Misery itself?

Behold, therefore, O Mercy, O God! behold Misery standing before Thy face. What wilt Thou do, O Mercy? Surely Thou wilt perform Thy work. It is not possible, is it, for Thee to act against Thy

attributes?

And what is Thy work? To do away with misery, to lift up men sunken in wretchedness. Then have mercy upon me, O God! O God! nay, O Mercy! take away my wretchedness, take away my sins, which are now my sum of wretchedness. Lift me up who am in misery. Show forth in me Thy work. Exercise upon me Thy virtue.

Deep calleth unto deep. The deep of misery calleth unto the deep of mercy. The deep of transgressions calleth unto the deep of grace. Greater is the deep of mercy than the deep of misery. Therefore let deep swallow deep. Let the deep of mercy swallow up the deep of misery.

Have mercy upon me, O God, according to Thy great mercy, not according to man's mercy, which is small; but according to Thine, which is great, which is immeasurable, which is incomprehensible, which exceedeth the measure of all transgressions; according to that Thy great mercy, by which Thou so lovedst the world, that Thou gavest Thine only-

begotten Son. . . .

Have mercy upon me, O God. Not according to a small measure of Thy mercy. For this is the small measure of Thy mercy, when Thou deliverest men from their bodily woes.

But thy mercy is great when Thou dost take away their sins, and when, through Thy grace, Thou liftest men above the heights of earth. Therefore, O Lord, have mercy upon me according to this thy great mercy, and turn me unto Thee, that Thou mayest make an end of my sins, that Thou mayest justify me through Thy grace.

(Written during the imprisonment which preceded his martyrdom, in the year of our Lord 1498).

HEAVEN OUR HOME

It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble, cast up by the ocean of eternity, to float another moment upon its surface, and then sink into nothingness

and darkness forever. Else why is it that the high and glorious aspirations which leap like angels from the temples of our hearts, are forever wandering abroad, unsatisfied? Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse on their faded loveliness? Why is it that the stars which hold their festival around the midnight throne are set above the grasp of our limited faculties, and are forever mocking us with their unapproachable glory? Finally, why is it that bright forms of human beauty are presented to view, then taken from us, leaving the thousand streams of the affections to flow back in an Alpine torrent upon our hearts? We are born for a higher destiny than of earth. There is a realm where the rainbow never fades; where the stars will be spread out before us like the islands that slumber on the ocean; and where the beautiful beings that here pass before us like visions will stay in our presence forever!

George D. Prentice

Picture Story from the Philippines



Elder Cecilio Mangubat, Sr., preaching on "Church Authority in Baptism" during a doctrinal revival at City Baptist Church, Zamboanga City, September 27, 1998.



Elder Rogelio E. Torreón, missionary of the Berea Baptist Church, Mantachie, MS, conducting a Bible class on a mountain.



Above is Elder Andres Atup, Jr., in travel (on motor boat) on his missionary travels.



These are fourth year high school students attending the Bible study. Please remember this campus ministry.



World Scene

By G. Russell Evans - Norfolk, Virginia

Angry Backlash Follows Clinton Impeachment



One of the sad days in our nation's history was Saturday, December 19th—not because of the impeachment of our first elected president—but because of the angry backlash and scurrilous condemnation of congressmen who did their constitutional duty.

The token “walk-out” by House Democrats in protest can only be called child-like. Likewise for their tantrums about unfairness, unconstitutionality and partisanship—big words, big talk but no specifics and no logic—only the rantings of poor losers, exemplified by Minority Leader Dick Gephardt and Whip David Bonior. A bipartisan solution requires evaluating evidence. This was not done by the Gephardts and Boniors whose goal was to save the president.

After the impeachment vote, dozens of Clinton defenders rushed to the White House for speeches, consolation and pledges of undying loyalty to our Chief Law Enforcement Officer, just shamed with two Articles of Impeachment, one for obstructing justice and one for lying before a grand jury—the very boilerplate of our judicial system.

There, Gephardt condemned the House impeachment as a “disgrace to the nation” in precipitating “the gravest crisis in our history” and sacrificing the Clinton-Gore agenda on the “altar of unattainable righteousness.” What, however, is unattainable about truth and honor? Americans live by these values every day and Gephardt will never become president unless he respects those values.

Vice President Gore added more of the same: Sad day in the Capital. Degrading the will of the people and our democracy. Upsetting an election. Failure to allow a vote of censure. Unconstitutional procedures. These are wild charges by another man who wants to be president—a man who evidently doesn't understand that we have a constitutional republic—not a democracy—with elected representatives to govern.

The Clinton response was predictable, even boring, because we've heard it all before: He's sorry. He accepts responsibility, but really, he got caught—and if it hadn't been for the little blue dress with the white stain, this man would still be out there denying any “improper relations” with that woman. When he now says, “Resignation never crosses my mind,” he is

again unbelievable but true to his character as a pathological liar.

Several points must be emphasized:

The increase in the Clinton popularity polls suggests a backlash against morality and a decline in the character of people whose creed has become greed because of what Clinton-Gore can give them. Moreover, the polls may be skewed by asking the same people each time.

Our Constitution doesn't provide for censuring the president, but impeachment in the House and trial in the Senate.

Trial in the Senate requires an “oath or affirmation” (Art. I, Sec. 3, para. 6) by each senator, sitting as a juror sworn to judge by evidence, not party loyalty. If done fairly, there could be even more than the 67 votes to convict and remove from office!

Much of our media praise the Clinton-Gore agenda and gloss over the stains of impeachment, notably the Norfolk Virginia-Pilot, long a Clinton-lover masquerading as neutral. Let me comment on a recent editorial, “A (sic) historic mistake,” and address the editor directly:

You say the evidence wouldn't support criminal prosecution—but perjury before a grand jury is a felony and hundreds of offenders are in jail right now for that. Prosecute after he leaves office? Forget it!

You say Clinton didn't “subvert the constitutional order”—but, in fact, he undermined the judicial system with lies and obstructions of justice, seen by all of us.

You say the GOP denied a censure

vote, but pray tell us where the Constitution provides for censure of the president. Are you and the rest of the Clinton-supporters afraid of the Constitution?

You say that impeachment handed “ill-begotten victory” to mean-spirited forces that threaten our values more than Clinton. We find the “mean-spirited forces” to be the White house spin doctors and unprincipled lawyers—headed by Bill and Hillary.

The scurrilous tactics of the president, vice president, their lawyers and, now, you, just stir up more animosity and further delay efforts to “heal the nation” that you call for.

Alan Keyes, the popular talk-show host, reminded listeners of the oath taken by our 18, 19, and 20 year old soldiers sent out to die, if necessary, by a Commander-in-Chief who, while on the telephone ordering troops into Bosnia, was at that very instant in the Oval Office “satisfying his sordid lust” with a young intern.

(Captain Evans is author of *Death Knell of the Panama Canal?*, available for a \$7.00 donation to the National Security Center, 10560 Main St., Suite 217, Fairfax, VA 22030).

BEREA BAPTIST BROADCAST Financial Report 11-30-98 to 12-31-98

Beginning Balance	\$ 1,884.24
RECEIPTS	
Calvary I. B. C., Everson, WA	100.00
Berea B. C., Mantachie, MS	400.00
Grace B.C., Corbin, KY	200.00
Berea B. C., Westpoint, TN	297.00
Oakvale B. C., Danese, WV	100.00
Briar Creek B. C., Williamsburg, KY	150.00
Sovereign Grace B. C., Northport, AL	50.00
Donald Parker, Millport, AL	20.00
Livingstone B. C., Barboursville, WV	651.40
.....	1,968.40
TOTAL RECEIPTS	3,852.64
EXPENDITURES:	
Radio Time	819.55
Postage	40.96
Total Expenditures	860.51
Sub Total	2,992.13
Bank Charge	3.00
ENDING BALANCE	\$2,989.13
CORBIN, KENTUCKY REPORT	
Beginning Balance	\$1,708.32
EXPENDITURES:	
WYWY	140.00
Total Expenditures	140.00
ENDING BALANCE	\$1,568.32

Coming in the next issue . . .

- What's the Good News?* by Rosco Brong
- Prerequisites to Spiritual Fruitfulness* by Tom Ross
- Consider Christ* by Milburn Cockrell

INDEX

Bible and the Newspaper	p. 35
<i>Clinton Should Be Removed</i> by Adm. Thomas H. Moorer	p. 21
Cockrell's Corner	p. 25
Forum	pp. 30 - 31
Funnybone	p. 33
Gleanings	p. 38
<i>How to Prepare for Church Services</i> by Medford Caudill	p. 38
<i>No Succession- No Perpetuity</i> by Curtis Pugh	p. 21
Picture Story from the Philippines	p. 39
<i>The Independency of God</i> by Milburn Cockrell	p. 21
<i>The Inspiration of the Holy Scriptures Part 3</i> by Robert Haldane	p. 29
<i>The Year of 1998 in Review</i> by Milburn Cockrell	p. 21
<i>Why A Baptist?</i> by A. G. Randalls	p. 21
World Scene: <i>Angry Backlash Follows Clinton Impeachment</i> by G. Russell Evans	p. 40

BOOKSTORE

CIVIL WAR BOOKS

Two Little Confederates	
Thomas Nelson Page	\$14.00
Among the Camps	
Thomas Nelson Page	\$14.00
The Real Lincoln	
Charles L. C. Minor	\$16.00
A Confederate Trilogy	
Mary L. Williamson	\$23.00
A Defense of Virginia and the South	
R. L. Dabney	\$15.00
Life and Letter of Robert E. Lee	
J. W. Jones	\$17.50
Memorial Volumes of Jefferson Davis	
J. W. Jones	\$33.00
Life and Campaigns of Lieut. General T. J. (Stonewall) Jackson	
R. L. Dabney	\$25.00
Christ in the Camp	
J. W. Jones	\$24.00

PATRIOTIC BOOKS

America's God and Country (Encyclopedia of Quotations)	
William J. Federer	\$29.99
America: To Pray or Not to Pray	
David Barton	\$6.95
Original Intent	
David Barton	\$12.95
Great American Statesmen and Heroes	
Catherine Millard	\$13.99
Great Women in American History	
Rebecca Price Janney	\$11.99
Rewriting of American History	
Catherine Millard	\$13.99
A Children's Companion Guide to American History	
Catherine Millard	\$10.99

VIDEOS

Mt. St. Helens	\$19.95
Creation or Evolution	\$14.95
In the Beginning	\$19.99
Grand Canyon Catastrophe	\$19.99
Rewriting of America's History Volume 1	
.....	\$22.50
Rewriting of America's History Volume 2	
.....	\$22.50
The Prince of Preachers (Spurgeon)	20.00
Gods of the New Age	\$19.95
A Nation Adrift	\$19.95
John Wycliffe	\$19.95
Global Government	\$19.95
Crisis in the Classroom	\$19.95
No Second Chance (about AIDS)	\$19.95
Death of Vince Foster	\$19.95
New Clinton Chronicles	\$19.95
Fanny Crosby	\$29.95
William Carey	\$19.95
The Silent Scream (against abortion)	\$19.95
John Bunyan	\$24.95
God's Outlaw (William Tyndale)	\$19.95
Spurgeon Tonight	\$19.95
FreeMasonry	\$19.95
Christiana (2nd part Pilgrims Prog.)	\$29.99
The God Makers	\$19.95
The God Makers II	\$19.95
The Foundations of American Government	
.....	\$9.95