

# The Berea Baptist Banner

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Whole Number 262

## The First Day of the Week

By Gilbert Stephen Bailey

(1822 - ????)

**THE FIRST DAY OF THE WEEK, And Not the Seventh, Is the Christian Sabbath, the Lord's Day.**

The first day of the week is the Christian Sabbath. It is the Lord's Day. It commemorates the resurrection of Christ from the dead, and was kept by His disciples from that day onward as their day of religious worship. When Christ rose from the dead, a new order of things was established. The types had been fulfilled; the shadows gave place to the substance; the Messiah had come; atonement had been made; death was conquered; the ear of the Spirit commenced; the resurrection of Christ was the consummation of His great work; the work of creation ended with a Sabbath; the work of redemption ended with a *bet-*

*ter* Sabbath, the Lord's Day, a day of holy joy, of triumph, of victory. I shall prove the following proposition:

*The disciples of Christ commenced the religious observance of the first day of the week, immediately after the resurrection of Christ, and Christ Himself was present with them and gave them His sanction and blessing.*

### I. THE SCRIPTURAL PROOF OF THIS FACT.

**"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you"** (John 20:19).

Four times on this day of His res-

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## Authority in Baptism

By Rosco Brong

(1908 - 1985)

**THE BAPTISM COMMANDED FROM HEAVEN IS COMMITTED ONLY TO BAPTISTS**

**"Having been buried with him in the baptism in which also ye were raised with (him) through the faith of the energy of the God, the one having raised him from the dead"** (Col. 2:12, literal translation.)

Our text describes the one baptism of the New Testament authorized as a continuing ordinance of God. First administered by the first Baptist on direct command from Heaven, it was continued under the direction of Jesus by the disciples constituting the first Baptist church, and finally committed to that same church for administration to the end of the age. **"The baptism of John, whence was it? from**



Rosco Brong

long ago.

### ONLY ONE BAPTISM

In a literal sense the Bible teaches only one baptism, that is, one kind of baptism, as a New Testament ordinance. This is immersion in water of a born-again believer by the ministry

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**heaven, or of men?"** (Matt. 21:25). A right answer to this question must lead to a recognition of the authority of Jesus as Head of His church, even as Jewish priests and elders reasoned

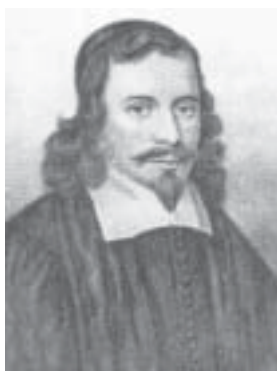
## The Justice of God Satisfied by Christ Alone

By Tobias Crisp

Part 2

(1600 - 1643)

That Christ should make the justice of God more remiss, is to rob God; and the pleasure of the Lord could not prosper in the hands of such as should rob Him of that



Tobias Crisp

which is so near and dear unto Him; therefore the mitigation of divine justice was not the business of Christ, which prospering pleased God; but in that the back of Christ was made strong and broad enough to bear the weight of vindictive justice, therefore the pleasure of the Lord prospered: **"A body hast thou prepared me;"** that is, the Lord fitted and steeled Christ to be able in bearing of iniquity, that He might

fetch His full stoke, and take out the full payment that justice itself could require of Him; and this infinitely concerns us, that Christ is the person

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## The Purpose of the Seventy Weeks

By Milburn Cockrell

Mantachie, Mississippi

**"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for in-**

**iquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy"** (Dan. 9:24).

The prophecy of the Seventy Weeks, recorded in Daniel 9:24-27, has always been an important portion to students of the Scriptures. The views which men take in regard to this passage are legions. But in our generation there is renewed interest in this section of the Word due to events in the Middle East. An exposition of these verses are sorely needed in our generation.

The Prophet Daniel had spent a long time in prayer, confession, and entreaty for his nation and the city of Jerusalem, which was at that time in ruin (Dan. 9:3-20). By reading the Prophet Jeremiah (Ch. 25:8-14; 29:10) he understood the Babylonian Captivity would last seventy years (Dan.

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## The Evidence of Sonship

By Milburn Cockrell

Mantachie, Mississippi

**"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father"** (Gal. 4:6).

The work of the Godhead in man's salvation is seen in this text. Their harmonious co-operation is beautifully set forth by Paul's inspired words. The Father sent the Spirit. It is the Spirit of His Son. The Spirit is the sent One. The Galatians had been endowed with the Holy Spirit (3:2) be-

cause they were sons of God by adoption.

### THE SENDER

Here is seen the sovereign action of the Father sending the Holy Spirit: **"God hath sent forth."** In the context there is seen two sending by the Father in Galatians 4. There is the sending of the Son by the Father to fulfill His covenant engagements: **"But when the fullness of the time**

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



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## Justice of God Part 2

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on whom iniquity is laid, whereby justice is satisfied to the full; for certainly, if our surety had not given to the Lord that full content He desired, woe had been to every one of us; for so much of divine justice as was not satisfied upon the back of Christ, the Lord would have looked for upon our own: this is certain, reparation must be hand; so that had not Christ suffered; had it not been that God acknowledged Himself that He had all the satisfaction He looked for, or could desire, He had come upon every person where any thing was left behind unsatisfied. Now all the creatures under Heaven, put them together, could not give God perfect satisfaction for sin; there would have been something behind, that the elect could never reach unto; and in what a sad condition then should they have been, when God should have come in flaming fire to take vengeance upon them, which He might do; nay, which He would have done, if he had not taken full satisfaction upon Christ. Had not He worn out the rod of vengeance to the stumps, the remainder

should have been upon our backs, and that would have pierced us with an everlasting sting. Certainly there is not the least sin, but deserves all the punishment of this, and of the world to come; and if Christ did not give God full satisfaction for both, He did for neither; and it could not have been said of Him, "**He beheld the travail of his soul, and was satisfied,**" if there had remained any thing to be done after Christ had done His work.

Beloved, it was the happiest day that ever came, and the gladdest tidings ever heard, that "**Mercy and truth met together, and that righteousness and peace kissed each other;**" for if God in His infinite wisdom had not brought it thus to pass by the sufferings of His Son, all the world should have sunk and perished for ever, before these glorious attributes of God should have granted and jarred one against another.

3. As the laying of iniquity upon Christ, was that which gave God full satisfaction, when nothing else could do it; so He did it, to save Christ's longing. The truth is, beloved, as Christ studied nothing more than to give His Father content, so He again desired nothing more than to give His Son content, and to answer Him in that He most affected and desired. It is true, poor sinners are saved by Christ, but that is a subordinate thing; Christ's main aim is at giving his Father content: "**I have finished the work that thou gavest me to do**" (John 17:4). And in another place, "**This commandment have I received from the Father, that of all that thou hast given me, I should lost none;**" in that Christ "**took upon him the form of a servant, and became obedient unto death, the death of the cross, therefore God hath highly exalted him.**" The eye of Christ was upon the pleasing of His Father, and to give Him consent; as the glory of God is the chiefest end of all things, the same was the chief end in Christ's eye, in procuring the salvation of His people.

The Lord delights in His Son: "**I was daily his delight,**" saith Christ, Prov. 8:30. He took delight in nothing so much as in Him; now what is the fruit, the consequence of it? "**Whatever I ask of the Father, he will give it me: Father, I know thou hearest me always,**" saith He (John 11:41). There is nothing He desires, cost what it will, but the Father will give it Him, and part with for His sake: now what is it that He desires of the Father above all things? "**My delights were with the sons of men,**" Prov. 8:31. Observe the universality of the expression; He saith, not only *some*, but *all* my delight was with them; I care for nothing else

but that they might do well; let it therefore cost what it will, so that the sons of men miscarry not, I shall have my heart's desire. Take away these from Christ, and you take away the delight of His soul. If God could, or would not, give Christ the sons of men, He must cross His mind; but now, rather than that should be crossed, Christ must bear iniquity, forasmuch as there was no other way to save poor lost miserable man. It is true, the bearing of iniquity itself, simply considered, is no desirable thing; and therefore of itself, it could not be the object of Christ's longing, nor desirable unto Him, but as it served for a further end, and conduced to advance that which He took most delight in; so, for that, He desired and longed to bear it. And, for the proof of this, you shall find many expressions of Scripture, by which it will appear that there is nothing in the world Christ hath thirsted after so much as to bear the sins of men, and the wrath of God that is due to them. In Psalm 19:5, the Psalmist speaks literally indeed of the sun in the firmament, but mystically of Christ, that "**it goeth forth as a bridegroom out of his chamber, and rejoiceth, like a strong man, to run his race.**" Christ is the sum of righteousness; the sun hastes not more to dispel the corrupt vapours and fogs that are settled upon the earth, and to exhale them up towards itself from it, that so it may be clear and wholesome, than Christ hastened, nay, eagerly longed to exhale those noxious and corrupt vapours of sinfulness and wrath due to His own people, that they may be a peculiar people, all fair before God, without spot or wrinkle, or any such thing, as in Song of Solomon 4:7; Ephesians 5:27. No strong man is more hot and eager to a combat, wherein he hopes to work deliverance for those that are captives, than Christ is to fight the battle of the poor captives of the Lord, that they may be redeemed from bondage; and "**He hath led captivity captive, and received gifts for men, even for the rebellious, that the Lord God might dwell among them**" (Psalm 68:18). Such gifts had Christ, and that for the rebellious, even when they were no better; such as the leading *captivity captive*, delighting as a *strong man to run his race*. There is no man more eager to run a race to win the goal, than Christ was to obtain this one thing, to deliver man from the bondage of sin and misery. In Psalm 40:8, the Psalmist hath this expression, (when Christ had said, *Lo, I come*, presently he addeth) "**I delight to do thy will, O God; yea, thy law is written in my heart;**" or, as it is in the margin, "**It is written in the**

**midst of my bowels;**" as much as to say, the bowels of Christ do yearn within Him, to come in the room of a burnt-sacrifice, to bear the sins of the people; "It is written as a law in my heart; it is my great delight."

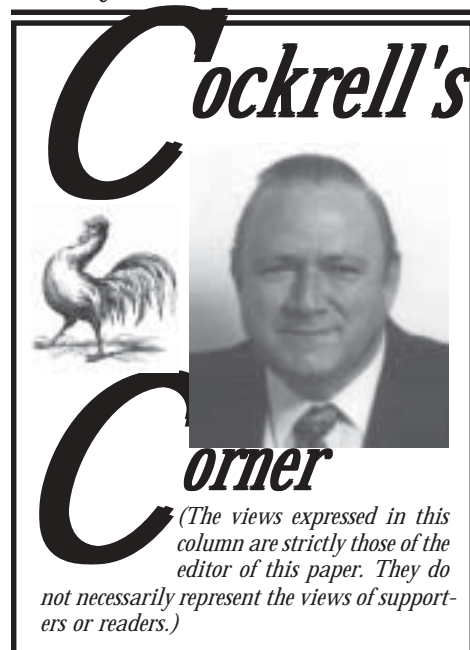
In Luke 12:50, you shall find how mightily the heart of Christ was set upon it to bear the iniquity of His people; "**I have a baptism to be baptized with, and how am I straitened till it be accomplished?**" What was this baptism? it was nothing else but Christ's bearing our sins upon the cross, as Peter expresses it, in I Peter 2:24: "**He himself bare our sins in his own body on the tree.**"

This was the thing Christ so much longed for, and was so much straitened in His Spirit about that He could not be at rest till it was accomplished; and, in Luke 22:15, you shall further see, how He was set upon it, "**With desire have I desired to eat this passover before I suffer.**" The passover, you know, was nothing else but the paschal lamb slain and eaten, and a type of Christ, and His bearing and suffering for sin; Christ is that paschal lamb, "**The Lamb of God that taketh away the sin of the world.**" Now, "**with desire have I desired to eat it;**" what is that He means? That His heart was so eager of being the paschal lamb, to bear iniquity, that He could hardly stay, but must be acting it in every type; He had such a mind to bear the sins of His people, that, for the sake of it, He desires with desire to act the thing in the type of it. The phrase expresseth largeness of bowels, that He could not contain Himself.

Now, beloved, what thing else, in all the world, could satisfy the longing of Christ, but having the thing His heart was set upon? When women long, how do you satisfy them? They long for one thing, do you give them another? Nay, that will not give them content; you must give them the thing they long for. This was the longing of Christ to bear the sins of His people, to come in the room of burnt-sacrifices. Now how could this longing of His be satisfied, but by having the thing His heart desired?

This is a thing which infinitely concerns every soul that would have joy unspeakable and glorious founded upon a rock that cannot be shaken, that Christ did long for this thing. Certainly it cost the Father such a price, to make Christ an offering for sin, that if He Himself had not had a mighty mind to it, He could not have pressed Him, nor have yielded to give His own dear and only Son, and deliver Him up for us all. Oh! what a task was He put unto! it went to the heart of Him (as I may so say) to do

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**Cockrell's**  
**Corner**

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

## OBSERVATIONS ON PRESIDENTIAL ELECTION 2000

1. I was amazed during the election at how socialistic both the major candidates were. Each one tried to outdo the other on all the "goodies" they offered to voters. The majority of U.S. citizens have become socialists without knowing it. We now believe in big government and little people.

2. Americans are more interested in money than morals. They believe politics is worth more than piety. Many professed Christians voted for two baby killers. Many voted for an Orthodox Jew (excluded for his heresy by the Jews, who have more moral convictions than at least two liberal Baptist churches I know of) who believe Jesus Christ is a bastard. Many Christian voted for Al Gore for President, and Mr. Gore wrote in his book *Earth in Balance* (p. 342): "Refusing to accept the earth as our sacred mother, these Christians have become a dangerous threat to the survival of humanity. They are the blight on the environment, and to believe in Bible prophecy is unforgivable."

3. The news networks engaged in flawed and false reporting. Early in the evening and before polls closed in the panhandle of Florida, they announced Gore had won Florida. The same liberal networks had earlier said that Pennsylvania, Michigan and Florida were keys to the election. This should not be a surprise, for 79 percent of all new reporters are Democrats. This outrageous reporting was intended to keep many Bush voters away from the long lines at the polls in the panhandle of Florida and on the West Coast. The performance of the news networks on Nov. 7, 2000, will go down in history as an absolutely outrageous performance—a new low in reporting political elections. Here in America we disguise partisans

as journalists.

4. By law, the polls in Missouri were supposed to close at 7:00 p.m. on Tuesday, Nov. 7th. At 8:19 p.m.—more than an hour after the polls were scheduled to close, and 30 minutes after the appeals court panel ordered them immediately closed—the St. Louis office of Republican Senators Kit Bond and John Ashcroft received a recorded phone call from Jesse Jackson, a Baptist preacher. Here is the transcript of that call: "This is Reverend Jesse Jackson. Tonight the polls in St. Louis are staying open late until 10:00 p.m. in your neighborhood and until midnight downtown. Until ten in your neighborhood and at midnight downtown, at the Board of Elections. Keep your faith. Vote with passion. Keep hope alive" (*Human Events* 11-17-00).

5. We are a divided nation. Only 51 percent voted in the election—up from 49 percent last time. Thus 49 percent did not bother to vote, either not caring who was elected, or feeling neither was fit for the office. With 99 percent of nationwide votes being counted both Al Gore and George Bush got 48 percent. Gore received 49,859,736 and Bush 49,642,200. Our country is divided along virtually every political line: black and white, rich and poor, male and female. There is a division in urban and rural. In a county by county vote, Bush carried 2,434 counties with a population of 143 million while Gore carried 677 with a population of 127 million. Bush won 29 states while Gore won 19. Jesus Christ said: "**Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand**" (Matt. 12:25).

6. It matters not who wins. The new president will face a divided groups of lawmakers. The next four years may look like a prelude to Armageddon. Very little will be done for the real good of the country. The legitimacy of the election will be debated by politicians and the people for years.

7. The presidential election of 2000 raises many questions. Will the Gore-Lieberman campaign establish a dangerous precedents of contesting and challenging electoral defeat? Will the American presidency become a lawyer's game to be settled by State or Federal courts? Will the secretary of each state who is to certify elections be branded a "Soviet commissar"? I ask this because Chris Lehane, the sharp-tongued Gore spokesman, assailed Florida Secretary of State Katherine Harris as a Bush partisan and called her a "Soviet commissar." If the presidency is to be settled by courts, why bother to have the people

vote on who will be president? Will those who count votes be required to possess the divine art of chad-reading to determine the will of the voter? Has the U.S. now adopted the doctrine of Joseph Stalin: "The people who vote are nothing. The people who count the vote decide everything"? Will our country now abandon the Electoral College to create city-states which will be the death knell of federalism?

8. Where do we go from here? Will our next president be nicknamed "His Fraudulency" like President Rutherford Hayes after he won the Electoral College by a single vote through crooked means? Can we expect more corruption in both parties, including bribery, forgery, intimidation and stuffed ballot boxes? Will terrorists lawyers continue to render meaningless each presidential election we have from now on? Will those running for president have a post-election legal strategy? I fear for my country! I fear hyper-partisanship and power-lust have set in motion a force of destruction that will wipe away 200 years of American self-government! Are we sowing the seeds of a revolution, or maybe a dictatorship?

## THE WORK OF CHRIST

**"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).

Some see in this verse of Psalm 89 no more than a promise given to David of exaltation to kingship and constant aid from Jehovah. That this is the primary meaning I do not doubt, but the verse contains a marvelous prophetic revelation of the Root and Offspring of David, Jesus Christ (Rev. 22:16).

### THE WORK REQUIRED— "HELP"

Because of His fallen nature man is in a helpless condition. Paul tells us the natural man is "**without strength**" (Rom. 5:6), or as Conybeare and Howson give it "**helpless.**" Our Lord Himself said: "**For without me ye can do nothing**" (John 15:5). Fallen man is destitute of moral and spiritual strength. He has no ability to help himself. He cannot atone for his sins. He cannot regenerate his incurably wicked heart. Because of his moral and spiritual plight man desperately needs help. He can only say: "**Make haste to help me, O Lord my salvation**" (Ps. 38:22).

God Himself set out to help some of these helpless men and women. He ordained a plan to reconcile man to Himself by the death of His Son: "**To**

**wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. . .**" (II Cor. 5:19). "**For if, when we were enemies, we were reconciled to God by the death of his Son. . .**" (Rom. 5:10).

### THE PERSON SELECTED FOR THIS WORK

God chose in the covenant to give His Son to reconcile a people. First, this Redeemer must be human: "**Chosen out of the people.**" The Messiah is God's elect: "**Behold my servant, whom I uphold; mine elect, in whom my soul delighteth. . .**" (Isa. 42:1). At Calvary the enemies of our Lord said: "**He saved others; let him save himself, if he be Christ, the chosen of God**" (Luke 23:35). In the eternal council and covenant the Father chose the Son to be the Mediator between God and man. Christ was picked out of the vast number of human beings God determined to save. Out of humanity the Father chose one human nature to be united to the eternal Word, and this God-man would condemn sin in His human flesh (Rom. 8:3).

Second, the Redeemer must be divine: "**Thy Holy One**" (as John Gill says it can be rendered). This is the same "**Holy One**" of Psalm 16:10, a passage which speaks of the resurrection of Christ. In Acts 3:14 our Lord is called "**the Holy One.**"

### HIS QUALIFICATIONS FOR THE WORK

First, consider Christ's ability for the office: "**One that is mighty.**" The Hebrew is literally "I have equalized help" or "I have laid help upon a mighty One." Our Redeemer is "**The mighty God**" (Isa. 9:6 cf. Hos. 13:9). The Father enjoined Christ to help His people out of their helpless condition through which they fell by Adam's transgression and their own sins. The Lord Jesus Christ came to help the covenant people by price and power.

Second, He was appointed to this work by God the Father: "**I have laid help upon one which is mighty.**" "**Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain**" (Acts 2:23). "**For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done**" (Acts 4:27-28). "**Yet it pleased the LORD to bruise him**" (Isa. 53:10). Just before His sufferings and death our Redeemer said: "**The Son of man goeth as it is written of him. . .**" (Matt. 26:24).

## Justice of God Part 2

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it. What thing in Heaven or earth could have ever moved Him to do it, but only the longing of Christ, His own willingness? You see how God advanceth the renown of Abraham, in that he spared not his only son, but yielded him up in the integrity of his heart, that was so dear unto him; therefore, saith he, **"In blessing I will bless thee,"** etc. Certainly God could not part with any thing in the world that went so near to His heart, as His Son Christ, much more His forsaking of Him, as He cried out, **"My God, my God, why hast thou forsaken me?"** God saith elsewhere of Him, **"Thou art my beloved Son, I am well pleased with thee"** (Matt. 3:17). And yet now to forsake this beloved Son, how near must this needs touch His heart? Now what could move the Father to this strange; this unparalleled act of His, but the extreme eagerness of Christ? And what moved Christ to this, but that He well knew, that if He had not suffered, His poor little flock should have been for ever drowned: He had for ever lost that which the Father had given Him, and they had perished; this made Him long to bear iniquity, and His longing made the Father willing that He should bear it.

You, that are fathers, can apprehend what a thing it is, to have your child's throat cut, especially you that have but one son, how near would it go to your heart! But to have his throat cut, and that for the saving of a varlet that would have cut yours, if it had been in his power, is not this example beyond your reach? God did this for you; and this is not all, He was not only contented to let Christ suffer, but was Himself a spectator, and beheld Him suffering, and saw the tragedy acted: and this was not all neither, but He had His own hands in it; there was His determinate council upon it; nay, more, there was actually the hand of God Himself upon Him; He did not only put Him into, and leave Him in the hands of miscreants and devils, to revile and blaspheme Him, but takes Him up Himself, and scourgeth Him with the rod of His own indignation.

Oh! what should thus turn the bowels of God, to break out so upon His dear Son Christ, to beat and bruise Him as He did, but His own longing! Oh, it is of infinite concern unto us, that the bowels of Christ were unto such a work: for the weight of it would have been so heavy, and the task so great, that without some vehement incentive, He could never have brooked it: so tedious it was that you know what He said, **"Father, if it be**

**possible, let this cup pass from me;"** if He had not had a longing, the bitterness of the cup would have made Him flinch from the thing; but His heart was so set upon it, that He overlooks all this, and will go perfectly through the work.

You know how the eagerness of a man in a business he delights in, makes him overlook discouragements in it, that will make others give it over. It is said of Jacob, though he served seven years under Laban, and that with rigour, for Rachel, **"yet he thought it but a little time;"** and why was that? Because *he loved her*. Love breaks through all difficulties: so then the heart of Christ being so set upon the thing, that iniquity should be laid upon Him, therefore, it was done, or else Christ should have lost His longing.

4. The Lord laid iniquity upon Christ, to the end that he might shew to the world, especially to His own people, "The most abominable loathsomeness and filthiness of sin." Beloved, it is but a mistake in the minds of some people, that the preaching the gospel of Christ, Christ's bearing the iniquities of His people, is a way to lessen the apprehension of the ugliness of sin. I dare be bold to say, all the rhetoric in the world, setting out all the aggravations of sin, and thundering out all the threatenings and curses of the law, with all the terrors of God's wrath for it; nay, the execution of the terrible wrath of God, all at once, upon all the creatures in the world, could not, would not, so discover the abominable loathsomeness, and filthiness of sin in the sight of God, as this one act of God's laying iniquity upon His Son. If all the world should sustain iniquity, and thereby all the wrath of God at once, the Lord should lay His wrath but upon mere creatures, when all that were done; but when He lays iniquity upon His Son, and spends all His wrath upon Him, this shews an extreme bitterness of the heart of God against sin. If a man meet with a Spaniard, or any he is at open enmity with, and smite, or slay him, there would not hereby appear such indignation against this enemy, as if this man should take his own son, and go near to cut his throat, for committing some act against his pleasure: a man will beat his servant for a fault, when his son for the same shall go free, and there shall be no notice taken of it; but if at another time you shall find his spirit so stirred up, that he lays about him, and is ready to brain his child, if he comes near him; this shews the depth of indignation that is raised in him, and the greatness of the fault in his eye, that stirred it up. Now, beloved, when the Lord should be moved, that He

doth not only fall foul upon all the creatures, but upon His own Son, and becomes the executioner of Him, and delivers up His soul for sin; what an expression of wrath against sin is here? a mild and meek master when he is provoked to beat his servant, and to turn him out of doors, it signifies the fault to be great; but when the son cannot be spared, but must be forsaken, this must be a fault that nothing else can take off the edge of spirit against it: and, I say, the smarting of the Son of God's love, especially in such a manner as He did, certainly shews the extremity of the indignation of God against sin.

Therefore, beloved, if ever you would come to see the evil of sin, that it may be a bridle to restrain you from it; when profit and pleasure, or any such thing come in, and would tempt you to sin, look upon Christ, and see that God would not spare Him a stroke; and all this for thy sake, lest thou should perish under this vengeance; and wilt not thou fear to commit that sin, that cost so many blows to His dearest Son? There are many other admirable reasons, wherefore God laid iniquity upon His Son; but I cannot speak further of them now.

## First Day of the Week

*Continued from page 1*

urrection, He appeared to His disciples, and this last time is particularly described. He said to them, **"Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."**

This was the first of the *new Sabbaths, the Lord's Day*, the first day of the week. **"The Son of man is Lord of the Sabbath."** Jesus imparted to His disciples the Holy Spirit, and gave the highest possible approval of their meeting, and appointed them His ambassadors. They were thus endowed with the Holy Spirit to guide their own conduct, and to guide them in teaching others. We have no account of their meeting again *until a week later*, after eight days according to the Jewish reckoning. No meeting is mentioned on the old Jewish seventh day; but *on the first day of the next week*, their second Lord's Day, they meet again, and Thomas was with them, and again He said, **"Peace be unto you."**

Now why was this meeting on the *first day of the week*, on the *second Lord's Day*? and why was it *specifically men-*

*tioned as on the first day of the week*, and nothing said of any meeting on the seventh day? What higher sanction could Jesus give to these meetings for worship on the first day of the week, *this change from the seventh day to the Lord's Day*? Christ sanctified it by His presence and blessing, and by the Spirit which He had breathed on them, which led them to observe it. These things are thus minutely recorded by the Holy Spirit through the apostle John.

We have no account of the disciples meeting for worship on any seventy-day Sabbath, from the resurrection of Christ to the Day of Pentecost, which was also *on the first day of the week*. Then on that seventh Lord's Day after the resurrection **"they were all with one accord in one place."** That the Day of Pentecost was on the first day of the week is shown by Leviticus 23:15, 16: **"And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD."**

The word *Pentecost* means *fiftieth*, that is, fifty days after the Passover. **"And when the Day of Pentecost,"** this *seventh Lord's Day* after the resurrection, **"was fully come, they were all with one accord in one place,"** and the day was signalized by the outpouring of the Spirit and the conversion of thousands of souls. Thus the *first day of the week* was selected for this mighty outpouring of the Spirit; not the old Jewish seventh day, but the seventh Lord's Day, *a week of weeks* from the resurrection of Christ. A new era had begun, a new order of Sabbaths, or Lord's Days under the ministration of the Spirit.

Was this new order of Sabbaths, or *meetings on the first day of the week*, kept up by the apostles and by the churches which they established under the guidance of the Holy Spirit? They bade the churches **"not to forsake the assembling of themselves together."** On what day did they meet to break bread and worship? When Paul was at Troas, where a Christian church had been previously formed, we are told in Acts 20:7: **"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. . .and continued his speech until midnight."** Here again is specifically recorded their custom of assembling on the *first day of the week*, led by an inspired apostle. Were they right or wrong in this? Paul had tarried there

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## First Day of the Week

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several days, seemingly, in order to be present on their meeting day, the first day of the week. Surely they were not mistaken as to what day was to be kept as the Christian Sabbath. The early churches were thus gathered and instructed, and they **“continued steadfastly in the apostles’ doctrine.”** Can there be a doubt as to what day they set apart for worship?

Sometimes they made collections for the poor. On what day did Paul request them to attend to that? Was it the seventh day, the Jewish Sabbath? No; Paul said (I Cor. 16:2), **“Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.”** Why should the first day of the week be designated instead of any other, unless it was a special day set apart for religious purposes?

The apostles often preached in the Jewish synagogue on the Jewish Sabbath, because they found the Jews there assembled. But these assemblies in the Jewish synagogue were not Christian churches, but consisted mostly of unconverted Jews. When Jews or Gentiles were converted, they all kept the Lord’s Day, the first day of the week. But occasionally these converted Jews wanted Christians to keep *both* the seventh day and the first day, and keep other Jewish festivals, such as that of the new moon at the beginning of each Jewish month; and they also wanted the Gentile converts to be circumcised. Paul opposed these customs. He forbade the circumcision of Gentile converts, and their conformity to other Jewish rites.

In writing to the Colossians, Paul says (Col. 2:16): **“Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days.”** On this passage, Dr. Macknight, of Scotland, a translator of Paul’s Epistles, says: “If any made the observance of the seventh day a necessary duty, the Colossians were to resist him. But though the brethren in the first age paid no regard to the seventh day, Jewish Sabbath, they set apart the first day of the week for public worship and the commemorating the death and resurrection of the Master by eating His Supper on that day.” This letter to the Colossians was written by Paul thirty years after Christ’s death and resurrection. Thus we see that the custom of the disciples and apostles had been kept up, of meeting on the first day of the week.

And in the closing book of the divine record, sixty years after the res-

urrection, the apostle John, who had leaned on Jesus’ breast at the supper, exclaims, **“I was in the Spirit on the Lord’s Day”** (Rev. 1:10). He held it in precious observance; and the Spirit, which was given so abundantly at Pentecost on the seventh Lord’s Day, comes again to John sixty years later so richly that he says: **“I was in the Spirit on the Lord’s Day.”** Thus not only the Christians at Jerusalem, but at Troas, Corinth, and Colosse, and John in Patmos, places many hundred miles apart, are keeping the Lord’s Day, the first day of the week, as the Christian’s day of religious worship, or the Christian Sabbath. This order of things, as we have seen, was sanctioned by Christ and the Holy Spirit immediately after the resurrection of Christ, and established by the inspired apostles wherever they preached the gospel.

### II. PROOFS FROM CHURCH HISTORY.

Mosheim, one of the most reliable church historians and chancellor of the University of Göttingen from 1747 to 1755, in Vol. I, p. 45, says: “All Christians were unanimous in setting apart the *first day of the week*, on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the *express appointment of the apostles*, who consecrated that day to the same sacred purpose, and was observed universally throughout the Christian churches, as appears from the united testimonies of the most credible writers.”

Neander, a standard historian, says (Vol. I, pp. 295, 296): “The jubilee was the festival of the resurrection; and the preparation for it, the remembrance of Christ’s sufferings, with penitence and crucifixion of the flesh, was the day of fasting and penitence. Accordingly in the week the jubilee festival of joy was Sunday; the preparation for it was the days of fasting and prayer, consecrated to the remembrance of the sufferings of Christ, and of what preceded them on Thursday and Friday.”

“The opposition to Judaism early led to the special observance of Sunday in place of the Sabbath. The first intimation of this change is in Acts 20:7, where we find the church assembled on the first day of the week; a still later one in Rev. 1:10, the Lord’s Day is mentioned.” It will be remembered that the church at Troas (Acts 20:7) was assembled on the first day of the week, and Paul was their preacher, *their inspired teacher*. He thus fully sanctioned their custom of observing the first day instead of the seventh.

## Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WFTA, Tupelo, MS .....	Sunday 9:30 - 10:00 a.m. ....	101.9 .....	3,000 FM
WJOR, Saint Joseph, TN .....	Sunday 1:00 - 1:30 p.m. ....	101.5 .....	1,000 FM
WVSA, Vernon, AL .....	Sunday 7:00 - 7:30 a.m. ....	1380 .....	1,000 AM
WLZA, Starkville, MS .....	Sunday 1:00 - 1:30 p.m. ....	710 .....	2,500 AM
WCNA, Myrtle, MS .....	Sunday 12:30 - 1:00 p.m. ....	95.9 .....	3,000 FM
WYWY, Barbourville, KY ..	Sunday 7:30 - 8:00 a.m. ....	950 .....	1,000 AM
KARI, Blaine, WA .....	Saturday 10:30 - 11:00 a.m. .	550 .....	5,000 AM
KORE, Springfield, OR .....	Sunday 8:00 - 8:30 a.m. ....	1050 .....	5,000 AM
DXRA, Davao City, Philippines .....	Sunday 8:15 - 8:45 a.m. ....	783 Khz ...	10,000 AM
DWSS, Manila, Philippines .	Sunday 5:30 - 6:00 p.m. ....	1494 .....	16,000 AM

Again Neander says: “As the Sabbath was regarded as representing Judaism, Sunday was contemplated as a symbol of the new life consecrated to the risen Christ, and grounded on the resurrection.” Again Neander says: “Those churches however which were composed of Jewish Christians, *though they admitted with the rest the festival of Sunday*, yet retained also that of the Sabbath; and it was from these that the custom became general in the Eastern churches of distinguishing *this day as well as Sunday*.” That is, the custom of keeping the *seventh* day as well as the *first*, arose from these Judaizing Christians. Do we want to follow their example in direct opposition to inspired teaching? We are not Jews, but Gentiles; and for us to follow that erroneous custom of these Jewish errorists, would be for us to *out-Judaize the Jews*.

Again Neander, in his *Planting and Training of the Churches* on page 100 says: “*They did not choose the Sabbath* which the Jewish Christians celebrated, in order to avoid the risk of mingling Judaism with Christianity, and because another event was more closely associated with Christian sentiments. The suffering and resurrection of Christ appeared as the central point of Christian knowledge and practice, since the resurrection was viewed as the foundation of all Christian joy and hope, it was natural that the day which was connected with the remembrance of this event should be especially devoted to Christian communion.” Neander himself was a converted Jew, and seemed to appreciate these truths, perhaps more than some others would.

The best church historians show the observance of the *first day of the week* by the apostles, by the churches which they planted, and by all the early churches, as their established day of worship instead of the seventh day, and that those Christian Jews which observed both the seventh and first days of the week were regarded as Judaizing Christians whom the apostles reproved.

### III. TESTIMONY OF THE EARLIEST CHRISTIAN WRIT-

### ERS.

The Epistle attributed to Barnabas was written very early, for it was cited by Clement of Alexandria, who died A. D. 220; also cited by Origen, Eusebius, and Jerome. When Tischendorf discovered the Sinaitic manuscript he found this Epistle in the same volume immediately after the New Testament writings. *Epistle of Barnabas*, 13:9,10. “Lastly he saith unto them, Your new moons and your sabbaths I cannot bear them. Consider what he means by it: the sabbaths, says he, which ye now keep are not acceptable unto me, but those which I have made, when, resting from all things, I shall begin the eighth day, that is, the beginning of the other world. For which cause we observe the eighth day with gladness, in which Jesus rose from the dead, and having manifested Himself to His disciples, He ascended into heaven.” Did not the writer know what day the early churches were to keep as the Christian Sabbath?

Ignatius was the bishop, or pastor, of the church at Antioch in Syria, from the year A.D. 70 to the year A. D. 107. He was a disciple of John, and was pastor at Antioch for twenty-five years before John’s death. In his *Epistle to the Magnesians*, 3:3, he says: “Wherefore if they who were brought up in these ancient laws come nevertheless to newness of hope, no longer observing *sabbaths*, but keeping the *Lord’s Day*, in which also our life is sprung up by him, and through his death, whom some deny.”

Also Ignatius (quoted by Edwards in *Sabbath Manual*, p. 113) says: “Let us Christians no more Sabbatize, but keep the Lord’s Day.” “Let every one that loves Christ keep holy the Lord’s Day, the queen of days, the resurrection day, the highest of all days.”

Ignatius was arrested at Antioch when the Roman Emperor, Trajan, came there about the year 107, and was sent to Rome, where he suffered martyrdom, being torn in pieces by wild beasts. Did this early martyr and disciple of John, who for thirty-seven years was pastor at Antioch in Syria,

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## First Day of the Week

*Continued from page 5*

a church which had the ministrations of inspired apostles—did he teach the people falsely in regard to the Lord's Day, the Christian Sabbath and day of worship? Incredible!

Justin Martyr, who, in the year 147, addressed to the Emperor Antoninus his *Apology for the Christians*, says: "On Sunday we all assemble in common, since that is the first day on which God, having changed darkness and chaos, made the world, and on the same day our Saviour Jesus Christ rose from the dead." He then describes their worship and the Lord's Supper. (*Kitto's Cyclopaedia*, Vol. 2, p. 269.) Did not this noble Christian martyr know on what day Christians assembled for worship in his day, in the year 147?

Theophilus, Bishop of Antioch, about the year 162 says: "Both custom and reason challenge from us that we should honor the *Lord's Day*, seeing on that day it was that our Lord Jesus completed His resurrection from the dead." (*Edwards' Manual*, p. 114.)

Irenaeus, Bishop of Lyons in France, the disciple of Polycarp, in the year 167, says that the Lord's Day was the Christian Sabbath. "On the Lord's Day every one of us Christians keep the Sabbath, mediating on the law and rejoicing in the works of God." (*Edwards' Manual*, p. 114.)

Dionysius, who lived in the time of Irenaeus, in the year 170, in writing to the Romans, says: "We celebrate the Lord's Day," and he informed them that the epistles of Clement, their late bishop, were read in the church at Corinth, while they were "keeping the Lord's Day holy." (*Edwards' Manual*, p. 114.)

Clement, of Alexandria in Egypt, in the year 192 says: "A Christian, according to the command of the gospel, observes the *Lord's Day*, thereby glorifying the resurrection of the Lord." "The Lord's Day is the eighty day," that is, according to the Jewish reckoning, on the day that came next after the Jewish Sabbath, namely, the first day of the week. (*Edwards' Manual*, p. 114.)

Tertullian about the same time says: "The Lord's Day is the holy day of the Christian church." "We have nothing to do with the Sabbath"—that is, the Jewish Sabbath. "The Lord's Day is the Christian's solemnity." (*Edwards' Manual*, p. 115.)

Here is the testimony of the early Christian pastors from the time of the apostles, and the first hundred years afterward, showing the uniform custom of the first Christian churches, in keeping the Lord's Day, the first day

of the week, as the Christian Sabbath. Many of these churches had been planted and taught by the apostles themselves. They were located in different regions, hundreds of miles apart; in Troas, Antioch, Corinth, Rome, Lyons in France, and Alexandria in Egypt, yet all following one uniform practice of keeping the Lord's Day, the first day of the week, as the day of Christian worship.

How silly and shallow is the falsehood that *Constantine changed the Sabbath from the seventh to the first day of the week!* Constantine was *not born* until seventy-five years after all these witnesses I have mentioned had given the testimony which I have quoted. Christ and the apostles full of the Holy Spirit had changed it more than two hundred years before the birth of Constantine, and the churches had kept the first day during all these years.

The Ebionites, a party of Judaizing Christians in the second century, "keep the Sabbath according to the Jewish law, and sanctify the Lord's Day in like manner as we do," says Theodoret. (*Edwards' Manual*, p. 112.)

I present also the testimony of Pliny, the younger, the Roman consul of Bythinia and Pontus, those provinces in Asia Minor where Paul once preached and planted Christian churches. Pliny about the year 107 had put to death many Christian martyrs, until he seemed weary of the terrible work. He therefore wrote to the Emperor of Rome, Trajan, asking the Emperor what he should do. I quote from Neander's *Church History* (Vol. I, p. 98): "After all, he could learn only that the Christians were in the custom of meeting together on a certain day, Sunday; that they then united in a hymn of praise to their God, Christ; and that they bound one another, not to the commission of any crimes, but to refrain from theft, from adultery, to be faithful in performing their promises, to withhold from none the property intrusted to their keeping; that after this they separated and met again in the evening at a simple and innocent meal," evidently the Lord's Supper. Here the persecuting Pliny writes to his Emperor Trajan, that the Christians met on Sunday to worship and keep the Lord's Supper.

Another witness. An ancient book called *The Teaching of the Twelve Apostles*, had been mentioned by Clement of Alexandria, by Eusebius, and by Athanasius; but for centuries it was supposed to be lost. But Bishop Bryennios, of Nicomedia, has found a copy of it in the Greek language, in the library of the Most Holy Sepulchre in Fanar of Constantinople, and had it printed in Constantinople in 1883. It has since been printed in New

York in Greek, with a translation by Professors Roswell D. Hitchcock and Francis Brown, of the Union Theological Seminary, New York. I have before me a copy of this ancient work, this long-lost book, *The Teaching of the Twelve Apostles*. In chapter 14 it reads: "But on the Lord's Day do ye assemble and break bread, and give thanks, after confessing your transgressions, in order that your sacrifice may be pure."

I have now proved from the *Scriptures* that is was the *custom* of the disciples of Christ to keep the Lord's Day, the first day of the week, for their public worship, from the very day of the resurrection on through the apostolic age and afterward; that their custom was sanctioned at the very beginning by the personal presence and blessing of Christ, and the special gift of the Spirit, and then by the glorious visitation on the Day of Pentecost; that the custom was established in the churches abroad, at Troas, Colosse, Corinth, and all the rest, and was directed by the apostles themselves; and that the last of the inspired writers, John, "**was in the Spirit on the Lord's Day.**"

I have shown that the writer of the Epistle of Barnabas kept the first day and enjoined it upon others; that Ignatius of Antioch, the disciple of John, did the same; that Justin Martyr, Theophylus, and Irenaeus, Dionysius, and Clement, all of them pastors in the second century within a hundred years of the apostles, and widely scattered as they were, *all enjoined the first day of the week*, and not the seventh, as the day for Christians to keep.

I have shown that the best standard historians testify the same thing; and that those who claimed that the seventh day also should be kept, were regarded as Judaizing Christians, whom the apostles reproved. For Gentile Christians, as we all are, to adopt the old Jewish seventh day, instead of the Lord's Day, the first day, sanctioned by Christ and the Holy Spirit, would be to out-Judaize the Jews. We keep *the true Christian Sabbath in keeping the Lord's Day*. Jesus Christ is Lord of the Sabbath. The work of creation cost but a word. "**He spake and it was done; he commanded, and it stood fast.**" The work of redemption cost infinitely more than creation. It cost the *death of Christ*. As the work of redemption is grander than that of creation, so the *Lord's Day*, which commemorates its completion, is higher, *holier, grander*, than the Jewish Sabbath, that commemorates the completion of creation. The new song in Heaven will be, "**Worthy is the Lamb that hath redeemed us unto God by his blood.**" We will keep *the*

*Lord's Day.*

*This is the day the Lord hath made,  
He calls the hours His own;  
Let Heaven rejoice, let earth be glad,  
And praise surround the throne.*

## Authority in Baptism

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of a New Testament church for the purpose of providing a symbol or figure of the faith professed.

Other literal immersions, bathings, or washings are mentioned in the New Testament, but the Greek uses a different noun from the one used for New Testament baptism.

Jesus spoke of His sufferings as a baptism, but of course this is figurative language. John said that Jesus would baptize in the Holy Spirit and in fire, but this too is figurative, as baptism is properly a dipping in water. The first Baptist church in Jerusalem was once for all figuratively baptized by Jesus in the Holy Spirit on the day of Pentecost, thus receiving for all time divine certification that this is the kind of church in which God dwells on earth.

It remains true that for New Testament purposes there is literally one baptism (Eph. 4:5), and therefore our text (Col. 2:12) refers to it literally as "the baptism." The definite article is used also in Romans 6:4, "**We were buried with him through the baptism with reference to the death.**"

### BOGUS BAPTISMS

As our text makes clear, the baptism of the New Testament involves a burial in water and a raising of the buried body as a picture of the burial and resurrection of Christ. Obviously pouring or sprinkling do not afford such a picture, and if men call such rites baptism the term is bogus when so applied.

Baptism is done through the faith of the operation or energy of the very God Who raised Christ from the dead. This rules out Campbellite and other so-called baptisms of false faiths. The one baptism is an expression of one faith in one Lord. (Eph. 4:5.)

Now, to demand this faith in the person being baptized while denying its necessity in the administrator of baptism is a gross inconsistency.

Any man, woman, or child with physical ability can imitate in word and deed the outward form of scriptural baptism, regardless of the religious or irreligious character of anyone involved, but if the act is not performed by divine authority it is bogus.

### AUTHORIZED ADMINISTRATION

Certainly the only ultimate and

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## Authority in Baptism

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absolute Authority is God Himself, and certainly all Christians will agree in theory that baptism, as well as every other act of Christian service, must be in submission to His authority to be acceptable in His sight. Differences arise, however, with regard to subordinate authority in administration.

John the Baptist was a man sent from God with authority to baptize (John 1:6, 33), and the first disciples of Jesus got their authority directly from Him (John 4:1, 2). When Jesus went back to Heaven did He commit administrative authority to anyone in particular, or did He leave it to be assumed by anyone in general?

Subordinate authority may be explicit, implicit, or assumed. Both explicitly and implicitly Jesus committed to His church the responsibility of making disciples, baptizing them, and teaching them to observe all His commandments. (Matt. 28:18-20.) Attempts by other persons to exercise this authority are assumption based on presumption.

Practically all Christendom has substantially agreed for over 19 centuries that Jesus committed to His church the administrative authority for carrying on His work.

In recent years, the most destructive attacks upon church authority have been made by advocates of the universal invisible church theory, according to which all saved persons are members of this imaginary church. But if Jesus commissioned disciples merely as disciples to administer baptism, then sprinklers, pourers, and Campbellites, not to mention Catholics (or at least genuine disciples among them), have equal authority with Baptists, since there are almost certainly some saved people in all these groups.

On the other hand, if by some feat of mental acrobatics the Baptist apologist for alien immersion insists that only the authority is unimportant, while the scriptural form, subject, and motive of baptism must be maintained, it need only be said that both subject and motive are unscriptural where divine authority is flouted. In alien immersion nothing remains but empty form.

### DISPUTED CASES

Some disputants have tried to build an argument on the fact that inspired history in Acts does not give details of church procedure in connection with recorded baptisms. So they assume that at least some of these baptisms were administered by individual disciples without church authority.

One answer to this problem, if it is

a problem, is simply that in some exceptional cases God the Holy Spirit could have, if He so wished, given personal direction to an individual to administer baptism rather than directed through church action, which is His more normal procedure. Upon any person claiming such authority today lies the burden of proof to show that he is prompted by the same Holy Spirit in harmony with apostolic doctrine. More likely he is prompted by his own fleshly pride to promote his own heresy.

Another answer, conclusive for saints who honor God's Word, is that if we are going to assume something beyond what is written concerning the generally faithful servants of God, let us assume that they were obedient rather than disobedient with reference to service which God approves in His Word. It is just as easy, and much more honoring to Christ and His body, the church, to assume that all baptisms recorded in Acts with divine approval were performed with church authority, explicit or implicit, as to assume that Philip or Ananias, for instance, acted without such authority (Acts 8:38; 9:10-18) just because the details are not recounted in the scripture.

### A MATTER OF DOCTRINE

We are told in Acts 19:1-4 something of baptism without authority. At Ephesus Paul found about a dozen disciples who claimed to have John's baptism. Probably they had been dipped by Apollos, who later learned "the way of God more perfectly" (Acts 18:24-28), but this point is irrelevant.

The Bible does not say that these men had John's baptism. The Bible says that "they said, Unto John's baptism." That is, they claimed to have, perhaps they really believed they had, John's baptism.

Attempts to distinguish between John's baptism and later Christian baptism, attempts to make the doctrine of John the Baptist and of the apostle Peter different from the doctrine of Paul—such attempts are mere hogwash.

When these disciples showed their ignorance of New Testament doctrine while claiming the baptism of John, Paul immediately summarized the teaching of John as identical with that of all true New Testament teachers, "saying unto the people, that they should believe. . . on Christ Jesus."

The point is that New Testament doctrine must accompany New Testament baptism. Only so do we have the baptism of our text, "through the faith of the energy of the God that raised him (Christ) from the dead."

So instructed, the disciples at Ephesus "were baptized in the

name of the Lord Jesus" that is, under His authority through an official minister of His church.

It is always so. Where Christ is honored, His Word is believed, His body is respected. The authorized administrator of the baptism that pictures His gospel is the church that he instituted and that He promised to be with to the end of the age. This is the only kind of church that believes and obeys His Word and so can teach other disciples to obey Him.

## the Seventy Weeks

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9:1-2). The Jews were to remain in Babylon seventy years to repay for the seventy sabbatical years they stole from Jehovah (II Chron. 36:19-21).

Daniel was carried captive to Babylon in 605 B.C. The events of the ninth chapter happened in the first year of Darius the Mede (Dan. 9:1). This would have been about 535 B.C. The prophet knew he was near the end of the Babylonian Captivity. Soon his people would return to their homeland (Ezra 1:1-4; Zech. 1:12-17). It seems that Daniel believed the final restoration of his nation was about to be accomplished and the full covenant blessings realized. But on this point he was mistaken as seen from the prophecy of the Seventy Weeks given by the angel Gabriel.

The angel came to interrupt Daniel's prayer to give one of the most important prophecies in the Bible. Gabriel came to inform the prophetic statesman of what God had decreed before Israel enjoyed permanent restoration in her homeland. In the prophecy of the Seventy Weeks the angel related that Israel's seventy years in Babylon was a type of a longer dispersion which would last seven times as long.

### "SEVENTY WEEKS"

Many are puzzled by the expres-

sion "seventy weeks," or "seventy sevens." Because "week" in English connotes "seven days" great confusion has resulted from the translators' use of the word "weeks." In the Hebrew it is the word *sabua* which means "seven." It does not tell us if it is seven days, weeks, months, or years. The context alone is to decide what is indicated by this word.

The Hebrew word merely expresses seven. Sometimes it is used of seven days (Lev. 23:15-16) and at other times of years (Lev. 25:8; Gen. 29:27-30). The question would naturally arise: what does it mean in Daniel 9:24? The context favors years, not days or months. Daniel had been meditating on the seventy years of the Babylonian Captivity in the writings of Jeremiah.

Elder John Gill says on this expression: ". . . this space of seventy weeks is not to be understood of weeks or days; which is too short a time for the fulfillment of so many events as are mentioned; nor were they fulfilled within such a space of time; but of weeks of years. . ." Most other scholars agree with Gill, such as Hengstenberg, Seiss and Tregelles.

Even if you make the weeks to be seven days, you still cannot escape the thought of years. Often in the Bible a day stands for a year. In Numbers 14:34 it is written: "After the number of days in which ye searched the land, even forty days, each DAY FOR A YEAR, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." The Lord says in Ezekiel 4:6: "I have appointed thee each DAY FOR A YEAR." Thus I conclude that the Seventy Weeks in Daniel 9:24 are a period of 490 years.

### "ARE DETERMINED"

Daniel is told this period of time is "determined" by God for the accomplishment of certain events. Our God is a God of foreordination. He has a

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## Funnybone

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

The other day Deacon Jones and Bill Tightwad were discussing Arminianism. The deacon told Bill, "If a man ate a bag of popcorn and read an Arminian Baptist paper, he would not have anything in his belly or on his mind."

\*\*\*\*\*

Pastor Brown was counseling a young youth leader. "You will discover," he said, "that in nearly every youth group there is one that is eager to argue. Your first impulse will be to silence him. I advise you to think care-

fully before doing so. He probably is the only one listening."

\*\*\*\*\*

Sadie Smith decided to apply for work in the church office of the Possumtrot Baptist Church. She filled out a job application and later was being interviewed by Pastor Brown.

The pastor noted that she didn't fill in the year of her birth. "I see that your birthday is July 10th," said Pastor Brown, "May I ask what year?"

Sadie replied, "Every year, pastor!"

## Evidence of Sonship

*Continued from page 1*

was come, God sent forth his Son. . .” (Gal. 4:4). Then there is the sending of the Spirit to fulfill His covenant engagements: **“God hath sent forth the Spirit of his Son.”**

The Holy Spirit is the promise of the Father: **“Until the Spirit be poured upon us from on high. . .”** (Isa. 32:15). **“. . . I will pour my Spirit upon thy seed, and my blessing upon thine offspring”** (Isa. 44:3). **“And it shall come to pass afterward, that I will pour out my spirit upon all flesh. . .”** (Joel 2:28). In Luke 24:49 Jesus said: **“And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”**

The Father’s promise of the Spirit is one of the greatest and most comprehensive of all promises. With the exception of Christ, the Spirit is the best gift the Father can give: **“If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?”** (Luke 11:13). This promise of the Spirit would enable them to stand before kings and speak in the name of Jesus: **“But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you”** (Matt. 10:19-20).

While the Spirit is the promise of the Father the Spirit was also sent because of the prayer of Christ: **“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 Father would send the Spirit to be a teacher, an assistant, and a helper. The perishing world would not receive the Spirit in this sense.

The Spirit proceeded from the Father and the Son: **“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me”** (John 15:26). As I have already said, the Spirit is sent in answer to the prayer of Christ.

Contrary to the opinion of some, the unsaved are never told to go through some kind of experience to receive the Spirit. Instead of the un-

saved “getting the Spirit,” in truth the Spirit must take hold of them by regeneration and conversion. Otherwise, the sinner would never be saved: **“I will pour out my Spirit unto you, I will make known my words unto you”** (Prov. 1:23; cf. Acts 10:44). Our spiritual blessings are in Christ (Eph. 1:3).

### THE BLESSING

The blessing which the Father sent in His sovereignty is **“the Spirit of his Son.”** This is the only place in the New Testament where the title, the Spirit of His Son, is used. We do read of **“the Spirit of Christ”** (Rom. 8:9; II Pet. 1:11) and the **“Spirit of Jesus Christ”** (Phil. 1:19). By faith we are one with the Son, and what is His ours. His Sonship ensures our sonship.

First, the Holy Spirit is called the Spirit of Christ because He comes in Christ’s name: **“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you”** (John 14:26). The Spirit came by Christ’s authority to continue His work. He came to testify of Christ, **“not to speak of himself”** (John 16:13). The Spirit came to glorify Christ (John 16:14). It is through the Spirit men are enabled to confess Christ: **“. . . no man can say that Jesus is the LORD, but by the Holy Ghost”** (I Cor. 12:3). A spirit which does not confess Jesus Christ as Lord is an evil one (II John 7).

Second, the Third Person in the Godhead is denominated the Spirit of Christ because Christ sent the Spirit as well as the Father: **“This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear”** (Acts 2:32-33).

Third, Christ made adoption the end and purpose of His redemption: **“To redeem them that were under the law, that we might receive the adoption of sons”** (Gal. 4:5). **“Receive”** in the Greek implies the suitability of a thing long ago predestinated by God. The Spirit must regenerate all whom the Son redeemed, for our adoption is the consequence of Christ’s redemption.

In the covenant of grace the Son and the Spirit took a subordinate position to the Father. This can be seen in both of these being sent by God the Father. The Sender is greater in authority than the Sent. This is inferiority of office in the covenant, but it is not inferiority of persons.

The Father is said to send the Son. Our Lord said: **“My meat is to do**

**the will of him that sent me, and to finish his work”** (John 4:34). Again He declared: **“For I came down from heaven, not to do mine own will, but the will of him that sent me”** (John 6:38). **“. . . the Father sent the Son to be the Savior of the world”** (I John 4:14).

The Father is said to send the Spirit: **“Thy sendest forth thy Spirit”** (Ps. 104:30). **“. . . God hath sent forth the Spirit of his Son into your hearts. . .”** (Ga. 4:6).

The Spirit took a subordinate position to both the Father and the Son in the covenant of grace. There is a sense in which God the Father and God the Son sent the Spirit. **“. . . for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you”** (John 16:7). This truth must not be pressed too far (Isa. 48:16).

We are given the Spirit of His Son to correspond to our status as sons. His only begotten Son was given the Spirit without measure (Isa. 11:2; Matt. 12:28; John 3:34). Even so the adopted sons must be given the Spirit. **“Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit”** (I John 4:13). **“And it is the Spirit that beareth witness, because the Spirit is truth. . . He that believeth on the Son of God hath the witness in himself. . .”** (I John 5:6, 10). There is no son of God who does not have the Spirit (Rom. 8:9), and every son of God has the Spirit.

Natural parents can adopt a child and give him legal status, but they cannot give their spirit to the boy or girl which they select. **“God is greater than man”** (Job 33:12), for He imparts the Spirit of His only begotten Son to His adopted sons: **“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord”** (II Cor. 3:18). The Holy Spirit by progressive sanctification changes us into the image of Christ’s glory (Rom. 8:29; I John 3:3). By beholding Christ in the Word, we are changed from one glorious state of spiritual growth to another.

### THE RECIPIENTS

The recipients of the blessings and benefits are seen in the words: **“. . . ye are sons. . .”** This is a name often given to the people of God in both testaments. **“And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn: And I say unto thee, Let my son go, that he may serve me. . .”** (Ex. 4:22-23). **“I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends**

**of the earth”** (Isa. 43:6). **“You are sons to Jehovah your God”** (Deut. 14:1 Heb. text). **“For ye are all sons of God through faith in Christ Jesus”** (Gal. 3:26 Greek text). I John 3:2 says: **“Beloved, now are we the sons of God. . .”** (I John 3:2).

The Bible gives a number of titles to God’s people. We are sometimes said to be subjects of the Sovereign, servants of the Master, soldiers of the Captain, sheep of the Great Shepherd, etc. These relations do not go far enough. The Scriptures teach we are sons of God by regeneration and adoption. Among humans a person does not adopt those begotten of him, but it is not so with God.

First, we are regenerated by the Holy Spirit to make us sons of God by nature. **“Whosoever believes that Jesus is the Christ has been born of God”** (I John 5:1 Greek text). As a rule natural birth gives life and nature. When we are born of God we receive His life—eternal life: **“He that heareth my word, and believeth on him that sent me, hath everlasting life. . .”** (John 5:24). By means of the new birth we receive the nature of God: **“And that ye put on the new man, which after God is created in righteousness and true holiness”** (Eph. 4:24). II Peter 1:3-4 discloses how the **“divine power”** has made us **“partakers of the divine nature.”** Like God, the believer is given a sinless nature: **“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God”** (I John 3:9). Hebrews 12:10 tells us we are **“partakers of his holiness.”** This spiritual birth gives us a family relationship.

Second, we are adopted by God to give us the legal status of sons. A child by ordinary generation can be disinherited, but an adopted child can never be disinherited. As the adopted sons of God, we have **“received the promise of eternal inheritance”** (Heb. 9:15). This inheritance consists of everlasting life (Matt. 19:29), a kingdom (Matt. 25:34), a blessing (I Pet. 3:9), and all things (Rev. 21:7). Peter writes: **“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you”** (I Pet. 1:3-4). The Holy Spirit dwells within us as a pledge **“of our inheritance”** (Eph. 1:14). How thankful we ought to be for this inheritance: **“Giving thanks unto the Father, which hath made us meet to be partak-**

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## Evidence of Sonship

*Continued from page 8*

**ers of the inheritance of the saints in light**" (Col. 1:12).

To be a son of God by regeneration and adoption is a great privilege: **"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . ."** (I John 3:1). How gracious such an act is on God's part! Here is unearthly love beyond all human description. Sonship is a pure gift of God's grace. There was nothing in us to merit it, or call it forth. We have been born again, born from above, born of God!

This privilege is not extended to all men without exception. It is enjoyed only by those born of God: **"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God"** (John 1:11-13). In what sense are men given the **"power to become the sons of God"**? The word power is *exousia* in the Greek, and it means "authority, privilege, strength, or right." The alien sinner has no power of his own to make himself a son of God. God must give him the power and the privilege of being a son of God.

Three negatives are given as to the cause of our spiritual birth. **"Not of blood"** which means not of superior human descent or national consideration. **"Not of the will of the flesh"** means not through rites and ceremonies of religion which man's fleshly will might seek to do. **"Not of the will of man"** shows that regeneration is not due to man's supposed "free will" (Rom. 9:16). We are born not by man's free will, but by the free will of God: **"Of his own will begat he us with the word of truth. . ."** (Jas. 1:18). **"Of God"** implies miraculous creation. **"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit"** (John 3:6).

My text does not say: "And in order for you to be sons, God hath sent forth the Spirit of His Son. . ." This would be true in the sense of regeneration, but this is not the truth Paul seeks to stress in my text. Listen carefully to the words of the text: **"And BECAUSE YE ARE SONS, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."** The word **"because"** indicates the reason God has given us His Spirit. It is because we are sons that God sent forth the Spirit of His Son

into our hearts! Sonship existed in the mind and purpose of God from all eternity. God designed in the before-time covenant that we be His sons: **"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will"** (Eph. 1:4-5).

Galatians 4:6 speaks of how we are sons in God's elective purpose. This was an act of fatherly love by which He took us into His family (Heb. 2:14). God had one only begotten Son, yet He was pleased by His own will and for His own glory to choose out of Adam's lost race many to become His adopted sons. John Adams, the hymnwriter, so well wrote in the 1700s:

*Sons we are through God's election,  
Who in Jesus Christ believe:  
By eternal destination,  
Sovereign grace we here receive.*

In Romans 8:29 it is written: **"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."** I do not know how any true believer can detest the doctrine of predestination, for it tells us God determined to have many sons just like His only begotten Son. The purpose of predestination is that many might be conformed to the image of Jesus Christ. At the rapture the believer's body will be fashioned like unto Christ's only glorious resurrection body (Phil. 3:21). This must be so; otherwise, Christ will not have **"many brethren."** Christ is coming at the rapture to bring **"many sons unto glory"** (Heb. 2:10).

In our Christian experience we come to know our sonship when we believe the gospel: **"Received ye the Spirit by the works of the law, or by the hearing of faith? . . . For ye are all the children of God by faith in Christ Jesus"** (Gal. 3:2, 26). Having received Christ as our Lord and Savior, and relying on Him alone for salvation, we see our happy relationship to God. We see Him as our covenant Father. **"Whoever believeth that Jesus is the Christ is born of God"** (I John 5:1). In John 1:12 those born of God **"receive Christ"** and are given authority and ability to become the sons of God. They are also said to **"believe on his name."**

### THE RESIDENCE

God the Father sends the Holy Spirit into our **"hearts."** Man looks on the outward appearance, but God

looks on the heart (I Sam. 16:7). In regeneration God gives a **"new heart"** and a **"new spirit"** (Ezek. 36:26). The Father sends the Spirit into our hearts to implant the habits of grace. The Spirit is put in our hearts because out of the heart are the issues of life (Prov. 4:23; 27:7). Principle and practice go together. A tree is known by its fruits: **"A good man out of the good treasure of his heart bringeth forth that which is good. . ."** (Luke 6:45).

I would not believe it, if the Bible did not say it. But my text plainly states that the Holy Spirit takes up His residence in the believer's heart. This is the common mark of all the sons of God, which separates us from the mass of false professors. This is the earnest Christ gives to all true disciples, while we are in the body, as a pledge of the full redemption yet to come on the morning of the first resurrection.

Those who have the Spirit of adoption in their hearts have **"obeyed from the heart that form of doctrine"** delivered unto them (Rom. 6:17), and they believe with all their heart in Jesus Christ (Rom. 10:9-10). Those whose hearts are established with grace (Heb. 13:9) take pleasure in **"doing the will of God from the heart"** (Eph. 6:6). If the Spirit has filled our hearts, we will make melody in our hearts **"to the Lord"** (Eph. 5:18-19). When the indwelling Spirit moves us to prayer we **"call on the Lord out of a pure heart"** (II Tim. 2:22). When the Spirit leads us to worship God we **"draw near with a true heart in full assurance of faith"** (Heb. 10:22). The sons of God glory in heart, not appearance (II Cor. 5:12).

### THE RESPONSE

What does the Spirit of adoption cause us to do in our hearts? He causes us to cry: **"Abba, Father."** Here the tense is a present continuous. In Galatians 4:6 the Spirit is said to cry, but in Romans 8 we are said to cry: **"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our Spirit, that we are the children of God"** (Rom. 8:15-16). It is the action of the Spirit of the Son on the spirits of the sons that enables them to cry: **"Abba, Father."**

**"Abba"** is an Aramaic word similar to our English word "papa." **"Father"** is a translation of a Greek word (*pater*) which is the equivalent of "Abba." Some would translate it: "Father, Father," or "Abba, our Father," or as the Reformer Becon rendered it: "Dear Father." **"Abba"** is the word by the feeble lips of an infant, while

**"Father"** is a word of maturity uttered by one conscious of relationship. Christ used this in the hour of His suffering (Mark 14:36), and now it is the privilege of all the sons of God. **"Abba"** is a word which belongs to sons. In the time of the New Testament no slave could use such language.

God has no stillborn children—no sons void of the faculty of speech. Those who have the **"Spirit of grace"** also have the Spirit of supplication (Zech. 12:10). If there is no prayer, there is no sonship. God's own elect **"cry day and night unto him"** (Luke 18:7). **"The righteous cry, and the LORD heareth, and delivereth them out of all their troubles"** (Ps. 34:17).

### CONCLUSION

1. By adoption God gives us a new nature (II Pet. 1:4), a new name (Rev. 3:12), a new inheritance (Rom. 8:17), new relations (Rom. 8:15-16), and a new hope (I Pet. 1:3).

2. Men generally adopt when they have no children of their own. But God had a Son and angels were His sons by creation (Job 38:7). Men generally adopt such as they think deserving; God adopts enemies, sinners, and criminals. Men adopt living children; God adopts those that are by nature spiritually dead. Men generally adopt only one child; God adopts many, for He is determined that Christ have **"many brethren"** (Rom. 8:29).

3. Because we are sons of God we are objects of God's peculiar love (John 17:23; Rom. 5:5-8; Tit. 3:4; I John 4:7-11) and special protection (Ps. 125:2; Isa. 66:13; Rom. 8:35-36). Sonship also includes fatherly chastisement for our good (Heb. 12:5-11).

4. Do you resemble God? Do you have family communion and family fellowship with the Godhead? Do you enjoy family privileges? Does the Spirit of His Son dwell in you? Romans 8:9 declares: **"Now if any man have not the Spirit of Christ, he is none of his."** II Corinthians 13:5 reads: **"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye now your own selves, how that Jesus Christ is in you, except ye be reprobates?"**



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# The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

*Is it necessary for a woman with short hair to wear a headcovering, seeing that she has no glory to cover? --- Illinois*



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A woman's long hair is the natural covering that is referred to as her glory in I Corinthians 11:15. However, if the woman has short hair she would still be required to wear the artificial covering as a symbol of her subjection to Christ and her husband. I Corinthians 11:6 and 10 declare: **"For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. . . For this cause ought the woman to have power on her head because of the angels."**

If a woman willfully chooses to cut her hair short in violation of the natural order of long hair being her glory, it would not allow her to disobey the commands contained in verses 6 and 10. Also, the exact wording is that she is to have her **"head"** covered with an artificial covering. If a woman had lost all her hair due to chemotherapy, she would still be responsible to have her head covered with a veil or hat even though she had no hair.

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**"But if a woman have long hair, it is a glory to her: for her hair is given her for a covering"** (I Cor. 11:15).

A woman's long hair is a natural covering given to her by God to show the need of a veil. Her long hair teaches that she should wear a covering. The long hair is her glory. The Greek word translated "glory" is defined as: "primarily signifies an opinion, estimate, and hence, the honor resulting from a good opinion" (W. E.

Vine). Most men are delighted to see a woman with long hair. It is the opinion of all godly men that the long hair of a woman adds to her beauty. In I Corinthians 11:6 we are told that if a woman will not wear a veil, let her cut off her hair also. If she will not wear the veil (an artificial covering), then let her not wear the natural covering (hair). The veil and the hair is for the same purpose. To show the right relationship of the woman to man.

I Corinthians 11:3 states that ". . . **the head of the woman is the man.** . . ."; and in verse 5 we are told that a woman with her head uncovered dishonoureth her head. It is because of the order of headship that a woman is to wear a covering. According to rank, she is placed under her head in the same way that man is placed under his head which is Christ. The veil is not for the purpose of covering her hair but to show that she is in subjection to her head which is man. It is because of this subordinate position that she is to wear a covering.

**"For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man"** (I Cor. 11:7).

DAVID O'NEAL



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The primary purpose of a woman wearing a covering over her hair is to show that she is in obedience to God's command to be in subjection, verses 7 through 13. The image here is a type of the Lord and His Bride or church (Eph. 5:6-33). Just as the hair is a natural covering so is the veil a spiritual covering. Certainly the hair (long hair) is a woman's glory, verses 13;15, and she should cover her glory (her hair) when going before God in worship. Having short hair does not do away with her being in subjection to the man and demonstrating it by wearing a veil (covering). Certainly a woman should never show despite to

her husband, verse 5, but the real issue is whether a woman is willing to obey the Lord's command of her wearing a covering, verse 3.

GARNER SMITH



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The Bible is clear in saying that long hair is a glory to a woman (I Cor. 11:15), and that long hair is a shame unto a man (v. 14). The long hair is not only a glory to a woman, but also the covering God has given unto her.

Those who understand the reason behind a woman being shorn or shaven, and the shame brought about by this action, can see the need for her head to be covered. If the covering God has given to a woman be removed due to being a wife suspected of dishonoring her husband, we can see the impropriety of being uncovered.

We are told in (v. 6) that the woman who has been shorn or shaven is to be covered.

Should the practice described in I Corinthians 11:6 be carried out by churches today, I seriously doubt that a woman would ever want to be uncovered. It has been my observation over the years that a truly Christian woman does not desire to be immodest in her appearance, and this is especially true when it concerns the hair God has given for her glory.

JIMMIE B. DAVIS

## NOTICE

The two books being published by the Mt. Pleasant Baptist Church have been sent to the printer's. The printer has informed Brother Tom Ross that *Cultivating Christian Character* and *Outlines of Systematic Theology* should be ready for shipment sometime in January 2001. Brother Ross wishes to thank everyone who participated in the prepublication offer which helped to get the printing started.

### BEREA BAPTIST BROADCAST Financial Report 10-31-2000 to 11-30-2000

Beginning Balance .....	\$1,997.92
RECEIPTS	
Grace B. C., Corbin, KY .....	100.00
Berea B. C., Mantachie, MS .....	100.00
Livingstone B. C., Barboursville, V .....	355.83
Berea B. C., Westpoint, TN .....	132.00
Briar Creek B. C., Williamsburg, KY .....	75.00
Parkway Landmark B. C., Springfield, OR .....	25.00
Joseph Jurzec, Lake-in-the-Hills, IL .....	40.00
Dividing Check .....	75.00
.....	902.83
TOTAL RECEIPTS .....	2,900.75
EXPENDITURES:	
Radio Time .....	1,049.55
Tape Duplication .....	40.00
Dividing Checks .....	75.00
TOTAL EXPENDITURES .....	1,183.05
.....	1,717.70
Bank Charge .....	-10.00
BALANCE .....	\$1,707.70

### CORBIN, KENTUCKY REPORT

Beginning Balance .....	\$348.32
RECEIPTS	
Total .....	348.32
EXPENDITURES:	
WYWY .....	140.00
Total Expenditures .....	140.00
ENDING BALANCE .....	\$208.32

### BEREA BAPTIST BANNER Financial Report 10-31-2000 to 11-30-2000

Beginning Balance .....	\$3,755.69
RECEIPTS:	
B. C. of Brimfield, Brimfield, IL .....	22.65
Big Creek B. C., Wayne WV .....	300.00
Briar Creek B. C., Williamsburg, KY .....	125.00
Berea B. C., Mantachie, MS .....	200.00
Berea B. C., Stoning, IL .....	60.00
Berea B. C., Westpoint, TN .....	50.00
Berea M. B. C., Mansfield, OH .....	50.00
Central Avenue B. C., Tampa, FL .....	25.00
Citrus M. B. C., Inverness, FL .....	20.00
Faith B. C., Seffner, FL .....	100.00
Faith M. B. C., Clarksville, TN .....	100.00
Fred Boggs, Corbin, KY .....	38.00
Gail Knowles, Scarborough, ME .....	10.00
Grace B. C., Corbin, KY .....	60.00
Grace B. C., Georgetown, KY .....	35.00
Grace M. B. C., Tulsa, OK .....	45.00
Grace M. B. Mission, Marion, IL .....	25.00
Hillcrest B. C., Winston-Salem, NC .....	25.00
Indore B. C., Indore, WV .....	100.00
J. B. Wild, Flint, MI .....	20.00
Jack Farmer, Mobile, AL .....	25.00
Landmark M. B. C., Monck's Corner, SC .....	25.00
Leroy Bullard, Albuquerque, NM .....	75.00
Letson Farrell, Long Beach, MS .....	320.00
Meadow Branch B. C., Millport, AL .....	100.00
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
Philadelphia B. C., Aztec, NM .....	25.00
Philadelphia B. C., Decatur, AL .....	50.00
Portland B. C., Plumerville, AR .....	50.00
Sovereign Grace B. C., Columbus, MS .....	50.00
Sovereign Grace B. C., Fulton, MS .....	100.00
Sovereign Grace B. C., Raleigh, NC .....	100.00
Sovereign Grace B. C., Northport, AL .....	100.00
Sovereign Grace B. C., Silsbee, TX .....	30.00
Sovereign Grace B. C., Galena, OH .....	50.00
South Park M. B. C., Seattle, WA .....	25.00
Temple B. C., Appalachia, VA .....	25.00
Temple B. Mission, Johnson City, TN .....	25.00
Victory B. C., Courtland, VA .....	100.00
William Schiefer, Gassaway, WV .....	14.00
Subscriptions .....	115.00
Anonymous .....	245.00
Dividing Check .....	225.00
Sub Total .....	\$3,484.65
TOTAL .....	\$7,240.34
EXPENDITURES:	
Wages .....	2,465.00
Printing .....	521.00
Postage .....	709.79
FICA taxes .....	188.58
Dividing Check .....	225.00
Supplies .....	271.29
Total Expenditure .....	4,380.66
.....	2,859.68
Bank charge .....	-9.66
ENDING BALANCE .....	\$2,850.02

## The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

Please define "prophecy" as used in 1 Corinthians 14:39. -- Mississippi



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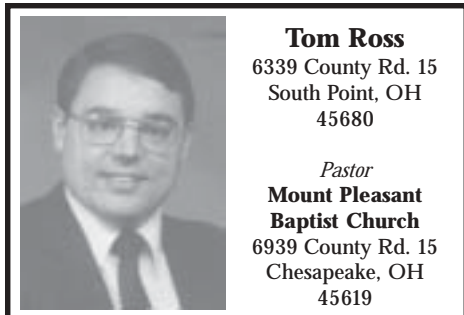
I believe prophecy here in this passage follows the context of I Corinthians chapters 12-14 having reference to declaring divine truths.

The Greek word for prophecy in this verse is a verb *propheteuo*. Simply meaning telling forth of truth revealed to them by God Himself. No doubt some of these Corinthians had a special gift of foretelling future events, but the basic idea of this word is to explain (give meaning or exposition) of the Old Testament Scriptures even as true preachers do today in explaining the whole Bible.

I believe we have a good example of this in the eighth chapter of Nehemiah verses one through eight when Ezra read the Old Testament Scriptures, explained them or gave the sense of them.

I do not believe this has any reference to someone being showed something by the Holy Spirit to day not written in God's Word, or not having been revealed to any one else.

GARNER SMITH



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**"Wherefore, brethren, covet to prophecy, and forbid not to speak with tongues. Let all things be done decently and in order"** (I Cor. 14:39-40).

In this particular chapter Paul is found correcting the church at Corinth. They had mistakenly exalted the gift of tongues (the immediate ability to speak in an understandable known language that was previously unknown to the speaker) over the gift of prophesying. To prophesy means to tell forth, to speak for God, or to

preach in this verse. In I Corinthians 14 the words: "**prophecy**," "**prophesieth**," or "**prophesying**" are found in verses 1, 3-6, 22, 24, 31, and 39. In these verses to "**prophecy**" is related to speaking, edifying, exhorting, comforting, and preaching. It is interesting that in each of the verses the "**prophesying**" is being done by men who are referred to by the personal pronoun "**he**" in verses 3-5, and as brethren in verses 6 and 39. Because of the prohibition of women speaking in the church in verses 34-35, I take it to mean that only men are to verbally prophesy, preach, exhort, or tell forth the truth in the church. In verse 34 the Greek word *laleo* is translated "**speak**" and means to talk, chatter, babble, or utter words, which naturally would include all manner of speaking. Thus, women would be prohibited from verbally prophesying in the assembly. This prohibition insures that all things will be done decently and according to God's order as set forth in the Scriptures.

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**"Wherefore, brethren, covet to prophecy, and forbid not to speak with tongues"** (I Cor. 14:39).

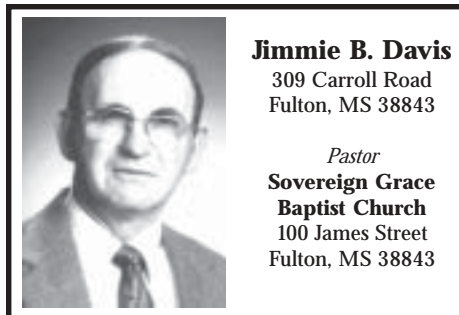
In verse one of this chapter, Paul exhorts the brethren to desire the gift of prophecy above other gifts; and in verse three, he explains why. "**But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.**" Again, in verse twelve of this chapter, Paul states ". . . **forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.**" The gift of prophecy was to be desired above the gift of speaking in tongues because "**he that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church"** (verse four).

In I Corinthians 14:39 Paul said, "

. . . **covet to prophesy.** . . ." The word "**covet**" is translated from a Greek word which means "to burn with zeal; to desire earnestly, pursue" (Strong). It should be our desire that all that we do would be for the edifying of the church.

The Greek word translated "prophecy" is defined as: "to prophesy, to be a prophet, speak forth by divine inspirations, to predict" (Strong), "to break forth under sudden impulse in lofty discourse or in praise of the divine counsels; or under the like prompting, to teach, refute, reprove, admonish, comfort others" (Thayer). This word is used in I Corinthians 13:9-10, "**For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.**" This was one of the gifts given by the Holy Spirit in Old Testament times and to the early church but has been done away. A preacher is called of God and is led by the Holy Spirit, but he is not divinely inspired. God does not speak to men today as He did to the prophets, but has given us the written Word. The Bible is God's revelation that we have.

DAVID O'NEAL



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The Greek word for prophecy in I Corinthians 14:39 means to publicly expound, and it would appear that the inspired word places a greater emphasis on publicly expounding the Scriptures. Both prophecy and speaking with tongues were included among the gifts given to the early churches by the Holy Spirit. The brethren, were told by Paul in I Corinthians 14:39 to covet to prophesy and not to forbid the use of the gift of tongues. He also cautioned that the employment of these special gifts must be done decently and in order. (It has been my observation that those who claim these apostolic gifts today do not follow the biblical order).

Prophecy in the Old Testament, and before the completion of the New Testament, is accepted by most scholars to mean a fore-telling of coming events. The gift of prophecy was given to the apostles in the early days of the church in order that the churches would have a better understanding of those things written by the prophets, and of their own words concerning future events.

Those gifts of the Spirit, such as prophecy and speaking with tongues, would cease with the completion of the New Testament (I Cor. 13:10). To prophesy since the completion of the Canon of Scripture, in the understanding of many Bible scholars, would carry the thought of forthtelling—that we use the prophecy given in the Scriptures in our prophesying about coming events, or in an orderly exegesis of fulfilled prophecy.

No one has the right to claim a special privilege to prophesy about things not revealed in Scripture.

JIMMIE B. DAVIS

## ANNOUNCEMENTS

**BROTHER FREEMAN  
LACEFIELD PASSES**  
Sept 29, 1930 - Oct 28, 2000

Elder Freeman Lacefield departed this life October 28th, 2000. He went to be with the Lord that he loved from his home, peacefully, during the early morning hours, 4:50 AM, in Central City, Kentucky. Brother Freeman had been a pastor for nearly half a century, and for the last years of his life was the pastor of Solid Rock Missionary Baptist Church in Central City, Kentucky.



Brother Freeman had just preached in a Bible conference on Friday night, October 27th, 2000, just a few short hours before going home to glory the following morning.

Services were conducted at Tucker Funeral Home, Central City, Kentucky on October 30th, 2000 with Elder Walter McCoy officiating, assisted by Elder Lyle Thomas, and Elder Larry Lafferty, and testimony given by Brother Jerry Maynard. Brother Lacefield's favorite hymn, *Sweet Hour of Prayer*, was sung by Sister Donna Lafferty.

He will be greatly missed by loved ones, relatives, and many friends. His surviving wife and adult children wish to thank all the friends and neighbors for their gifts of flowers, food and kind words.

# You Can't Fish Without Following

By Billy Holbrook

Oblong, Illinois

**"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him"** (Matt. 4:18-22).

We, as Baptists, will use these verses to show that this is when Christ was starting to call His church out, and rightly so! This is the calling out of the apostles. He hath set some in the church, first apostles. But let's not ever forget why he called them out! He called them out so that they could become fishers of men. When Christ left earth to go to the right hand of the Father in Matthew 28, He left the right to go into all the world to His Church. If we're going to talk about how the Baptist church has the authority to go, then let's go and quit talking about it! We need to realize that if we don't go then we are not doing the work of the church. For Christ promised the Holy Spirit to the church so that we would be witnesses of Him (Acts 1:8). I believe that Christ's church is a missionary-minded church. There is so much we can draw from verse 19 in Matthew 4, but let's only notice three things we do in order to follow Christ.

1) To follow Christ means to leave certain things or people behind. For the Apostles were called into a full-time ministry, and they had to leave jobs and family. I do not believe that everyone must literally leave their jobs and family, but your job and family are not to hinder you from following Christ, and if they do, then, yes, we must leave them.

In Matthew 8:21-22 it says this: **"And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead."** Is Christ teaching us that its wrong to go to funerals? Of course not, but He's showing us the extreme. If burying your father keeps you from following Christ and where He would have you to go, then you had better choose to follow Christ. These apostles had to leave their jobs and their families in

order to follow Christ. There have been many ministers that have had to leave jobs and family to follow Christ and be where He would have them to be. God may not be calling you into the ministry and calling you to literally leave jobs and family.

Our main purpose of this message is "You can't fish without following." For Christ said: **"Follow me and I will make you fishers of men."** My point in all of this is we cannot effectually fish for the souls of those in our family or on the job unless they see that even they can't keep us from following Christ! Let the family see that even they can't keep us from going to church. Let those on our jobs see that they can't pay us enough money to forsake God's house. If we want to be used of the Lord to witness to them, then we must put Christ first, leaving everything else behind. We are not going to win the souls of family by showing them that we love them so much that we would rather be with them, or making money, than worshipping God. Christ says that if you want to fish for the souls of men then you must follow Him.

2) To follow Christ means to abide with Christ. You can't follow Him without spending time with Him. They were to learn of Him. They walked with Him, watched Him work, listened to His Word, talked with Him. For we cannot be employed in the business of witnessing for Christ without first getting to know the one we are trying to bring someone to. If you were to tell someone, "Oh how you need to come to Christ!" And they were to reply back "Why?" Surely you could tell them the joy of knowing Jesus, surely you could tell them the peace He has to offer, surely you could tell them that after they are saved that life will be so much more fulfilling. The person that can best sell a product and convince the consumer of its value is one who knows the product well. Try to sell a car without ever driving it, knowing what kind of engine it has, or knowing the gas mileage. How could we be used to win souls for Jesus and be effectual fishers of men without daily getting to know



Billy Holbrook

Him better. We get to know Him better by listening to Him in His Word and talking to Him in prayer. We must do our best by God's grace and through the power of God's Spirit to convince people that they need Jesus more than anything else in this life. That they need His death, burial, and resurrection.

In John 15:7 Christ says: **"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."** Are we asking God to give us souls for our labor? Then we had better be abiding in His Word and His Word be abiding in us. Because if we don't have the Word, then how can we give the Word? Are you daily taking time to get to know your Jesus? If not, then how do you expect to be used of God to be a fisher of the souls of men? For Jesus said: **"Follow me AND I will make you fishers of men."**

3) To follow Christ means to obey Christ. Could the apostles follow Christ without obeying Him? Could they have said, "We're going to follow you but we're not going to leave our jobs or our families like you told us to?" Or, how about, "We want to be fishers of men but we don't want to follow you." You see in showing obedience to Christ we show our love to Him. For Jesus said: **"If you love me keep my commandments."** Back to the seller. . . not only does he need to know his product, but he must show a love for his product. If you want to be a witness for Jesus, then you must be obedient to His Word. Hold the commandments high and live them out in your life. Strive to be all that God has told you to be in His Word.

Men, do you want to be a fisher of men? Then put God first in your life,

spend time with Him, be the husband that God has told you to be. And likewise to wives for you are to be submissive to your husbands. You may be asking what that has to do with it. It's very simple. Being a good husband or a good wife is part of obeying God and obeying God is a result from wanting to follow God because you love Him. I believe that God, as the great Healer of the souls of men, wishes to use clean instruments. For example: How many people was Lot able to win? None. **"But he seemed as one that mocked"** (Gen. 19:14). And it's the same in our life as well. If we're not being obedient to Christ and living a separated life like we are taught to do, then when we preach the gospel to others, we, too, will be one to be mocked. And then because of our life style we will probably do more damage for the gospel than good. One thing we need to preach the gospel, is to live out the gospel in following Christ with our lives.

### CONCLUSION

Have you not been able to fish for the souls of men because you know you haven't been following Christ? Then I pray that you will repent and get right with God. With all of this that has been said, I want it to be known that I realize that God does all the saving through the work of His Spirit and His Word. I believe God also uses people who are filled with His Spirit and His Word. So we must follow Christ, if we wish to be fishers of men. Jesus said: **"Follow me and I will make you fishers of men."** Not "make" as in force us to be. But "make" as in mold us to become all we need to be to become effectual fishers of men.



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

CC

### NEW DOCUMENTS REVEALED BY HUMAN RIGHTS GROUP SHOW ANTI-CHRISTIAN HOSTILITY BY VIETNAMESE GOVERNMENT

WASHINGTON, D.C. (EP)—Just days before President Clinton left for a historic meeting with leaders from Vietnam, a Washington-based human rights group released official documents that reveal in concerted effort by the Vietnamese government to stifle the growth of Christian-

ity. On Nov. 7, Freedom House released eight documents recovered from the Vietnamese government. The documents reveal evidence of a government campaign to combat the country's growing Christian movements, particularly among minority groups in the northwest provinces of Vietnam where hundreds of thousands have converted to Christianity over the past decade. The documents, dating from

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Feb. 7, 1998 through June 6, 2000, bear government seals and signatures and have been authenticated by Vietnam experts in the U.S., Canada and Thailand. Six of the eight documents were labeled "secret" by the Vietnamese government.

"The government of Vietnam, attempting to find favor with western governments, has sought to portray itself as gradually liberalizing its control over religion," stated Paul Marshall, senior fellow of Freedom House's Center for Religious Freedom. "This report reveals eight 'secret' Vietnamese Communist Party and government documents that instead confirm a pattern of repression and attempted control over Protestant Christianity. . . It is our hope and purpose that this material will provide a more accurate picture of the repressing nature of current Vietnamese government policy."

Freedom House reports the documents offer concrete evidence that the communist government of Vietnam is actively opposing religious freedom. On the surface, Vietnam appears to support freedom of religion; the Vietnamese constitution affirms the free practice of religion, and government officials have signed international conventions on human rights which include the granting of freedom of religion. However, the new documents offer "irrefutable evidence that repression continues to drive day-to-day policy and practice," said Freedom House.

Nina Shea, director of the Center for Religious Freedom, stated, "These documents are the smoking gun. They show that church closures, arrests and Bible burnings are not isolated acts of overzealous cadres, but are the policy directives of the Vietnamese Communist Party and state religious officials. They give the lie to Vietnam government claims that the state has liberalized religious freedom in recent years."

The eight documents "offer a rare window on the attitudes, policies and plans of Vietnam's Communist Party and government regarding Protestant Christianity." Several of the documents refer to the Protestant movement among the Hmong and other tribal peoples as being "hostile, dangerous," and a "problem." According to a report by CNN, about 10 percent of the population of Vietnam consider themselves Christians while 66 percent follow Buddhism.

The documents reveal that the Vietnamese communist party considers the Christian religion a threat to its domination of the country's government. According to Freedom House, the first of the eight documents, released by the Bureau of Religious and Minority Affairs, expresses concern that Christian churches were instrumental in bringing down communism in Eastern Europe. It includes 10

policy recommendations for repressing churches, such as "we must carefully control the thinking and the activities of the religions' work hard to control religious leaders, officials and missionaries;" and "we must be sure that the 'religious law' yields to the 'secular law.'" The same document gives a lengthy overview of Vietnam's colonial history and claims that Christianity was used by imperialist invaders to subdue the native people.

"Vietnam's policies and actions toward its significant Christian population. . . are driven by the assumption that Roman Catholicism and Protestant Christianity are shamelessly connected with Vietnam's imperialist enemies, past and present, real and imagined," said Freedom House. "The fact that Christianity has become a predominately non-Western religion, is thriving in many parts of the developing world, has been firmly rooted in Vietnamese soil for 400 years, and predates by more than three centuries communism in Vietnam, is ignored by the authorities."

Another document forbids listening to foreign religious broadcasts and "gather[ing] people to study religion," and instructs people to "inform government officials if a stranger arrives to preach religion, or if someone in your hamlet goes off somewhere else." Another document, which has been previously released by human rights groups, is a government pledge form that Christians are pressured to sign to indicate they are giving up their Christian faith.

Reports of religious persecution in Vietnam have been corroborated by another group based in the U.S., Human Rights Watch (HRW). The group confirms that Christians have been arrested, harassed and put into prison for exercising their religious beliefs. Meetings of evangelical Christians have been disrupted by police and their members have been thrown in jail. Also, HRW reports that the Vietnamese government has been involved in a campaign of propaganda against Christians. It has distributed anti-Christian and anti-religion pamphlets that warn people not to follow "illegal" religious practices.

Just before the president left on Nov. 16 for Vietnam, Shea said that religious freedom in Vietnam should be Clinton's priority. "We urge President Clinton to raise religious freedom concerns with top Vietnamese officials on his impending trip," Shea said. Clinton is the first U.S. president to meet with Vietnamese officials since the end of the Vietnam War in 1975.

**"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"** (Isa. 5:20).

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**CHRISTIANS REMEMBER  
THEIR SUFFERING BROTHERS**

## AND SISTERS DURING DAY OF PRAYER FOR THE PERSECUTED CHURCH

SYDNEY, Australia (EP)—Christians in 130 countries united in prayer on Nov. 12 to remember persecuted Christians around the world. The official International Day of Prayer (IDOP) World Service took place at Sydney's Wesley Mission. Johan Candelin, executive director of the Religious Liberty Commission of World Evangelical Fellowship, graphically described to those assembled at the service the suffering that persecuted Christians in other parts of the world endure daily.

"Over 100,000 churches in the United States and 300,000 worldwide, are praying together, observing this, the International Day of Prayer for the Persecuted Church," said Candelin. "The renewal of the Church in the West comes from the Persecuted Church."

Officials in charge of IDOP requested that Christians continue to pray for strength for suffering believers, continued faith and obedience for those being persecuted and also for the repentance and salvation of the people who were oppressing the church. They also ask that the plight of suffering Christians will continually be in the hearts and minds of churches in the West that enjoy religious freedom.

Since the start of IDOP in 1995, many great changes for the better have occurred in nations around the world. "In the five years since WEF initiated the first IDOP, we have also seen changes in the way in which religious liberty dialogue has gained significant prominence on the world stage, effecting change in some situations," said E. N. Kendal of the Religious Liberty Commission. "Several nations that a few years ago were ruled by ruthless dictators are now governed by Christians of great integrity."

Some victories for religious freedom have been won, said Kendal, but there is still much work to be done. According to reports, over 150,000 people will die in this year alone because of their faith.

"How do Christians stay faithful while in prison, during beatings and torture, during long years of separation from family and loved ones, through years of slavery, starvation, or when faced with the horrific violence of jihad? They endure only through the miraculous power of the Holy Spirit as they hold on to hope and the love they have for their beloved Savior Jesus," stated Kendal. "The Church victorious through suffering is glorious but it is definitely not glamorous. Persecuted Christians desperately need our prayers, which is usually the only thing they ask of us."

**"For thy sake we are killed all the day long; we are accounted as sheep for the slaughter"** (Rom. 8:36).

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**DRUG COMPANY ISSUES  
WARNING ON**

## RU-486 ABORTION METHOD

WASHINGTON, D.C. (EP)—The federal government recently approved RU-486, the so-called abortion pill. But opposition to the abortion method has come from an unusual source: the manufacturer of one of the drugs involved in the procedure.

Although RU-486 is often called an abortion pill, the abortion really involves two drugs administered sequentially. The first drug is mifepristone, but the drug which actually induces the miscarriage is Cytotec, which was designed to prevent ulcers.

Searle, the drug company which manufactures Cytotec, issued a letter urging doctors not to use the drug "off-label" to induce labor and abortion. The letter states such use can lead to severe bleeding, uterine ruptures that require surgery, or even the death of the mother.

"This could turn out to be a silver bullet for opponents of RU-486, because right now the Cytotec is the only drug that's available to accompany RU-486 for the abortion process," said Carrie Gordon Earll, bioethics analyst for Focus on the Family. "I think the company has some real concerns about litigation. They don't want there to be a complication with misuse of this drug, and then someone to come back and sue them."

It's unusual for a drug company to issue a warning about off-label use, because such uses generally result in increased sales of their products. Searle indicated that it has not and will not seek FDA approval for Cytotec to be labeled for use in abortion.

**"He that deviseth to do evil shall be called a mischievous person"** (Prov. 24:8).

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## ISLAMIC GOVERNMENT OF SUDAN BOMBED CIVILIAN TARGETS OVER 100 TIMES IN 2000

WASHINGTON, D.C. (EP)—Aerial bombings of civilian and humanitarian targets in Sudan are occurring far more frequently than previously realized, according to new data compiled by humanitarian aid workers in Sudan.

Sudanese government military planes bombed civilian and humanitarian targets in Sudan at least 113 times this year according to a review of bombing incidents by international humanitarian relief workers and local church organizations in southern Sudan, reports the U.S. Committee for Refugees (USCR), an international refugee aid group formed in 1958.

Sudan has been ensnared in a bitter civil war since 1983 between well-armed Mulsim forces from the north and the largely animist and Christian populations in the south. Human rights groups have accused the northern Islamic government of widespread human rights abuses against civilians in the south, including

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slavery, forced conversion, starvation and more. Reports from humanitarian and religious aid groups that the north is bombing civilian targets, including hospitals, have been confirmed numerous times.

After analyzing the reports and data, USCR found that aerial bombings in the south by warplanes from the north intensified during 2000. Sudanese government planes have bombed civilian targets at least 240 times during the past four years. At least 65 bombardments were reported during 1999; at least 40 bombings occurred during 1998.

USCR found that the Sudanese government's deliberate aerial bombings kill civilians, disrupt international relief efforts, and push families from their land. The aerial attacks are serious violations of international humanitarian norms, yet international leaders routinely ignore the bombings and their terrifying effect on the local Sudanese population, the group concludes.

**"Fools make a mock at sin"** (Prov. 14:9).

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### COUPLE SENTENCED FOR CHURCH FIRES

INDIANAPOLIS, Ind. (EP)—A self-described "missionary of Lucifer" was sentenced to more than 42 years in prison Nov. 14 for burning 26 churches in eight states during the 1990s. Jay Scott Ballinger, 38, of Yorktown, Ind., was also ordered to pay \$3.6 million in restitution. His companion, 25-year-old former stripper Angela Wood was sentenced to nearly 17 years for her role in the fires.

Ballinger pleaded guilty to 29 charges, including 20 charges of damaging religious property. He still faces federal charges in Florida for five church fires in 1998 and 1999, including one that took the life of a firefighter.

According to the plea agreement, Ballinger "frequently expressed his hostility toward organized Christianity, signed individuals he met to contracts with the devil and termed himself a missionary of Lucifer."

A string of church fires in the mid-1990s attracted national attention and led President Clinton to form the National Church Arson Task Force. Because many of the burned churches were black congregations in the south, a racial motivation was suspected. Although Ballinger is white, he is suspected of setting fire to both black and white churches.

Ballinger was arrested in 1999 after suffering burns from a church fire he is believed to have set in Ohio. He admitted setting fires in Alabama, California, Indiana, Kentucky, Missouri, Ohio, South Carolina and Tennessee.

His companion, Wood, cried at her

sentencing and apologized for her crimes. "I was too lazy to think for myself, and I let somebody else influence me. I can't blame anyone else for that," she said.

**"Lest Satan should get an advantage of us: for we are not ignorant of his devices"** (II Cor. 2:11).

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### NEW SURVEY FINDS RELIGIOUS FREEDOM DETERIORATING AROUND THE GLOBE

WASHINGTON, D.C. (EP)—A major survey of religious freedom released on Oct. 26 by Freedom House, a democracy and human rights watchdog group, finds that only 25 percent of the world's population lives under conditions of broad religious freedom.

The survey—issued by Freedom House's Center for Religious Freedom and titled *Religious Freedom in the World, A Global Survey of Religious Freedom and Persecution*—concludes that 39 percent live under partly free conditions, where the ability to practice one's faith is constrained, while the balance, 36 percent, live in conditions in which religious freedoms are fundamentally violated. The report provide ranked profiles of countries representing nearly 90 percent of the world's population.

The study finds that religious freedom is deteriorating rapidly in much of the world. Dr. Paul Marshall, the coordinator and principal author of the study said, "Recent violence in the Middle East has increasing religious overtones. The world's largest countries are worsening. After [the emergence of] Falun Gong, China has increased its already severe persecution of Buddhists, Christians and Muslims who refuse to submit to state control. In India there is rapidly escalating violence and propaganda against Christians and other minorities, often with the acquiescence of the government."

The report also finds that, despite a hopeful democratic political opening, Indonesia is succumbing to religious violence due to the growth of radical Islamist elements challenging a government led by moderate Muslims. Nigeria is increasingly wracked by inter-religious violence.

Estonia, Finland, Ireland, the Netherlands, Norway and the United States ranked best in the comparative survey, the first of its kind. Religious freedoms were most broadly and systematically violated in Turkmenistan, Iran, Saudi Arabia, Sudan, Burma, Vietnam, China, Cuba, Pakistan, Tibet and others.

One bright spot in this bleak map is North Korea, where recent talks with South Korean and American leaders could signal the end of 50 years of Stalinist-type oppression in that Asian country, reports World Evangelical Fellowship. Despite the fact that over 100,000 Christians are still imprisoned in North Korean labor camps, there is evidence that the government is opening up the

border between the two countries. Also, North Korean President Kim Jong-II English in Korean schools. There has been no immediate guarantee that religious freedom will improve, but these recent advances bode well for Christians in the communist nation.

*Religious Freedom in the World*, published by Broadman and Holman, is the product of a multi-disciplinary and multi-religious group of over 60 scholars from the U.S. and abroad. It includes regional surveys, and background essays on U.S. foreign policy, international relations and the current state of religious freedom.

Other noteworthy trends include the increasing prominence of religion in the conflicts between India and Pakistan, the current flight of Christians from the Middle East, the emergence of Eastern Orthodoxy as a unifying symbol in Russia, the Balkans and parts of the former Soviet Union, and the upsurge in intolerance of minority religions ("sects") in Western Europe.

The survey also finds that religious freedom does not correlate easily with wealth. While the countries in the North Atlantic are free, other wealthy countries, such as Saudi Arabia or Singapore, are not. Furthermore, some less prosperous countries, such as Botswana, Namibia, South Africa and Lithuania are free. Ideology and culture affect freedom just as much as wealth, the study concludes.

Religious freedom shows some correlation with religious background. With some exceptions notably Cuba, historically Christian countries tend to be free, though there is increasing intolerance in parts of Western Europe. Traditionally Buddhist countries, with the exception of those still under communist domination, also rank comparatively well. Hindu countries are increasingly restrictive due to the recent upsurge of repression in India. The religious areas with the largest current restrictions on religious freedom are countries with an Islamic background. This parallels problems with democracy and civil liberties in general, but the negative trend is stronger with respect to religion.

Religion is not the only factor that can be used to evaluate freedom; there are also ethnic, economic, political, and strategic elements. But the study suggests that it is irresponsible to examine any political order without attending to the role of religion. Analyses of international relations, foreign policy or human rights that neglect religious freedom and the role of religion should be considered inherently suspect.

"The survey shows the need for greater attention in U.S. foreign policy and in the international community to the issue of religious persecution," said Nina Shea, director of the Center for Religious Freedom. "While it does not suggest a 'clash of civilizations,' it reveals that religion-related conflict and repression and now a

major factor in international life."

The report reiterates the findings of Christian human rights groups, many of whom are sponsoring the International Day of Prayer for the Persecuted Church (IDOP) on Nov. 12. The day is set aside for churches to pray and fast for the plight of Christians worldwide who are being persecuted for their faith. News reports estimate that 150,000 Christians die each year because of their faith. Despite this, evidence shows that Christianity is spreading quickly in countries like China where persecution is widespread and highly visible.

According to World Evangelical Fellowship (WEF), 200 million people today are denied full human rights because they are Christians and the majority are not allowed to own Bibles. WEF reports that persecuted Christians most often request prayer from other Christians, rather than supplies or political help.

The theme for this year's IDOP on Nov. 12 is "One in Him—Come Together, Pray Together, Act Together." For more information, visit [www.persecutedchurch.org](http://www.persecutedchurch.org) or call (888) 538-7772.

**"And ye shall be hated of all men for my name's sake"** (Matt. 10:22).

### GLEANINGS HERE AND THERE

ATLANTA, Ga. (EP)—Former President Jimmy Carter believes that homosexuality is a sin, but does not believe homosexuals should be excluded from ordination. In an interview with Baptist Press, Carter said that if a homosexual "was demonstrating the essence of Christianity, I would not object to the individual being ordained." Carter added that in his view "adultery is a more serious sin than homosexuality." Carter, who recently announced that he is ending his affiliation with the Southern Baptist Convention, said, "Homosexuals have a perfect right to profess to be Christians, accept Christ as Savior, and I wouldn't have a problem if they worshipped side by side with me. Jesus never singled out homosexuals to be condemned. When the Southern Baptist Convention started singling out homosexuals as a special form or degree of sinfulness, I didn't agree with it."

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STEPNOGORSK, Kaakhstan (EP)—A 50-year-old church in Stepnogorsk, Kazakhstan has been told it must shut down operations and register with the government or face penalties, reports Keston News Service. Although the former Soviet republic of Kazakhstan has no law requiring such registration, church leaders say local officials have forced the church to stop all activity until it completes a registration application as a religious organization with the government. The church is a member of the Council of Churches of Evangelical Christians/Baptists (CCECB), an organization that includes churches in other former Soviet

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republics in Asia. According to Keston, the Stepnogorsk church, established in 1942, is the third member church of the CCECB to receive such a warning in the past six months.

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SAN FRANCISCO, Calif. (EP)—A federal appeals panel overturned a death sentence Nov. 6, ruling that a prosecutor was wrong to suggest that the death penalty was sanctioned by God. The U.S. Court of Appeals for the Ninth Circuit said the prosecutor violated Alfred Sandavol's right to a fair trial during the penalty phase of the trial when he told jurors, "You are not playing God. You are doing what God says." The court said invoking God's name was prejudicial against Sandavol, who was convicted of gang-related murders. Prosecutors can seek a new penalty hearing, or accept a life sentence without parole for Sandavol.

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THE HAGUE, Netherlands (EP)—A bill that will legalize euthanasia and physician-assisted suicide passed the Dutch parliament Nov. 28, making the Netherlands the first country in the world to formally legalize so-called "mercy killings." The bill passed by a vote of 104-40. Once approved by the Dutch senate, the bill will go into effect in 2001.

While not technically legal in the Netherlands until now, physician-assisted suicide was made acceptable in 1993 when the Dutch parliament passed guidelines allowing doctors to participate in suicides and not face prosecution.

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NEW YORK, N.Y. (EP)—Mormonism is the fastest-growing religion in American history, according to a study by *U.S. News & World Report*. The magazine says that if present trends continue, there could be 265 million adherents of the Church of Jesus Christ of Latter Day Saints around the world by 2080. The magazine attributes the growth in part to an aggressive missions program. Last year the cult sent out nearly 60,000 missionaries to 20 countries, where they won 306,000 converts.

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SAVANNAH, Ga. (EP)—Georgia's Southern Baptists voted Nov. 14 to affirm their denomination's new statement of faith, despite criticism from former President Jimmy Carter and others. Critics object to the doctrinal statement's rejection of ordination of women, and emphasis on inerrancy of Scripture. Carter criticized the statement a month earlier when he publicly severed ties with America's largest Protestant denomination.

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TAMPA, Fla. (EP)—A former leader in a Christian ministry that promised to double people's "donations" has admit-

ted to defrauding investors out of \$1 million. James Chamber, 68, is one of seven people charged in connection with the Greater Ministries International Church, which promised to double cash investments of \$250 or more in 17 months. Chambers pleaded guilty to one count of conspiracy to commit mail fraud and wire fraud. Authorities believe as many as 18,000 people nationwide invested as much as \$500 million in the "double your money" scam, which began in 1993. As part of his plea bargain, Chambers agreed to testify against the ministry's founder and president, Gerald Payne.

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LAYTONSVILLE, Md. (EP)—A 55-year-old Episcopal priest arrested in a drug sweep may be part of a major drug ring, police say. Authorities found more than \$10,000 in drugs when they arrested Travers Koerner at St. Bartholomew's rectory in Laytonsville, Md. He was charged with possession of a controlled substance, possession of drug paraphernalia and possession with intent to distribute a controlled substance.

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ENCINO, Calif. (EP)—Comedian and author Steve Allen, first host of "The Tonight Show," died Oct. 30. He was 78. Allen was a professed agnostic, but often attended services at Bel Air Presbyterian Church in Los Angeles. He also contributed to productions by the Presbyterian Media Mission, hosting Thanksgiving and Christmas programs. He was the featured speaker at the Presbyterian media Luncheon at the Fort Worth General Assembly last year, where he discussed his personal campaign to eliminate vulgar language, sex, and violence from television and movies. "I am an agnostic and all that means is that I really don't know," Allen said in his last interview with National Public Radio. "I assume there's a God because I can't figure out how anything, much less the whole universe, could have gotten here with no cause at all."

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MUNHALL, Pa. (EP)—A pastor stole hundreds of thousands of dollars and used some of that money to support a lavish lifestyle, prosecutors said Nov. 15. William Michael Altman of Grace Christian Church Ministries in suburban Pittsburgh faces 109 criminal charges, including theft. Prosecutors said Altman stole a total of \$335,000 from at least 44 church members through fraudulent investments. Altman's wife, an adult son, and another church official were also charged in connection with the theft. District Attorney Stephen Zappala Jr. said, "For a church leader or anyone else to betray the confidence of his or her parishioners is not only morally wrong, I believe in this instance it is also criminal."

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DOHA, Qatar (EP)—At a conference of the world's Muslim states on Nov. 12

Palestinian Authority Chairman Yasser Arafat called for Palestinians to keep fighting against Israeli troops and described the conflict as a "holy war." Arafat also called for Palestinian control of Jerusalem's Christian and Islamic holy sites, reports Reuters. Leaders at the conference from Saudi Arabia, Iran and Sudan called for united Muslim support behind Palestinian liberation and suggested that Muslim countries sever official ties with Israel in protest. "The recent confrontations in the occupied territories affirm that jihand is the only means to snatch our rights from an enemy that does not believe in the language of peace and dialogue," Sudanese president Omar Hassan Bashir told the conference. Representatives attending the conference drafted a resolution that asked all Islamic nations to sever ties with Israel and requested that the U.S. change its "biased" diplomatic policies in regard to Israel.

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BEIJING, China (EP)—China's government-sanctioned Protestant church is reportedly cracking down on seminary students and teachers who do not subscribe to official doctrines. According to Religion Today, the Three-Self Patriotic Movement (TSPM) is actively seeking out seminaries with connections to China's underground house church movement and those who encourage evangelism. World Evangelical Fellowship (WEF) reports that the doctrinal witch hunt led by the TSPM has led to the dismissal of several seminary professors, expulsion of students and the dismissal of one well-known pastor in Shanghai. The TSPM is also threatening to close seminaries in Henan province because of the close ties between seminary staff and house churches. Evangelicals affected by this crackdown also report that the TSPM is reasserting its own brand of theology within China's seminaries—a mixture of Marxism, New Age ideas and Biblical teachings. Sources told WEF that this theology diminishes the significance of the Bible and the supremacy of God. Christian leaders consider this aggressive attack by the TSPM as another attempt by the Chinese government to control the exploding house church movement in China, which has an estimated membership of tens of millions of Chinese. Such churches are illegal in China because they do not follow the form of Christianity prescribed by the communist government.

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TALLAHASSEE, Fla. (EP)—Florida Secretary of State Katherine Harris found herself at the center of controversy as she presides over Florida's difficult election battle. But Harris, a Christian woman who is Christian musician Wes King's sister-in-law, believes God chose her for such as time as this. Harris recently told an e-mail correspondent that she was looking to the Bible's story of Esther "for comfort and guidance." She said, "Esther has always been one of my favorite role models. She has always been the one specific charac-

ter in the Bible that I have admired."

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TUCSON, Ariz. (EP)—An Arizona shelter for the homeless stood on its principles this Thanksgiving and refused to permit homosexual Congressman Jim Kolbe (R.-Ariz.) volunteer. "This decision is based on your publicly announced sexual orientation that is diametrically opposite to admonitions in the Bible," Gospel Rescue Mission board member Evelyn H. Haugh wrote to Kolbe. "This mission is founded on biblical principles, and we cannot give a public forum to a public official who is blatantly flaunting those principles." Kolbe said he believed the shelter was violating the biblical teaching that "no people should be made to feel smaller than others." But board vice president Skip Woodward said, "Kolbe's very public stand on homosexuality is inconsistent with our beliefs. We wouldn't want anyone who advocated adultery to serve either."

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LIVERPOOL, England (EP)—Freed human rights advocate James Mawdsley, who spent over a year in a Burmese prison for protesting the persecution of the country's ethnic minorities, plans to travel across England to speak about his experiences. Mawdsley entered Burma illegally in August 1999 to protest the government's campaign against the Karen, Karenni and Shan ethnic minorities and the suppression of democracy in Burma. Over 30,000 Karen civilians have died as a direct or indirect result of Burmese military action since 1992 alone. Christianity has been growing steadily among these ethnic groups. Mawdsley was arrested and beaten, then kept in solitary confinement by Burmese officials for 416 days before his release Oct. 20. "What I have done in Burma is only one drop in the ocean," Mawdsley told Jubilee Campaign. "If change is ever going to come to that nation it will be through the efforts of every single one of us. I want to use my experience in Burma to tell people that there is hope and that we can make a difference."

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LOS ANGELES, Calif. (EP)—The Los Angeles City Council voted Nov. 28 to sever ties with the Boy Scouts of America. The city is dropping its support for the Boy Scouts to protest the youth organization's refusal to accept homosexuals and atheists as leaders. Last summer the U.S. Supreme Court ruled that the Scouts were within their rights to set and enforce a moral code. Since then, critics of the organization have been attacking its corporate and government support in an effort to force a policy change. In Los Angeles, the move against the Scouts was encouraged by Jackie Goldberg, a lesbian city councilwoman. As a result of the Los Angeles action, the city's police department is required to disband its Ex-

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plorers unit, city departments will review their agreements with Scouting organizations, and the city will begin charging the Scouts for the use of city property.

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HO CHI MINH CITY, Vietnam (EP)—On the same day that President Clinton made a historic visit to Vietnam to discuss issues of foreign policy and freedom, Vietnamese police raided a house congregation during a worship service. On Nov. 19, the day that Clinton met with Catholic Archbishop Pham Minh Man to discuss religious freedom, Vietnamese police raided the church of Nguyen Ngoc Hien, reports Compass Direct. Police broke up the meeting, confiscated Bibles and ordered Hien to report to a local police station for further questioning. The incident was one of many in the last six months against Christians and churches in Vietnam. "Although they always said that in Vietnam now having religious freedom, we are always in persecution," Hien told Compass. Vietnamese authorities are currently denying accusations from the Center for Religious Freedom, which says that the government is actively pursuing a policy of intimidation and persecution of Vietnamese Christians, particularly against the ethnic Hmong population of northwest Vietnam. Days before Clinton left for his visit to Vietnam, the Center released eight Vietnamese government documents to the public that outline Vietnam's anti-Christian policies. Vietnamese officials dismissed the claims as "distorted and slanderous."

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BACAN, Indonesia (EP)—Islamic militants in the Moluccan Islands of Indonesia have given Christians there an ultimatum—convert to Islam or die. According to reports from human rights groups, thousands of Christians on the islands have been forced to convert to Islam by armed Muslim *jihad* troops that invaded the island in January 1999. Those who have not yet converted have been given a deadline—Dec. 31 of this year—to either convert or be killed. The converts have been forced into observing the disciplines of the Muslim faith, including circumcision, Koran studies and prayer five times a day. "The situation for Christians in the Moluccas is simply appalling," said Wilfred Wong of the human rights group Jubilee Campaign. "The Islamic militants are determined to kill, forcibly convert or drive out all the Moluccan Christians, thereby wiping out the Christian community in the Moluccas islands. . . If the Islamic fighters succeed in Islamicizing the Moluccas by force, they are likely to use these ruthless tactics in other Indonesian provinces with large Christian communities. . . their ultimate goal is to Islamicize Indonesia as a whole." Wong requested

that Christians around the world pray for the persecuted believers in the Moluccas.

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LONDON, England (EP)—A new study by the National Center for Social Research predicts a gloomy future for Christian churches in England, reports Religion Today. The report says that 44 percent of the adult population of England do not attend church, up from 31 percent in 1983. The number of non-churchgoers is higher in the younger adult population; nearly 66 percent of people ages 18-24 do not attend church on a regular basis. Membership in the Church of England is also down, with only 25 percent of the population claiming Anglican affiliation, down 15 percentage points from the early 1980s. If existing trends continue, Christian churches in England will disappear within 40 years, predicts church attendance expert Peter Brierley.

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### THE ELUSIVE "SURPLUS"

Like Bigfoot and the Loch Ness monster, documenting the existence of a federal budget surplus defies 21st-century science. Try this: Point your Internet browser at [www.publicdebt.treas.gov](http://www.publicdebt.treas.gov), thus bypassing the noisy throne of Washington politicians who are busy divvying up a supposed \$230 billion surplus; you'll be smacked between the eyes by these cold numbers:

Public debt on September 30, 1999 (the end of Fiscal 1999): \$5,656,270,901,615.43

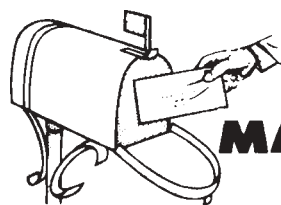
Public debt on September 29, 2000 (the end of Fiscal 2000): \$5,674,178,209,886.86

Another \$18 billion deeper in debt? How is that possible? America's almost \$5.7 trillion national debt is made up of two parts: One portion—currently about 60 percent of the total—is owed to the public in the form of Treasury bills, notes, and bonds; and the remainder is "held by the government" as a result of raiding so-called "trust funds" (the biggest one being Social Security). The public portion of the debt did decrease in the past year by about \$230 billion—setting off the "surplus" clamor. But, at the same time, borrowing from the trust funds added about \$248 billion to the debt, for a net increase of \$18 billion. The bottom line: Big government is still spending more than it is raking in (*The New American*, 12-4-00).

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We have cut our military virtually in half. Between 1990 and 2000 the number of army divisions has been reduced from 18 to 9. The navy has shrunk from 6700 ships to 300. The number of air wings has declined from 36 to 18. That has been the national security policy of this administration (Former Vice President Dan Quayle in an address delivered at Hillsdale College seminar. "Heroes for a New Generation and a New Century," held May 22-23, 2000, in Dallas, Texas).

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## FROM THE MAILBOX

Dear Brother Cockrell,

Please enter me a five year subscription to the paper. Enclosed you will find my check for \$12.00. I really enjoy reading the paper and certainly appreciate your stand for the truth, especially on the matter of Landmarkism.

—Georgia

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Dear Bro. Cockrell,

I just wanted to write and tell you how much I enjoy the Banner and pray the Lord continues to bless your work there.

I would like for you to send me the books listed below. Enclosed is. . . is pay for them and use the rest where it's needed most.

—Texas

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Dear Brother Cockrell,

Greetings in the name of our Wonderful Lord and Saviour, Jesus Christ the Righteous. I trust this letter find you and yours rejoicing in the blessings of our great God!

Just thought I would let you know how much the church and I enjoy *The Berea Baptist Banner*. We are thankful for your firm stand in the faith once delivered to the saints. Keep up the good work. May the God of all grace bless you abundantly above what you could ask or think.

As I told you the other day, we voted to start supporting the paper with. . . a month. I know that is not much, but maybe it at least will pay our part of the postage.

We are looking forward to you reprinting the *Berea Hymnal*. We are ready to buy 100 copies! I'm sure the church would be willing to pay in advance if we need to. I will do what ever you need to get the ball rolling—the sooner the better!

We trust that Brother Pugh is recovering well from his surgery. Tell him that we are praying for him and that we will continue to remember him in our prayers.

—Florida

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Dear Bro. Cockrell,

Please send me your books on:

"Hell"; "The Song of Solomon"; "Studies in the Book of Jonah"; "Why Be A Church Member"; "The Tithe Is The Lords."

Enclosed is. . . for these books. We really appreciate the BBB. We appreciate your stand for the truth.

—Ohio

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Dear Brother Cockrell:

Thank you for your excellent work and press. I was introduced to you as "the smartest man I know" by my friend and

pastor/teacher. . . I have a need and an opportunity to study and prepare for missions work that I may be used in whatever way my dear Lord desires. My passion and calling is to the confused elect, with which I have had some considerable blessing the past five years. Prior to March, 2000 I had considered seminary or correspondence in missions, church growth and history, Greek and theology in order to practice medicine and hospital construction and administration in the field.

—Ohio

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Bro. Cockrell,

I want to thank you for the article in the paper Sept. 5, 2000 on the coming persecutions of the Lord's kind of churches.

I have been preaching that for the past ten years and people have thought I lost my mind, that is the opinion in some circles. I do support what you are saying and believe that our kind of churches will be the first to suffer. Again, thanks.

—E-mail

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Dear Brother:

Enclosed is a check to renew my subscription. I enjoy the BBB very much. I receive several publications, but receive more spiritual "food" from BBB than any of the others. Keep up the good work!

—Missouri

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Dear Bro. Cockrell,

I've been a long time reader of the BBB and appreciate it very much.

I know you do special book reviews from time to time, so I thought I would ask you to consider a book for sometime in the future. The book is *Old Landmarkism and the Baptists* by Bob L. Ross. I'm sure you are familiar with it. It is an argument against Landmarkism. If you have addressed this in the past, please let me know when, since I have all the papers back to about 1990. I think it would be helpful because he makes some strong points in his book.

—Kentucky

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Dear Brothers in Christ,

May peace, mercy and grace be with you all.

It is wonderful to hear the gospel preached on the radio here on the West Coast. So many have and can hear true preaching of the Word of God.

Thank God!!!!

—Oregon

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Dear Brother Cockrell,

The October issue of *The Berea Baptist Banner* has been a very timely issue. J. R. Graves' article "The Scriptural Use of Ecclesia" was just in time to add support to my recent dispute with North Eastern Baptists over the Church. Thank you—and Mr. Graves.

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## From the Mailbox

*Continued from page 16*

However, Mr. Russell Evans' two articles (the regular feature "World Scene," and the additional "Let's Take On The Anti-Christian Bigots," along with the first notation in "The Bible Newspaper" and the letter from a reader in Illinois could not have been better timed. Our local (secular) radio station, WHCU has a weekly feature called "Travel Time," which this week featured an interview with a couple that had just returned from a trip to Russia, sponsored by the National Council of Churches. The couple noted that the R. O. Church had complained about the Western "missionaries," saying we might better send money to help the R. O. Church because "they understood the Russian people."

I often wondered how long the old Soviet bloc would tolerate evangelical missionaries, especially from the West. With Scriptural prophecy only vaguely understood, we must realize that a truly Christian Russia is questionable at best. False doctrine is less tolerant of Bible doctrine than the most tyrannical government. We see this even in the US, where professing Christian leaders actually head up the groups that oppose sound Bible, evangelistic doctrine.

—New York

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Dear Bro. Cockrell,

Enclosed is a check for . . .to help out with the tape ministry. This is for the tapes we returned a few days ago. We enjoy your preaching and teaching very much. Our prayers are with you and those in your congregation. We are praying for all you folks and also Elder Pugh and his wife. May God bless you all.

—Florida

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Greetings in the name of our Lord Jesus Christ:

I have been busy around here with a lot of men. Many are asking me questions on the Lord's Church and different doctrines. In particular, there are 3 men here that I have been using some of the information from BBB articles. These 3 were interested in a subscription to the paper, so might I ask if you will place these 3 men on your mailing list for the paper. My payday is on the 10th of each month, so I will send the \$9 for the 3 one year subscription fee for them. I want to get this note out though in hopes that they might receive this months paper. The next page has their names, numbers and addresses on it.

—A prisoner in Washington

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Dear Bro. Cockrell,

Enclosed is \$3 for *The Berea Baptist Banner* for one year.

I enjoyed reading the paper very much.

May God bless you.

—Alabama

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Dear Brother Milburn,

Greetings in Christ's glorious name. Thanks so much for your book. It seems interesting and I hope to read it as time allows. And hope to learn. I want to ask you one thing seeing you are older in the Lord. I have been long enough quiet about the idolatry and open apostasy in Finland, though having spoken to a few face to face during the last 15 months. Now I have sent some e-mail to a discussion forum. It is like stirring a hornet's nest. Some of the professors writing even favor hypnosis. They are all professing Christians, mainly Pentecostals and charismatics. The man who mainly promotes hypnotism also on his web site teaching pendulum swinging, which happened to be my favorite occult technique during my New Age days before the Lord sought me out. I wrote the forum and warned about hypnosis as being a doctrine of demons. The man promoted Norman Vincent Peale. I showed Peale was a 33 degree freemason Lucifer worshipper. Soon others also began questioning hypnotism. I mentioned Billy Graham as a rank wolf as I mentioned wolves in general. One asked verification about Graham's involvement in masonry and his apostasy. I gave some links. I also said Billy preaches the same semipelagian-arminian gospel which is promoted in Finland. I spared not words as to the darkness which is a fact in my country. Another also said like things, although being a pedobaptist. Now the webmaster is upset with me for having said such things about the "soul winner" Billy Graham. I think he fears because his gospel is the same as Graham's. He asked a question; by what authority I say such things. He said I have no authority to say such things if I belong not to a "regenerate assembly." He has never before asked anyone to verify by what authority they speak. Neither has he come in between though some have used cuss words and foul language etc. In his own monthly magazine he has included an advertisement on Feng-shui and Biodynamic gardening. I happen to know these are purely occult stuff. Should I withdraw from the forum or is it good that I expose the false gospels and doctrines which plague this land? Was it wrong to expose Billy G.? He is a hero among Finnish professing Christians, even as Finney and Dave Wilkerson and YonggiCho and other wolves. I wrote under a pseudonym. Do I have any right as a private person and Christian to express myself on doctrinal things such as these, in a public forum for matters of faith? I hope you give some wise advise. I feel like I want to awaken the people in the dead religionism to search out the Word and look for the truth and ask for the right and good paths. God bless you.

—Finland

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Dear Bro. Cockrell,

Greetings my Brother in the name of our Sovereign Saviour the Lord Jesus Christ. On Monday Nov. 6th I received my Sept. issue of the BBB in the post. I read the article "Coming Persecution of Christians in America." During our Thursday evening prayer meeting I read the article in total to our small congregation. Many of the things you wrote in that article also fit Ireland like a glove.

Thank you dear brother for sounding a warning that all of God's people on both sides of the Atlantic need to seriously heed.

May our Lord richly bless you as you serve Him.

—Ireland

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Dear Brother Cockrell,

Greetings in the name of our Lord Jesus Christ the Son of God! By this time you have hopefully received my e-mail. I received an issue of the *Banner* from Bro. Larry Killion, #257 of August 5, 2000. I enjoyed it very much and rejoiced at the pure truth contained therein. Now I would like to subscribe to the *Banner* for a year. Send to the address in upper corner.

Enclosed is \$10 and I hope it will take the *Banner* all the way to Finland. Pray for our country. Pray for missionaries to be sent in the true Sovereign Grace Landmark spirit. Pray for me that I might serve the Lord willingly and according to His sovereign will. Greet the brotherhood. May God bless you abundantly with all of yours!

—Finland

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Dear Pastor & Church,

Greetings in the name which is above every name, and greatly to be adored by all the saints, Jesus Christ. We pray that you are growing in grace and in the knowledge of our wonderful Savior and the only Head of His kind of church.

Enclosed please find the monthly love-mission offering from the work of the Lord here to help Bro. Curtis and Sis. Janet Pugh in the work of the Lord in Romania, and with whatsoever things they may have need. We continue to pray that the Lord will help them both and provide grace along with real and complete healing to their bodies regarding all that they have had to go through recently. We know both from the Scriptures and providential experience that the Lord is a God for all times, good and adverse, a very present help in trouble. We pray that He will especially be a present help to the Pughs, and be their companion in an hour of need.

We pray for you, both pastor and church, that God would help you and guide you in His work and enable you to stand for the truth. That which is done for the Lord by the leadership of the Holy Spirit and according to the Scriptures is

not in vain. We hope and pray that those in your number who have been sick are now well and able to do the things that they have a God-given desire to do.

God's grace be with you, and with all them that love the Lord Jesus Christ and His appearing. Please give our love to the Pughs in the Lord.

—Illinois

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Dear Brother Cockrell,

I just wanted to write and let you know that I was the one who made the comments in the recent discussion about your booklet on the Historic Baptist Symposium.

That is, Brother. . . posted an excerpt from your book and asked some questions about it. I gave my answers and affirmed that I was in agreement with you. A Brother. . . then answered the post that I made. Apparently Brother. . . got confused as to who wrote what when he was answering the post. Many of the things I said were laid to your charge. I wrote back telling him of the mistake and also giving my replies to his statements. I apologize that there was some confusion and wanted you to know that I have made it clear on the list that those comments were mine and not yours. I hope this doesn't cause you any inconvenience.

—E-mail

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## the Seventy Weeks

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comprehensive plan in which future events are rendered certain. With our God "**that that is determined shall be done**" (Dan. 11:36). Peter referred to this as "**the determinate counsel and foreknowledge of God**" (Acts 2:23).

### "UPON THY PEOPLE AND THY HOLY CITY"

This period of 490 years has to do with Daniel's people, the Jews. In concerns the city of Jerusalem. The prophet had been praying for his nation and city (Dan. (9:2,12,16,19). These events are not determined upon scattered churches throughout the world. The church has no claim to some of the promises made to Israel. Any attempt to read the church into the Seventy Weeks of Daniel 9:24 is a deliberate and premeditated effort to add to the sacred Scriptures. J. A. Seiss says: "It is the Jew and Jerusalem first, last and at all times, and what pertains to them" (*Voices From Babylon*, p. 240, 1879 edition).

Since the 490 years are determined upon the Jew in Jerusalem, we can see that this period of time is counted by God only when the Jews are in Jerusalem dwelling in their own land. The

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## the Seventy Weeks

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Jew in Jerusalem is God's time clock. The rise and fall of Gentile nations has no bearing on this chronology.

### THE SIXFOLD PURPOSE

What is to be accomplished in the 490 years? According to Daniel 9:24 six different things are to be accomplished at the end of the 490 years. All six of them concern Daniel's people and Jerusalem, not the church. The first three are negative, speaking of undesirable matters to be removed, and the last three are positive, giving desirable things to be effected.

### "TO FINISH THE TRANSGRESSION"

The first reason for the Seventy Weeks is **"to finish the transgression"** of Israel. The word "transgression" is single, not plural. This points to a special sin of Israel—the sin of rejecting their Messiah. This was a matter which was revealed to both Daniel (Ch.9:25) and Isaiah (Ch. 53:1-12).

When the Messiah came He was rejected by His own nation: **"He came unto his own, and his own received him not"** (John 1:11). The Jewish Sanhedrin delivered Jesus Christ to Pilate for crucifixion (John 18:35) and said: **"We have no king but Caesar"** (John 19:15). Jesus Christ told Pilate: **"He that delivereth me unto thee hath the greater sin"** (John 19:11). The nation of Israel committed the greatest sin in the world, and they dared to cry: **"His blood be on us, and on our children"** (Matt. 27:25). How great was the sin when the nation of Israel **"crucified the Lord of glory"** (I Cor. 2:8) and **"killed the Prince of life"** (Acts 3:15).

Because of this terrible sin, Israel has been scattered among all the Gentile nations and endured untold suffering and hardships. This transgression of Israel is not yet finished, for she is still in a state of disfavor with God. It will not be finished until the end of the 490 years when they repent and turn to God (Deut. 30:1-10; Ezek. 36-37).

### "TO MAKE AN END OF SINS"

The second purpose is **"to make an end of sins."** "To make an end" means "to shut, close, seal." This word was used to indicate the closing of a state document or letter. This is the special sins of Daniel's people. The 490 years are required to clear the Jewish nation from their sins. There are some special sins of the Israelites, and there is a special sense in which Christ died **"for that nation"** (John 11:51). The future regeneration of Israel rests upon the death of Christ at Calvary.

Sinning shall not cease among the Jews in Jerusalem until they are brought into the full enjoyment of the blessings of Christ's death—a blessing already enjoyed by believing Gentiles. Israel's full enjoyment awaits the visible return of Christ to Jerusalem. Romans 11:25-27 says: **"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall TAKE AWAY THEIR SINS."**

### "TO MAKE RECONCILIATION FOR INIQUITY"

The third aim is **"to make reconciliation for iniquity."** The word "reconciliation" means "to cover, to forgive, to expiate, to atone for, etc." This Christ did at the cross for elect Jews and Gentiles (II Cor. 5:19). While the provision was made at the cross, the actual experimental benefits to Israel in the main await the second coming of Christ. At the end of 490 years Israel will confess all of their sins and be reconciled unto God from all of their iniquities.

When Christ returns to the Mount of Olives the Jews in Jerusalem will mournfully receive their Messiah. **"Behold, he cometh with clouds; and every eye shall see him, and THEY ALSO WHICH PIERCED HIM: and all kindreds of the earth shall wail because of him"** (Rev. 1:7). **"And then shall appear the sign of the Son of man in heaven: and then shall all the TRIBES of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory"** (Matt. 24:30).

At the return of Christ the Jews in Jerusalem will with weeping claim their true Messiah. **"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem. . . In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem FOR SIN and for uncleanness"** (Zech. 12:10-11; 13:1).

The Prophet Isaiah wrote of this time: **"Who hath heard such a**

**thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth children"** (Isa. 66:8).

### "TO BRING IN EVERLASTING RIGHTEOUSNESS"

The fourth goal of the 490 years is **"to bring in everlasting righteousness,"** or as some translate **"the righteousness of the ages."** This points to the time when the kingdom of Heaven will be established in everlasting righteousness. This is the time when the rules of righteous conduct, proven to be right in all ages, will be universally observed. But this righteousness of the ages will not be brought in until the Seventy Weeks are terminated. Then the world will enjoy a reign of righteousness where God's standards of ethics and morals are in force.

In the Millennium Israel will receive the righteousness of God by faith (Jer. 33:14-16) and live righteous lives before the Lord (Isa. 60:21). Christ's regime of righteousness will bring regeneration, righteousness, and restoration to the elect of Israel. The righteousness of God will be manifested in the King (Isa. 11:4-5; 32:1; Jer. 23:5-6).

### "TO SEAL UP THE VISION AND PROPHECY"

The fifth idea is **"to seal up the vision and prophecy"** that concerns Israel which was spoken by the mouth of the holy prophets. To seal up a matter is to complete or finish with it. This vision of the Seventy Weeks will be confirmed by the fulfillment of that predicted.

Visions and prophecies have almost without exception been confined to the nation of Israel. When Israel is regenerated and restored, they will not need any more vision or prophecy, for Christ in all His glory will be present with His people. At the termination of these by fulfillment, God will seal them up for preservation.

### "TO ANOINT THE MOST HOLY"

The last intention of the 490 years is **"to anoint the Most Holy,"** or literally "to consecrate a Holiness of holiness." The Amplified Old Testament translates it **"to anoint a holy of holies."** A marginal note in the American Standard Version of 1901 says **"a most holy place."** Rotherham gives it: **"And anoint the holy of holies."** The Hebrew is *godesh haq-qudashim* which points to "holy things or places." These are the words used many times in the Old Testament of the inner part of the tabernacle or temple. The most holy is a place, not a person. The term is used of the al-

tar of burnt offering (Ex. 29:37; 40:10), the altar of incense (Ex. 30:10), the two altars with all the vessels of the sanctuary (Ezek. 43:12), and the whole new temple in the Millennium (Ezek. 45:3).

The prophecy in Daniel 9:24 concerns the anointing of a most holy place, or the holy of holies in the Millennial Temple (Ezek. 40-48). Christ, the One greater than Solomon, will build this temple: **"Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: And he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both"** (Zech. 6:12-13). The erection of this temple is future, and it awaits the second coming of Christ to the earth (Zech. 14:1-21).

The Millennial Temple must never be confused with the church which is a spiritual temple of God (Eph. 2:20-22), nor with the temple in the Old Testament times, nor with the temple the Jews are to construct in the tribulation period (Matt. 24:15; II Thess. 2:4; Rev. 11:1-2). Unless this distinction is made great confusion will result.

But what is meant by the anointing of the Millennial Temple? This anointing is the return of the Shekinah glory from the east. Ezekiel informs us: **"Afterward he brought me to the gate, even the gate that looketh toward the east: And, behold, the glory of the God of Israel came from the way of the east. . . And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house"** (Ezek. 43:1-2,4-5). When the new holy of holies is anointed, God says: **"I will dwell in the midst of the children of Israel for ever"** (Ezek. 43:7, 9).

### CONCLUSION

The sixfold purpose of the Seventy Weeks is still future to the nation of Israel. The first coming of Christ did not end the Seventy Weeks as amillennialists teach. Only sixty-nine weeks have elapsed as I shall show later in other articles to follow. One week or seven years is yet future and will end with the second coming of Christ to the Mount of Olives. The Seventieth Week must transpire before the righteousness of the ages can be brought in and the Jewish people converted as a nation.

# GLEANINGS



## THE MINI-SKIRT SPEAKS

By Don W. Hillis

**T H E MINI-SKIRT SPEAKS:** I want to make it clear that I am a Christian miniskirt. That is, I go to church every Sunday. What's more, I attend an evangelical



Church. Of course, I am not the only Christian miniskirt in town. There are many others who go to my church.

Though we represent a variety of colors and patterns there is one thing we have in common. We all have a way of revealing attractive thighs, especially when the legs are crossed. They tell me that's the most comfortable way to sit.

Unless I am misreading the situation we seem to make our wearers a bit selfconscious. At least the girl who wears me is always tugging at my hem. Though I am not an expert on human nature, this appears to indicate some kind of complex.

I have also noted that we miniskirts have the ability to attract a good deal of masculine attention even at church. At first I took pride in the fact that men are fascinated by my pattern and color design. However, just this morning, I heard the preacher say that this was not really what the young men (some not so young) were looking at. Though I was all ears when he started to preach. "The Appeal Of A Miniskirt," I was embarrassed before he was through.

He claimed that the miniskirt does not appeal to the aesthetic. According to him, there are dozens of other dresses more beautiful than I am. His blanket statement that miniskirts do not make an aesthetic, academic, economic, moral, or spiritual contribution to their wearers left me with a feeling that I was not such a great Christian after all.

He said the only appealing thing about me was my appeal to the flesh. Then he spoke for ten minutes on the carnality of human nature. He publicly accused me of contributing to the lust of the flesh. I felt a hard tug on my hem when he said that!

You could have heard a pin drop in

the sanctuary when he quoted the following statement from Kerry Elliott:

"To flaunt sexuality in public is a betrayal of your femininity, not an endorsement. It is like playing the tuba on the subway to prove that you are a musician.

It isn't honest to expose a man to the aroma of steak and apple pie. . . .and then accuse him of being a glutton because he licks his lips." I think everyone got the point.

I really blushed when he began asking questions about what we miniskirts did when we were out in the work-a-day world. He wondered what we thought our testimony amounted to in the presence of men who couldn't care less about feminine purity. He said it doesn't take much to trigger a man's thought in the direction of sex. That's why Jesus said, He that looketh on a woman to lust after her hath already committed adultery in his heart. (Matthew 5:28).

The preacher claimed that there is nothing about a miniskirt that would suggest to the man on the street that the wearer's body is the temple of the Holy Spirit. He said that the Spirit-indwelt body should be adorned in modest apparel (I Timothy 2:9-10). Furthermore, he had secured some statistics from somewhere that prove that there is a vital relationship between miniskirts and the increase of rape in America. I began to feel as though I was abetting the crime wave.

I suppose it is the truth that hurts. That's why I hurried out of church this morning. I saw several other miniskirts slinking out, too.

I guess what we really need is to be converted into something more modest.

(Pilgrim Tract Society, PO Box 126, Randleman, NC 27317 USA)

## Old Testament Ceremonies Point to Christ

By William Tyndale

Furthermore, because that few know the use of the Old Testament, and the most part think it nothing necessary but to make allegories, which they feign every man after his own brain at all wild adventure, without any certain rule; therefore (though I have spoken of them in another place,) yet, lest the book come not to all men's hands that shall read this, I will speak of them here also a word or twain.

We had need to take heed every where that we be not beguiled with false allegories, whether they be drawn out of the New Testament or the old, either out of any other story, or of the creatures of the world, but namely in this book. Here a man had need to put on all his spectacles, and to arm himself

against invisible spirits.

First, allegories prove nothing; and by allegories understand examples or similitudes borrowed of strange matters, and of another thing than that thou entrest of. As though circumcision be a figure of baptism, yet thou canst not prove baptism by circumcision. For this argument were very feeble; the Israelites were circumcised, therefore we must be baptized. And in like manner, though the offering of Isaac were a figure or ensample of the resurrection, yet is this argument naught: Abraham would have offered Isaac, but God delivered him from death; therefore we shall rise again; and so forth in all other.

But the very use of allegories is to declare and open a text, that it may be the better perceived and understood. As when I have a clear text of Christ and the apostles, that I must be baptized, then I may borrow an example of circumcision to express the nature, power, and fruit, or effect of baptism. For as circumcision was unto them a common badge, signifying that they were all soldiers of God, to war His war, and separating them from all other nations, disobedient unto God: even so baptism is our common badge, and sure earnest and perpetual memorial, that we pertain unto Christ, and are separated from all that are not Christ's. And as circumcision was a token certifying them that they were received unto the favour of God, and their sins forgiven them; even so baptism certifieth us that we are washed in the blood of Christ, and received to favour for His sake: and as circumcision signified unto them the cutting away of their own lusts, and slaying of their free-will, as they call it, to follow the will of God; even so baptism signifieth unto us repentance, and the mortifying of our unruly members and body of sin, to walk in a new life, and so forth.

And likewise, though that the saving of Noe, and of them that were with him in the ship, through water, is a figure, that is to say an example and likeness, of baptism, as Peter maketh it, (I Pet. 3) yet I cannot prove baptism therewith, save describe it only. For as the ship saved them in the water through faith, in that they believed God, and as the other that would not believe Noe perished; even so baptism saveth us through the word of faith which it preacheth, when all the world of the unbelieving perish. And Paul (I Cor. 10) maketh the sea and the cloud a figure of baptism; by which, and a thousand more, I might declare it, but not prove it. Paul also in the said place maketh the rock, out of which Moses brought water unto the children of Israel, a figure or ensample of Christ; not to prove Christ (for that were impossible,) but to describe Christ only; even as Christ Himself (John 3) borroweth a similitude

or figure of the brazen serpent, to lead Nicodemus from his earthly imagination into the spiritual understanding of Christ, saying: "**As Moses lifted up a serpent in the wilderness, so must the Son of man be lifted up, that none that believe in him perish, but have everlasting life.**" By which similitude the virtue of Christ's death is better described than thou couldest declare it with a thousand words. For as those murmurers against God, as soon as they repented, were healed of their deadly wounds, through looking on the brazen serpent only, without medicine or any other help, yea, and without any other reason but that God hath said it should be so; and not to murmur again, but to leave their murmuring: even so all that repent, and believe in Christ, are saved from everlasting death, of pure grace, without, and before, their good works; and not to sin again, but to fight against sin, and henceforth to sin no more.

Even so with the ceremonies of this book thou canst prove nothing, save describe and declare only the putting away of our sins through the death of Christ. For Christ is Aaron and Aaron's sons, and all that offer the sacrifice to purge sin. And Christ is all manner offering that is offered: He is the ox, the sheep, the goat, the kid, and lamb; He is the ox that is burnt without the host, and the scape-goat that carried all the sin of the people away into the wilderness: for as they purged the people from their worldly uncleanness through blood of the sacrifices, even so doth Christ purge us from the uncleanness of everlasting death with His own blood; and as their worldly sins could no otherwise be purged, than by blood of sacrifices, even so can our sins be no otherwise forgiven than through the blood of Christ. All the deeds in the world, save the blood of Christ, can purchase no forgiveness of sins; for our deeds do but help our neighbour, and mortify the flesh, and help that we sin no more; but and if we have sinned, it must be freely forgiven through the blood of Christ, or remain for ever.

(Prologue to the Book of Leviticus, A.D. 1530)

## ANNOUNCEMENTS

Elder Ray Sexton has a new address. It is P. O. Box 38, Lynn, AR 72440. His new phone is (870) 528-3271.

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Sister Barbara Buchanan, wife of Elder Gordon Buchanan pastor of Memorial Heights Baptist Church, Perry, Ga., has been diagnosed with liver failure. She is to have a liver transplant as soon as possible. We are asking the many friends of the BBB to pray for the Buchanans at this time (Brenda Griffin, church secretary).



## WORLD SCENE

By G. Russell Evans - Norfolk, Virginia

### Gorbachev Still Stars on World Stage



Still a rising star on the international stage and still a pampered pet of the American media, former Soviet Dictator Mikhail Gorbachev is today continuing the goals of the defunct Soviet Union and its Marxist-Leninist strategy for true world government.

#### THE GORBACHEV FOUNDATION

Big time! He heads the Gorbachev Foundation, successor to the International Department (ID) of the Central Committee of the Communist Party of the Soviet Union (CPSU). Recently in New York at the time of the United Nations Millennium Summit, Mr. Gorbachev was co-chair of his State of the World Forum 2000. Co-chair was Queen Noor of Jordan, another media favorite.

An older and stouter Gorbachev welcomed the thousand or so world leaders of business and finance, labor and religion, environment and government with the Forum theme of "Shaping Globalization" in their bold pursuit of the New Age World Order—a theme taken more and more for granted as more and more nations ratify the *UN Charter for Global Democracy*.

#### COMMUNITY OF 'STAKEHOLDERS'

This is for real and the melding of the Gorbachev Forum and the United Nations was clearly aimed at diminishing national sovereignty and freedoms for the global good. Gorbachev called it "convening the community of stakeholders."

A few of the "Global Stakeholders" included billionaire George Soros, AFL-CIO President John Sweeney, South African President Thabo Mbeki, British Petroleum CEO John Browne and Ford Foundation President Susan Berresford.

Five years earlier, Gorbachev's State of the World Forum 1995 called for a Global Brain Trust with Commissions of Wise Men and Councils of Elders to solve world problems. Billionaire Ted Turner, long-time Gorbachev admirer, said, "Our job is to chart the way for humanity."

Turner made headlines with his billion dollar donation to the UN. Soon after that, he became the UN's "Humanist of the Year."

#### TRYING TO HOODWINK REAGAN

Mr. Gorbachev is famous for his double-talk in the mid 80s in trying to hoodwink President Ronald

Reagan about US plans for a missile defense: the Strategic Defense Initiative. The Soviets have a missile defense around Moscow, but the US has none under terms of the 1972 ABM Treaty.

Despite Gorbachev's dramatic shift in Soviet policy in 1989 to openness and restructuring (*glasnost* and *perestroika*), he failed to save his crumbling Communist empire, but did win over a slavish US media that elevated him to number two in world popularity, second only to President Reagan.

#### 'NEVER TURN OFF THAT ROAD'

Mikhail Gorbachev is a Marxist-Leninist. He told the Supreme Soviet on Nov. 2, 1987, "We are moving toward a New World Order, the world of Communism. We shall never turn off that road." Although he failed to save the Soviet Union with its Socialist-Communist system, he never left the world stage where now, as founder-leader of the State of the World Forums, he advocates a UN Soviet-style central authority to manage the world's business, environment and government.

He complained to his New York audience, "Globalization has been Westernized and Americanized (and) has only benefited rich nations at the expense of the poor."

#### STALIN'S THREE STAGES

Gorbachev's plea for a Soviet-like authority to direct global economics and the environment was a culmination at the United Nations for Stalin's three stages for world government:

\* Socialize governments of nations.

\* Set up regional unions of these socialized nations.

\* Amalgamate these regional unions (such as the European Union) into a final worldwide union of socialist states.

Among the Americans prominent at the New York confab with Gorbachev were former Senator Alan Cranston, a director of the Gorbachev Foundation; Zbigniew Brzezinski, former Carter aide and co-architect of the unconstitutional 1977 Panama Canal Treaties; and Professor Richard A. Falk of Princeton University and author of many books on world government, a true savant of globalization.

Said the suave Brzezinski: "We cannot leap into world government; (G)enuine globalization is progressive regionalization, thereby moving toward larger, more stable cooperative units." This man was our national security adviser 1977-81 under oath to preserve constitutional freedoms.

#### PENETRATION AND SUBVERSION

Christopher Story of the London *Soviet Analyst* warns that the Gorbachev Foundation is coordinating the global penetration and subversion of nations through its many Forums. This warning coincides with the conclusions of Soviet defector and ambassador Anatolity Golitsyn in his famous book, *New Lies for Old: The Communist "collapse" is a colossal deception and Mikhail Gorbachev, darling of the American media, is Chief Practitioner.*

(Capt. Evans' columns are distributed by the Americanism League.)

## COMMON SENSE

By Curtis Pugh

Only an idiot or someone with a prejudiced view would argue that for a

church to be local all of its members must gather together. For reasons of infirmity, distance, missionary endeavor, etc., etc. some members of a "local church" may not be able to regularly gather. Only one willfully blind or lacking in mental ability would say that such absences negate the local nature of a Church.

Let me illustrate. A factory is local in nature, but may have employees absent from the work place because of illness, vacations, family bereavement, etc. and may even have some or all of its executive officers away on company business and still retain its intrinsic nature as a local entity. It is still a "local" factory carrying on its usual business routine. So may a "local church" retain her local nature when some members are not able to gather at regular or special meetings of the body. As a factory or other local secular entity may authorize representatives of the entity to go forth to recruit workers, make sales, purchase materials, etc., etc., so a New Testament (local) Baptist Church may send forth missionaries to do the work of the church in various and sundry places as commissioned by Christ.

Just as a man may use his arm to extend his reach across a wall or a fence to do work in another's field or enclosure and still remain in his own place, still be "local" if you please, so may a Church extend an arm to aid brethren in the work of God and may similarly do so in seeking to sound forth the gospel in unevangelized places.

Beware of those preachers who would take unto themselves the work Christ left to His Churches! It is Roman Catholic teaching that the Bishop is the Church, not the people. Without the Bishop there can be no Catholic Church. It is the Catholic Bishop who ordains priests, not Catholic churches. It is the Catholic Bishop who dispenses relics to be placed in the altar of new Catholic churches. Thus he has authority to constitute new Catholic churches without any action on the part of a previously existing Catholic church. At his ordination he received full authority to act without the approval of any congregation! He has power to act unilaterally, i.e. without the consent of the members of his Catholic church. So some "Baptist" preachers who desire the free-lance status of church dictators take unto themselves powers given only to the Lord's Churches. They aspire to the same power as Roman Catholic Bishops! Such as hold themselves individually in an equal or higher position than that of Christ's Churches will wreak havoc in their churches with their false teachings. Rebels against Christ's authority through His Churches are, after all, still rebels and "rebellion is as the sin of witchcraft" (I Sam. 15:23).

### Coming in the next issue . . .

*Abortion is Murder* by John Osburn  
*Helms-Biden Bill Could Sober Up the U.N.* by G. Russell Evans  
*The Two Intercessors* by Milburn Cockrell

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