

# The Berea Baptist Banner

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth" (Psalms 60:4)

## Entering Upon The New Year With God

By Timothy Hille

Pleasant Plains, Illinois

"And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest per-



Timothy Hille

adventure the people repent when they see war, and they return to Egypt: But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night" (Exo. 13:17-22).

In our text, we see Israel departing out of Egypt and commencing their sojournings through the wilderness, which would culminate in their receiving

the lively oracles of God at Mount Sinai and their entrance into the promised land. They began the year with a new journey, a new leader, new leadership, and a new purpose for living. "And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months:

*Continued on page 22*

## The Eyes Of The Lord

By Tom Ross

South Point, Ohio

"The eyes of the LORD are in every place, beholding the evil and the good. The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight" (Prov. 15:3, 8).

Have you ever done something that you were embarrassed about and you hoped that no one saw you do it? Often we are restrained from doing or saying



Tom Ross

something in front of someone because we fear what they may think about us. Your desires, thoughts, and actions may be hidden from the eyes of men but they are not hidden from the all-seeing eye of God. He-

brews 4:13 states, "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." It is foolish to think that you can hide anything from God because He sees all and knows all. Proverbs 5:21 states, "For the ways of man are before the eyes of the LORD, and he pondereth all his goings." Our text will affect you in one of two ways. It will bring rejoicing to your heart as you consider that God sees you in your trial, He sees you being victorious over sin through faith and obedience, He sees all the good things that you do even though they may go unnoticed by men. But this verse may also serve to convict and shame you because God sees the rebellion in your hearts, the unfaithfulness in your life, and all the sins, which you commit against Him.

*Continued on page 23*

## Be A Light For Jesus

By Milburn Cockrell

(1941-2002)

"For ye were sometime darkness, but now are ye light in the Lord: walk as children of light" (Eph. 5:8).

This text is the words of the Apostle Paul to the church at Ephesus. He speaks of their former heathen state as a time of darkness. This is the natural condition of all men. A state of sin is always a state of darkness. Lost sinners are blind and ignorant respecting spiritual things. The Ephesians had in times past lived wicked lives, void of the light of instructions without and the illumination of the Spirit within.

The emphasis is upon the word "were" in this text. The Ephesians were no longer



Milburn Cockrell

in the sphere of spiritual darkness. They had been savingly enlightened by the Word and Spirit of God. The apostle describes their present contrasted condition by calling them "lights." These former workers of darkness are now light-bearers of Christ. Their regenerated character has a radiance about it. They are "lights in the Lord." Christ is the very illuminating principle of their

*Continued on page 24*

## Lessons Learned In The Cave

By Jeff Short

Mantachie, Mississippi

"And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim. And David was then in an hold, and the garrison of the Philistines was then in Bethlehem. And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought



Jeff Short

it to David: nevertheless he would not drink thereof, but poured it out unto the LORD. And he said, Be it far from me, O LORD, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty

*Continued on page 28*

## Satan's Fall

By Arthur W. Pink

(1886-1952)

The fact that Satan fell only goes to prove that God did not create the devil, though He created the one who subsequently became the Devil. The fact that Satan *did* fall is declared not only in Old Testament prophecy—to which we shall have need to again refer—but was explicitly taught by the Lord Jesus Himself: "I beheld Satan as lightning fall from heaven" (Luke 10:18). The words "as lightning" suggest three ideas. First, the brightness of the one who fell—agreeing with Ezek. 28:17—"Thou hast corrupted thy wisdom by reason of thy brightness." Second



Arthur W. Pink

the suddenness of his fall. Third, his condemnation, lightning being one of the Divine judgments. The immediate cause of his fall is clearly revealed to us. Several scriptures shed their light upon this solemn aspect of our subject. To quote again, Ezek. 28:17—"Thine heart was lifted

*Continued on page 32*





February 5, 2005  
Volume XXV, Number II  
Whole Number 311

Editor: Jeff Short

THE BEREA BAPTIST BANNER (UPS 546470) is published monthly for \$6.00 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.....	\$6.00
Two years.....	\$10.00
Five years.....	\$24.00

PLANNING TO MOVE? Notify us three weeks in advance. The post office will only forward periodical mail for 90 days. They charge us \$70 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 \$4 per paper for a year. An example: 10 papers for one year at \$40 or 20 papers for one year at \$80.00.

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

CHURCH PHONE: 1-662-282-7794.

EDITOR'S PHONE: 1-662-282-7085.

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:

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

Our email address is:

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

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

## Entering Upon

*Continued from page 21*

it shall be the first month of the year to you" (Ex. 12:1-2). They were going to face things, which they had never faced before. They were going to enjoy privileges and blessings they had never enjoyed before. They were going to endure challenges and trials, which they had never imagined. They had experienced a great deliverance by the working and power of God. They had experienced the saving power of the blood of the Passover. Of Israel at this time it could truly be said, "Old things are passed away; behold, all things are become new" (II Cor. 5:17).

In many ways, we are in a similar condition at this very hour. We have experienced the saving power of God. We have before us a new year, with new and unknown (and even unexpected) challenges, difficulties, and trials. The way ahead is somewhat unknown to us, though the end of that way we know, if we believe the promise of God. "Let not your heart be troubled: ye believe in God, believe also

in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know" (John 14:1-4).

We can be sure, as we enter upon this new year, that God is able to lead us in the right way, in the way of blessing, in the way of peace and safety, and in the way of Christian usefulness. We can likewise be sure that without Him we will not know the right way to take. God did not leave the children of Israel to themselves, but rather we read, "God led the people."

To know God as our leader and guide is one of the most needed aspects of our Christian lives. Everything into which we enter in this new year ought to be of the sort, "If the Lord will, we shall live, and do this, or that" (James 4:15). "Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:17).

**The Way Which God Will Take Us in the New Year—**

**The Way That is Best for Us and His Purpose for Our Lives**

In leading Israel out of Egypt, we find "that God led them not through the way of the land of the Philistines, although that was near . . . But God led the people about, through the way of the wilderness of the Red sea." In taking Israel to the land of promise, God did not take them along the quickest or shortest route.

This way was not likely the way they would have chosen of their own accord. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Pro. 14:12). Are we willing to admit that the way of our own reasoning and our own determination would end in destruction and ruin? Have we yet any knowledge of that truth of Christ, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5)? What can we do without His guidance? Should we put the ark of the covenant upon a new cart, as David did, because it seems well to us to do so, rather than waiting upon the Levites to prepare themselves? The death of Uzza who touched the ark when the ox shook the cart was the result of that seeming wise plan. In our own lives we often seem to see a shorter or an easier path than the one that is laid out for us in the Word of God. Would it not be better to reach the land flowing with milk and honey sooner rather than later? So it would seem to human reasoning; but we must trust in the all-wise God. In the coming year, God may lead us through paths and situations, which we would not have chosen, and His will may not be according to the way we would think best. If God leads us "about" rather than directly to some goal He has

appointed for us, we must resign ourselves to His will and say, "Father . . . not my will, but thine, be done" (Luke 22:42).

The way in which God led the children of Israel was "about", or circuitous. They went not directly to the land of promise and blessing. In the coming year, God may take us, as it were, the long way; and His will may be the slower route. The Apostle Paul purposed in the spirit, "I must also see Rome" (Acts 19:21); but the way in which he went was the way of the prison. To the saints at Rome he wrote, "I purposed to come unto you, (but was let hitherto)," (Rom. 1:13). God may hinder us in some direct path, or allow us to be hindered, for purposes known only to Him. Paul spent two years in prison under Felix the governor, waiting to go to Rome. "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; So that my bonds in Christ are manifest in all the palace, and in all other places; And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear" (Phil. 1:12-14). Without those chains, should we have the many epistles which Paul wrote while in prison, as those to the Philippians, the Ephesians, and the Colossians, to say nothing of the second letter to Timothy and the letter to Philemon?

Should Israel not go "about, through the way of the wilderness of the Red sea," then where would Pharaoh and his army be destroyed; and where would Moses sing the song of triumph, and Miriam lead the women out to sing praise to Jehovah? "And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live" (Deu. 8:2-3). In the wilderness, God gave them the law, the tabernacle, manna from heaven, and water from the Rock. What would we miss if we went any other way than the way God leads us?

The way in which God led the children of Israel, and I trust and believe that the way in which He will lead us in this new year that is upon us if we will be attentive and subject to His leadership, was a way most suited to their true condition and their spiritual needs. The way that was near was "through the way of the land of the Philistines;" and God did not lead them that way: "for God said, Lest peradventure the people repent when

they see war, and they return to Egypt." God had in mind the spiritual condition of the children of Israel and did not lead immediately through the way that involved a long campaign of war and battle. They were not at this time ready for the conquest of the promised land. As one writer has stated, "They required a leader, a law, and a lesson in trusting God" (Turnbull, Ralph G. *Sermon Substance for a Year of Preaching*, 1958).

God knows the true condition of His people and that which they need for their spiritual development. I pray that through our Sunday School teaching and the preaching that is preached from this pulpit you may each be edified and caused to grow. Yet you must also grow in your own personal and private life. "We also engage to maintain family and secret devotion," (*Church Covenant*, paragraph 3, Pleasant Plains Baptist Church). God leads us in a way that is best for us: for while we perhaps do not know our own needs and conditions, yet He knows us and the way that we take. God would not have us turn back. "Like as a father pitieth his children, so the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Psa. 103:13-14). "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name" (Rev. 3:8). Perhaps we have only a little strength, and so He does not require us to open the door, but opens it for us and only requires that we go through. God knows the dangers and the blessings which lie ahead, and He is able to lead us in the way that is best. God has an interest in, not only our safety, but in our spiritual development. We need not doubt that the way in which He leads us is a good way, but let us also assuredly believe that it is the best way.

**The Requirements of the Way—Faith**

The way in which God led the children of Israel required faith. God led them in a way with which they were not familiar, and which was not according to human wisdom. The way in which God led them was not convenient to the flesh, but was "through the way of the wilderness," where fleshly comforts and gratification are not known. Paul said, "For we walk by faith, not by sight" (II Cor. 5:7). Faith is the requirement for the way in which God will lead us in this new year. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to

*Continued on page 23*



## Entering Upon

*Continued from page 22*

go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as *in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God*" (Heb. 11:6-10). Our faith must be in God. The children of Israel had nothing upon which to rely except the Lord. When the world questions your life and the way that you take, the only answer you may have to give is, **"I believe God"** (Acts 27:25).

The way in which the children of Israel went was the way of faith which others had, by faith, already trod. **"And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you."** The command of Joseph to the children of Israel was over one hundred years before the children of Israel departed from Egypt under the divinely appointed leadership of Moses. He, by faith, had laid hold of the way in which God's people would go. **"By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones"** (Heb. 11:22). Joseph believed the promises of God, which God swore to Abraham, Isaac, and Jacob. He believed that God would, after his death, bring Israel out of Egypt into the land sworn to their fathers and to their fathers' seed.

In order to go in the way in which God will lead us in this new year, we must believe the promises of God. We must go in the way in which our spiritual forefathers have gone before us. We must go in the way of Joseph and Moses, Peter and John, Paul and Barnabas, Aquila and Priscilla, and those who through the ages have **"loved not their lives unto the death"** (Rev. 12:11) for the cause of Jesus Christ. **"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God"** (Heb. 12:1-2).

### The Provisions for the Way—Leadership and Light

Joseph laid hold upon the promise of God. Of which promises ought we to be mindful as we enter this new year? **"For all the promises of God in him are yea, and in him Amen, unto the glory of God**

**by us"** (II Cor. 1:20). We have the promise of His presence. **"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee"** (Heb. 13:5). **"For where two or three are gathered together in my name, there am I in the midst of them"** (Matt. 18:20). If we have God with us, then what should we possibly lack? **"For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God hath been with thee; thou hast lacked nothing"** (Deut. 2:7). **"Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee"** (Deut. 8:4-5). We have the promise of God that He will correct us, if we be His sons and daughters. That is one of the most blessed promises we can claim, for it is proof of His love and guarantees us a blessing in righteousness. **"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby"** (Heb. 12:6-11).

We have the promise that in temptation He provides us a way of escape. We need to believe the conditional promises as well as the unconditional. We need to believe, **"Draw nigh to God, and he will draw nigh to you"** (James 4:8). We need to lay hold upon the promise, **"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive,"** (Matt. 21:22).

God gave Israel provision for the way in a miraculous form. **"And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night."** God gave them the pillar of cloud **"to lead them"**

and the pillar of fire **"to give them light."** These needs are met for us today in the Person of the Comforter. **"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you"** (John 16:13-14).

The Holy Spirit, whom Jesus has given to them that are His, is the divine guide of God's children. **"For as many as are led by the Spirit of God, they are the sons of God"** (Rom. 8:14). How are we to know the way to take? How are we to frame our steps? We must be guided by the Spirit of truth, which is to say that we must be taught by Him the things of Christ from the Word of God. The pillar of cloud by day led God's people, and the pillar of fire by night gave them light. The light of our path is the Word of God, and to understand and know the truths of God's Word we need to have the Holy Spirit teach us all things. The Holy Spirit opens our understandings to understand the scriptures so that we may know the things of Christ and walk in His footsteps. The Holy Spirit never leads any person or any church contrary to the Word of God.

**"He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."** The Comforter goes with us through every day of life. Oh, beloved, we need to be mindful of the office work of the Holy Spirit in our daily lives! He helps us to pray. He leads us in the way that God would have us to go. He reproves us of sin. He reveals the will of God unto us. He enables us to do that which is right. **"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you"** (John 14:16-17).

The Holy Spirit remains with us and in us. He indwells every believer. God will lead us in the new year by the Person of the Holy Spirit. We need not and ought not and must not rely upon fleshly impulses, carnal reasoning, or worldly wisdom. As a church, we are to be in harmony with the Spirit of God. **"And the Spirit and the bride say, Come"** (Rev. 22:17). I believe that God still leads His people and His churches by His Spirit, still enables and fills them by His Spirit

to be able to do His good and perfect will. The Holy Spirit is the abiding, unchanging witness of the presence and the truth of God in your life.

Israel experienced things in the wilderness that they did not always appreciate or perceive as valuable. They faced difficulties and testings that they did not anticipate. They found new enemies. They were forced to contend with problems in their own numbers. They often failed in themselves; but God never failed them, or left them, or cast them off. I know that in this new year, the mission of this church to preach the gospel, make disciples, baptize believers, and teach to observe all things whatsoever Christ has commanded will not change. I know that the doctrines we ought to be learning, believing, and practicing will not change. I know that the Head over all things to this church will not change, because He is the same yesterday, today, and forever. I know that in this new year, the only way a lost sinner can be saved is by turning from his or her sins and coming to God through Jesus Christ, believing that He is the Son of God. I know that in this new year, the only way for a saved sinner to be happy and enjoy the blessings of God is through obedience to the commands of Christ and being separate from the world.

Perhaps you ended 2004 A.D. in disobedience to the Lord Jesus Christ. Why not obey Him tonight? Perhaps you have never trusted Jesus as your Saviour. Why not believe in Him now? Jesus has power to make this **"the acceptable year of the Lord"** (Luke 4:19) to you and to all who believe on Him with all the heart.

## The Eyes

*Continued from page 21*

### THE DOCTRINE TAUGHT

The phrase, **"the eyes of the Lord,"** teaches the omniscience of God which means that God is all-seeing and all-knowing. Omniscience is an attribute of God, which properly is classified as one of His infinite attributes. God is infinite which means that He is unbounded, unlimited, unsearchable and incomprehensible. Romans 11:33 states, **"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."**

God alone sees and knows all things. Man can't see all things because he is bound by matter. We can only be in one place at one time and see the things that are present in that fixed location. And even then, we can only see the outward form. God is not bound by matter—He is a pure spirit and is present everywhere at once—God sees all things.

Our knowledge about things is also limited. We must acquire our knowledge through a successive learning process, and

## Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WFTA, Tupelo, MS	Sunday 9:00 - 9:30 a.m.	101.9	3,000 FM
WCNA, Myrtle, MS	Sunday 9:00 - 9:30 a.m.	95.9	3,000 FM
WCTT, Corbin, KY	Sunday 9:00 - 9:30 a.m.	680	5,000 AM
KARI, Blaine, WA	Saturday 10:30 - 11:00 a.m.	550	5,000 AM

*Continued on page 24*



## The Eyes

*Continued from page 23*

even then we are prone to forget. God, on the other hand, knows all things at once—He has never had to learn anything and He has never forgotten anything. His knowledge is both eternal and unchangeable. God knows all things eternally as one event because all things that come to pass are according to His sovereign decrees. Acts 15:18 states, **“Known unto God are all his works from the beginning of the world.”** God knows everything possible, everything actual, all events, all creatures of the past, present, and future. He is perfectly acquainted with every detail in the life of every being in heaven, in earth, and in hell.

Our knowledge of things is imperfect, which leaves us open to the possibility of being in error. God’s knowledge is perfect, and unerring. He never errs, never changes, and never overlooks anything. We may say with David in Ps. 139:6, **“Such knowledge is too wonderful for me; it is high, I cannot attain unto it.”**

The Scriptures abound with references to support the omniscience of God. II Chron. 16:9 states, **“For the eyes of the LORD run to and fro throughout the whole earth.”** Job 28:10: **“He cutteth out rivers among the rocks; and his eye seeth every precious thing.”** Job 31:4: **“Doth not he see my ways, and count all my steps?”** Ps. 33:13: **“The LORD looketh from heaven; he beholdeth all the sons of men.”** Jer. 23:23-24: **“Am I a God at hand, saith the LORD, and not a God afar off? Can any hide himself in secret places that I shall not see him? Saith the LORD. Do not I fill heaven and earth? saith the LORD.”**

### THE EXTENT OF GOD’S EYESIGHT

It is universal—**“The eyes of the Lord are in every place.”** Man’s eyesight differs greatly from the eyesight of God. We can only see specific distances based upon whether we are nearsighted or farsighted. Man is limited to his sight because he can only see the outward appearance of things. The eyes of the Lord are in every place meaning that God has an universal eyesight. His sight extends to every corner of this vast universe. He sees all of His inanimate creation. Every blade of grass, every grain of sand, every precious mineral is under His watchful eye. He sees all the creatures that inhabit the earth from the smallest ant, to the largest whale in the sea, to all the birds that fly in the air. He sees all men without exception. He not only sees our outward actions but also our inward thoughts, motivations and affections.

God sees all the evil thoughts, words, and actions of men. Genesis 6:5 states, **“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”** Ezekiel

11:5 states, **“For I know the things that come into your mind, every one of them.”** God knows the sinful thoughts that every man lost or saved has ever entertained. God knows what is going through your mind even now. Dare we entertain sinful thoughts of uncleanness, bitterness and malice when we realize that God knows our thoughts? Dare we entertain foolish thoughts knowing that the thought of foolishness is sin to God?

God knows every evil utterance that proceeds out of the mouths of men. Every blasphemy is known to God. Every unkind word is heard by the Almighty. God will hold men accountable for what they have said at the judgment. Matthew 12:36 states, **“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.”**

God sees every evil sin committed by men. He sees all the injustice in the world. He sees all murders, abortions, child abuse, and adultery in the world today. Not one sin of wickedness is hidden from the eye of the Almighty. No one but God saw Cain kill Abel. No one but God saw Achan steal the wedge of gold and the Babylonian garment—and God brought them into judgment for their sin. No one but God saw David commit adultery with Bathsheba. No one but God saw the evil plotting of murder in the heart of David. It was God Who sent His faithful prophet Nathan to point out the sin of David. Perhaps you are trying to hide and conceal a Babylonian garment or some sin in your life—Don’t be fooled—Be sure your sin will find you out.

God saw the idolatry and blasphemy of Belshazzar in the Babylonian palace and brought him into judgment for it. Daniel 5:27, 30 states, **“TEKEL; Thou art weighed in the balances, and art found wanting.”** In that night was Belshazzar the king of the Chaldeans slain.

Lost men try to convince themselves that God does not see their wicked works and that He won’t bring them into judgment for them. Psalm 10:11 states, **“He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.”** (Read Ps. 50:16-22) Such self-deception will not prevent the judgment of the Almighty. Jeremiah 23:24 states, **“Can any hide himself in secret places that I shall not see him? Saith the LORD. Do not I fill heaven and earth?”**

God sees and takes knowledge of all the good things that men do. Psalm 34:15 states, **“The eyes of the LORD are upon the righteous and his ears are open unto their cry.”**

God sees the secret things that you do which go completely unnoticed by men. (Matt. 6:1-6) God sees when you are faithful and honest in giving your tithes and mission offerings—and He will reward you for it. You may not be receiving blessings from God because of dishonesty

in your giving. God also sees you in your prayer closet. He sees you praising Him. He sees you resisting temptation and saying no to sin.

The Lord takes knowledge of your labor of love and your good works. Hebrews 6:10 states, **“For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.”**

God sees the times that you witness. He sees you studying your Bible. He sees you being faithful to church. What an encouragement to continue steadfast in the faith! Galatians 6:9 states, **“And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”**

### PRACTICAL APPLICATION

We see the foolishness and futility of trying to conceal our sin. Psalm 90:8 states, **“Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.”** The reason why Christians don’t grow is because they are deceiving themselves by trying to fool God. **“Be not deceived God is not mocked: for whatsoever a man soweth, that shall he also reap.”** Proverbs 28:13 states, **“He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.”**

If God is omniscient, how foolish it is to wear the mask of hypocrisy! God is not fooled by our outward actions—He looks upon the heart. We are not to be like the ungodly wife of Jeroboam who tried to disguise herself because God, like the prophet, will say, **“Why feignest thyself to be another?”** Ecclesiastes 12:14 states, **“For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”**

This doctrine ought to cause us to be more aware and careful about the things we think about, the things we say and do. Psalm 19:14 states, **“Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength and my redeemer.”**

This doctrine ought to cause us to measure every difficult question and decision as to right and wrong by one simple test: How would I behave if Jesus were physically standing by my side? Would Jesus approve of what I am doing right now? This is a sure standard of righteousness.

Lost people and false professors be sure your sin will find you out! Romans 2:16 states, **“In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.”**

### CONCLUSION

This doctrine of God’s omniscience should cause us to bow in wonder and amazement before the Almighty. He knows the end from the beginning, so He

knew of every sin you would ever commit, every blasphemy you would utter, every vile intent of your heart, and yet in spite of it all He chose you in Christ before the foundation of the world to be a monument of mercy and a trophy of sovereign grace! We ought to bow before God as Ruth did before Boaz in Ruth 2:10: **“Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?”** This doctrine also is a sure test of our spiritual condition before God. If we are spiritually minded and striving to serve the Lord with all our heart we can say with David in Psalm 139:24: **“Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.”**

## Be A Light

*Continued from page 21*

lives.

The writer of the Ephesian Epistle urges those who are partakers of the element of light to live as children of light. Their manner of life should be suitable to their condition. Their walk will be such, if they are what they profess to be.

### GOD IS LIGHT

Light is one of the figures used in the Bible to describe God. In James 1:17 God is called **“the Father of lights.”** This expression seems to mean God is the source of all physical, intellectual, and spiritual light. Light is even said to be His garment: **“O LORD my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment”** (Ps. 104:1-2). Darkness is a symbol of ignorance, error, misery, and moral evil in the Scriptures. But God knows no darkness, for He ever repels all sin and unrighteousness. I John 1:5 says: **“This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.”**

Christ is called the **“Sun”** (Mal. 4:2) and the **“Morning Star”** (Rev. 22:16). Paul writes to young Timothy about **“our Lord Jesus Christ. . . who only hath immortality, dwelling in the light which no man can approach unto”** (I Tim. 6:14, 16). Jesus Christ came into the world to be the light of men. He came to be the primary source of the true knowledge of God. John said of Him: **“In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not”** (John 1:4-5). The mission of Christ into the world was to be a **“light to lighten the Gentiles”** (Luke 2:32).

### THE BIBLE IS A LIGHT

Since the Bible is a means of revealing

*Continued on page 25*



## Be A Light

*Continued from page 24*

God to man, it too is called a light. Psalm 119:105 declares: **“Thy word is a lamp unto my feet, and a light unto my path.”** The Bible is a closed book to the unrenowned man. In the natural realm a light is worthless to a man who is blind. Even so the Bible is hidden to all but those who are savingly enlightened by the Spirit.

The wise man said: **“For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life”** (Prov. 6:23). The light of the Scriptures helps us to see wrong from right. Without it we would be in darkness about the things of God. The Holy Book is a **“light that shineth in a dark place”** (II Pet. 1:19).

### CHILDREN OF LIGHT

Believers are called **“the children of light”** (Luke 16:8), and they are contrasted with **“the children of this world.”** Each believer has been savingly enlightened by the Spirit of light. His eyes have been opened to see his lost condition and the insufficiency of his natural righteousness. He has been brought to see Christ as the Savior of sinners and his need of Him. The believer has been favored with the Divine revelation of things that are unseen and eternal.

When our Lord walked on earth among men, He was the light of the world. In John 8:12 it is recorded that He said: **“I am the light of the world.”** Light is the means of seeing, and seeing is knowing. In John 8:12 Christ claimed to be the one medium of Divine truth.

On another occasion our Lord spoke these words: **“As long as I am in the world, I am the light of the world”** (John 9:5). Throughout His earthly ministry Christ was in the highest and most comprehensive sense the Revealer of the Father. Now that He has departed out of this world unto the Father, the only light left in this dark world is the light of the churches and of His children.

Before leaving this Satanic system, Christ promised to make the believer a light in the Lord. According to John 12:46 He said: **“I am come a light into the world, that whosoever believeth on me should not abide in darkness.”** Christ causes a believer to pass out of spiritual darkness into spiritual light—out of sin and error into holiness and truth. The believer is delivered from abiding in perpetual darkness where there is no light of hope.

It is a well-attested truth in the New Testament that God’s children are the shining lights of this world. They reflect the light of their ascended Lord. I Thessalonians 5:5: **“Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.”** God’s people are lights to **“them which are in darkness”** (Rom. 2:19).

### BE A BRIGHT LIGHT

John the Baptist was a great influence for good in the world. He spared no effort in proclaiming the good news of the King. The Lord from Heaven said concerning John: **“He was a burning and a shining light: and ye were willing for a season to rejoice in his light”** (John 5:35). John was a spiritual lighthouse, a great luminary in the dark Jordan Valley. His sincerity and activity were well known by friend and foe. John burned in love for Christ, he was on fire for God.

It is the duty of all who are savingly enlightened by Christ to be shining lamps for God’s truth. Jesus Christ told His disciples: **“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven”** (Matt. 5:16). If we are children of light, we have light in our hearts. We are admonished not to get light, but to let the light which God gave us shine forth. This light must shine for the public good of mankind. By seeing our zeal and faithfulness, the ungodly will glorify God for so redeeming, transforming, and enabling the children of light.

The instructions of Christ to us are plain: **“Let your loins be girded about, and your lights burning”** (Luke 12:35). Christ spoke these words in connection with the promise of His return. To have our lamps burning is to be in readiness to meet Him when He appears. The lamps of Christian profession should be kept clean and bright by maintaining good works before men.

To the Philippian Church Paul wrote: **“Do all things without murmurings and disputings”** (Phil. 2:14). God’s commands are given to be obeyed, not to be disputed. Cheerful obedience to God’s instructions shows we serve a good Master and adorns our profession and faith. Christians should always seek to avoid wrangling and debating with either God or man. The light of truth is often lost in the heat of disputations.

After the words about murmurings and disputings, Paul goes on to say: **“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world”** (Phil. 2:15). Believers must exhibit the character of true children of God. Our heavenly Father demands that our character be above reproach before the world of the ungodly. We must not offend in word or deed. We have been given the position of luminaries in the moral world.

The testimony of a believer before the lost world is important. Like Demetrius, we should have a **“good report of all men, and of the truth”** (III John 12). Like our blessed Savior, it behooves us to be blameless and harmless before a critical world of evil men. Abraham and Lot were not to strive about grazing land because **“the Perizzite dwelt then in the land”** (Gen.

13:7). We must not lose our influence for good before the world, **“for we are made a spectacle unto the world, and to angels, and to men”** (I Cor. 4:9).

In I Peter 2:11-12 it is written: **“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.”**

God’s children of light must hold themselves off from fleshly lusts. This we must do because we belong to a commonwealth in Heaven. Our course of life is to be beautiful. It is true we will be slandered and misunderstood by an unconverted world. If a believer lives a life of holiness, even his critics will be caused to praise God. A clean life not only stops the mouths of ungodly men, but it may be the means of bringing them to glorify God in the day of Divine visitation.

*O ye Christian soldiers, as you march along,*

*Be a light for Jesus every day;*

*Keep His banner hoisted all the whole day long,*

*Be a light for Jesus every day.*

*Keep your lamps trimmed, burning so that all may see,*

*Be a light for Jesus every day;*

*Let the world see Jesus and from sin be free,*

*Be a light for Jesus every day.*

### SOME LIGHTS ARE DIM

It is to be greatly feared the lights of many believers are burning low. Like an automobile on the highway at night, they are running with their lights on dim. Like a car, some have weak batteries and others have blown a fuse! This ought not to be! God commands us: **“Walk in the light, as he is in the light”** (I John 1:7). Too many times this command goes unheeded. By turning aside after fleshly things we attempt to make light have communion with darkness.

Some are out of fellowship with God and their brethren, and, consequently, their spiritual lights flicker and grow dim. You cannot walk in the light and remain at odds with your brother in Christ: **“He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him”** (I John 2:9-10). Loving our brother is the evidence of being in God’s light.

Service to God and man is a means of making our light shine forth. When we feed the hungry, give to the poor, clothe the naked, and care for our family **“then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the LORD shall be thy reward”** (Isa. 58:7-8).

*O would you be a blessing true,  
As on thru life you go?*

*Be constant in God’s service here,  
Don’t let your light burn low.*

### SINNERS ARE IN DARKNESS

The sons of Adam are born into a world of darkness. To experience salvation from sin is to turn **“from darkness to light”** (Acts 26:18). By nature man is a victim of the darkness of sin and unbelief. He is in ignorance and blindness about the Savior, sin, self, and Satan. The sinner is bound and bent for outer darkness (Jude 13). The poor sinner stumbles and falls into sin because the darkness has blinded his eyes. Like a man lost out in a wilderness, he knows not where he goes having no light.

The sin that is ruining the world is refusing the light. Our Lord declared: **“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved”** (John 3:19-20).

The gospel of God’s grace is light. When it is preached to all nations light is come into the world. Of these gospel days it may be said: **“The darkness is past, and the true light now shineth”** (I John 2:8). Without the gospel the world would remain in absolute darkness.

But men love their sickness and will not be made whole. They desire to continue in slavery and refuse freedom. They take pleasure in darkness and hate the light. The reason for this weird conduct grows out of their evil deeds. They hate the light because it exposes their sins and ignorance. Men are condemned for this refusal. Such refusal of the light proves that a person is a son of darkness.

How terrible to think that the men of the world prefer the darkness of sin to the light of the gospel. **“Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways”** (Job 21:14). The natural man refuses to see sin in the light of infinite purity. The lost sinner opposes everything, which tends to reveal the true nature of unbelief.

The Spirit brings the gospel to a son of darkness who hates the light. This is a wonder of the working of sovereign grace. The same God Who made the natural light of the world at the beginning must give the sinner light. **“But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them”** (II Cor. 4:3-4).

The very gospel by which a man must be saved is veiled to the hater of the light. The fault is not in the gospel, or the proclaimer of it. The lost man is under the influence and power of the Devil who

*Continued on page 26*



## Be A Light

Continued from page 25

blinds the unbeliever's heart. The prince of darkness darkens his understanding and increases his prejudices.

Satan wants to keep the gospel of Christ from shining into the hearts of sinful men. But God is more powerful than Satan. **"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ"** (II Cor. 4:6). When God commands a soul to be enlightened, Satan cannot stop this work. The gospel in the power of the Holy Spirit creates light in the soul—such a light that He Who was sometimes darkness is made a light in the Lord. This light is infused by Almighty power.

Those who are brought to faith in Christ by the Spirit can say: **"The LORD is my light and my salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid"** (Ps. 27:1). Those who are savingly enlightened see more light as they progress in their Christian experience: **"In thy light shall we see light"** (Ps. 36:9). Under normal conditions the light of believers will grow brighter over the years: **"But the path of the just is as the shining light, that shineth more and more unto the perfect day"** (Prov. 4:18). They can look forward to the light of glory to come: **"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever"** (Rev. 22:5).

### CONCLUSION

Those of us who have seen the light must bear witness of the Light of the world. We are commanded to do a work like John the Baptist. Of John it is written: **"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world"** (John 1:6-9). God help us to endeavor to **"shew forth the praises of him who hath called you out of darkness into his marvelous light"** (I Pet. 2:9).

Saul was converted by seeing **"a light from heaven"** (Acts 9:3). That light which he saw on the Damascus road was the true Light and was sent from the Father of lights. He saw the Light of the world and was savingly enlightened. Thank God that old Saul of Tarsus saw the Light and became a child of light.

When Hank Williams, the country singer, made a profession of faith, he wrote a song about his experience of grace. It carried the title: "I Saw the Light." This is what happens to every man who sees the light of the glorious gospel.

Christ is the Light of the world. To be without Him is to be in gross spiritual darkness. To see the light of the gospel and to know Him as Savior is a wonderful experience. Come to Him as enabled by the Spirit that it may be said: **"The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light sprung up"** (Matt. 4:16).

*The whole world is lost in the darkness of sin,*

*The Light of the world is Jesus;  
Like sunshine at noonday His glory shone in,*

*The Light of the world is Jesus.  
No darkness have we who in Jesus abide,*

*The Light of the world is Jesus.  
We walk in the Light when we follow our Guide,*

*The Light of the world is Jesus.  
Ye dwellers in darkness with sin-blinded eyes,*

*The Light of the world is Jesus.  
Go, wash, at His bidding, and light will arise,*

*The Light of the world is Jesus.  
Come to the Light,  
'Tis shining for thee.*



### A Letter To A Preacher

By Andrew Fuller

As you have expressed a wish for a few of my thoughts on your principal work as a Christian minister, I will endeavor to comply with your request. The work in which you are engaged is of great importance. To declare the whole counsel of God in such a way as to save yourself and them that hear you; or, if they are not saved, to be pure from their blood, is no small matter. The character of the preaching in an age, contributes, more than most other things, to give character to the Christians of that age. A great and solemn trust, therefore, is reposed in us, of which we must shortly give an account.

The work of a Christian minister, as it respects the pulpit, may be distinguished into two general branches; namely, *expounding the Scriptures, and discoursing on Divine subjects*. In this letter I shall offer a few remarks on the former.

I have found it not a little useful, both to myself and to the people, to appropriate one part of every Lord's Day to the *exposition* of a chapter, or part of a chap-

ter, in the Sacred Writings. In this way, during the last eighteen years, I have gone over the greater part of the Old Testament, and some books in the New. It is advantageous to a minister to feel himself necessitated, as it were, to understand every part of Scripture in order to explain it to the people. It is also advantageous to a people, that what they shall hear should come *directly* from the Word of God, and that they should be led to see the scope and connection of the Sacred Writers. For want of this, a great number of Scripture passages are misunderstood and misapplied. In going over the book I have frequently been struck with surprise in meeting with texts, which, as they had always occurred to me, I had understood in a sense utterly foreign from what manifestly appeared to be their meaning *when viewed in connection with the context*.

1. The great thing necessary for expounding the Scripture, is, *to enter into their true meaning*. We may read them, and talk about them, again and again, without imparting any light concerning them. If the hearer, when you have done, understands no more of that part of Scripture than he did before, *your labor is lost*.

2. A humble sense of our own ignorance, and of our entire dependence upon God, has also a great influence on our coming at the true meaning of the Word. There are few things, which tend more to blind the mind than a conceit of our own powers. Hence we perceive the justness of such language as the following: "Proud knowing nothing—He that thinketh he knoweth anything, knoweth nothing yet as he ought to know—If any man will be wise, let him first become a fool, that he may be wise."

3. To understand the Scriptures in such a manner as to profitably expound them, it is necessary to be conversant with them in *private*; and to mix, not only faith, but the prayer of faith with what we read. There is a great difference between reading the Scriptures *as a student*, in order to find something to say to the people, and reading them *as a Christian*, with a view to get good from them to one's own soul. That which is gained in the last of these ways is, beyond all comparison, of the greatest use, both to ourselves and others. That which we communicate will freeze upon our lips, unless we have first applied it to ourselves; or, to use the language of Scripture, "tasted, felt, and handled the Word of Life."

### F. B. Meyer On The Carnal Life

Will you turn to I Cor. 2:14: **"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."**

**"The natural man."** The Greek is the "psychical" man, the man in whom the

soul is all, and the spirit is like a dark, untenanted chamber.

The temple of old was constituted thus: outer court, holy place, holy of holies. The outer court corresponds to our body, the holy place to our soul, the holy of holies or the most holy place to our spirit. In the regenerate man the most holy place is tenanted by the Spirit of God, but in the unregenerate man it is untenanted and dark, waiting for its occupant. The natural man is the man whose spirit is empty of God.

In the fifteenth verse of the same chapter, we read: **"But he that is spiritual judgeth all things, yet he himself is judged of no man."**

Here we have the **"spiritual"** man, the man whose spirit is quick with the Spirit of God, who speaks and wills and lives beneath the impulse of the Holy Ghost Himself. Oh, that every believer became truly spiritual; spirit-unfilled (written with a small "s"): the Spirit of God (written with a large "S") dominating the spirit of man.

In the third chapter of the same epistle, Paul begins: **"And I, brethren could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ."**

Now the **"carnal"** man is a Christian, a babe in Christ. We might think that the carnal man is unregenerate, but it is not so. He is regenerate, he is in Christ, and Christ is in him; but instead of Christ being predominant, the carnal element is predominant. I believe that there are hundreds of people who are in Christ; but they are babes in Christ. Christ is in them, but He is overcrowded by the superiority of their self-life. Their self-life was once clothed in rags; it is now clothed in the externals of religion; but it is still the self-life, and in the Christian may predominate over the Christ-life, and be the cause of unutterable darkness and sorrow.

In order that you may know what the carnal element is, let me say that that word also stands for "flesh," and that the Greek word is *sarx*. Now the Apostle uses the word "flesh," "carnal," or "*sarx*" in a very especial form. He does not mean the natural body, but he means the element of self. That is proved from Rom. 7:18, where he says: **"In me, (that is, in my flesh), dwelleth no good thing."** My flesh is **"me."** Some men spell it with a tiny m, and some with a capital M, but whether the m is in italics or in capitals, the **"me"** in each person is the flesh. Spell "flesh" backward, drop the h, as we are apt to do in London, an you get s-e-l-f; "flesh" is "self," and "self" is "flesh." It is **"me,"** and as long as **"me"** is first and Christ second, I am living a carnal life though I am in Christ and a saved man.

### Four Characteristics of the Carnal Life

Now the carnal life is a *babe life*. What

Continued on page 27



## Outlines for Country Preachers by a Country Preacher

Sermon Outlines by Milburn Cockrell

### REDEMPTION BY PRICE AND POWER

Jeremiah 31:10-11

The dispersed Israelites are to be brought back. Those sold and alienated shall be brought back. Though the enemy that got possession of them was stronger, God is stronger than all. The Lord will redeem them by price and power, as of all out of Egypt.

The original words in the Greek New Testament for "redeem" and "redemption" mean "to buy for one's self by a price freely paid," or "to purchase out of the market not to return." Redemption is first by price and then by power.

#### I. THE SINNER NEEDS A REDEEMER.

1. Man lost his dominion (Ps. 8:3-6). By the fall man lost his place of supremacy. He lost the image of His Maker who had dominion over all things. We are weaker than our foes.
2. The law is stronger than we. It demands perfect obedience and warns of infinite justice. It makes no allowance for man's being a helpless sinner. It cannot be lowered.
3. Sin is stronger. Have you mastered sin? Or has it mastered you? You have been defeated and disgraced. It is stronger than our resolutions, vows and attempts to overcome it (Rom. 7:9-11).
4. Death is stronger. He takes us at his pleasure. Prayers, entreaties and tears can not keep him away. He is stronger than our body and all the doctors in the world!
5. Satan is stronger. Have you always resisted his wiles? Has he not been too much for your strength and wisdom? Has he ever caught you off guard?
6. Hell is stronger. Who can deliver his soul from Hell? Who can pay his ransom to the justice of God.
7. The world is stronger. We are taken in by its care and anxieties. Its charms and customs prove stronger than we. It gains for a time a mastery over our mind and body.

#### II. CHRIST REDEEMED US FROM ALL THESE THINGS.

1. He redeemed us from the curse of the law. He was born under the law and kept it for His people (Isa. 42:21; Gal. 3:13; 4:4-5). He paid the penalty for our transgressions (Isa. 53:5; Rom. 4:24). "Free from the Law"
2. Christ put away sin (Heb. 9:26; I Cor. 15:3; II Cor. 5:21). He made an atonement for our sins. He washed them away in His blood. He delivered from the penalty by His atoning blood—the pleasure of sin by the new nature—the power of sin by the Holy Spirit (Rom. 8:2).
3. Death was abolished by Christ (II Tim. 1:10; Hos. 13:14). By lying in the grave He perfumed death, and by putting away the curse of sin, He turned death into sleep.
4. Christ overcame Satan. He overcame his temptations (Matt. 4) and won the victory over him (Col. 2:14-15; I John 3:8; Heb. 2:14).
5. Christ delivered His people from going down into the pit (Job 33:24). He closed the gates of Hell to His people by paying their Hell debt.
6. Christ overcame the world (John 16:33; Rom. 8:37; I John 4:4; 5:4).

#### CONCLUSION.

1. There is no blessedness in being bound and fettered, no comfort in being in the hand of a cruel enemy. The blessing is in redeeming love, atoning blood, and delivering power.
2. Those redeemed by price will eventually be redeemed by power (Ps. 136:24; 107:2).

### F. B. Meyer

Continued from page 26

is sweeter than a babe? So beautiful, so wee, one can take the child so close to oneself. But what is tender and beautiful in a babe for a few months is terrible at the end of twelve months, or ten years. And what is lovely in a young convert is

terrible in a man of ten or twenty years of Christian life. I have met men who use the same expressions twenty years after conversion that they did when they were cradled on Calvary; and if you are still living in the elementary stage of experience and feeling and prayer, and do not grow, do not know God better, do not know the Bible better, do not know

yourself better, do not know Christ better, you are a little babe, you are carnal.

And then the carnal man *lives on milk*. Paul said: "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." Milk is food which has passed through the digestion of another. The babe cannot take meat, so the mother takes meat, and breaks it down, and the child takes milk. So many Christians cannot read the Bible, cannot get any good out of the Bible, it must be broken down by their minister, and they are fed with a spoon! Ministers are nurses. They have to spend their time wheeling the converts about, comforting them, putting them to sleep, waking them up, and feeding them; and if they are not fed with a spoon three or four times a week, there is no knowing what will happen. And if you are in that state that you must take spiritual truth through the digestion of another, you are a babe.

A carnal Christian is also *sectarian*. "I am of Paul, and I of Apollos, and I of Cephas." Oh, how much we make of the fold, and how little of the flock! How much we think of the hurdles, and how little of the sheep! Half the time we are worrying about the sect to which we belong.

I would lead you one step further because I desire to make my system perfectly clear. Turn to Hebrews 5:14, where we read: "Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

Here we have a fourth characteristic of the carnal Christian: such an one is *unable to exercise his senses to discern good and evil*. When I returned to England from one of my Atlantic voyages, my nose was very sensitive: the pure ozone of the Atlantic had made me very keen to discern impurity. I went to stay with some friends in the country, and all that time I was haunted by a noisome effluvia.

I said: "What is the matter?"

"Oh," they said, "there is nothing wrong."

I said: "I am sure there is," and presently, after investigating, about a mile off we discovered a sewage-farm which infected the air. My friends who had no training on the Atlantic were unable to detect it. So there are men who take up a novel full of impure thought and read it and not feel hurt, though the hurt has been certainly received; men and women who listen to uncharitable talk, and not detect its undertone; men and women who go in and out in the world and mix in its pleasure and sin, and still call themselves Christians, because they cannot discern good and evil.

Those four tests— are they true of you? I am here as a surgeon, and must help you to anatomize yourself to know where you are. Are you growing? Are you living on the strong meat of the Bible? Are you a

sectary? Have you the power to discriminate between good and evil? By these four tests you may know whether the Christ-life or the flesh-life is predominant in you.



#### BEREA BAPTIST BROADCAST Financial Report 12-1-2004 to 12-31-2004

Beginning Balance .....	\$1,203.52
RECEIPTS:	
Berea M.B. C., Westpoint, TN .....	50.00
Grace B. C., Corbin, KY .....	100.00
Berea B. C., Mantachie, MS .....	200.00
Briar Creek B. C., Williamsburg, KY .....	200.00
Calvary Independent B. C., Everson, WA .....	300.00
.....	850.00
TOTAL .....	2,053.52
EXPENDITURES:	
Radio Time .....	715.00
TOTAL EXPENDITURES .....	715.00
.....	\$1,338.52
Corbin, KY fund balance .....	\$1,811.52
ENDING DEFICIT .....	-\$473.00

#### CORBIN, KENTUCKY REPORT

Beginning Balance .....	\$2,011.52
EXPENDITURES:	
WCTT .....	200.00
ENDING BALANCE .....	\$1,811.52

#### BEREA BAPTIST BANNER

Financial Report  
12-1-2004 to 12-31-2004

Beginning Balance .....	\$2,073.26
RECEIPTS:	
Arthur D. Richardson, Cedarville, WV .....	100.00
B. C. of Brimfield, Brimfield, IL .....	21.15
Berea B. C., Mantachie, MS .....	900.00
Berea B. C., Stonington, IL .....	60.00
Berea M. B. C., Mansfield, OH .....	50.00
Berea M. B. C., Westpoint, TN .....	150.00
Bethel M. B. C., Pasadena, TX .....	100.00
Big Creek B. C., Wayne WV .....	300.00
Briar Creek B. C., Williamsburg, KY .....	100.00
Citrus M. B. C., Inverness, FL .....	25.00
Cedar Grove B. C., Millport, AL .....	100.00
Eve Knowles, Scarborough, ME .....	200.00
Faith M. B. C., Clarksville, TN .....	100.00
Faith B. C., Lynn, AR .....	25.00
Gail Knowles, Scarborough, ME .....	20.00
Grace B. C., Corbin, KY .....	100.00
Grace B. C., Winston-Salem, NC .....	50.00
Grace M. B. M., Marion, IL .....	25.00
Grace M. B. C., Tulsa, OK .....	45.00
Joseph Jurzec, Lake-in-the-Hills, IL .....	25.00
Hillcrest B. C., Winston-Salem, NC .....	50.00
Indore B. C., Indore, WV .....	100.00
L. H. Farrell, Des Allemands, LA .....	250.00
Leroy Bullard, Albuquerque, NM .....	100.00
Morris St. B. C., Hobbs, NM .....	300.00
Mt. Pleasant B. C., Chesapeake, OH .....	100.00
New Testament B. C., Bristol, TN .....	10.00
New Testament B. C., Goshen, IN .....	50.00
Ocoonita M. B. C., Keokee, VA .....	40.00
Olmstead B. C., Olmstead, KY .....	300.00
Philadelphia B. C., Decatur, AL .....	100.00
Southside B. C., Fulton, MS .....	25.00
Sovereign Grace B. C., Columbus, MS .....	50.00
Sovereign Grace B. C., Galena, OH .....	150.00
Sovereign Grace B. C., Northport, AL .....	100.00
Sovereign Grace B. C., Silsbee, TX .....	30.00
Sovereign Grace B. C., Wake Forest, NC .....	100.00
The Lord's Church, Goose Creek, SC .....	200.00
Victory B. C., Courtland, VA .....	25.00
Subscriptions .....	378.55
Anon. ....	0.00
Dividing Checks .....	150.00
Sub Total .....	\$5,104.70
TOTAL .....	\$7,177.96
EXPENDITURES:	
Wages .....	3,920.00
Postage .....	681.31
PO Box Rent .....	66.00
FICA taxes .....	299.89
Dividing checks .....	150.00
Total Expenditures .....	5,117.20
.....	2,060.76
Bank charge .....	-19.87
ENDING BALANCE .....	\$2,040.89

## Lessons Learned

*Continued from page 21*

men” (II Sam. 23:13-17).

In the time of our text, David had fallen out of favor with King Saul. He was the champion of Israel—he had defied Goliath and earned a reputation for putting the Philistines to flight. We read of David: **“Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul’s servants”** (I Sam. 18:5).

Perhaps his growing reputation and acceptance occasioned Saul’s jealous wrath being bent upon him. Recall that when Israel was returning from **“the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music”** (I Sam. 18:6). The substance of their songs was particularly telling; they sang, **“Saul hath slain his thousands, and David his ten thousands”** (I Sam. 18:7). The effect this had upon Saul was related thus, **“And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward”** (I Sam. 18:8-9). He would later throw javelins at David and fear him **“because the LORD was with him”** (I Sam. 18:12).

Despite his acclaim, this particular instance was a time in David’s life that was quite dark. It was a period of loneliness and despair. He did not look like the anointed king of Israel. Of course, he was not yet the king of Israel; he had been anointed but had not yet ascended to the throne. Nevertheless, he did not look very kindly and royal in this dark, lonely cave.

David was then an outcast. He had been rejected by the establishment of Israel. Saul and his government had set David at naught. He had found a true friend in Jonathan, the king’s son, but he was his only true friend. They were faithful and loyal friends.

Jonathan helped David escape from the king. David knew that Saul wanted to kill him. Jonathan, at first, thought this was not true, but David knew that it was true. David set up a test. He hid in the field and did not show up for dinner to see what King Saul would do. Saul revealed his mind to Jonathan that he desired to take David’s life.

Knowing certainly that David was in danger; Jonathan went out and warned him. He had told David that he would come out and shoot the arrow and he would have the boy run after it. If he told the boy that it was on beyond him and David heard that, then he would know things were not well. This is exactly what he did do and David knew that his

suspicions were right.

David had to flee quickly and alone. He journeyed for three days. He had no friends among the Philistines—they were his bitter enemies. He had no friends in Israel—Saul was now concentrating all of his powers on hunting down and killing David. Saul was obsessed with this evil desire. So, David fled for his life.

It was at this time that he came to the temple to Elimelech the high priest and got the showbread and ate it. This is the same time the Lord referred to when His disciples were plucking heads of wheat and eating them on the Sabbath day. He asked them if they had not read about David, who, when he was hungry, went in and ate the showbread, which was not lawful for him to eat. So, he was starving and fleeing for his life.

He next came to Achish, the king of Gad, and he had no friends there either. It is little wonder that he could conclude, **“No man cared for my soul”** (Psa. 142:4). He had none to turn to. Where could he find refuge? He had to act like a mad man in order to escape from the king of Gad. At that time in the world’s history, people were afraid of mentally disturbed people. I suppose they feared that their mental illness was contagious. Here he was, the man after God’s own heart that had been anointed to ascend to the throne, acting as if he were insane. He frothed at the mouth and let the drool run down over his beard—something no dignified person would do. This did facilitate his escape and he came to the cave of Adullam.

If you have ever been in a cave, you know it is dark and damp; you hear all sorts of noises there. David was in this cave when he wrote Psalms 57 and Psalms 142. It seemed as if everyone was searching after his life. So, this was his condition at the time. The actual happening is recorded in I Samuel but this particular instance is recounted in II Samuel in connection with the acts of his mighty men. Let us now consider some lessons learned in the cave of Adullam. We may first learn from Saul and the Philistines. Secondly, we want to learn from the three mighty men. And, lastly, we shall learn from David himself in the lonely hold of Adullam.

**I. First, let us consider and learn from Saul and the Philistines.** Our text states that David was in the **“cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim”** (II Samuel 23:13). Saul was the king over Israel at this time. Saul was invested with great power to protect the nation of Israel from their enemies. He was given for a national defense. That is one of the reasons that God gave in His Word for civil government, e.g. to protect its people from their enemies. Another reason is for the punishment of evildoers and the reward of them that do well. It seems like in our country that some of those things are a little bit backwards

today.

Saul was there as the king, the chief officer of the government, to protect Israel from her sworn enemies. There was clear and present danger to the state of Israel. The Philistines, at that time, were conducting raids. They were attacking various cities, trying to occupy Israelite cities. Our text tells us they had pitched in the valley of Rephaim while David was in the hold in the cave. They had a garrison established in Bethlehem—the City of David.

King Saul should have been very concerned over this development, but *he had become distracted* from his chief responsibility. He had focused his time and energy to hunting down David and destroying him. Why? Because he felt like David posed a threat to his throne. Remember, the prophet had told Saul that the kingdom was taken away from him and given to another that the Lord had anointed. Saul believed that this other was David. Saul believed that if he could hunt down and eliminate David, then his throne would be secure. He had told Jonathan that he was foolish in loving David. He asked him if he did not realize that David was going to take the throne from him. Saul became distracted, neglecting his chief duties of protecting Israel from the Philistines. He spent his time and that of his army on hunting down David. So, who was watching the Philistines?

The result of Saul’s distraction was that *the Philistines gained the advantage*. They had pitched in the valley of Rephaim and it was not long before they set up a garrison in Bethlehem—the city of the birth of our Lord. This was David’s hometown. While Saul chased after David, the Philistines set up a fort on Israelite soil. They certainly took advantage of the situation.

One lesson here is that when we are divided among ourselves and distracted from our chief duties, a common enemy will gain ground on us. When the church is distracted by division and infighting, we are not attending to the true work of the Lord. A church in this condition has misplaced the antithesis that God has placed between the seed of the serpent and the seed of the woman (Gen. 3:15). Our battle cry is no longer the church *Contra Mundum* (against the world). No wonder so much of the world continues in unbelief!

In harmony with the antithesis of Genesis 3:15, Christ properly identified the enemy of the church when He said, **“I will build my church; and the gates of hell shall not prevail against it”** (Matt. 16:18). Why do we have so much trouble properly identifying the real enemy? Saul had marked David as his enemy. If anybody on the entire earth was a mortal enemy of King Saul, it was not David. David would not stretch out his hand to hurt Saul. He even felt convicted

for just cutting off the skirt of his garment and he commanded his men that none of them should touch Saul (I Sam. 24:5-7). David mourned Saul’s death and when the Amalekite lied to him about killing Saul (David did not know he lied), he asked, **“How wast thou not afraid to stretch forth thine hand to destroy the LORD’s anointed”** (II Sam. 1:14). Then David quickly slew the miserable wretch that presumed to slay his king.

The whole nation of Israel suffered because of this distraction and misapplication of energy. It did not please David that the Philistines advanced. It certainly did not please Saul, nor did it please the rest of Israel. No one but the Philistines would come out ahead in that situation.

Primarily, Saul had become *distracted because of pride*. Was it not Saul’s pride that was affected when the people cheered David, ascribing ten thousands to him and only thousands to Saul? As he witnessed David growing in reputation, he feared that he would be replaced as king by the little shepherd boy of Bethlehem. Then he wanted to kill David—all because of pride.

Do we realize the hatefulness of pride? Proverbs 6 lists seven things that the Lord hates. The first one is a **“proud look”** (Pro. 6:17). The last item is what comes about because of pride—**“he that soweth discord among brethren”** (Pro. 6:19). Of these things, the Holy Spirit employs strong language, describing them as an abomination and declaring the Lord hates them. Solomon also declared, **“The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate”** (Prov. 8:13). We do not often think on the hatred of God. We would rather think on His love and goodness. However, God does have hatred and it is fully employed against pride in His creation.

Israel could have well done without pride in the kingdom at this time, and, equally today, there is no room in the Lord’s church for pride and arrogance. When Saul’s pride was offended, he was distracted and the real enemy advanced. This will also be the result with the church today if we become prideful, we will get distracted, the real enemy will gain ground, and the work of the Lord will not go forward.

Pride is essentially the exaltation of oneself, one’s opinions, etc. above others. Who was the first being guilty of such self-exaltation? Lucifer. Christ upbraided the seventy that rejoiced in the power they had been given, telling them, **“I beheld Satan as lightning fall from heaven”** (Luke 10:18). He went on to say of their power, **“Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in Heaven”** (Luke 10:20). Christ warned them about

*Continued on page 29*



## Lessons Learned

*Continued from page 28*

becoming puffed up, for Lucifer fell from heaven in pride. Pride had changed the angel of God into the devil of hell. Solomon wrote of pride, **“Pride goeth before destruction, and an haughty spirit before a fall”** (Pro. 16:18).

Pride was at the root of the varied problems in the Corinthian church. This caused Paul to tread very carefully that he might **“cut off occasion from them which desire occasion”** (II Cor. 11:12). Paul knew the enemy was not the Christians in the church at Corinth, no matter how unscripturally they were conducting themselves. He realized they had an enemy in the world that desired **“occasion”** to make an advance against the church.

He had to deal wisely with divisions over immorality, disorder in the assembly, cultic following of preachers, and unfounded accusations against himself. Had he responded in pride, the situation would have been hopeless. He addressed them in love, reasoned with them from the Word, and rebuked them openly for their sin. He then had to wait patiently to see whether he had reproved scorners or rebuked wise men (Pro. 9:8). All the while, Paul knew the enemy would be advancing so long as the church was distracted from her duties.

We cannot be fooled into thinking that we do not have an enemy in the world—to think that the church is not opposed by Satan and all his evil forces. It is folly for us to think that Satan is not going to thwart us and hinder us. Satan opposes all of the Lord’s work. The gates of hell are set against the Lord’s church. As it was with Saul, if we become distracted, misplacing the antithesis and misapplying our energies, we will lose out and the enemy will gain the advantage.

**II. Secondly, let us consider the three mighty men spoken of in the text. “David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate! And the three mighty men brake through the host of the Philistines, and drew water out the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the LORD.”** *These men performed a daring, heroic feat.* Some writers have suggested they undertook a clandestine operation—sneaking in, getting the water, and sneaking out undetected. This may be possible, and would require a certain amount of bravery, but this does not quite fit with the text. The Hebrew word *baqa* is here translated **“brake through.”** This word means to cleave, split, break open, break through. It was a common word in the Hebrew language and is used in the Old

Testament to describe splitting wood (Ecc. 10:9), the ground splitting asunder (Num. 16:31), the splitting open of serpents’ eggs (Isa. 59:5), etc. This word describes the mighty men’s deed. They engaged a number of the Philistines, fought their way in, and likely fought their way out. This is not so difficult to believe, if we take into account some the heroism of David’s mighty men.

We may picture these men as having been highly trained and specially fitted for such warfare. However, the Scripture paints the picture differently. Those men that came to David in the cave and joined themselves to him were described thusly, **“Every one that was in distress, and every one that was in debt, and every one was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men”** (I Sam. 22:2). These men were the outcasts of society, more or less. They were not highly decorated members of an elite class; rather they were in trouble and despair. They were not extraordinary in their prior gifts or accomplishments, but they were completely loyal to their captain.

Their actions certainly tell us something about *their view of David*. What must they have thought of him to do something like this? David had not commanded anyone or even suggested to anyone that they go to get this water. Nevertheless, these three men did that very thing. They must have regarded him highly and had a great love for him. They truly took him as their captain. They were willing with their life or death to serve in whatever way that they could.

They must have had a very different idea of service and loyalty than what we commonly see today. It was not just that they pledged their allegiance to follow every order, certainly, they did that, but they loved their leader so much that they willingly subjected themselves to his every desire. He expressed a desire that he wanted to drink of that water of the well of Bethlehem. These three men took that as all the motivation necessary in order to act. They not only wished to fulfill his explicit commands; they also wished to fulfill the expressions of his desire.

There is an obvious correlation between David and his mighty men and Jesus Christ with His people. Was not David the very picture of Christ as he suffered without the camp in the cave of Adullam? He had been rejected by the establishment of Israel and effectively banished from that kingdom. It was a rabble of a group that came to him; reminiscent of the little band of Christ’s disciples so often styled **“unlearned and ignorant men”** (Acts 4:13). Keeping this relation in mind, let us think a while longer on the service of the mighty men.

This was *no minimal service* these men

performed. Minimal service is what we are more accustomed to today. Minimal service is just doing the bare minimum, just what is necessary to get by. Many in the workforce today do just enough to keep their jobs, and subsequently their paycheck. We have all experienced times of frustration when we have gone to the DMV or some such agency trying to get some paperwork correctly filled out and filed. We almost never go to the right office or get in the right line from the start, and when we do finally have a chance to speak to a live person, we are met with the disinterested sigh and infamous phrase, **“That’s not my job.”** Those types of people are only interested in minimal service. This attitude can exist in the home and in the church as well.

The mighty men’s love for David would not admit of minimal service, rather they hung onto every word of his to find opportunities to fill up their service to him. This is harmonious with the words of the great Servant—Jesus Christ. He said, **“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God”** (Matt. 4:4). Our desire as Christians should be to hear every word He has to say. We should desire, not only to hear the words from His mouth, but to **“live . . . by every word.”** This means that we are not approaching the Bible to determine the minimum required of us. We are not looking for a few exceptionally plain commands and then we leave the rest in some philosophical fog known as “gray areas.” Rather, we come with the plea of the Psalmist, **“Open thou mine eyes, that I may behold wondrous things out of thy law”** (Psa. 119:18). We will search the Scriptures that we might uncover every expression of God’s desire that we might fulfill it in love. These men were looking to do more for their captain. This was maximum service. How much more worthy is our Captain of such service?

These men had *the true heart of a servant*. This service was not putting them out. They did not feel that it was asking too much. Many of us would probably reason with David that there was plenty of other water he could drink, and that would only be if we were asked directly. How many normal folks would not feel any obligation at all if they heard such a desire being expressed? Or, perhaps, we would tell him to go get it himself if that was what he really wanted.

None of this was true of David’s mighty men. He did not ask them specifically to get the water, nor did he even address his desire to them personally. He just expressed a desire and probably did not even think someone would go get the water. However, upon hearing their captain give voice to his desire, they felt it their duty to fulfill it.

Because of their love and loyalty, they

did not think it an unreasonable obligation. Similarly, the Apostle John speaks of Christ’s words, **“his commandments are not grievous”** (I John 5:3). For those that love Christ, to follow and to keep His word is not grievous. Like these mighty men, they will willingly subject themselves to every intimated desire of their Lord. They will live **“by every word that proceedeth out of the mouth of God.”**

**III. Lastly, consider David in the cave of Adullam.** David was in obvious distress when he came to this cave. He was being hunted by a fierce enemy in the Philistines; he was being hunted by his own countrymen as well. David said at this time, **“I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul”** (Psa. 142:4). He had none to turn to.

However, David found in his lone state that *distress lead to prayer*. He was at a complete loss for anything else in this cave. We may read his prayers in Psalms 57 and Psalms 142. This dark cave did prove a fit closet to seek the Lord secretly. When he had shut the door, He said, **“I poured out my complaint before him”** (Psa. 142:2).

David’s prayers became more meaningful in this circumstance. He offered there no perfunctory prayer or dead recitation. He **“poured out”** his heart to God! His prayers had much more substance when he was in distress and alone save God. Charles Spurgeon remarked that if David had prayed in his palace the way that he prayed in the cave he would have never fallen into sin the way that he did. His prayers were nothing but earnest and substantial in this cave.

This cave proved a fit venue for David to express his complete resignation to God’s will. There was David with his own country and the country of the Philistines seeking to take his life. The Philistines laughed at the fact that Saul hunted him. Though all seemed turned against him, he had a promise from God that he was to be king over Israel. He had a promise from God that from his lineage would come the Messiah. He had many precious promises that would not be if he were

*Continued on page 30*

### MARK OF THE BEAST



Look at your name on the front page of this month’s paper. If you see the mark 2-05, so detestable to a Baptist, wash it out by renewal of greenbacks. If not your paper will stop next month. We are not able to credit. It is not a good plan.



# The Berea Baptist Banner Forum

The Forum is a regular feature of this publication where readers' questions are answered by a panel of writers. The views expressed herein are the views of the writer to whom they are attributed. They do not necessarily represent the views of the editor, the sponsor, or the readers of this paper. Readers are encouraged to submit questions on any Bible topic to: The Berea Baptist Banner, P. O. Box 39, Mantachie, MS 38855.

## 1. Does Luke 4:13 mean that Satan tempted Jesus after His "temptation" in the wilderness? — Alabama



**Tom Ross**  
6339 County Rd. 15  
South Point, OH  
45680  
  
Pastor  
Mount Pleasant  
Baptist Church  
6939 County Rd. 15  
Chesapeake, OH  
45619

Luke 4:13 declares: **"And when the devil had ended all the temptation, he departed from him for a season."** All three of the synoptic Gospels record the temptation of Christ by the devil in the wilderness. Luke 4:2 records that the duration of this specific period of temptation was 40 days in which Christ also fasted. Though we do not have another official record of Satan tempting Christ, in Luke 22:28 Jesus said: **"Ye are they which have continued with me in my temptations."** The plural usage here suggests that Christ may have suffered other temptations at the hand of Satan. Since Christ was acting as our Surety and Substitute it is not unreasonable to suppose that Satan tempted Him at different times during His ministry. After all, the elect of God are subject to the temptations of Satan on a daily basis. Hebrews 2:17-18 declares: **"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."**

TOM ROSS



**Billy Holbrook**  
3932 East 1050th Ave.  
Oblong, IL 62449  
  
Pastor  
Salem Missionary  
Baptist Church  
P.O. Box 202  
Willow Hill, IL 62480

**"And when the devil had ended all the temptation, he departed from him for a season"** (Luke 4:13). I assume that what has provoked this question is the phrase **"for a season."** The answer to this question really appears to be fairly simple. What we must do is look in the Scriptures and see if there is ever another time that Christ was tempted to forsake the work that the Father had given Him to do. Or

look for a time that Satan moved upon others to approach Christ. Here in our passage Satan appears to be directly with Jesus. Satan, however often tempts us to depart from the Lord and His work through moving upon other people. We see some of those examples in the Scriptures that would show us that other people tempted Christ and Satan no doubt was the one that led them to do that.

Compare what Jesus said unto Satan in Luke 4:8, which reads: **"Get thee behind me, Satan: for it is written Thou shalt worship the Lord thy God, and him only shalt thou serve,"** to what Jesus said unto Peter in Matthew 16:23, which says, **"Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."** The emphases in these two verses were mine just to point out that Jesus said the same words to Peter as He did to Satan. Showing that Jesus knew that the one that was really speaking to Him was not Peter but it was the temptation of Satan. This one instance would give the answer to our question I believe a definite "yes."

BILLY HOLBROOK



**Todd Bryant**  
3000 Hillswood Circle  
Northport, AL 35473  
  
Pastor  
Sovereign Grace  
Baptist Church  
12859 Martin Road  
Spur  
Northport, AL 35473

**"And when the devil had ended all the temptation, he departed from him for a season"** (Luke 4:13).

This verse at least hints that Jesus was tempted by Satan at other times than here in the wilderness. He obviously was tempted in more ways than this because He was tempted in every way that we are daily tempted (Heb. 4:15). This should be a daily encouragement to us as we struggle in our service to God because of Satan's tempting us. We ought to be bolder in going to the Throne of Grace when we realize that Jesus understands what we are going through because He has gone through it. Obviously, we don't always respond the way Jesus did to temptation because we, unfortunately, give in many times. He never did. Still yet, He understands the temptation because He has been tempted the same

ways that we are.

Jesus told His disciples before His passion that He was about to be tempted by Satan (John 14:30). In this verse, **"The prince of this world"** is speaking of the devil, not simply Judas as some propose. Surely, Judas was possessed by Satan and was used by Satan to tempt Jesus in some ways. However, there was more to it than we know. We must remember that we don't have everything that happened in the life of Christ in the Bible.

TODD BRYANT



**Matt James**  
3756 Pendent Ln.  
Columbus, OH 43207  
  
Pastor  
Sovereign Grace  
Baptist Church  
6041 Africa Road  
Galena, OH 43021

**"And when the devil had ended all the temptation, he departed from him for a season"** (Luke 4:13).

The temptation in our text refers to the time when Christ, after His baptism, was forty days in the wilderness being tempted by Satan. There is no other such temptation recorded in Scripture where Christ is directly tempted by Satan this way.

However, it would appear from the text that Satan did tempt Christ after the wilderness experience. Perhaps not directly as before, but Satan certainly used the Scribes, Pharisees, and Sadducees to tempt Christ on many occasions (Matt. 16:1, 19:3, 22:35, Luke 11:16, John 8:6). Christ even responded to them once by saying, **"Ye are of your father the devil,"** in John 8:44.

On another occasion, Christ said to Peter **"Get thee behind me, Satan: thou art an offence unto me"** (Matt. 16:23), showing that Peter was doing the work of Satan when he rebuked our Lord.

Really, Christ was tempted all His life in many different ways. Hebrews 4:15 says, **"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."** This means that Christ experienced all temptations that are common to men, but never fell to any of them. No doubt, Satan was at work against Christ throughout His earthly ministry just as he is at work now against us. Therefore let us **"be sober, be**

**vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour"** (I Peter 5:8).

MATT JAMES

## Lessons Learned

*Continued from page 29*

killed at that point. So, David resigns himself to God's will because He believes God. Paul would later echo this faith saying, **"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day"** (II Tim. 1:12). David did not know how God would deliver him but he believed He would. Through prayer, he expressed his trust in God and believed that things would work together for good.

It is easy to learn lessons from David's prayers, but his action toward the three mighty men seems a little strange. Our text reads, **"The three mighty men brake through the host of the Philistines, and drew water out the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the LORD. And he said, Be it far from me, O LORD, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men."** Three men risked their lives to get water from the well of Bethlehem. They brought the water back to the cave where David was. Instead of David heaping praise upon them, he poured it out. It almost seems that David was an intolerable ingrate. It is upsetting that he could think so little of these men as to pour out this water on the ground.

However, David's actions prove completely contrary to ingratitude. He showed the greatest *gratitude and appreciation for their service*. We do not read that David dumped out the water, but rather he poured it out—showing much more deliberation. Not only did he pour it out; he **"poured it out unto the LORD."** So, he received a gift and he poured it out unto the Lord. Doing so, he actually provides an example for us to follow.

By pouring out the water, he sanctified the gift unto the Lord. The Old Testament teaches us about drink offerings that were poured out unto God. They were seen as holy, consecrated, and poured out to the Lord in offering and service to Him. David paid their service the highest honor he could in offering it to God.

We ought also to be careful to sanctify the gifts that we receive in this manner. When you are the recipient of gracious service, especially service that is sacrificial

*Continued on page 32*



# The Berea Baptist Banner Forum

The Forum is a regular feature of this publication where readers' questions are answered by a panel of writers. The views expressed herein are the views of the writer to whom they are attributed. They do not necessarily represent the views of the editor, the sponsor, or the readers of this paper. Readers are encouraged to submit questions on any Bible topic to: The Berea Baptist Banner, P. O. Box 39, Mantachie, MS 38855.

## 2. What does it mean to "strive to enter in at the strait gate"? — Illinois



**Matt James**  
3756 Pendent Ln.  
Columbus, OH 43207

*Pastor*  
**Sovereign Grace  
Baptist Church**  
6041 Africa Road  
Galena, OH 43021

**"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able"** (Luke 13:24).

The Greek word translated "strive" here is also translated "fight" and "labor fervently" in the King James Bible. The passage means to work hard and diligently to enter in at the strait gate. Even the word "strait" refers to an obstructed way. Christ said similarly in Matthew 7:13-14, **"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."**

Many people have a problem with verses like these because they have an unbalanced view of Scripture and the way of salvation. Many think that since salvation is freely given to those who trust and believe in Christ, it should not be a narrow or difficult way, but the Bible teaches otherwise. These same folks usually deny that God has requirements of His people, **"turning the grace of our God into lasciviousness"** (Jude 1:4). However, Christ once responded to a young man, who asked Him what good thing he must do to have eternal life, by saying, **"if thou wilt enter into life, keep the commandments"** (Matt. 19:17).

We are time and again exhorted in Scripture to diligently seek after and labor for the things of God, while faithfully and patiently waiting to receive the promises. Consider the following: **"But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul"** (Deu. 4:29); **"Blessed are they that keep his testimonies, and that seek him with the whole heart"** (Psa. 119:2); **"Blessed are they which do hunger and thirst after righteousness: for they shall be filled"** (Matt. 5:6); **"And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved"** (Matt. 10:22); **"And because iniquity shall abound, the love of many**

**shall wax cold. But he that shall endure unto the end, the same shall be saved"** (Matt. 24:12-13); **"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life"** (John 6:27); **"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain"** (I Cor. 9:24); **"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end"** (Heb. 3:14).

There is really nothing exceptional about Luke 13:24. It is consistent with the entire Bible. God has, in His great wisdom, ordained that He would reveal Himself to those who diligently seek Him. However, there is no hope for those who continue in their sins, are disobedient to God, are contented to be worldly, and refuse to keep His commandments. They cannot be saved except they repent. The righteous, on the other hand, will seek God's face and call upon His name, trusting that He will fulfill all He has promised to His people, and they will continue in faithfulness no matter what the cost, because God is faithful to His promises and will deliver His people with a great salvation.

MATT JAMES



**Todd Bryant**  
3000 Hillswood Circle  
Northport, AL 35473

*Pastor*  
**Sovereign Grace  
Baptist Church**  
12859 Martin Road  
Spur  
Northport, AL 35473

**"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able"** (Luke 13:24).

This verse does NOT mean that we are to work our way into Heaven. That would obviously go against everything the Bible has to say about salvation and the fact that it is by grace apart from works (Eph. 2:8-9).

Jesus is here telling these to make sure they find out the true way of eternal life. He used similar speech when He told them to **"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me"** (John 5:39). Peter, basically said the same thing when He wrote, **"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do**

**these things, ye shall never fall"** (II Pet. 1:10).

Jesus is explaining that many people will strive to get into Heaven many different ways. Some try through works, through ceremonies, or even through some other religion. However, He alone is **"the way, the truth, and the life: no man cometh unto the Father, but by"** Him (John 14:6). He is encouraging people to make sure that they find the correct way to Heaven all the while He has instructed them that He alone is the Way.

TODD BRYANT



**Billy Holbrook**  
3932 East 1050th Ave.  
Oblong, IL 62449

*Pastor*  
**Salem Missionary  
Baptist Church**  
P.O. Box 202  
Willow Hill, IL 62480

**"Then said one unto him, Lord are there few that be saved? And he said unto them. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able"** (Luke 13:23-24). I believe the reason that Christ says what He does about striving is because of the question that He was just asked. He was just asked, **"are there few that be saved?"** I believe that there are two main things that we need to bear out about this in order to answer our question.

First, Christ did not answer the question directly that He was asked. He didn't say, "Yes, there are few;" neither did He say, "No, there are many that are saved." He just simply tells this person, **"Strive to enter in at the strait gate."** The most important thing to you is not how many there are that are saved but whether you are walking on the narrow path that leads to life.

He gives a warning that many shall **"seek to enter in and shall not be able."** Once the master of the house is risen up and hath shut the door, many will plead with Him to enter into eternal life but then it will be too late. So the main point is NOW you need to strive to enter in because when the Master comes it will then be too late.

Second, Christ is teaching that those who are saved are those who are **"striving to enter in at the strait gate."** That word strive can mean to fight or to labor

fervently—telling us that only those who are fighting the fight of faith and are laboring for God are among those that are saved.

This word strive is sometimes used to describe the way that one is running a race or contending in a contest. I believe we can see that Paul was striving **"to enter in at the strait gate"** in I Corinthians 9:24-27, which reads: **"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection."** We are not teaching a works salvation but neither do we wish to teach a salvation that does not work itself out in the believer. Real believers are marked by a life of laboring for God—striving to walk the narrow way of God's Word—bringing their thoughts and body under subjection to God's Holy Word. **"Even so faith, if it hath not works, is dead, being alone"** (James 2:17). We must now ask ourselves, "Are we striving to enter in at the strait gate?" Do we say that we are believers, yet we are not laboring and fighting the fight of faith?

BILLY HOLBROOK



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

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

Luke 13:24 declares: **"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."**

I can do no better than quote the comments provided by A.W. Pink on this passage:

"That he should employ such an expression clearly implies the slothfulness and carelessness which characterizes mere nominal professors, as it also denotes that there are real difficulties and formidable obstacles to be overcome. The Greek word there used for 'strive' (agonizomai) is a very expressive and emphatic one, meaning 'agonize.' It occurs again in I Corinthians 9:25: "...and every man that striveth for the mastery is temperate in all things..." The reference is to the athletes who took part in the marathon races, willing to undergo the most self-denying discipline to be at their fittest, thereby hoping to win an earthly crown. This word rendered 'strive' is translated 'labouring fervently' in Colossians 4:12, and 'fight' in I Timothy

Continued on page 32



## Forum #2

Continued from page 31

6:12! Ah, my reader, becoming a Christian is not done simply by holding up your hand in a religious meeting or signing some decision card. Alas, that such multitudes have been deceived by these satanic catch-pennies."

TOM ROSS

## Lessons Learned

Continued from page 30

on the part of the giver, do you just consume that gift foolishly? Do you feel a sense of entitlement and vindication when someone goes out of their way to serve you? Do you feel you "deserve" it? Do you look at that gift or service as what it is—holy? Are you determined to consecrate it unto the Lord by using it in the best way that glorifies His name? This does not mean that we have to pour out the gift literally, nor does it mean that we cannot be literally refreshed by it. It does mean that we view it as holy service and look to God in true gratitude, using the gift to bring honor to His name.

David did not feel entitled to the water. He did not intend for anyone to get it. His expression was more or less an expression of grief that Bethlehem was in the hands of his enemies. He longed to see it freed and Israel rid her persecutors. He never imagined it, nor did he want someone to risk their life for this water.

David actually showed greater respect for this gift than if he would have drunk it. He stated, **"Be it far from me, O LORD, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it."** David refused to gratify his fleshly desires with this service. These men had risked their lives. David certainly knew what it was to take his life in his hands. These men had risked their lives to get this water to please him. He knew this water was the blood of those brave and loyal men. How could he selfishly consume the water just to gratify his flesh? He could not. He poured it out unto the Lord and sealed their service unto Him.

**Conclusion** – We have touched briefly on different lessons that we learn from the Cave of Adullam. In the first place, pride and self-aggrandizement are enemies to real progress. Christ said, **"Every city or house divided against itself shall not stand"** (Matt. 12:25). When the church is divided against herself, she loses ground and the enemy advances.

Secondly, real service is quite different from the modern worldly ideal. Real service that comes from a heart of love and loyalty will cause us to **"lay down our lives for the brethren"** (I John 3:16). Not

only for the brethren will we sacrifice, but also we will gladly present our **"bodies a living sacrifice"** unto God. We will serve Him willingly, cheerfully and not grudgingly, if we have the real heart of a servant. Also, real service is that that is done at a cost.

Lastly, real gratitude and appreciation should be shown to others that serve us. One reason why David responded the way he did was that he knew what it was to put his life on the line in service to others. When people show little gratitude when they receive from others, it is probably because they have never really put themselves out in service to anyone. They have likely never really served someone at great cost to themselves and done so cheerfully. Consider the service of Christ: **"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross"** (Phi. 2:5-8).

## Satan's Fall

Continued from page 21

**up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.**" As another has said, "Here was the first sin that broke the calm of eternity, and stirred up the storm that has not ceased to rage, with ever increasing violence; and shall, till He quells it forever by His Word, 'Peace be still.'" ("Satan," by F. C. Jennings). The words **"Thine heart was lifted up because of thy beauty"** suggest that, instead of "the anointed cherub" finding his chief delight in the contemplation of the Divine excellencies, he became occupied with his own beauty and, as Proverbs 16:18 declares, **"Pride goeth before destruction, and an haughty spirit before a fall,"** so these lofty thoughts which Satan had of himself brought about his ruin. With this agrees I Timothy 3:6, **"lest being lifted up with pride he fall into the condemnation of the devil."**

The *direction* of Satan's pride is clearly brought before us in Isa. 14:12-15. **"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit."** In our examination of the Ezek. 28 Scripture we

noted that the words **"I have set thee so"** (v. 14) intimated that Satan's position of authority was delegated to him by God. His sin, therefore, consisted in the *disowning of the supremacy of his Maker*. He determined to be equal with the Most High. He was not satisfied with a subordinate place, but aspired to equality with the Almighty.

What was *the occasion* of Satan's fall? Does the Word of God set forth or suggest any answer to this query? Not directly perhaps, yet we are inclined to believe that it *does* furnish a *hint*. In Revelation 13:8 we are told that Christ was **"the Lamb slain from the foundation of the world,"** i.e., in the purpose of God, and we pause to ask, Was this Divine decree made known to angelic intelligence before Adam was created? We think it may have been! To what does the Holy Spirit refer when He says, **"Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people"** (Ps. 89:19)? To whom was God speaking when He made this declaration? Who were His auditors when He continued, **"I have found David my servant; with my holy oil have I anointed him: . . . He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth"** (Ps. 89:20-27)? **"Then thou spakest."** When, we are tempted to inquire? Was God revealing to the inhabitants of heaven, before our world was formed, that it was His purpose to place our earth under the dominion of man—the Man, Christ Jesus, and that this Man should be made His **"firstborn"**—a title which speaks not merely of priority, but of a position of chief honor, dignity, and privilege?

It is to be noted that in the above Scripture, as in other passages, the Lord Jesus is spoken of as **"David,"** which means *the Beloved*. Was there anything then which took place at the anointing of David that tells us, in type, of what happened when God made known to heaven's inhabitants His purpose to anoint the One who was to be David's Root and Offspring? The answer to this query may possibly be found in I Samuel 16. **"Then Samuel took the horn of oil, and anointed him (David) in the midst of his brethren: and the spirit of the LORD came upon David from that day forward"** (v. 13). Observe that the anointing of David was no secret act, but took place **"in the midst of his brethren."**

Now what do we read as the very next thing that occurred after David's anointing? **"But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him"** (v. 14). May it not be that a deeper tragedy is hidden beneath these words than appears on the surface, one which they faintly echo? We know that in many particulars David was a remarkable type of the Lord Jesus.

For example, David was born in *Bethlehem*. By occupation he was a shepherd. During his shepherd life he entered into *conflict* with wild beasts. From the obscurity of shepherdhood he was *exalted* to Israel's throne. He was *anointed* as king years *before* he was coronated. He was the one who *slew Goliath*—*the opposer* of God's people and another type of Satan. He is the only one termed in Scripture **"The man after God's own heart,"** etc., etc. We also know that Saul is an equally clear type of Satan. The first thing told us about him is, that from his shoulders up he was taller than any in Israel, hinting at the exalted position which Satan originally held as chief of the angels. Saul occupied a throne; so, also, did Satan (Isa. 14:13). But Saul sinned and was deposed by God. David was the special object of his hatred and enmity, as David's Son was of Satan's. The link between Saul and Satan is clearly brought out in I Samuel 28, where we see Israel's first king seeking unto a witch for information. Saul's humiliating and tragic death plainly foreshadows the doom, which yet awaits Satan.

As then David is such a clear type of Christ and Saul of Satan, and as we learn that *the time when* the Spirit of the Lord left Saul and an evil spirit took His place was on the occasion of David's being *anointed*, we inquire, May it not have been, that when God made known unto the celestial hierarchies His intention to yet exalt a Man to His Throne, that envy seized upon **"the anointed cherub,"** that pride for the first time filled his heart, and it was *then* he said, **"I will exalt my throne above the stars of God: I will ascend above the heights of the clouds. I will be like the Most High"** (Isa. 14)? We do not know for certain. We cannot give a dogmatic reply. But perhaps it is more than likely that so it was.

The *immediate* result of Satan's apostasy seems to be intimated in Revelation 12:4, a chapter which gives us more information concerning the history of Satan since his fall than any other in the Bible. It will be noted that in this verse two things are stated of the Dragon—**"And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."** The second statement clearly refers to the assault, which he made through Herod on the young child Jesus. The first part of the verse then is concerned with something, which occurred prior to the Divine Incarnation, and apparently looks back to the time of Satan's apostasy.

What are we to understand by **"the stars of heaven"**? Job 38:7 informs us—**"When the morning stars sang together, and all the sons of God shouted for joy."** Here the morning stars are represented as singing together and shouting for joy on the occasion of the earth's creation.

Continued on page 35



# Nehemiah—Man of Action

By Ray Bennett

Enfield Falls, New York

Read Nehemiah 1:1-2:8.

It was berry-picking time in the Finger Lakes area of New York where I live. For many years, the Bennett family has enjoyed the fruit of the bramble bush—not the fruit of the vine but the fruit of the bramble bush. But in the harvesting of these berries, we have six important lessons illustrated for us. These lessons fit with the account of Nehemiah, *and* teach us something about our responsibility as a church and as individual believers.

1. The berries have been divinely provided but they didn't come into the house on their own, nor (the effectual call of the Holy Spirit notwithstanding) were they brought in by some invisible, intangible, mysterious power. We had to go to where the bushes were and pick them.

2. You have to *look* for them! Some of the best berries are hidden back in the foliage.

3. They had to be picked at the right time. To pick them too early would have harvested immature, inedible fruit. To pick them too late would have allowed them to be stolen by the birds, or to have dried up or rotted.

4. It was necessary that someone care enough to keep track of the berries to know what condition they were in.

5. Then it was necessary to make plans and take the necessary steps to harvest the berries.

6. After they were picked, they required care. They had to be washed; leaves, stems, and foreign seeds needed to be picked out; and the berries themselves needed to be culled.

7. Getting all this done was hard, time-consuming work. The berries didn't ripen at *our* convenience; our clothes became littered with seeds from the weeds that tend to grow among the berry bushes; our backs were tired and hurting; and our hands were scratched up, sometimes bleeding, from the thorns. But just like a "woman forgets the pain of travail when she holds the new baby," this work is forgotten when we enjoy the fruit.

We will not attempt to cover the whole passage we read, but it was necessary to read the whole passage to get sufficient background for the message. We learn two important principles from Nehemiah.

1. Nehemiah was a Civil Engineer, not a theologian. Ezra was the theologian, scribe, priest, and Bible teacher. Nowhere in the book of Nehemiah do you see him acting as a prophet, priest, or teacher. He would compare with, what we would call today, the rank and file in the church. God uses the common man to get things done!



Ray Bennett

Every believer has a gift, or talent. Nehemiah saw a need, had a burden, and utilized the expertise—the gift and talent—that God had given him, to get a needed job done.

This does not nullify or criticize any other Jew of that day. God especially called Nehemiah, in particular, for the task of leading the people on this important work! Without the others, the work could not have been done. As seen in the parable of the talents (Matt. 25), God invests certain gifts according to individual abilities (which are themselves gifts), and only expects a return on those investments in accordance to the individual's abilities. The servant that only had 2 pounds was just as worthy of the Lord's praise as was the servant who had 10 pounds. The lost reward, the rebuke, yes even the condemnation, was only for the one who did nothing with or about the gift given him; *it matters not if we use that parable for service or evangelism, it clearly teaches individual responsibility.* The scriptural invitations to come to Christ, or believe on Christ are always in the imperative—command mode—demanding individual responsibility.

2. Scofield's notes in his introduction to Ezra are wrong! He writes, "The mass of the nation, and most of the princes, remained by preference in Babylonia and Assyria, where they were prospering. The post-captivity books deal with that feeble remnant which alone had a heart for God." On the contrary, there were many left behind that were equally dedicated and used of God. Also, the prompt apostasy and neglect on the part of the returning remnant clearly shows, as we noticed in our Bible Study Hour lesson this morning, that often many who show the visible signs of dedication are only, "going through the motions."

Observe the account of Esther. There were those like Ezekiel and Daniel, in the years of captivity, and Mordecai, Esther, Ezra, and Nehemiah, in the post captivity years, *which could not have been used if they had returned to Jerusalem.* My friend, Esther Ackley, pointed out that if Haman's plan worked, it would have killed these four God-used servants.

The first thing we notice about Nehemiah (v.2) was that he *asked* about the state of Jerusalem. The information was not volunteered! This demonstrates Nehemiah's care and concern about Jerusalem. By way of application to us—

do we, *you and I*, care enough about the lost in our world to *ask* concerning their spiritual condition? Do you and I care enough about our brethren in other places, the next town, or 4,000 miles away, to *ask* concerning their welfare? Or do we have to wait until the information is volunteered?

Nehemiah was not egocentric! He was not proud and well satisfied with his good status with the king. I fear that many Christians today are proud and too well satisfied with their doctrinal position, religious freedoms, and material wealth to care about the rest of the world. Foreign Missions become an avenue to appease our guilty consciences for presuming on God's grace to reach our communities.

Obviously, Nehemiah didn't just casually ask, as in our polite greeting, "How are you?"; but not really wanting to listen to the answer. *Equally obvious* is Hanani's reply! He didn't respond with a polite, "We're doing OK." He told Nehemiah the true conditions of Jerusalem. How often are we lulled into complacency by the liberal reports that all these "third world countries" need is our money? One politician told me, to my face, that it was an insult to Iraq that we brought in Christian missionaries. Ladies and Gentlemen, the world about us, whether it's our next-door neighbor or some primitive native in the African jungle, is on the fast track to Hell, apart from a personal, soul saving, life changing encounter with Jesus Christ. And incidentally, so are you! Neither religion, ethics, politics, nor economic stability will stop that slide!

The next thing we notice about Nehemiah is that he was moved with compassion. He cared! This was no academic or duty burden! He *could* have just stayed there and prayed, but he didn't. He was moved to action! Ladies and Gentlemen, proper doctrine, when taken to heart—not just academically—*always* issues in proper emotion and proper deportment. The absence of either indicates a mere academic acquiescence of the doctrine, not a heart conviction of the doctrine.

Knowledge of God's standards, from ethics to church polity, is worthless to us—even condemning to us—if it doesn't issue in obedience to those standards! Knowledge of the lost world around us is worthless to us—even condemning to us—if it does not move us to evangelistic endeavor. Nehemiah didn't just *talk* about the need. He didn't just moralize about the need. He didn't just give advice about the need. He *did* something about the need.

Evangelistic endeavor is not a violation of grace—it is *motivated* by grace. It is not *our* work but it is obedience to God's command and encouraged by the doctrine of election. If the doctrines of grace only move us to sit complacently in

our comfort zone, rehearsing the wonderful grace of God that chose *us*, but all the while waiting for someone else to bring our neighbor in, then we have wrongly divided the word of truth.

Some time ago, I submitted an article with the deliberately provocative title, "Is There No More Room For A Mourner's Bench in Our Baptist Churches?" The point was that we have gotten away from preaching about sin, so the lost are not moved to realize, and mourn over, their sin, bringing them to the place of calling on the name of the Lord, begging for His mercy.

I don't know how to title it, but a similar thought needs to be put before the modern believer. Is there no longer a "mourner's bench" where we *weep* over the lost, as our Lord did over Jerusalem? We need to listen to our own prayers. We need to watch our own "religious" activities. What are we *actually* saying, or perhaps better expressed, what aren't we saying?

YES! We should be concerned about our brethren's well being. YES, we should be concerned about the downward trend of morality in our churches and country. YES, we need to be concerned about the loss of doctrinal and practical purity in our church and churches. AND WE ARE!

But do we give equal importance, in our prayers, in our teaching, in our scheduling, to the need of the lost? Are we so hardened that we no longer care about the reprobate, and simply pass him by like the Priest and the Levite on the road to Jericho? Do we leave active evangelism to the doctrinally incorrect—who *do* care—like a theological "good Samaritan"?

Nehemiah's burden went deeper than the intellect. We need to notice three things about his prayer.

1. His prayer was one of pleading—of beseeching. "Beseech" is 'aanaa', which is associated with groaning and sighing.

2. His time of prayer far exceeded the recorded prayer, which only takes 2 minutes to read. The "certain days" of v. 4 covered a 5 month period! Oh, dear ones, do we persist in prayer? Or do we simply mention the need, casually, a few times and then consider that our request simply wasn't God's will?

3. He associated himself with the sins of the nation, as did Daniel in his prayers. Oh for men who can and will give themselves to effectual, intercessory prayer. Did you ever wonder why it was just those three (Noah, Daniel and Job) who were mentioned in Eze. 14:14 and 20? **"Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD."** All were mentioned because of their personal righteousness, but with each one's special characteristics, Daniel stands out as the



## Nehemiah

*Continued from page 33*

one who prayed—and despite his personal righteousness—identified himself with the sins of the nation.

Here also we notice two important pictures.

1. As Nehemiah identifies himself with the people's sin, it pictures for us how Jesus Christ identified Himself with *our* sin, said so well in a more literal translation, than the KJV, of 2 Cor. 5:21, "For him, who knew no sin (Jesus), hath God made to *be* sin for us." Oh how difficult for us to grasp—but Jesus, who knew no sin, who was as far removed from sin as could ever be possible, who hated sin to the nth degree, *became* sin in His identification with us—in order to *purchase and secure* (not just make possible) the salvation of His people.

2. In his prayer, Nehemiah reminds God that these are *His* people. The actual *work* done by Nehemiah was the building of the wall, but the picture for us is revival—the awakening of God's people to their responsibilities and strengthening them for the task.

Again, as we touched briefly on in the Bible Study hour, we cannot say that all Jews were saved people, but the picture throughout is of *God's* people. The picture here is of God's people needing revival, not of the lost needing evangelism. We have dealt with missions and evangelism, as the neglected work of the modern church and churches, but evangelism was not the mission of either Nehemiah or Ezra. Revival always applies to *God's* people. It is the *church* that needs revival, not the lost. *When the church experiences revival, evangelism happens!*

The need in Jerusalem was not the need of evangelism, important as that is. The need in our country—and in our churches today—is not evangelism, important as that is. The need is revival! When God sends revival, evangelism happens! That's why so many confuse revival with evangelistic meetings. When the church or churches are revived, *that* will bring about the shift to morality, which will in turn bring evangelistic results.

The people in Jerusalem had fallen into self-centeredness, carelessness, and apostasy. Neither Nehemiah nor Ezra's purpose was to evangelize the lost. Ezra's task was to educate the people (God's people) in the law of God, which would then bring them to proper morality and dedication. Nehemiah's task was to direct and incite the work that had been neglected.

What the church needs in our day, both locally and collectively, is an Ezra to shut us up to the law of God. Does that scare you? Do you have such a perversion of grace that you fear the mention of law? Do you so soon forget that Israel was

delivered from Egypt (salvation) by grace, through faith (that was exhibited in obedience to the Passover), but they were no sooner delivered from the restricting hand of Pharaoh and God gave them a law! The Hebrews didn't have the concept of faith that we lean towards today. It was a concept of *faithfulness*. Grace is never freedom in the sense that the world sees freedom. Israel was delivered from one master but placed under the demands of another master. They *were* the slaves of Pharaoh, but now they have been made *the prince* of God—and God proceeds to tell them how a "prince of God" is expected to live. The difference is that the slave was forced to do as his master said, but the *prince* is trained how to act like a prince should, and, as a prince, he should *want* to act.

The so-called "Sermon on the Mount" is the equivalent to the church that the Law of Moses was to Israel. We have been made free from the law of sin and death (Rom. 8:2) but made equally subject to a *new* law and a new master. We have been made "a royal priesthood, an holy nation, a peculiar people" (1 Pet. 2:9), "sons of God" (John 1:12), and God says, "Act like one!"

What the church needs today is to "put away the strange wives" (Ezra 9 & 10), our entanglements with the world, our desire to be more like the world—in practice, appearance, and personal entertainment. What the church needs today is more true worship and less legal/duty show. What the church needs today is more personal devotion and prayer, and less TV and socializing. What the church needs today is more discipline in setting priorities and making plans, and fewer excuses for not being in the place of worship.

What the church needs today is to be forced to her knees in *real* prayer, not the recitations or repetitions so commonly heard. *Nor does it need the long, loud, showy prayers* often heard from those supposedly touched by revival, but seem more to be the self-glorifying prayers of the Pharisees that our Lord so soundly castigated in Matt. 6; or the careless public prayers that reveal things said in confidence.

What the church needs today is a man to stand in the gap (Ezek 22:30). Must we settle for Ezekiel's lot, "**but I found none.**" I suggest that the "man in the gap" would be a man of prayer and of sufficient righteousness so that God would spare the city. (Cf. Sodom)

Throughout biblical history, God has used a *man*, not a method. Moses was used differently than Sampson. Gideon was used differently than Elijah. Whitfield was used differently than Spurgeon. Pray ye the Lord of the Harvest that He will send us a *man* (please Lord, not a Deborah) to lead His people into revival.

Nehemiah was God's man for that hour. He was a man particularly placed and equipped for the task. He was a man

with the needed attitude and courage for the task. Similar to the song about the three Hebrew children, "he wouldn't bend, he wouldn't bow, he wouldn't burn."

We cannot take time now to properly examine the first 8 verses of chapter 2, but there are two important elements we must at least outline.

1. When God gave him the opportunity to present a request, he had a plan. He had thought the thing through. The plan presented to the king was not thought up on the spur of the moment! Pastors and other preachers need to remember this! God has promised to give us the words to say, at the time to say them, when we are brought up before magistrates, usually quite suddenly, *but* when He has allowed us time and expectation, *we should be prepared and ready*. Many are the sermons today that are little more than repeated cliches because the preacher hasn't prayed and studied.

2. He was prayed up. He didn't need to put the king off while he went and prayed about it. When the king asked him what his request was, (v.4) he prayed on the spot, but I suspect that his prayer was a one or two liner—"Thank you Lord, now guide my thoughts." Even with his preparation, Nehemiah wouldn't proceed in his own strength or on his own merits.

He presented his plan and request. Nehemiah was clear and concise. *If we are going to do a work for God, we need to be clear and concise*. Too many works and projects lack the planning that is seen here, and I suggest that is a sure ingredient for failure. Notice four specifics in his presentation.

1. He had a definite purpose (v.5)—to build the walls of Jerusalem. *Do we have a definite purpose? Or are we just aimlessly wandering around in generalities, hoping to do something for the Lord?*

2. He recognized the need for proper authority. Contrast, if you please, the riot in Ephesus (Acts 19). The Scripture doesn't recognize "lone rangers". If a church or mission is going to do anything, it must have the proper authority. Group Bible studies are good but they do not constitute or continue as a proper church or mission without the authority of a sponsoring church. There has to be accountability.

3. He knew what he needed in materials, and wasn't afraid to ask the king to supply it. As someone said about Elijah, "When a man has spent time with God, it's nothing to stand before a king." We haven't the time now to delve into the obvious question of separation of church and state, except to merely say that building the walls of the city did not violate that principle.

4. He had an idea of how much time he would need, or allow. Our endeavors cannot be open-ended? Without set goals and projected times, we do not know

what we are doing, what we are *supposed* to be doing, or if and when we've accomplished it.

What *are* we doing? What are our goals, or do we have any? Are we just running along the trail, prospecting, hoping someday to find a spiritual pot of gold? Do we have any plans? Or are we playing it by ear? Situational planning, if you please.

Do we care enough about Fassett, Gillett, Towanda, Enfield Falls, Mantachie, and Wellsburg, to make plans, to set goals, and to get out of our comfort zone?

Do I advocate copying the cults, the world's systems, or the erroneous theology and methods of the Arminian churches? No!

There was something about the church that was gathered in the upper room, in Acts 1, that drew a crowd. It is pretty obvious that Peter hadn't planned and advertised a big mass evangelism meeting. But, the church was all in one accord and in prayer (I suspect the lack of these are the two most common obstacles to revival), and in worship and meeting. They were doing something! A student prepared a message on the verse, "Adam, where art thou?" His first point was, "It is every man's responsibility to be somewhere."

May I suggest a message on God's question for Elijah, "What doest thou here?" The first point would be, "It is every churches responsibility to be doing something."

I doubt that those early Christians, or for that part, the persecuted *true* church of the dark ages, spent a lot of time in door to door visitation or special evangelistic services, yet there were people getting saved and the churches grew. Growth in one church was not merely transfers from another church.

What is it that *we* need? I suggest three things—things that must transcend routine expression.

1. Separation, from both worldliness and ecclesiastical error.

2. Personal contact evangelism and prayer. If you have really had a salvation experience, it *was* an experience. Maybe you weren't saved out of alcoholism, addiction, crime, etc. but you still had an experience. You know what happened! You can tell people what happened and why it happened. *That's what witnessing is all about*. Leave the deep theological explanations to the theologians

3. Prayer for holiness, personal purity, revival, and souls!

Yes, there is work to be done! If God *really* lays Wellsburg on our hearts, there *will* be an active outreach on our part, just as surely as there is an active outreach at Enfield Falls. *But it will take a team, not just one or two people!* A man? Yes! A leader, as was Nehemiah, to lead willing workers, united in and for the same task.

*Continued on page 35*



## Nehemiah

Continued from page 34

The divinely assigned task before this church, and any other local church, is just like those berries, the sovereignty of God notwithstanding.

1. The souls of men have been divinely prepared and drawn, but they will not come into our churches on their own. They will not become Christians by osmosis. Were it so, our Lord would not have given **us** the command to **“Go . . . preach the gospel to every creature”** (Mark 16:15).

2. There is a time to harvest them. To artificially declare them saved before the Holy Spirit's conviction has done His work, is equally as spiritually fatal as neglecting them until they have become hardened, bitter reprobates. (Isa 55:6: **“Seek ye the LORD while he may be found, call ye upon him while he is near.”**)

Some years ago I was working with another pastor, who will obviously be left unnamed. I was teaching a “Jr. Church” session/or ages 4-10. One 10 year old boy was getting serious about his need of salvation, about ready to pray—but the pastor had made it a habit to hand out candy to the children after church. He heard the closing hymn and just that suddenly lost all interest in salvation, in favor of getting upstairs to get the candy.

If that boy never comes to Christ it will be on the basis of his *own* iniquity (Eze. 3:18). His blood will not be on my hands, but I suspect that pastor will have blood-stains to wash off.

3. It is necessary that the church be *occupied* in the business assigned to it. (Lu 19:13: **“And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.”**)

4. If we are to effectively spread the gospel, we must plan our work and work our plan. (Luke 14:28: **“For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?”**)

5. Once reached, and hopefully won, the work of God requires care and teaching. (Matt. 28:20; Eph. 4:11)

6. The work is often hard, discouraging, even dangerous. (2 Cor. 7:5: **“For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.”**)

Friday I was out picking berries. I shouldn't have been for the same reasons I wasn't safe enough to drive the 30 mile round trip to prayer meeting Wednesday, the 80 mile round trip to prayer meeting Thursday, or walk in the cancer relay for life Friday. But the berries had to be picked.

I had offered the chance to two others to pick the berries, after I went down on Tuesday, but they didn't take advantage

of the offer. I don't criticize them. They know their own schedules. But the berries had to be picked. There were a lot of lost berries because they hadn't been picked when they were ready. I picked 9 quarts of berries; my back hurt and I was tired.

I gave a quart of berries to each of the men who was working on my house, and with each quart, there was a gospel tract. Does that offend your concept of the Sovereignty of God?

I am reminded of a missionary I hope to meet some day. The sovereignty of God put those men in my path, and gave me the responsibility of giving *them* the gospel

Sammy Dajla, in Lebanon, was complaining to God about the presence of the Syrian soldiers in his land. The Lord rebuked him. “You've been complaining because the doors to Syria were closed to missionaries. Now I've sent you 50,000 Syrians and you're *still* complaining.”

I am reminded of another missionary I hope to meet: Randy Christopher, in Haiti. During the recent unrest, violence, and civil war, the missionaries were evacuated. But Randy wouldn't leave. When the plane left and Randy was still there, the people noticed. The next Lord's Day, 9 people came and wanted to know Randy's Jesus. Even the head witchdoctor took notice.

In conclusion, let us remember, God sends revival by sovereign grace, but never passively. Throughout the rollercoaster spiritual ride in Judges, God sent revival/deliverance *after* the people cried out and saw their sin. If ever the churches in America needed revival, it is now!

We need revival, not political action!

We need revival, not marches and protests!

We need dedication, not social worship!

We need *real* prayer meetings, not casual prayer meetings!

We need Holy Spirit conversions, not academic persuasion!

The results of these things will close more bars than prohibition did;

Close more Lord's Day businesses than the “blue laws” did;

And bring more national morality than any laws Congress can enact.

In the often-used words of our Lord, “Let him who has ears to hear, hear.”



## Satan's Fall

Continued from page 32

The “**morning stars**” are termed “**Sons of God**,” and in this same book of Job, namely in 1:6, we find Satan appearing in their midst. These “**morning stars**” or “**Sons of God**” were undoubtedly *the angels*, cf. Isa. 14:12. Hence Revelation 12:4 appears to teach that at the apostasy of Satan one third of heaven's inhabitants rallied to his standard. This apparently throws light on II Peter 2:4 and Jude 6 and explains the fact that Satan is now at the head of mighty legions of fallen spirits who do his will and perform his bidding.



### Trusting God

By Arthur W. Pink

Of himself the Christian can no more regulate his faith than he could originate it: only He who imparted it, can call it forth into action. This is recognized by few today. Even in those little groups where it is owned that faith is the gift of God (Eph. 2:8-9; Phil. 1:29), the majority appear to think it lies within their own power to exercise this spiritual grace. Even when it is allowed that a spiritually dead soul cannot believe in a spiritual way, it is commonly supposed that only an effort of will is required in order for the living saint to lay hold of God's promises. Not so. It was to His regenerated disciples the Lord Jesus said, **“without Me ye can do nothing”** (John 15:5). In keeping with this, the Apostle Paul declared, **“to will is present with me; but how to perform that which is good I find not”** (Rom. 7:18).

But why proclaim and press so discouraging a thing; will not God's children be disheartened thereby? First, because it is the truth, and the truth doeth **“good”** (not evil) to them that walk uprightly (Micah 2:7). Second, to counteract the haughty, independent, self-reliant spirit of the day: anything that humbles the heart is salutary. Third, to emphasize the Christian's entire dependence upon God: not **“that we are sufficient of ourselves to think any thing as of ourselves”** (2 Cor. 3:5): if we are incapable of so much as **“thinking”** a good thought of ourselves, how much less can we initiate a good work! Yet while the Divine Giver of faith can alone regulate and stimulate it, nevertheless He is pleased to use means in so doing. One of these means is the exhortations of His own blessed Word. Such an exhortation we find in Psalm 62:8, **“Trust in Him at all times: ye people, pour out your heart**

**before Him: God is a refuge for us.”**

But if fallen man and quickened saint be alike incapable of doing so, is not God mocking us by bidding us to **“trust in Him at all times”**? Far be it from the puny creature to blasphemously charge the All-wise with foolishness. Better to say with the Psalmist, in another connection, **“such things are too wonderful for me,”** than to call them into question, much less deride them.

In this case, however, a solution may be given: it is both the duty and the privilege of the Christian to beg God to work in and through him that which He requireth. **“Trust in Him at all times.”** And why not? Circumstances fluctuate, we ourselves vary, but He is immutable: **“I am the Lord, I change not”** (Mal. 3:6). Blessed, assuring, comforting declaration! If God were fickle and unreliable, faith would be without any foundation to rest upon; but because He is **“the Same yesterday and today and forever,”** He may be safely confided in. Again, His promises are ever sure, and they are given for faith to feed upon. None ever yet really truly grasped one of the Divine promises and found it to fail him. Then why should we not **“trust in Him at all times”**? It is for our own peace and good that we do so; it is our own great loss and misery if we do not.

Why does not the Christian trust in the Lord at **“all times”**? Because the root of unbelief still indwells him. Not yet is sin eradicated from our being. The “flesh” opposes the “spirit” every step of our journey toward Heaven. **“Fight the good fight of faith”** (1 Tim. 6:12): the repetition of that word **“fight”** in such a short sentence plainly intimates opposition, and a fierce contest. What, then, is the struggling Christian to do? Cry earnestly, with one of old, **“Lord, I believe, help Thou mine unbelief.”** But alas, so often we **“make provision for the flesh to fulfill the lusts thereof”** (Rom. 13:14), and then the Spirit is grieved, and His enabling power is withheld.

But what is it to **“trust in the Lord”**? A very helpful answer to this question is supplied in 2 Kings 18:30, **“Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us”**: the second clause explains the first; trusting the Lord is the heart's assurance that He will surely **“deliver.”** A signal illustration of His high sovereignty was this: God using a scoffing heathen to define for us the meaning of the word **“trust.”** How it ought to shame us that an idolater had a clearer conception of what it means to **“trust in the Lord”** than many Christians have!

“To trust in God is to cast our burden on the Lord, when it is too heavy for our own shoulder (Psa. 55:22); to dwell **‘in the secret place of the Most High,’** when we know not where to lay our heads on earth (Psa. 91); to **‘look to our Maker,’** and to

Continued on page 39



# THE BIBLE AND THE NEWSPAPER

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

## COMPASSION IN CALAMITY: HOW CHRISTIANS ARE RESPONDING TO THE TSUNAMI IN SOUTHEAST ASIA

(EP) – On Sunday morning December 26, a small group of Christians gathered for worship in a church on the Kanchipuram shore of Southern India. Sometime around 9:00 a.m. that morning, the church's organist, a woman named Lydia, looked up from her instrument to take in a horrifying sight: An enormous tidal wave was barreling down on the congregation. "People were screaming and scrambling to get away," she told Kids for the Kingdom, a missionary organization based in Chennai, India. According to Lydia, 40 to 50 people were in her church that morning. A day after the tidal wave hit, she had come to a sorrowful conclusion: "I am the sole survivor."

A week after a catastrophic tsunami swept through Southeast Asia, the sorrow has been multiplied thousands of times over. At least 150,000 men, women and children are dead, and thousands more are missing. Rescue workers say the death toll could top 200,000. Those who survived face perilous conditions. Millions are homeless with little-to-no access to clean drinking water and food, and millions more face the threat of deadly diseases.

Thousands of miles away, Christians in the U.S. are searching for ways to practice what James in his epistle called "pure and undefiled religion" – looking after widows and orphans in their distress. Those looking for ways to be merciful need not look far – Christian organizations and denominations are working round-the-clock to provide critical aid in one of the most massive relief efforts in history.

Within hours of the tsunami's devastating land fall, North Carolina-based Samaritan's Purse was dispatching relief workers to some of the hardest hit areas in Sri Lanka, Indonesia, India and Thailand. Jeremy Blume, a spokesman for the ministry founded by Franklin Graham, said Samaritan's Purse workers are teaming up with indigenous Christian organizations in the affected areas to provide food, water, medicine and temporary shelter. Graham will join relief workers in Asia during the second week of January, according to Blume.

Samaritan's Purse is addressing the severe shortage of clean water by providing enough purification packets to decontaminate two million gallons of water – enough to supply 10,000 people with safe water for the next two months. The organization is also setting up systems that can desalinate ocean water

and meet the daily needs of 12,000 people.

Darren Tosh, a Samaritan's Purse worker who was dispatched to Sri Lanka just days after the tsunami hit, said the loss and the needs are overwhelming. "The tsunami may be over," Tosh said, "but the disaster is just beginning."

The relief efforts of other Christian organizations are just beginning as well. World Vision (WV), a highly reputable Christian relief and development organization, has local offices in each of the hardest hit countries.

In Indonesia, where at least 80,000 people have died, WV is distributing much-needed non-food relief aid, such as tarpaulins, cooking utensils, buckets, sarongs, soaps, masks and mosquito nets to 25,000 people. In Sri Lanka, where nearly 40,000 have died, WV has already provided food, water and medicine to thousands of survivors. In India, with a death toll near 10,000, WV plans to provide aid to 35,000 people over the next month. And in Thailand, where nearly 5,000 died, WV staffers have begun constructing hundreds of temporary housing units for the homeless.

The Nashville-based Southern Baptist Convention has been busy with similar relief efforts as well, providing aid to missionaries and indigenous churches. Mission to the World (MTW) – the missions agency of the Presbyterian Church in America – has sent a disaster response team to Colombo, Sri Lanka, where the denomination has nationals already in place. The response team will help with medical, safety, and pastoral needs, according to Paul Kooistra, an MTW spokesman.

Christian relief organizations say the best way people can help tsunami victims is to make a financial contribution to a relief agency with contacts on the ground in affected areas. The overwhelming need will call for an overwhelming response from the Christian community, relief workers say.

MTW's Paul Kooistra said there's something else Christians can do: pray. "Please pray for the physical and emotional needs of these hurting souls," he said, "as well as the spiritual response they may make to the Lord, as our team and Christians everywhere reach out with the compassion of Christ."

\*\*\*\*\*

## EASY ACCESS TO 'EMERGENCY CONTRACEPTION' FAILS TO REDUCE PREGNANCY RATE

(EP) – The American Medical Association (AMA) was chagrined to find out that its assumptions about the effects of the so-

called "morning after pill" are turning out to be false.

The AMA had long contended that easy access to "emergency contraception" (EC) would dramatically reduce unwanted pregnancies. But in a study released on Jan. 5 in the "Journal of the American Medical Association," researchers found that young women who were given packets of "morning after pills" had pregnancy rates six months later that were virtually the same as women who had to get a prescription or go to a clinic to obtain the drug.

Officials at AMA have pushed for over-the-counter sales of EC, and say the findings of the recent study don't change their minds. Dr. Tina Raine, lead researcher of the study, said that the study also showed that women who had easy access to EC didn't take more sexual risks or get more sexually transmitted diseases as some have feared. Given these findings "it seems unreasonable to restrict access to EC to clinics," Raine wrote.

Concerned Women for America analyst Wendy Wright, an opponent of EC, disagreed. "Why make EC easily available and put women's health at risk if it doesn't even reduce what the women fear, which is pregnancy?" she told the "Washington Times."

Emergency contraception is a high-dose birth-control pill taken within 72 hours of unprotected sexual intercourse. The pills can interrupt ovulation or fertilization of an egg. The pills can also prevent the implantation of a fertilized egg, in effect terminating a very early pregnancy.

In 2003, Barr Pharmaceuticals, the manufacturer of a brand of EC called Plan B, asked the FDA to approve the drug for over-the-counter sales. The FDA rejected the request, saying it was concerned about teenage girls taking the pills without medical supervision. Barr Pharmaceuticals has reissued its request, and the FDA is expected to issue another response in January.

Wendy Wright told CitizenLink that Concerned Women for America will continue to lobby against easy access to EC: "We need to encourage young women to make the right decisions rather than making it easy for them to further engage in risky behaviors."

\*\*\*\*\*

## DR. JAMES DOBSON WARNS DEMOCRATIC SENATORS AGAINST BLOCKING CONSERVATIVE JUDICIAL NOMINEES

(EP) – The new year has just begun, and battle lines are already being drawn over the upcoming battle for the U.S. Supreme Court, with Focus on the Family Action Chairman James Dobson being credited with firing the first salvo in what is likely to become a very controversial year.

In a story published on Jan. 2 in "The New York Times," writer David Kirkpatrick reported that Dobson, whom he describes as "the nation's most influential evangelical leader," is threatening to put six potentially vulnerable Democratic senators in "the bullseye" if they block conservative nominees to the high court.

Dobson's comments made it on NBC's

"Meet the Press" the same day, where Washington pundits William Safire and Kate O'Beirne discussed the upcoming battle for the president's judicial nominations and future court appointments with host Tim Russert.

Focus on the Family Action Vice President of Government and Public Policy Tom Minnery said the "Times" article and "Meet the Press" segment were referring to the January Focus on the Family Action newsletter, in which Dobson writes about the issue of protecting the traditional definition of marriage.

"Without question, the vast majority of the American people want to see marriage preserved, and the greatest threat to the institution of marriage is the federal courts," Minnery said. "If a senator votes against marriage, or votes against a federal judge nominee who will preserve marriage, we believe constituents of any senator need to know that — and we intend to make that clear to them. So, in essence, this is voter education — it is not partisan politics."

Minnery said Focus on the Family Action is not championing specific nominees for the court, or backing any particular candidates.

Specifically, Dobson wrote that "the linchpin of the (2004) election was the future make-up of the United States Supreme Court." He noted that former Senate Democratic Leader Tom Daschle, who led filibusters against some of the president's top judicial nominations in recent years, was defeated in November.

"Let his colleagues beware," Dobson wrote, "especially those representing 'red' states." Dobson mentioned six Democratic senators who are up for re-election this year: Ben Nelson of Nebraska, Mark Dayton of Minnesota, Robert Byrd of West Virginia, Kent Conrad of North Dakota, Jeff Bingaman of New Mexico and Bill Nelson of Florida.

"He did target six Democrats, only to underscore the fact that their constituents are especially going to be concerned about the senators' votes on marriage," Minnery said. "We've seen blue state people, people in Oregon, for instance, vote to preserve marriage, so senators in red states ought to be particularly concerned about how they vote."

Minnery said the Democrats' "incessant opposition" to marriage protection had cost them dearly at the polls.

Gary Bauer, president of the Washington, D.C.-based group American Values, agreed with that assessment, and said the latest chapter in the battle over the courts is now under way, but that it's hardly a new fight.

"There is no question we're facing a battle over the Supreme Court," Bauer said. "In fact, we've been battling over it for probably 25 years, at least with liberals being much more adept at making sure their court appointments are predictable liberal jurists — and conservative presidents not doing as well."

"The Democrats have been unbelievably stubborn in their approach to President Bush's judicial nominees, largely because they don't want to lose control of that last branch

Continued on page 37



## Bible & The Newspaper

*Continued from page 36*

of government — the federal courts.”

The members of the Senate, he noted, have a constitutional right to “advise and consent” on judicial appointments. But, historically, that has meant that they look at nominees for ethical problems, or examine legal issues.

“What senators should not be doing is using an ideological litmus test, where conservative judges or judges that are strong in their religious faith, or are pro-life or pro-family are being black-balled,” Bauer said. “I think the voters, citizens, ought to act accordingly.”

\*\*\*\*\*

### CONSERVATIVES FIGHT LIBERALISM ON COLLEGE CAMPUSES

(EP) – This past fall four new studies of professors’ political attitudes showed a large tilt to the left:

- Daniel Klein, an economics professor and researcher at Santa Clara University and Stockholm University, surveyed more than 1,000 professors around the United States and found Democrats outnumbering Republicans at least 7-1 in the humanities and social sciences, with departments such as anthropology and sociology coming in at about 30-1.

- In a separate study of voter registration records, Klein found professors at Stanford and the University of California-Berkeley tilted Democratic 9-1. Among younger professors at those two universities the imbalance was even greater: 183 Democrats, six Republicans.

- The American Council of Trustees and Alumni polled 658 students at 50 top colleges concerning their perception of faculty. Almost half agreed with these statements: “Professors use the classroom to present their personal political views . . . presentations on political issues seem totally one-sided . . . [professors] frequently comment on politics in class even though it has nothing to do with the course.” ACTA president Anne Neal said, “If this were a survey of students reporting widespread sexual harassment, there would be an uproar.”

- The Center for Responsive Politics ranked organizations by per capita employee contributions to presidential candidates. The University of California system and Harvard finished first and second, with both backing John Kerry over George Bush 19-1. (The next three institutions: Time Warner, Goldman Sachs and Microsoft.)

Conservatives, however, are responding to the problems on many campuses across the country. Here are two brief looks at campus problems and responses to them:

#### Journalistic Dissenters

If the more than 100 student editors gathered at the Capitol Hilton in Washington were the foot soldiers, then the big-name journalists addressing them were the grizzled veterans. Even as they celebrated 25 years of independent conservative newspapers on

college campuses, the language they used was that of an unfinished battle.

You’re not being a conservative publication unless you’re being persecuted,” joked Rich Lowry, editor of “National Review.” He was editor of the Virginia Advocate, the right-wing paper of the University of Virginia.

Lowry was one of several alumni of the Collegiate Network, a band of 86 conservative college papers that began with one University of Chicago publication in 1979. While the Dec. 2 anniversary celebration was light-hearted, it underscored how far conservatives have come in creating their own voices in journalism—and in producing their own success stories.

The two upstart students at the University of Chicago who created Counterpoint have graduated to become prominent journalists in their own right. John Podhoretz helped to found “The Weekly Standard” and is a New York Post columnist. Tod Lindberg is the editor of the Hoover Institution journal, “Policy Review.” They were the first to receive a grant to support their paper. After seeing several supporters, the network is now administered under the Intercollegiate Studies Institute, which promotes conservative thought at universities. The Collegiate Network has also churned out other well-known commentators such as Ann Coulter and Dinesh D’Souza.

From a sampling of conservative campus papers, today’s writers are just as unapologetic as their predecessors. Reporters at the University of Maryland’s “Terrapin Times” discovered that their faculty’s contributions to Democratic presidential candidate John Kerry far outstripped those to George Bush. Bucknell University’s “The Counterweight” drew attention to the leftist slant of the campus’ women’s resource center, which informed female students of a national pro-abortion rally but not pro-life ones. The “Carolina Review” of the University of North Carolina at Chapel Hill tackled the institution’s grade inflation and declining educational standards (in a “special” issue).

But even with a growing presence, conservative students are still not melding well on many liberal campuses. Case in point was “The Yale Free Press,” which was stolen from 11 residential colleges over Thanksgiving break. Several student editors at the “Washington Collegiate Network” event had similar stories. “This impulse for censorship is common on campus,” said Sam Cecil, a Yale economics major who edits another conservative paper, “Light and Truth.”

Still, the students are helping to “fulfill the true meaning of a liberal education on campus,” says CN public affairs director Sarah Longwell. “That impact is immeasurable.” — Priya Abraham

#### Coming out conservative

Over the years college “activism” has generally been on the political left. Now, student activists of the right are setting up protests, counterprotests, and publicity stunts, and receiving sharp responses from liberals. Some examples:

- College Republicans from the University of North Carolina at Greensboro hosted “Morals Week,” a weeklong series of events promoting abstinence and personal responsibility.

- Students at Harvard, Wellesley, Penn State, the University of California at Davis, the University of Texas, and other schools around the country sponsored “Conservative Coming Out” days to proclaim publicly their allegiance to traditional values and individual freedom.

- Conservative student groups hosted “affirmative action bake sales” at Northwestern University, the University of Rochester, the University of California at Berkeley, UCLA, and other schools around the country. SMU administrators shut down the bake sale on their campus, where members of the Young Conservatives of Texas mocked racial favoritism by selling cookies to white males for \$1, white females for 75 cents, and African-Americans for a quarter. Ed Jones, an African-American state senator, joined the sale at the University of Colorado to show his opposition to racial preferences.

- Students are working to bring more conservative speakers to campus, and sometimes running into opposition. Bucknell University temporarily blocked the Conservatives Club from bringing in Republican Pat Toomey because of a rule prohibiting current political candidates, even though the school had invited presidential candidate Ralph Nader to speak at its commencement. —Max Goss, a doctoral student at the University of Texas

\*\*\*\*\*

### EUROPEANS GROW RESTLESS WITH GOVERNMENTS’ RADICAL SECULARISM

(EP) – France opened the highest bridge in the world in December, a multi-spanned beauty crossing a one-and-a-half mile valley through southern France. An airy landmark to French artistry and ingenuity, it’s also an inescapable symbol of much about French standing in the world under President Jacques Chirac: an elegant bridge going nowhere.

Shirac’s most recent attempts to assert himself on the world stage have instead served to expose raw motives. Last month he chided Tony Blair for trying to build a bridge across the Atlantic in going to war in Iraq. “Well, Britain gave its support but I did not see anything in return,” he said. If congressional investigators have their way, we can expect to see in coming months what Chirac’s government received “in return” for under-the-table deals with Saddam Hussein by way of Oil for Food receipts.

Earlier Chirac beat a hasty departure from an EU meeting in Brussels, avoiding a first visit by Iraqi Prime Minister Iyad Allawi. Even the European press fussed at the lack of protocol, and Allawi warned that countries that opposed the war will be “spectators” if they by-stand on rebuilding efforts. Nonetheless, the EU fiddles over an insignificant contribution—\$39 million—to aid training for Iraq’s elections, while the United States and its allies—not to mention Iraq’s interim government—mobilize for a Jan. 30 poll.

This month’s EU Summit is actually the

start of a relevancy test for Chirac and his ilk. His persistent sawing about a “multipolar” world is sounding off-key even for some of the European Union’s own members. Recent actions by the EU—opposing fraudulent elections in Ukraine, negotiating a nuclear stand-down with Iran, and taking over peacekeeping operations from NATO in Bosnia—suggest a growing effort to work with the Bush administration, even if the EU elites won’t publicly admit to liking it.

The fact is, Europe itself is outgrowing its elitist leaders. Islam is its fastest-growing religion. The Muslim birthrate in Europe has tripled while birthrates among non-Muslims have dropped to an average of less than 1.5 per couple. French determination to remain pacifist on Iraq is matched by the resolve of Eastern European nations—chiefly Poland, but also others—to commit troops and remain engaged.

Romania, approved to become an EU member by 2007, just elected a president opposed by Chirac and others. Traian Basescu began the summit meetings openly critical of the EU’s clubby rules.

European masses, too, are increasingly unhappy with the radical secularism practiced by EU leaders. Over 1 million Europeans signed a petition calling for changes to the European Constitution to reflect the continent’s Christian heritage, but the French blocked the changes as offensive. Yet even Polish President Alexander Kwasniewski, an atheist, said the “Godless” tone of the current constitution is shameful, reports the Acton Institute. “There are no excuses for making references to ancient Greece and Rome, and the Enlightenment, without making references to the Christian values which are so important to the development of Europe,” he said.

Reconnecting to its roots could build a bridge to Europe’s future as well as one across the ocean.

\*\*\*\*\*

### BOARD YANKS BIBLE FROM READING LIST

#### District Quietly Removes Donated Scripture Over Fears of Church-State Entanglement

The issue of God on campus is heating up in southwest Missouri, where a school district has removed the Bible from an accelerated-reading program.

The Neosho Board of Education was confronted this week by parents Chuck and Mary Alice Nelson, who had donated the Bible and related testing materials which cover subject matters in both the Old and New Testaments.

According to the Joplin Globe, they donated the items designed for elementary and middle schools at the end of last school year. But they learned the material had been removed in September when their daughter, a student at Neosho Middle School, tried unsuccessfully to access it on a computer.

The couple had not been informed of the removal by anyone from the district.

“We’re not trying to ram [the Bible] down

*Continued on page 38*



## Bible & The Newspaper

*Continued from page 37*

[students'] throats," Chuck Nelson told the board.

His wife said including the Bible was a question of equal representation, noting the witchcraft-themed "Harry Potter" books and works by Stephen King are eligible for the program.

Superintendent Mark Mitchell said the district decided to "err on the side of caution" and removed the tests for fear they might be "an excessive entanglement of church and state," according to the Globe.

He says potentially controversial books are reviewed by the district before being made available to students, but the biblical reading tests were not addressed until they were already on the district's computer server, and he was later notified by a school official.

Mitchell said he believes the Bible meets "community standards" for wholesome and appropriate material, but added the district is "keenly aware that we need to be careful about school and religious conflicts."

Dick Kurtenbach, executive director of the American Civil Liberties Union of Kansas and Western Missouri, told the paper the Bible is appropriate for education, as long as schools don't provide incentives or compel students to read it.

Kurtenbach didn't comment on the specifics of the case in Neosho, but said students should have access to the Bible in libraries.

The board decided to take up the issue at its meeting in January, to give them more time to consider the case.

As WorldNetDaily reported last month, a California case is taking the "separation of church and state" to a new level – dealing with whether it's unconstitutional to read the Declaration of Independence in public school.

Attorneys for the Alliance Defense Fund filed suit against the Cupertino Union School District for prohibiting a teacher from providing supplemental handouts to students about American history because the historical documents contain some references to God and religion.

"Throwing aside all common sense, the district has chosen to censor men such as George Washington and documents like the Declaration of Independence," said ADF Senior Counsel Gary McCaleb. "The district's actions conflict with American beliefs and are completely unconstitutional." (December 23, 2004, WorldNetDaily.com)

\*\*\*\*\*

### HOMOSEXUALS PLANNED CHRISTIAN HARASSMENT 'OutFest' organizers announced efforts to block protesters now facing prison

Homosexual "OutFest" organizers in Philadelphia announced plans in advance of their October 2004 street festival to block Christians from access to the publicly sponsored event where 11 members of Repent America were arrested, five being charged with a series of misdemeanors and felonies

that could put them in jail for 47 years.

As WorldNetDaily reported, the group was "preaching God's Word" to a crowd of people attending the Oct. 10, 2004 event and displaying banners with biblical messages.

After a confrontation with a group called the Pink Angels, described by protesters as "a militant mob of homosexuals," the 11 Christians, members of Repent America, were arrested and taken into custody.

Eight charges were filed: criminal conspiracy, possession of instruments of crime, reckless endangerment of another person, ethnic intimidation, riot, failure to disperse, disorderly conduct and obstructing highways.

None of the Pink Angels were cited or arrested.

After a preliminary hearing in December, Judge William Austin Meehan ordered four of the adult Christians to stand trial on three felony and five misdemeanor charges. If convicted, they could get a maximum of 47 years in prison. A fifth juvenile has been ordered to stand trial in the juvenile justice system facing the same eight counts.

But, according to an article in the Philadelphia Gay News days before the street festival, homosexual organizers were planning to block Christians from access to the event.

Chuck Volz, senior adviser to Philly Pride Presents, told the publication the Pink Angels security force would carry large signs alongside the Christians to surround them and block their access to OutFest participants.

"We'll have a pink wall around them," he said. "Hopefully, they will be so frustrated they won't come again. Talking to a piece of Styrofoam is not the same as talking to a crowd of people."

Volz also made clear that "diversity" was not the goal of the street festival.

"It's our event, and we're not going to permit vendors or community groups that conflict with the theme of the event," he said. He said welcoming Christians to the street festival would be analogous to a black event welcoming white supremacists.

Police said they would have cordoned off the permitted area for OutFest, preventing protesters from attending, had event organizers obtained an injunction from a judge. But OutFest organizers did not get an injunction.

Dan Anders, an attorney for Philly Pride Presents, said: "Our position is that they are not welcome to attend, they haven't been invited to attend, and we would rather that they protest the event from outside the permitted area."

Volz admitted in the report that OutFest organizers didn't have a leg to stand on in keeping out people exercising their First Amendment rights in a public venue.

"Given the parameters of the First Amendment, there's no way to keep them out," he said. "I think the gay community should understand that the gay-rights movement has succeeded because people are permitted free speech under the First Amendment. We can't be in a position of denying people the right to compete with us in the marketplace of ideas."

"This is one of the most remarkable and unlawful actions by police that I have ever witnessed," said Michael Marcavage, director of Repent America. "Their blatant disregard of the law by allowing hecklers to impede our way, block our message and then arrest us, is inexcusable, especially by police officers who are specially trained to protect civil rights.

"Christians are now being labeled as 'haters' and any speech that homosexuals perceive to be intimidating, such as our Christian witness at OutFest, makes them a prime target for 'hate crimes legislation.'"

Continued Marcavage: "We are clearly 'not guilty' of these crimes, and with the help of our video footage, we shall be vindicated of these trumped-up charges." (WorldNetDaily.com)

\*\*\*\*\*

### U.S. ATTORNEYS COMPLICIT IN ARREST OF CHRISTIANS?

Source says homosexual government lawyers advised Philadelphia police at 'OutFest' event

"Some of the lawyers in [the Civil Rights Division] participated in the gay-rights march," the source told WND, referring to the OutFest event. "They participate in those kinds of marches." Because of that participation, the source thought there would be a "conflict" with the homosexual attorneys, saying they would not be too eager to help the Christians who protested at OutFest.

The Justice source said he estimated between 10 and 11 percent of the attorneys in the Civil Rights Division are homosexual.

He said he believes the protesters were charged with ethnic intimidation "at the recommendation of some of our attorneys who were at the march."

Continued the Justice employee: "They advised the police as witnesses, not as legal counsel, but as witnesses who may have observed what happened."

Supporters of the defendants, known as "the Philadelphia 5," have encouraged concerned Americans to contact the Department of Justice to urge officials there to take action against the city of Philadelphia for allegedly violating the civil rights of the protesters.

A notice on the Repent America website states, "Encourage the U.S. Department of Justice to get involved by contacting Chief Albert Moskowitz in the Criminal Section of the Civil Rights Division at 202-514-4540, and Chief Shanetta Brown-Cutlar in Special Litigation at 202-514-6255."

A general e-mail address is listed on the department's website for contacting the agency.

The Justice Department source said some attorneys there have tried to get more homosexual lawyers into the agency.

"The attorneys who are gay here are trying to encourage more diversity," he said. "But there's no quote or anything."

Brian Fahling, senior trial attorney for the American Family Association's Center for Law & Policy, is representing the Christian defendants. He was not surprised that Department of Justice attorneys may have at-

tended OutFest.

"Actually, that wouldn't surprise me because they're not all political appointments," he told WND. "There would be some who would be career civil servants from the Clinton administration."

Fahling said it was "always a possibility" that the sexual orientation of Justice attorneys could bias them against the Philadelphia 5. Even so, the attorney believes if enough public pressure is put on the Department of Justice, officials there will take action against the city of Philadelphia.

"With a sufficient amount of pressure, something will happen," he said. "We're going to continue to press in that direction."

Fahling said it was "mind-numbing" that his clients potentially could be facing 47 years in jail.

"It's clear that the facts don't matter ... in Philadelphia," he said, "So there's going to have to be outside intervention" from the Justice Department.

Fahling said that at the preliminary hearing in December, the Philadelphia city prosecutor in the case, Charles Ehrlich, attacked the defendants as "hateful" and referred to preaching the Bible as "fighting words," a characterization, the law group says, with which Judge Meehan agreed.

Charges were dropped against six of the 11 Christians, apparently because they were not seen quoting Scripture on the videotape.

The ethnic intimidation charge stems from Pennsylvania's "hate crimes" law – to which the newest "victim" category of "sexual orientation" was recently added. (January 5, 2004, Worldnetdaily.com)

\*\*\*\*\*

### MOM OUSTED FOR TAPING GAY ACCEPTANCE 'LIES'

Two parents, shocked at frank talk during a gay and lesbian awareness day at Newton North High, were forced off the property after one parent whipped out a video camera and started taping.

"This does not belong in curriculum," said Kim Cariani, who said four police officers and the principal told them they would be charged with trespassing if they did not leave.

"It's against my religion. It's morally wrong and forced in a child's face."

Each year, some students at Newton North forgo classes during To BGLAD: Transgender, Bisexual, Gay and Lesbian Awareness Day with assembly-like sessions including "Out at the Old Ballgame" and "Color Me Queer." Students are not required to attend.

Cariani kept her two kids home during the day, but she was curious.

Cariani and another parent, Brian Camenker, were in the audience when adults in a panel discussion talked about being gay. When one man told the students he was attracted to his sister's husband, Cariani said she started to record the "propaganda, false information and lies."

The principal demanded Cariani turn over the videotape or leave, Camenker said.

"They took the two of us and pulled us out

*Continued on page 39*



## Bible & The Newspaper

*Continued from page 38*

and gave us one minute to leave and if we came back on the property we would be arrested for trespassing," he said.

Tom Mountain, a columnist for the Newton Tab, was also barred from the assembly "for the safety and security of the children," he said he was told.

Newton schools Superintendent Jeff Young said it is a violation of school policy to tape or photograph students without parental permission. Cariani refused to give up the tape, so they were asked to decamp, he said.

The awareness day, held for the past 10 years, is one of several ways the schools highlight diversity, Young said. Students who don't want to go can go to the library or computer lab.

\*\*\*\*\*

### ATHEIST DAD RE-FILES SUIT IN PLEDGE OF ALLEGIANCE CASE

(EP) – Atheist Michael Newdow, who sued because he did not want his young daughter exposed to the words "under God" in the Pledge of Allegiance has filed another lawsuit, this time with other parents. Newdow won his case more than two years ago before a federal appeals court, and the school district appealed the case to the Supreme Court. The high court dismissed the case in June, saying Newdow could not lawfully sue because he did not have custody of his elementary school-aged daughter and because the girl's mother objected to the lawsuit. In the latest challenge filed on Jan. 3 in Sacramento federal court, eight co-plaintiffs have joined the suit, and all are custodial parents or the children themselves, Newdow said. The new case may eventually force the Supreme Court to rule on the actual merits, or lack thereof, in the suit.

## Trusting God

*Continued from page 35*

'have respect to the Holy One of Israel' (Isa. 17:7); to lean on our Beloved (Song. 8:5; Isa. 36:6); to stay ourselves when sinking on the Lord our God (Isa. 26:3). In a word, trust in God is that high act or exercise of faith whereby the soul, looking upon God and casting itself on His goodness, power, promises, faithfulness, and providence, is lifted up above carnal fears and discouragement, above perplexing doubts and disquietments, either for the obtaining and continuance of that which is good, or for the preventing or removal of that which is evil.

There are some special instances and nicks of time for trust. 1. The time of prosperity: when we sit under the warm beams of a meridian sun, when we wash our steps in butter and feet in oil, when the candle of the Lord shines on our tabernacle, when 'our mountain stands

strong'; now, now is the time for trust, but not in our 'mountain' (for it is a mountain of ice, and may soon dissolve), but in our God. Any gift or blessing which comes between the heart and the Lord, is a snare and a curse.

2. In times of adversity. This also is a seasonal time for trust: when we have no bread to eat, but that of 'carefulness'; nor wine to drink, but that of 'affliction' and 'astonishment'; no, nor water either, but that of our tears. Now is the time, not for our overgrieving, murmuring, sinking, despondency; but trusting. In a tempest, then, a believer thinks it seasonable to cast anchor upon God. Thus did good Jehosaphat: "**O our God, we know not what to do: but our eyes are upon Thee**" (2 Chron. 20:12)." (Thomas Lye, 1621-1684, from "Morning Exercises").

"Trust in Him at all times; ye people, pour out your heart before Him: God is a refuge for us (Psa. 62:8). The word 'pour' plainly signifies that the heart is full of grief, and almost afraid to empty itself before the Lord. What does He say to you? 'Come and pour out all your trouble before Me.' He is never weary with hearing the complaints of His people; therefore you should go and keep nothing back; tell Him everything that hurts you, and pour all your complaints into His merciful bosom. Make Him your Counselor and Friend: you cannot please Him better than when your hearts rely wholly upon Him.

You may tell Him, if you please, you have been so foolish as to look to this friend and the other for relief, and found none; and you now come to Him, who commands you to" (Berridge).

"**Trust in the Lord at all times**": in times of persecution, as well as toleration; in times of famine, as well as plenty; in times of sickness, as well as health; in times when called to walk alone, as well as when enjoying the fellowship of Christians; in times of spiritual darkness and distress, as well as light and joy. "Trust in the Lord," not merely about Him — in His love, His power, His faithfulness. Trust Him when His providences frown, His rod smites, His hand removes your most cherished idol. Trust Him in the worst case you have ever been in, or can be in. The way to make a feast is to trust Him; and the way to have a continual feast, is to trust in Him at all times. The way to honor Him is to trust Him. The way to prove Him to be a friend that sticketh closer than a brother is to trust in Him at all times.



## Short Thoughts

by Jeff Short

(Short devotionals on Bible verses.)

**"And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land"** (Gen. 13:7).

In the time of our text, Abram had returned to Canaan from the land of Egypt, where he went with his household to escape the famine in the Promised Land. During their sojourn in Egypt, both Abram and Lot experienced an increase in their physical property. We read of Abram after he "**went up out of Egypt**" (Gen. 13:1), he "**was very rich in cattle, in silver, and in gold**" (Gen. 13:2). We read similarly of Lot that he "**had flocks, and herds, and tents**" (Gen. 13:5). Abram seemed to be blessed with many temporal blessings despite his marked departure from the word of God in leaving the land of Canaan.

However, the apparent blessings of Abram and Lot began to be a problem between their respective houses. According to the Divine account, "**The land was not able to bear them, that they might dwell together: for their substance was great**" (Gen. 13:6). Their increases were such that they began to crowd one another and "**there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle.**"

There began to be strife in the family over earthly possessions and wealth. This is an ancient story with mankind and continues to be repeated today in the lives of modern families. There is many a strife in households over land, houses, money, estates, heirlooms, and many more trivial things. So, at once, we can all identify with their plight and feel familiar and even sympathetic with their situation.

The familiarity that we can have with the narrative is good reason to exercise caution in evaluating the text. Taken at mere face value, the verse seems to recount a typical and all too common contention among kinsmen. We might be hard pressed to find much deeper meaning in the verse if it was not for the last phrase of the text, "**and the Canaanite and the Perizzite dwelled then in the land.**"

Verse 7 is one whole sentence and the last phrase seems out of place in the verse and in the context. The inclusion of this phrase makes the verse stand out and suggests many questions to our minds. Is this an extraneous piece of information? Does this verse contain anything more than an account of the relational problems of Abram and Lot? What do the Canaanites and Perizzites have to do with the striving of these men's

herdsmen? Let us now "**apply our hearts unto wisdom**" (Psa. 90:12) and seek the blessing of the Spirit to our edification in understanding the verse before us.

Immediately, we note the similarity of this verse with the sixth verse of the twelfth chapter of Genesis. There we read, "**And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.**" Here, this last phrase does not seem joined with the verse in which it is found. Examining the circumstances, we realize that Abram had just entered the land of Canaan and "**passed through the land,**" and, in the next verse, "**the LORD appeared unto Abram, and said, Unto thy seed will I give this land**" (Gen. 12:7). So, Abram received revelation that this land was to be the possession of his seed after him, but "**the Canaanite was then in the land.**"

Similarly, in the thirteenth chapter, Abram has again entered the land of Canaan. after the situation with Lot was settled, "**the LORD said unto Abram . . . Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to the will I give it, and to thy seed for ever**" (Gen. 13:14-15). Then, Abram received revelation concerning the extents of the land promised to his seed for a possession, but "**the Canaanite and the Perizzite dwelled then in the land.**"

The meaning becomes more apparent when we consider the relation of Abram to the Canaanites. If we go back to the eleventh chapter of Genesis, we learn that Abram was a descendant of Shem; he was a Shemite, or Semite (Gen. 11:11-26). Shem was the blessed and favored son of Noah (Gen. 9:26-27). Through the lineage of Shem, the Messiah would be born into the world and the physically blessed descendants of Japheth would receive spiritual blessings by dwelling "**in the tents of Shem**" (Gen. 9:27). However, Ham was the cursed son and his lineage, the cursed lineage. This curse was specially pronounced upon Ham's son Canaan. So, in the time of our text, the occupants of the land of promise to Abram were the descendants of Canaan—Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaims, Amorites, Canaanites, Girgashites, and Jebusites (Gen. 15:19-21). These all dwelt in the land that Abram's seed was going to possess or overtake.

In chapter twelve, Abram had first entered the land and learned that his seed was to possess it. However, in opposition to this promise, Abram knew "**the Canaanite was then in the land.**" So, Genesis 12:6 is ominous of future conflict. The Canaanites were not going to vacate just because Abram passed through the land and it was going to be given to him. No, Abram's seed was going to have to

*Continued on page 40*



## Short Thoughts

*Continued from page 39*

fight, waging war actively to take possession of the land of promise.

Likewise, the phrase pertaining to the Canaanites dwelling in the land has the same meaning in our text. The verse before us is ominous of the future conflict in the land of promise, but this is not all. In our verse, we have two conflicts mentioned and both of them are in prospect. The striving of the herdsmen is also ominous of future conflict, for strife between the servants will eventually lead to strife between the masters. Abram realized this potential problem with Lot and acted quickly to head off this conflict, as is evidenced by his words in verses 8, **“Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.”**

Let us tarry now for a little while longer and go yet deeper into the meaning of this passage. Our text is ominous of conflict for Abraham and his seed. Abraham has the unique designation in Scripture of being the **“father of all them that believe”** (Rom. 4:11). By faith, all who believe are the children, or seed, of Abraham: no matter whether they are Jew, Gentile, bond, or free. Paul instructed the Galatians, **“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise”** (Gal. 3:29). So, Abraham is the father of the faithful and lived the life of faith. As such, the people of God can expect to some degree to enter into his experiences.

The two conflicts in our text speak to us of two great conflicts in the lives of the people of God—the physical conflict and the spiritual conflict. The impending conflict with Lot signifies a physical conflict and the Canaanites represent a spiritual conflict.

As soldiers of Christ, we may expect a physical conflict with the people of this world. This conflict may range from light ridicule even to fierce persecution or death, as many who have gone before have faced—**“And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword”** (Heb. 11:36-37). This should not surprise us considering that Christ declared of His people in His own prayer, **“I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world”** (John 17:14).

Abram’s conflict with Lot was one in his own family. Sometimes, this may prove a tough challenge to the children of God. Christ stated, **“I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother**

**in law. And a man’s foes shall be they of his own household”** (Matt. 10:35-36). We certainly have the responsibility to live peaceably with all men, as much as it is possible. However, our Lord often found that **“there was a division among the people because of him”** (John 7:43). Let us be prepared to stand up with Christ and endure the shame to go to Him without the camp.

Space fails for us to go on further into these thoughts, but let us have a word or two more concerning the ominous spiritual conflict for Abraham’s spiritual children. Paul instructed the Ephesians to **“Put on the whole armour of God,”** not to battle against father, mother, or neighbor, but **“that ye may be able to stand against the wiles of the devil”** (Eph. 6:11). He makes it plain that **“we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places”** (Eph. 6:12). Herein lays our toughest battle. Satan has put his forces in array against God and His people. This warfare requires that we **“Be sober, be vigilant”** (1 Peter 5:8).

Should we cowardly seek to leave him unopposed? Shall we relent or retreat? Our orders are plain. We are to **“Stand therefore,”** and **“Resist the devil.”** Then let us also walk in the path of faith as Abraham did. The greatest testimony we have of him is that **“Abraham believed God”** (Rom. 4:3). He had faith—walked by faith, and lived by faith. Oh that we might believe God and follow Peter’s words concerning our adversary, **“Whom resist steadfast in the faith”** (1 Peter 5:9). There is reason for us to have hope in this great conflict, **“because greater is he that is in you, than he that is in the world”** (1 John 4:4). We may safely conclude that as it was for Abraham when **“the Canaanite and the Perizzite dwelled then in the land,”** so it is for us that we live in a land inhabited by a hostile enemy of God and truth.

**“O give thanks unto the LORD; for he is good: because his mercy endureth for ever”** (Psa. 118:1).

Our devotion is fixed in the midst of this verse. Paul urged the Philippians, **“if there be any virtue, and if there be any praise, think on these things.”** There is

no better object of our thoughts than the excellencies of Jehovah.

Our verse is plain, **“for He is good.”** We find here a succinct statement. There is no need of brilliant defense and no apology is made. No evidence is needed for support. Absent, also, are any conditions or limitations. **“He is good.”** What a wonderful plain and profound truth! God is good because He is God.

The world groans. The weather disappoints. The economy is unstable. Friends have failed. Our plans and schemes have been brought to nought. The world goes in cycles. It is always up and down, hot and cold. But not so with God. **“He is good.”** This statement is eternally in the present tense. He is always good. What of these things can affect God? Christian you would do well this morning to grasp this truth, as it was a rare, precious gem and keep it close to your heart. I believe if you would do so it would rend the veil of sorrows in two, and grant access out of darkness into His marvelous light.

*O sometimes the shadows are deep,*

*And rough seems the path to the goal,*

*And sorrows, sometimes how they sweep,*

*Like tempests down over the soul!*

You must keep in mind that your condition does not affect God. You may tread a darksome path at this very hour. Clouds may obscure the brightness of the day. Yet the sun is not changed for your inability to see it. Our God is still above all, high in the heavens. Remember that Lazarus did receive evil things in his lifetime, but now he is comforted. The fashion of this world shall pass away, but **“His mercy endureth forever.”**

If the flesh has been pulled over your eyes and the goodness of God is obscured; fly to the streams of His mercy and draw a fresh supply of mercy and grace. As you arise to the day’s occupation, one to the work of the house, one to tend to the children, one to the shop, one to the market, one to the employment, and another to the business, give thanks unto the Lord and sanctify the day’s business to Him. **“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”** (Col. 3:17).

## ANNOUNCEMENTS

### Conferences and Special Meetings

The Northside Baptist Church of Elkton, KY will be having revival services March 28th through April 3rd. Services will begin each night at 7:30 p.m. Bro. William Senich will be preaching the meeting. For more information, you may contact Pastor Irving Cummings at 270-265-9665.

\*\*\*\*\*

### Churches in Need of a Pastor

The Unity Missionary Baptist Church of Paron, AR is currently in need of a pastor. Any interested preacher that is strong in the doctrines of God’s sovereign grace and not currently pastoring may contact Anthony Johnson at 501-594-5218 for more information.

\*\*\*\*\*

The Mount Vernon Baptist Church of Fayetteville, AR is in need of a pastor. Any interested preacher who is strong in the doctrine of God’s sovereign grace that is not currently pastoring may contact Martha Inzer at 479-443-7108 for more information.

\*\*\*\*\*

The Sovereign Grace Missionary Baptist Church of Alma, AR is looking for a pastor. Any sound brethren interested in pulpit supply or preaching in view of a call may contact Daniel Pope via email at [dfp@compworldnet.com](mailto:dfp@compworldnet.com), or by phone at 580-332-6126 from 6-8 p.m. on some weeknights.

\*\*\*\*\*

### Miscellaneous

On December 19, 2004, the Grace Missionary Baptist Mission of Marion, IL was organized into the Grace Missionary Baptist Church by the authority of the New Hope Missionary Baptist Church of Oblong, IL. Anyone wishing to attend their services, or desiring more information, may contact Pastor Raymond Ellis at 618-983-8697.

\*\*\*\*\*

The Bethel Baptist Mission and Elder Shawn Berry are in the process of building a new 40’ x 40’ building to worship and serve God in. The Lord has recently blessed them with a 5 acre lot in Trousdale County, Tennessee. Their steel building will soon be delivered and erected on their lot. They ask that all sister churches of like faith and order be in prayer with them as they look to the Lord for provision to complete this project.

The mission work is conducted under the authority of the Faith Baptist Church of Clarksville, TN where Elder Garner Smith is the pastor. For more information, you may contact Elder Shawn Berry by phone at 270-678-9859, or by postal mail at P.O. Box 484, Hartsville, TN 37074. You may also contact him via email at [srb1@scrtc.com](mailto:srb1@scrtc.com).

\*\*\*\*\*

The bookstore has a limited supply of bound volumes of the BBB for the years 2003-2004. These volumes sale for \$30 postage paid. We also have about 5 bound volumes for 2001-2002. These also sale for \$30 postage paid.

## INDEX

<i>Be a Light for Jesus</i> by Milburn Cockrell .....	p. 21
Bible and the Newspaper .....	p. 36
<i>Entering Upon the New Year with God</i> by Timothy Hille .....	p. 21
Forum .....	pp. 30 - 31
Gleanings .....	pp. 26, 35
<i>Lessons Learned in the Cave</i> by Jeff Short .....	p. 21
<i>Nehemiah—Man of Action</i> by Ray Bennett .....	p. 33
<i>Redemption by Price and Power</i> by Milburn Cockrell (Sermon Outline) .....	p. 27
<i>Satan’s Fall</i> by Arthur W. Pink .....	p. 21
<i>Short Thoughts</i> by Jeff Short .....	p. 39
<i>The Eyes of the Lord</i> by Tom Ross .....	p. 21