

# The Berea Baptist Banner

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

## The Riches of Grace

By Arthur T. Pierson

(1837-1911)

**"The unsearchable riches of Christ"** (Eph. 3:8).

There is a universal desire on the part of human beings to be rich; the instinctive love of gain seems to be a part of our common humanity. The apostle Paul, in this Epistle to the Ephesians, sets before us the vast riches of God, and tells us how we may be made partakers of this divine wealth. This epistle is especially given to the exhibition of these infinite riches of grace. There are six passages here that I will read, at the beginning, in order that you may understand what is to be said. In the seventh verse of the first chapter we read: **"In whom"—that is in Christ—"we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us."** Then in the eighteenth verse, **"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe."** Then in the second chapter and



Arthur T. Pierson

the fourth verse, **"God, who is rich in mercy, for his great love wherewith he loved us."** Then in the seventh verse, **"That in the ages to come He might show the exceeding riches of his grace in his kindness toward us, through Christ Jesus."** Then follows the text, **"That I should preach among the**

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## The Lord's Petition

By Jeff Short

Mantachie, Mississippi

**"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world"** (John 17:24). Our text is part of the high priestly prayer of Christ before His death. This prayer is the true "Lord's Prayer." This prayer reveals His heart



Jeff Short

before He was offered up in death to the Father.

The Lord's prayer practically fills the whole seventeenth chapter of John's Gospel. All scripture is inspired of God and is profitable to us, so, this prayer is recorded for good reason. Much instruction can be gathered from this whole petition of our Savior. However, let us focus our attention on this twenty-fourth verse.

In particular, Christ makes a petition or request. He inquires of God the Father. Let us notice first, the manner in which the petition is made. We shall next consider the two requests made in the verse by Christ. Thirdly, let us consider the warrant for the petition.

**I. First of all, notice the manner of Christ in His prayer.**

This prayer is *not made in a secret closet*. Oftentimes, Christ would leave His disciples to pray in solitude. Other times, He would pray more publicly as here. Many times, when He prayed according to the gospel record, we know only that He prayed. The substance of the Divine

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## Relation-Reservation-Revelation

By Milburn Cockrell

(1941-2002)

**"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is"** (I John 3:1-2).

In John's gospel, we have the **"Son of God."** In John's epistle, we have the **"sons of God."** In John's gospel we have the **"Father and His Son;"** in the epistle we have the **"Father and His sons."** In the gospel we have the **"Son in the bosom of the**



**Father."** In the text we have these words. There are three things which stand out in our text: First, our present relationship—**"Now are we the sons of God;"** second, a divine reservation—**"It doth not yet appear what we shall be;"** third, a future revelation—**"We know that when he shall appear, we shall be like him, for we shall see him as he is."**

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## Satan's Origin

By Arthur W. Pink

(1886-1952)

It must be apparent to all who have any acquaintance with the holy and righteous character of God, that He could not have created anything that was essentially and originally evil. Man today is a sinful creature, but he has not always been such (Eccl. 7:29). Originally, man was created in the image and likeness of God, but by an act of willful disobedience he corrupted his nature and *became* sinful. The same is true of that part of the angels that apostatized. They were not created in a fallen condition. Peter tells us that the angels **"sinned"** (II Pet. 2:4), and Jude de-



clares that these angels **"Kept not their first estate, but left their own habitation"** (Jude 6). From these two examples furnished by sinful man and fallen angels we might reasonably conclude, from the law of analogy, that the same principle would hold good concerning Satan. It is unthinkable for us to suppose that

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## Election And Holiness

By Charles Spurgeon

(1834-1892)

**"Behold, the heaven and the heaven of heavens is the LORD's thy God, the earth also, with all that therein is. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. Circumcise therefore the foreskin of your heart, and be no more stiffnecked"** (Deu. 10:14-16).

He who preaches the whole truth as it is in Jesus will labor under continual disadvantages; albeit, that the grand advantage



Charles Spurgeon

of having the presence and blessing of God will more than compensate the greatest loss. It has been my earnest endeavor ever since I have preached the Word, never to keep back a single doctrine which I believe to be taught of God. It is time that we had done with the old and rusty systems that have so long curbed the freeness of religious speech. The

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## The Riches of Grace

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gentiles the unsearchable riches of Christ." Again, in the third chapter and the sixteenth verse, "That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man."

When you remember that this epistle consists of only six chapters, and notice these repeated references to God's riches, and especially the forms of speech used with regard to them, you will feel, with me, that this whole letter of Paul is intended to set forth these boundless riches of God. In that expression in the second chapter, "the exceeding riches of his grace," the word translated "exceeding" is that from which comes the English word, "hyperbole," applied to exaggeration. The word literally means, "to shoot beyond the mark," and expresses therefore the idea of excess. Paul means by it that though you use the utmost wealth of language, you cannot shoot beyond the mark: the riches of God

exceed all power of language to express. In the words of the text, "the unsearchable riches of Christ," "unsearchable" literally means riches that can never be explored. You not only cannot count or measure them, but you can form no estimate of them; and you not only can form no estimate of them, but you never can get to the end of your investigation. There is a boundless continent, a world, a universe of riches, that still lies before you, when you have carried your search to the limits of possibility. I feel as though I had a theme, about which no man ought to speak. An archangel's tongue could do no justice to it. If the intelligence of a cherub were united with the love of a seraph, such intelligence and such love together would vainly seek to set before us the subject that we are now to consider. I would not touch the theme, but for the hope and confidence that, as I labour in my human infirmity to reach the greatness of it, my very failure may show how wonderful it is.

In order that we may consider the subject in such a way as both to remember it and bring out its richest features, I ask your attention to two departments of thought, both suggested by the epistle itself: first, this riches of grace, as seen in *our inheritance in God*; and secondly, this riches of grace, as seen in *God's inheritance in us*. The foundation for the first thought is found in the first chapter and eleventh verse: "In whom also we have obtained an inheritance"; and the foundation for the second is found in the same chapter and the eighteenth verse: "The riches of the glory of his inheritance in the saints"—not the saints' inheritance in Him, but "His inheritance in the saints." I will say, in advance, that this second thought is perhaps the most overwhelming conception of grace presented from the beginning of Matthew to the close of the Apocalypse—that not only should a saint be permitted to be rich in God, but—oh, marvelous and incomprehensible thought!—that God should estimate himself to be made richer by the love and faith of a believer, so that God should consider that in you and in me He obtains an inheritance!

First, as to *our inheritance in God*, look at what marvels this epistle presents as to that inheritance. First, see what God does to give us this inheritance. The apostle says, in the second chapter and first verse: "And you, who were dead in trespasses and sins, hath he made alive." In the fifth verse he repeats it: "Even when we were dead in sins hath he quickened us together with Christ." We who once were dead in trespasses and sins are made heirs of God; and, in order that we might be heirs, God begins by creating us anew in Christ Jesus, just as though He had taken dead elements from the earth, and made a man anew "out of the dust of the ground." Sin had slain us, and we were dead to God, and God had first to make

us alive in Christ that we might be able to receive the eternal inheritance. Then, having made us alive, He took us into His family, and He gave us what Paul calls, in the fifth verse of the first chapter, "the adoption of sons": "Having predestinated us unto the adoption of children," or sons, "by Jesus Christ." "Adoption-of-sons" is one word in the Greek, and means sonship, or the place and the privilege of a son. When we were dead He made us alive, and then, having made us alive, He gave us the place of sons, for who could properly be an heir but a son? God does not take an alien and will His property to that alien. When He makes an heir He first makes him a son. The alien is put into His family of grace, and, of course, becomes an heir because he is a son. Everything involved in being a son is represented by that word, "sonship."

A like thought is expressed in other language, when Paul says: "Ye who sometimes were far off are made nigh by the blood of Christ." This probably refers to the cleansing of the leper. To the Jew the leper was the walking parable of death and judgment. When he went anywhere he had to go with bowed head, with distinctive garments, with a long staff in his hand, and had to cry "Unclean, unclean," to prevent anyone from coming into contact with him. He could not enter even into the court of Israel, much less into the court of the priests; and, if God removed his leprosy, he had to be examined by the priest outside of the camp, "afar off," as it were, from the holy place; then when he was pronounced clean, and the sin offering or trespass offering was made in his behalf, he was led by the priest to the tabernacle of the congregation and permitted to enter into the court of Israel. This is another figure to represent our preparation for heirship. We were lepers, outside the camp, having no privileges in the court of God's people, and God took away our leprosy, cleansing us in precious blood, and then brought us into the court of Israel and even into the court of the priests; yes, into the holiest place of all, for the veil had been rent in twain, so that we could come to the very presence of God, and put our hands on the blood-stained mercy seat! You see how the Bible exhausts all figures to express the marvels of this grace. I have preached both the terrors of the law, and the invitations of the gospel, as faithfully as I know how; and I propose now just to hold up the riches of grace in the confident expectation that to display those riches may attract some poor souls to the everlasting inheritance which is the glorious gift of God.

Another wonder about this rich grace is that, having made us sons, as I have suggested, He made us heirs—"In whom we have received an inheritance." Among men a child ordinarily gets the property only when the father or the

testator dies. As God never dies, we are come into our inheritance jointly with the ever-living God himself! He bestows, not the universe upon us—that is too little for Him to give—He gives *Himself*. All the wisdom, all the knowledge, all the power, all the love—all the blessedness that is in God becomes ours in Jesus Christ; and, together with God, everything that God owns. This grand thought is too great for our apprehension—that the humblest believer here is going to share the very nature of God, which is the first and most glorious element in the inheritance—going to share the throne, the scepter, the crown of Jesus Christ, going to share the universe that God owns; that is to say, that there is nothing in God or His possessions that is not to contribute to the everlasting blessedness of the sons and heirs of God.

Another remarkable fact is this—that, having made us alive, and given us the place of sons, and made us heirs, He pays us, in advance of the full redemption of our inheritance, the interest or revenue of the estate. See in the first chapter, in the thirteenth and fourteenth verses, "In whom"—that is, in Christ—"...also after, that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest"—that is, the foretaste—"of our inheritance until"—that is, this side of—"the redemption of the purchased possession, unto the praise of his glory."

A minor, before his majority, receives, by the appointment of the testator, the revenue from the estate. Stocks are invested, land is rented, buildings are tenanted, and the income from all these investments, gathered in by the executors and administrators, is dealt out to prospective heirs, during their minority, for their support, education, and enjoyment. And so, although we have not come to our majority yet, and have not entered fully upon our inheritance, we get the earnest or foretaste of it; the joys of Heaven are in anticipation brought down to earth. The apostle, labouring to express this thought, mixes up two figures in one sentence. He says, "Ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance." The first figure is taken from the common practice of confirming a document by a seal; and the second figure is taken from the practice of paying over to the minor the revenue of the estate before his majority. God says: "You are dead. I made you alive. You were an alien. I made you a son. You had no possession in me. I made you an heir." Here is the document which is the title clear to mansions in the skies, and the Holy Ghost puts on that document His broad seal, and affixes to it the stamp of God; and if you ever doubt that you have an inheritance, look at that title and see the seal of the Holy Ghost. You do not suppose that the Holy Ghost seals a lie, putting His attestation to a false and

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misleading document, do you? If you have in your heart the love of God shed abroad, if you feel the hungering desire after God, if you love His worship, if you sing God's praise because your heart is full of thanksgiving, if you yearn to glorify the Master who died for you, if your passion for souls leads to exertion in their behalf, if your temptations are overcome in a higher strength, if you put forth your efforts to honour your Master who honoured you by making you alive, making you a son, making you an heir—all this is the Holy Spirit putting His seal on the document and saying: "That is a child of God. Bear witness; there is the stamp of God upon him." That seal itself becomes to a believer the most precious advance payment in anticipation of his inheritance. Believers, how many of you have ever had the seal of the Holy Spirit put on your title to heavenly mansions? How many of you have received and enjoyed the earnest of your inheritance? Are not many of you living beneath your privileges, instead of cultivating communion and fellowship with Jesus by the Holy Ghost? Some of you are courting the world and its pleasures, living in the indulgence of some secret sin or the deliberate neglect of some known duty; and, in consequence, you have not the seal of the Spirit of God on your title, and are uncertain whether or not you are saved. Why not come up to the true level of your privileges? Why not claim the sealing of the Holy Ghost and the earnest of your inheritance? Everyone of you may have that foretaste, and it is God's will that you should, and I may reverently say that it disappoints God when His children do not claim the fullness of this blessing.

The apostle expresses kindred ideas in other parts of this epistle. For instance, he says, in the first chapter, "**that ye might be filled with all the fulness of God.**" How can one have such an experience as that, without recognizing in it the sealing of the Holy Ghost? And again he says in the fifth chapter, "**Be not drunk with wine, wherein is excess, but be filled with the Spirit.**" It is not a privilege only, but a duty, to "**be filled.**" It is not "you may be filled," not "you ought to be filled," not "it is your privilege to be filled," but an injunction—"Be filled"—as though you dishonour God, as indeed you do, if you are not filled. And then mark that wonderful promise to prayer, in the third chapter, about "**Him that is able to do exceeding abundantly above all that we ask or think.**" All these represent a part of your privileges and of the earnest of your inheritance.

As reference has been made to prayer, let me add that any praying disciple may command evidence that there is a God, and that he is in fellowship with Him. You need have no doubts. If you are a doubting

disciple you are not really a praying disciple. You do not get the full benefit out of prayer if you have still questionings about God or your own state. If you hold daily communion with Him in your chamber, and He touches you and you touch Him, you will go through the world like a man who is continually encompassed in impregnable armour, and on your shield of faith Satan's fiery darts of doubt will be quenched. A boy went into the battle and was found without a helmet. Someone said to him, "Your head is unprotected." "No, it is not," he answered, "My mother laid her hands on it before I went to the battlefield, and besought God to be with me." If God's hands are laid on your head, that head is helmeted; if God protects you no arrow from the devil's bow can pierce your coat of mail.

We have now seen how we are made alive, then introduced into sonship, then declared heirs, then paid in advance the earnest of the inheritance. And now a word about the actual inheritance itself. It is said in the second chapter and the seventh verse—and it is one of the most remarkable verses in the New Testament—"That in the ages to come he might show the exceeding riches of his grace." It is not said, anywhere in the Bible, that in the present age God can show the exceeding riches of His grace. We may get a taste and foretaste of His grace here, but we must wait till the ages to come for the full display of that marvelous riches. There are some paintings that demand a whole gallery for their exhibition; they are too large for a private house. The panorama, on which is emblazoned the riches of God's grace, takes a universe to hold it, and eternity to unroll it. In the ages to come God is going to show the exceeding riches of His grace. Let me use a very simple illustration of what I think God means. Suppose that out of the streets round about this Tabernacle there is taken one of the very worst of men, or—for I think we all feel that if a woman is bad she is worse than a man is—one of the worst of women. And, to make the case more startling, suppose her to have been born deformed—a cripple. She presents in herself the results of generations of crime and lust and strong drink. She is, in body and in soul, a leper; and she carries the leprosy of sin on her body, in the scars of iniquity, and her mind and heart and conscience and will all

show the awful fruit of sinful indulgence. Even her companions in sin hate her. She is passed by as a repulsive and loathsome object by everybody, even the members of her own family. She barely keeps a foothold in life, because she is surrounded by those who despise her. Her heart is full of malice. Her mind is a cage of unclean birds. She has almost petrified her conscience into insensibility, and she has no will except for evil doing. Now, suppose that tonight that woman has come into this Tabernacle, and hears the story of the riches of grace, and believes that this rich grace is for her, poor as she is, wretched as she is, foul as she is, despised as she is. We will further suppose that, right here and now, she opens her heart to the Lord Jesus Christ, and takes Him as her redeemer. Grace begins at once to work in her soul. Gradually she becomes transformed. Her temptations are resisted, her evil habits are overcome, her evil dispositions are displaced, the love of God is shed abroad in her heart, her imagination and her memory are purified, her conscience quickened and strengthened. The effects are seen even in her body. Her complexion becomes clearer, there is a new light in her eyes, there is a new expression in her face. She goes on, for twenty, thirty, forty years, growing in grace, an astonishment to all who knew her in her sins. But her growth has only begun. You see some little of the riches of grace in her, but, in order to show you the exceeding riches of that grace, God must transport you into the ages to come, and show you that poor degraded, depraved soul after those ages to come have wrought on her their wonderful results. A thousand years hence behold that saint. She has then for a thousand years had a body like unto Christ's glorious body, without the taint of corruption. The scars of sin are all gone, the deformity and the disease and the repulsiveness have been displaced by the charms of everlasting beauty and everlasting youth. Not a thought has crossed her mind for a thousand years that might cause her to blush in the presence of infinite purity; not an affection or an emotion has swayed her heart, but such as rule in the heart of the infinite God. As to knowledge, she has been educated in the university of Heaven for a thousand years. All the philosophers of Greece and Rome, all the ancient and modern sages and scholars together could

teach her nothing. If you could gather all the knowledge of the ages of the past and the present, it would not be as a drop in the ocean, compared to what she knows by communion with angels and saints and God Himself. Yet she is only at the beginning of her true history, though she has been in Heaven for a thousand years; for the thousand years are an insignificant fraction to what is before her; and, at any stage of her future existence, there will still be an eternity before her, and at any stage of her future perfection there will still be before her an unattained perfection. Get where she will for height, there are boundless heights beyond; get where she will for progress there are endless paths beyond—growth infinite: eternal advance. Now we begin to see what God means when He says, "**that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.**" You can never understand it here, do what you will. You must wait until this everlasting display of His grace, growing more glorious as the ages go by, unfolds its record to you amid the splendours of His throne.

II. Perhaps the most glorious part of our theme is yet to be presented, and that is "**the riches of the glory of his inheritance in the saints.**" This is certainly among the most stupendous thoughts within the pages of the New Testament—that God should regard you and me as worthy to be made an inheritance for Himself! See what glimpses the apostle gives us into this subject. In the first place, he teaches us that God *buys* or purchases us for His inheritance, that He redeems His inheritance by precious blood. In the fifth chapter, Paul tells us that Christ gave "**himself for us as an offering to God for a sweet smelling savour.**" When God looked down on us we were slaves of sin, condemned by the law, victims of death and hell; and He first gave His own Son to buy us out of our bondage and captivity and spiritual death that He might introduce us into the privileges of the sons of God, and find in us an inheritance. Then, after this purchase, He proceeds to *make us anew* in Christ Jesus; that is, to make us fit to be His own inheritance. In the second chapter and tenth verse we are told, "**We are his workmanship, created in Christ Jesus unto good works.**" The original word there is *poioma*, a poem, as though the divine Artist were writing a poem full of the rhyme and rhythm of heavenly music, and took us for the theme of the poem. We are His workmanship, His artistic product. God does not make anything imperfect; when He makes you anew in Christ Jesus that means perfection for you in the future life.

So this brings me to the third point. As He bought us for an inheritance, and reconstructs us in Christ, He carries the

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work to perfection. One of the sweetest suggestions in the New Testament is wrapped up in this divine truth. A man dies and leaves to his son an estate, with an old house upon it in which the family had lived for many years. In passing by that estate some time after, you notice that the house is apparently being almost pulled down. They have torn off the old boards and shingles, they have taken down the half dilapidated chimneys, they have cut out rotten floor timbers and base timbers; they have built up a new foundation, put in a bow window on the south exposure, and are building a large piazza round the east and north and west sides. The present owner is making it over, improving his inheritance. Is it not in some such way that God perfects His own dear children? He sends to us afflictions, and they seem to tear us to pieces with sorrow and grief. God is only stripping off the rotten boards and shingles, and taking out the dead timbers. He is only remodeling and "improving His own inheritance"; and because He loves us so much He takes such infinite pains with the old building to put in place of its corruption the glorious renovations of the Holy Spirit. That is why God deals with His own disciples oftentimes in a very painful way. He is seeking to make them completely over into the likeness of His dear Son.

Again, He who buys us for an inheritance, and makes us anew, and perfects us by the discipline of His grace, comes and dwells in us. He has built His house for a dwelling; and He is going to be the inhabitant Himself. **"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"** In the second chapter and twentieth verse: **"are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit."** Am I not right in saying that this thought is unsurpassed for grandeur in the New Testament? God buys us from sin, delivers us from captivity and condemnation, then He makes us over in Christ Jesus by the power of His grace, then He disciplines us by sorrow and suffering, and trial and temptation, until He has perfected the building. Then He comes and dwells in it, and makes it a habitation of God.

And so, finally, He glorified it. He could not dwell in it without glorifying it. But, at last He is going to take this body of ours and make it like unto the body of Christ. He is going to take this soul of ours and wash it clean, not only saving it from the penalty, but from the power and dominion and presence of sin also, and

make it a fit place for His glory to shine in, and for His glory to shine through. In the fourth chapter of Zechariah, we read of the wonderful candlestick, with the lamps that are burning in testimony, on its branches. But when in Revelation you get a last glimpse of that golden candlestick, the *lamps* are turned to *stars*. What were lamps on earth, have become stars in Heaven, and these stars are held in the right hand of Jesus Christ. We think of Daniel, twelfth chapter and the second verse, **"They that be teachers (margin) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."** If God takes these pains to perfect the building while we are on earth, what do you suppose will be its perfection when it is transplanted to the skies; when the last sign of sin and imperfection disappears, and when the light of a candle, and even sunshine itself is superfluous, because His glory lightens it, and shines through the window with supernal splendour!

Even the great mind of the apostle Paul, with all his learning and culture and philosophy, labours by the Holy Ghost to express this idea. Let me read, in conclusion, the last verses of the first chapter; and let us give good heed, and catch the idea of them if we may: **"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power"—or the energy of His might—"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all."** What does all this mean? That phrase, **"According to the working of his mighty power,"** is the key. If I have a fabric that I want to measure, or a city that I need to take the dimensions of, I must have a measuring reed or rod, like the man in Ezekiel's vision. God puts an infinite prospect before us and gives a measuring rule whereby to estimate it. What is that measuring rule? It is *"what God wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places, far above all power and dominion and principalities and every name that is named."* God says: "If you want to know what I am going to do for you in the exceeding richness of my power and grace here is the unit of measurement. When you can measure

what I have done for my dear Son in raising Him from the dead and setting Him at my own right hand in the heavenlies, where even angels, principalities, and powers are under His feet, then you have the yard measure by which to estimate the infinite glory to which the saints are to be introduced."

I sink back exhausted, in the vain attempt to set before this congregation the greatest mystery of grace that I ever grappled with. I cannot remember, in thirty years of gospel preaching, ever to have been confronted with a theme that more baffled every outreach of thought, and every possibility of utterance, than the theme that I have now been attempting in the name of God to present.

I have, in Japan, a beloved daughter and son-in-law, engaged in the work of missions to the heathen. That son-in-law was almost an idol in his family, and a general favourite, and he deserved to be, for he was amiable, considerate, loving, and unselfish. When he gave himself to the work of foreign missions, and proposed to go to the far East, the question was naturally asked, "How will he ever break away from his father and mother, his brothers and sisters, and especially from his aged grandparents?" We watched to see how God would support him as the time came in 1888, for him to bid a long farewell to all he loved on that side of the sea. But he left on record, as his parting message, the words of the text, **"Unto me who am less than the least of all saints is this grace given, that I should preach among the nations the unsearchable riches of Christ."** He forgot all about the ties to be surrendered, the great ocean to be crossed, the language to be mastered, and the strange people to be confronted; and the one thought that filled his mind, was the inestimable joy and privilege of preaching among the nations the unsearchable riches of Christ. You need not shed any tears over such a man. He has got a glimpse of the infinite riches of God, and like one who knows that he has found exhaustless wealth, and is surrounded by awful destitution and poverty, he yearns to go and scatter the coin of the kingdom among the destitute and degraded peoples of the far-off land. He has never had a mournful moment since he turned his back on his own country. That is the spirit of every true missionary, and I bless God that in some faint measure I know what that joy is. Opportunities have more than once, in my life, apparently opened to me the door to possible wealth, if I would turn aside from the preaching of the gospel, or make a compromise with the world. It cost me nothing to turn my back on the prospect of riches, for I had a grander privilege. The infinite riches of God were at my disposal. I had the wealth of the gospel to scatter among poor souls. You that are yet wandering from Jesus, you do not know what a Saviour we have who believe! You

do not understand what riches of grace and glory are in store for you also, if you repent and accept of Christ; and I feel it a great joy to stand here, and carry out and carry on the testimony of that blessed man of God, who preached here for so many years, and like him, to press upon you the gift of God, which is found only in His dear Son.

In Bunyan's great allegory, in the House of the Interpreter, a man was seen, raking among the dust and rubbish, to find coins or gems, while above his head a celestial hand was stretched out with a crown set round with blazing jewels. *"Thou art the man?"* You are seeking amid the pleasures and treasures of this world a satisfaction that you will never find; and, while you are looking down, you need only look up and see God's hand stretched out, offering an eternal crown, every gem of which represents the riches of God. Will not you come to Christ now? Do not think of your sin. It is not too great for Him to save you, and the greater your sin the more He yearns to save you, because the greater is your need. He is God's free gift. These boundless riches are yours without paying a farthing, taking a step, making an effort, or waiting a moment. It is all yours, if you will hold out your hand and take it. Surely nothing can be added to the glory of this gospel, OF THE UNSEARCHABLE RICHES OF CHRIST!

## The Lord's Petition

*Continued from page 1*

interchange is hid from our view. Such is not the case with this prayer. The whole prayer is recounted in John 17.

Additionally, this prayer was prayed in the hearing of many bystanders. We can read in the previous chapter how that He had been teaching and preaching to the multitude. We know at least that His disciples were with Him, if there were no others. So, this definitely was a public prayer in the sense that others standing by heard what He prayed to God.

Typically, in the public prayers of Christ, there was an element of instruction, or blessing, which applied to those who heard the prayer. When Christ came to the tomb of Lazarus He prayed, **"Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me"** (John 11:41-42). Even in this prayer, Christ instructed **"the people which stand by . . . that they may believe."** A definite benefit devolved upon those who heard Christ praying to His Father.

In the prayer of John 17, there is a similar intention. Christ here prayed, **"These things I speak in the world, that**

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## The Lord's Petition

*Continued from page 4*

they might have my joy fulfilled in themselves" (John 17:13). This prayer was offered publicly with an intended benefit for those who heard and those who read these words. Surely, we are the benefactors in various ways when the Savior so openly reveals His inner thoughts toward God and man. Surely, we read these words and do have "joy" when Christ prays "for them also which shall believe on me through their word" (John 17:20).

When we consider prayer, we realize there are different manners in which prayers may be made. We may pray in sorrow. We may have some great burden upon us—a lost loved one, a sickness within our families. Perhaps some affliction has come upon us, and we pray a prayer of sorrow and grief unto God.

We may pray a prayer of joy and thanksgiving because we are glad and rejoicing. In certain seasons, God answers our prayers as we have prayed and we go back to Him to offer thanks.

Still another manner of prayer is the prayer of penitence. This is a prayer of repentance when we have sinned against God and we humbly go to Him confessing and seeking forgiveness.

Consider the manner of the prayer of the publican in the temple in Luke 18. The publican was of a broken heart and contrite spirit before God when he prayed. He would not even lift up his eyes before God. He was humbled, bowed down in a posture that suggests he was sorrowful and under a great burden of distress. He felt no boldness to stand before God and to bring with clarity what was on his mind; rather, he was penitent and repented in sorrow. His prayer consisted of a few words, "God be merciful to me a sinner" (Luke 18:13). These few words were not the totality of his prayer; his manner also contributed to the petition. His was a prayer of penitence.

The manner of Christ in this prayer was vastly different from the publican's manner. Christ's prayer was not in penitence. We read, "These words spake Jesus, and lifted up his eyes to heaven" (John 17:1). He was not in sorrow for sins. His manner was also different from the prayer in the garden when He fell on His face, sweating "as it were great drops of blood" (Luke 22:44). His manner does not speak to us of sorrow, but rather boldness. He "lifted up his eyes to heaven."

Even in our own experience, our prayers are offered in different manners. Many times when we are sorrowful for sin, we cannot lift up our eyes to heaven. We are humbled and bowed down with our eyes cast upon the earth. Then, we cry out to God for forgiveness and relief from the burden of sin. We pray boldly

at other times. When we pray according to God's will, we can pray boldly. We can lift up our eyes to heaven, look unto our Heavenly Father, and boldly approach the "throne of grace" (Heb. 4:16).

Notice also that His prayer was a prayer of faith. Faith is ever the essential ingredient for true prayer. We must "believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Our prayers must always be mingled with faith if they are going to be effectual. Often does the pronouncement come, "Go thy way; and as thou hast believed, so be it done unto thee" (Matt. 8:13). How few are the number of affirmative answers because the want of faith?

Notice the element of faith in the Lord's prayer. He expressed, "Father, I will that they also, whom thou hast given me." Christ here is speaking of all of His people. He is not talking about just the eleven disciples. He is talking about all that the Father has given Him. He said in John 6:37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." He had faith in that promise. Christ knew that those that God had given Him would come to Him. Christ is the perfect picture of faith.

Concerning this particular group of people, He asked that they would be "with me where I am." At the time Christ prayed this prayer, He was upon earth. This was before His crucifixion, resurrection, and ascension to Heaven. Christ was not praying here that all of His elect people would be gathered to Him at that moment in time upon the earth. Christ was looking forward in His prayer; for faith always looks forward in the Scripture.

He requested, "That they may behold my glory." He was not yet glorified. He had not yet had that glory restored unto Him that He had before the foundation of the world. Christ was here praying for His people to be with Him in Heaven and to behold His glory. He wished their eyes to behold, not the meek and lowly servant, so to speak, but His glory that He had with the Father before the foundation of the world. This prayer was made in confident faith that all of His people would "be with me where I am."

**II. Secondly, note that Christ made two particular requests in our text.**

Both requests are made concerning His people, "they . . . whom thou hast given me." He first desires "that they would be with me where I am." This gives us a great insight into the mind of our Shepherd. Here is the plain desire of His heart—that His people be with Him where He is. He desired the entire multitude of His people, with not one excepted, to be with Him.

With His death in prospect, what things could He have asked of the Father? What thoughts could He have expressed?

His desire was for His people to be with Him. Oh, how much should it be the desire on our heart that we as His people be with Him! What is there that would hold us back from this reality? What would we desire in this world and upon this earth more than to be with Christ? What would we place before Him in a position of priority? Oh, that our hearts would burn with intense desire to be with Him who died for us.

The reward and glory that awaits us cannot even be reckoned with the things that we know now. There is nothing in this world that should so allure us that we should rather accomplish it before we come to His presence. Christ had this desire to be with His people. He prayed, "Father, I will that they also, whom thou hast given me, be with me where I am." That is yet His desire.

These words of our Lord should come to our mind every time we know of a saint of God going home. It is hard for us to say goodbye even to the temple that housed our loved one. Let us at such times think of this passage and the desire of Jesus Christ. The Psalmist declared, "Precious in the sight of the LORD is the death of his saints" (Psa. 116:15). We should be cheered knowing that Christ receives the answer to this prayer every time He fetches one of His jewels from the earth to adorn His own blessed presence.

This desire is a comfort to us. Christ comforted His disciples saying, "Let not your heart be troubled" (John 14:1). He said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3). Christ loves His people, died for His people, and desires to have His people with Him.

The second request He makes is "that they may behold my glory." He desires for His people to behold Him as He is. I cannot describe, my mind cannot comprehend, and my tongue would fail me to reveal the glory of the Lord that is going to be revealed to us at that day. I can preach, read, study, and ponder the things that are in God's Word until my cup is overflowing with this little bit that we do know. However, the glory that is going to be revealed in that day is nothing to be compared. We cannot understand it or comprehend it. I do not believe in our flesh we could even receive it. We must have a glorified body. We shall be like Him for we shall see Him as He is.

Christ has a desire that His glory would be revealed to His people. Not only that they be with Him but that His glory would be revealed to them—that His people might know what the glory, majesty, honor, and power of God Almighty and the Lord Jesus Christ and His blessed Holy Spirit really is. He has a desire that His people might know and experience and be able to feel such glory.

He has a desire that they would be glorified, removed from all sin, pain, death, and sorrow. The beloved Apostle wrote, "God shall wipe away all tears from their eyes" (Rev. 7:17). He has prepared for us a place of unspeakable glory and full of joy and rejoicing and peace for all of eternity for us to dwell that we may be with Him and He may with us that He may be our God and we will be His people. We look forward to that day and Christ is looking forward to that day here as He prays.

The glory that He speaks of in verse 24 is no doubt the same glory in view in verse 5, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." This glory is what John received a glimpse of in Revelation 1:12-18. This glory is reserved for us to behold. Though we now "see through a glass, darkly," we shall one day see "face to face" (I Cor. 13:12).

**III. Lastly, notice the warrant for His petition.**

If we should gain an audience with the President or Congress or Senate in order to make a request of them, they would want to know what right we had to make such a request. They would want to know by what authority and power and by whose name that we had come to make the request. If we had any hope of success, we would graciously comply with such a reasonable request. We would have to produce sufficient grounds for us to make our request.

In a similar manner, Christ warrants His prayer. Notice the repetition, in verse 24, He says "Father." He pleads His Sonship before the Father on our behalf. This is an example to us in prayer. Are we not the sons of God? When we pray it is to our Heavenly Father. There is a warrant for our petition in that we are children. We know that even good fathers and mothers do not deny their children any good thing that is for their blessing and growth. They are not denied things that are needful, rather they are lovingly provided. Similarly, we have a Father in Heaven that has a great love for us. We can plead before His throne as His children.

Notice also that He reinforces and provides even more of a warrant for His claim in claiming to God that He is beloved. It says at the end of the verse, "for thou lovedst me before the foundation of the world." Christ prays to the Father claiming His sonship and claiming that He is greatly beloved. This is an example to us because we today are greatly beloved of the Lord. We are His people, His children, the sheep of His hand. In the book of Daniel we have some prayers that Daniel prayed that are recorded for us and it says that before he made an end of speaking that God had dispatched His angel to go and answer the prayer of Daniel. What did that angel tell Daniel?

## The Lord's Petition

Continued from page 5

He said, "for thou art greatly beloved" (Dan. 9:23). So it is that when we are greatly beloved of God and we have a great love for Him, then we can expect power in prayer and prevailing at the throne of God with our petitions. Christ did so. Christ was the Father's beloved Son in whom the Father was "well pleased." He could pray in that manner.

We are not only beloved, but "accepted in the beloved." I love to read that two ways. I love to read it, first of all, that we are accepted in Christ, He is the Beloved Son of God. When we make our petitions, we are praying through Christ. We are praying through our mediator and our intercessor. We are praying through Him to the Father. Think about the power that contains, that we could come before the throne of God and we can say that we pray in Christ's name, in the name of His Son that sits at His right hand of power and glory. We do not come in our name or our church name. That gives us power.

The second way I love to read this is that we are accepted in the beloved. The beloved, that host of God's people, His children that He loves greatly. He loved so much, in fact, that "he gave his only begotten son" for them. Christ shed His precious blood for them because He loves them so much that He paid the ultimate price that they may be with Him where He is and behold His glory. May we be comforted by the prayer of our great High Priest. May our desire for His presence and glory overwhelm us to look forward to that day. May the love of our Savior for us fill our hearts and comfort us when in need.

## Relation

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Now let us look briefly at the first truth. Behold here our present relationship—"Now are we the sons of God." Once we were the sons of Satan, but now we are sons of the Most High God. We are not sons of God by creation; we are sons of God by the new creation. We are not sons of God by flesh, but by faith. We are not sons of God by generation, but by regeneration. We are not the sons of God by nature, but when we become a son of God we have a new nature. We are not sons of God by the blood that flows in our veins; we are the sons of God by the blood that was drawn from Immanuel's veins. We are sons of God by adoption and by the sovereign, supernatural work of the Spirit.

Some of the oldest manuscripts of the New Testament render the first part of verse one: "See what wonderful love the Father has bestowed on us in letting us be called God's children and that is what we are." God showed His power in making us creatures, but love in making us sons. For a holy God to confer the dignity and power of sonship upon a sinful creature is a matter to be greatly marveled at.

The question may wisely be raised, how do we become sons of God? In John 1:12 we read: "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." Then it is by believing in Jesus Christ that we become sons of God. Again in Gal. 3:26 we read: "For ye are all the children of God by faith in Christ Jesus." So we see that it is by faith and faith alone. There is no other way.

Now what comfort is there in knowing that you are a son of God? Why by being a son of God we know that we are near God's heart as His children. We nestle under the wings of God for comfort. We abide in His pavilion for protection. We are fed in His pasture for provision. Yet in all of this, "If in this life only we have hope in Christ, we are of all men most miserable." Our earthly existence is not a life, which we would desire to be perpetual. It is as a traveler's pilgrimage, a sailor's voyage, a soldier's warfare: and we look forward to its end with joyful expectation.

Now let us notice the second fact. Observe our divine reservation—"It doth not yet appear what we shall be." Here the Apostle declares that something is held back, or kept in reserve. It is the glory of God to conceal a thing as well as the glory of God to reveal a thing. In this instance, it is the pleasure of God to hold in reserve what we shall be.

At the present, believers are sons of God, yet the world does not perceive the advancement and happiness, which we enjoy. We as well as they are exposed to sorrow and the common calamities of

earth. Little does the world think that we poor, humble, despised ones are the inheritors of the kingdom of God. At the present we appear as all others of the old creation with our human frailties and weakness, but we are not as others of the old creation. We are apart from all others by the new creation, even though we appear as all others. A day is coming when we shall appear different, for we shall have bodies of glory. Then we shall inhabit resurrection bodies and be free from the limitations of this present body. We shall one day walk and not faint, run and not be weary, mount up with eagle's wings, defying gravitation, and be lifted above our present limitations; but this doth not yet appear. Just by looking at us no one would expect this to happen to us, yet it most certainly will!

But we Christians can bear our case the better since our Lord was here unknown as well as we now are. His glory was veiled in flesh. His Deity was concealed in infirmity. His power was hidden under sorrow and weakness. His riches were buried under poverty and shame. The world knew Him not, for He was made flesh. Let us realize that the prince serves as a soldier before he reaches the throne. We must have an evening before our morning, a schooling before our college, a tuning before the music is ready. To everything there is a season, and this is not the time of glory for us.

Now let us turn our attention to our future revelation. John said: "We know that when he shall appear, we shall be like him, for we shall see him as he is." So when He shall appear, we shall appear with Him, and not only with Him, but we shall appear like Him. Conformity to Him is our certain destination. We shall be like Him! Glorious thought! Our likeness to Him is due to our sight of Him. Oh, the hope, the glory, the bliss, the fullness of joy which clusters around this great truth.

This is a future revelation. This will not occur until He is revealed. Colossians 3:4 reads: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Christ is now hid and so are we hid with Him. The world knows Him not, and it knows us not. We are both content to remain unknown, unseen, unsought, and uncared for. This we can do knowing that when He is revealed we shall be manifest and as clearly seen as He will be. We will have a body like His. These vile bodies shall be made like His glorious body. We shall have a body that is sinless, incorruptible, painless, spiritual, clothed with beauty and power, and yet most real and true. No wonder the sweet singer of Israel said: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Ps. 17:15). (See also Job 19:25-27). His glorious return will bring to us all our hearts and hopes have craved.

Charles H. Spurgeon received one day a copy of Andrew Bonar's Commentary on Leviticus. It so blessed him that he returned it immediately, saying, "Dr. Bonar; please place herein your autograph and your photograph."

The book was returned to him with the following note from Dr. Bonar: "Dear Spurgeon: Here is the book with my autograph and with my photograph. If you had been willing to have waited a short season, you could have had a better likeness, for I shall be like Him. I shall see Him as He is."

Some day there will be a better likeness of us all. The human and its limitations will pass and we who have borne the image of the earthly shall also bear the image of the heavenly. To see Him as He is, is reserved till we shall have better eyes; these eyes we have are carnal and corruptible, and cannot see God till they have put on incorruption.

## Satan's Origin

Continued from page 1

God should create the Devil, though we must believe that He created the one who subsequently *became* the Devil. But we are not left to the uncertain speculations of reason, the Word of God itself gives us definite information, which establishes this principle. Speaking of Satan our Lord declared: "He was a murderer (Greek "man-slayer") from the beginning (i.e. of human history), and abode not in the truth" (John 8:44). The first estate or standing of the Devil is here stated to be "in the truth," but he "abode not" in it—he apostatized. With this agrees James 2:19. Having once stood in the truth, Satan intellectually knows the truth, hence "the demons also believe and tremble."

How different this from the current notions of Satan drawn from imagination and popularized in the English tongue by the poet Milton, notions which are, for the most part, without a vestige of scriptural authority. As the great Evil Spirit is at present confined to the realm of the Unseen, we can know nothing whatever about him save what is revealed in the Word of God. The Holy Scriptures are the only reliable source of information that we possess concerning the first estate, the apostasy, and the history of this mysterious being. And, as the Bible has not been written to satisfy idle curiosity, comparatively little is told us therein respecting Satan's origin and nature.

One of the few passages of Scripture which seems to throw light upon the origin of Satan, and of his condition and position before his apostasy, is to be found in Ezek. 28:11-19. As this passage is of such interest and importance we quote it at length:—

"Moreover the Word of the LORD came unto me, saying, Son of man, take

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## Outlines for Country Preachers by a Country Preacher

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### THE FAVORED PEOPLE

Matthew 13:16-17

Read Luke 10:23-24 also. Privilege is something granted to us. It does not add to our merit in God's sight. God gives privilege out of His sovereignty, and He gives no man a reason why. Privileges are given to whomsoever God pleases, at whatsoever time He pleases, and in as large a measure as He pleases. We are the undeserving and, too often, the unthankful recipients only.

#### I. THE OLD TESTAMENT SAINTS DESIRED TO SEE THE MESSIAH'S DAY.

1. This was the heart's desire of many prophets, kings, and righteous men (Gen. 49:18; Ps. 14:7; Isa. 25:9; John 8:56; I Pet. 1:10-12). How they would have liked to live in the first century!
2. The Old Testament saints were at a slight disadvantage (Heb. 11:13, 39; 12:18-24). There is a glory in the New Testament dispensation over the old (II Cor. 3:6-11; I John 2:8).
3. Unto us is born a Savior, who is Christ the Lord; unto them was predicted a Savior, who was to be Christ the Lord. They had the gospel in types and shadows; we have it in truth and substance. They had it in promise and prophecy; we have it in performance.
4. They lived in the dim and misty twilight; we live in its bright noonday. They saw through a glass darkly what we see clearly. They were saved by a prospective hope in a Savior that was to be; we are saved by a retrospective trust in a Savior that has been and now is.

#### II. THE PRIVILEGE OF THE NEW TESTAMENT CHRISTIANS.

1. The apostles and first century Christians saw the Lord of life and glory, the desire of all nations (Hag. 2:7).
2. They saw Christ in the flesh and talked with Him in person—eyewitnesses of His majesty—beheld His glory. They heard His voice, saw Him with their eyes, and handled Him with their hands—the very Word of Life!
3. They saw the holiness of His life—the tokens of His power—the miracles He wrought—the glory of His transfiguration—His death on the cross and His resurrection from the dead.
4. They heard the words of truth from His lips—the voice of the Father from Heaven—the gospel He preached to the multitudes!
5. Many in that day had a good vision, yet never saw Christ by faith's eye. The disciples saw Christ as God manifested in the flesh, the fullness of the Godhead bodily, His fullness as the Mediator, His suitability as the Redeemer—all the characteristics of the Messiah in Him, etc.
6. They believed and were sure that He was the Christ, the Son of the living God.
7. They saw Him not in promise as did Abraham and the patriarchs, nor in symbols and shadows as did those under the law. To them it was given to understand the mysteries of grace respecting the person, office, obedience, sufferings, and death of Christ.

#### III. SOME PRACTICAL OBSERVATIONS.

1. It is a great blessing to be favored with spiritual eyesight (Prov. 20:12). Some do not have this (Matt. 13:10-15). Grace has not opened their eyes to see. Happy are those chosen to such a privilege to see and hear!
2. Those who know something of Christ desire to know more.
  - (1) David, after he had seen so much of God, said: **"My soul thirsteth for God."**
  - (2) Moses, after he had been on the mount with God, cried: **"O Lord, show me thy glory!"**
  - (3) Paul, after being caught up to paradise and hearing unspeakable words, wrote: **"That I may know him, and the power of his resurrection, and the fellowship of his sufferings. . ."** (Phil. 3:10).
  - (4) We all desire a clearer and brighter sight of Christ than we are now privileged to have. This is not sin.
3. The desire to see does not within itself cause one to see. The prophets desired but did not see. God gives light when He pleases. Fishermen saw what prophets and kings did not!
4. Privilege ought not to make us proud, but humble. We see more than any generation who ever lived before us.

5. Despised privileges are the most deadly judgments. Mercies abused are taken away (Matt. 13:12). Privilege is not an everlasting freehold.
6. Our responsibility rises exactly in the ratio of the privilege, which we enjoy. The more we have the more we have to answer for (Jas. 3:1).

### Satan's Origin

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**up a lamentation upon the King of Tyrus, and say unto him, Thus said the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold, the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more."** We cannot enter now into a detailed exposition of this mysterious passage, but must content ourselves with a few comments thereon.

A careful reading of these verses produces the conviction that the prophet is there referring to some other than an earthly king or mere human being. He must have been borne by the Spirit of prophecy into some other time and place, and to some other person. Just as the apostle John was **"in the Spirit"** and was projected forward to future scenes and seasons, so, it appears, Ezekiel must have been taken back to a far distant period of time. While we believe that the king of Tyrus was a historical person, nevertheless, we are compelled to think that he must also have been a typical character—a figure of Satan himself. We repeat, these verses present to us the picture of a person hardly existing among men, the out-

lines of which none but the Devil himself seems to fill.

**"Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty"** (v. 12). Surely such terms as these could never have been employed to describe any mere human king. They could not with any propriety or regard to truth be applied to any human being whatsoever. This language, which be it noted, is carefully prefaced, **"The Word of the LORD which came unto"** Ezekiel (v. 11), is altogether unintelligible unless we understand it to refer to *the highest* of all God's creatures, and, as we shall seek to show, this is none other than Satan himself.

Assuming for the moment that these verses describe the person of Satan as he left the hand of his Maker, verse 12 tells us three things about him. First, that he is **"the sum"** of all created "perfection," i.e., the most exalted of all God's creatures. Second, that he is (was) inwardly **"full of wisdom,"** i.e., possessed the full measure of creative wisdom. Third, that he is (was) outwardly, **"perfect in beauty,"** i.e., was endowed with the full measure of creative excellency. The next verse (13) amplifies the last clause of verse twelve, giving in ten items a description of his beauty.

**"Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire"** (v. 14). These words tell us something of the *nature* of Satan, declare his *subordination* to God, and throw light upon the *position*, which he occupied before his fall.

First, in regard to his nature. The being that is here referred to is termed a "cherub"—we need hardly say that "cherubim" is the plural form. It would lead us too far from our present inquiry to examine all the Scriptures which treat of the "cherubim"—deeply interesting as they are—suffice it now to say that the cherubim are distinguished from the angels, appear to outrank them, and are probably the highest class of all God's creatures, for as Rev. 4:6-9 intimate, they are seated nearest to God's Throne and lead the worship of the entire universe. For a *description* of the cherubim the reader may be referred to Ezek. 1:5-14; 10:8-22; Rev. 4:6-9. It is to be noted that here in Ezek. 28:14 Satan is not termed a cherub, but *"the cherub,"* which seems to show that he was the prince or chief of the cherubim—cf. Matt. 12:24, **"the prince of the devils."**

Again, note he is here described as **"the**

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## Satan's Origin

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**anointed cherub.** Scripture furnishes us with a number of examples where "anointing" is connected with induction to an office, and in the verse now before us the reference is evidently to God's appointment of Satan to fill a certain position. What that position is perhaps we may learn by "comparing spiritual things with spiritual things." It is a point of deep interest to observe that in Old Testament times men were anointed to fill but three offices—the prophetic (I Kings 19:16), the priestly, and the kingly, and it is not difficult for us to infer from the hints dropped in Scripture that Satan originally filled each of these offices himself! The reference to **"every precious stone"** being his covering (Ezek. 28:13), and the description of them which follows (when compared with Exodus 28:17-20), seems to hint at his priesthood; the words **"thou has defiled thy sanctuaries"** (Ezek. 28:18) may have reference to his prophetic office, officiating in these sanctuaries as the mouthpiece of God—delivering His oracles to a world of created spirits; and Isaiah 14:13, **"my throne,"** intimates his kingship, hence the reference in Ezek. 28:17 to his yet being laid **"before kings"** as a part of his future humiliation. Before we pass from this deeply interesting point of Satan as the **"anointed cherub,"** in view of I Chron. 16:22 (**"Touch not mind anointed"**) and of Exodus 22:28 (**"Thou shalt not revile the gods, nor curse the ruler of thy people"**)—we may perhaps better understand why Michael the archangel *dared not* to bring against the Devil a **"railling accusation, but said, The Lord rebuke thee"** (Jude 9).

Second, we learn from Ezek. 28:14 of Satan's *subordination to God*—**"I have set thee so."** The exalted position, which Satan occupied as prophet, priest, and king, was his, not by inherent merit or achievement, rather was it delegated to him by his Creator. It was the gift of his Sovereign—cf. Psa. 75:7; Dan. 2:37, 38; Rom. 9:17, etc.

Third, the *position* which he occupied before his fall. Concerning this branch of our subject we shall have more to say in a subsequent chapter, and at the moment a brief glance at the words, **"Thou wast upon the holy mount of God, thou hast walked up and down in the midst of the stones of fire,"** must suffice. By comparing II Peter 1:18 and other similar Scriptures, the reference to **"the holy mount"** here seems to point to the *place where God visibly manifested His glory*. The next expression appears to confirm this conclusion. Ex. 24:10, and Ezek. 1:25-27 (R.V.) apparently indicate that the **"stones of fire"** are located at the *foot of God's Throne*. Hence, we think Ezek. 28:14 is designed to teach that, before his fall, Satan, as the **"anointed cherub"**—the highest of all

God's creatures—was placed by his Maker in a position close to the very Throne of Deity.

To sum up this branch of our subject. The teaching of the Scriptures that we have but briefly considered seems to be that: first, Satan was *created* by God (Ezek. 28:15). Second, that by nature he belonged to the cherubic order. Third, that he was the chief or head of this highest class of all God's creatures—**"the cherub."** Fourth, that as such he was next in rank to God Himself, **"the sum"** (of created perfection, Ezek. 28:12). Fifth, that inwardly he was full of wisdom. Sixth, that in outward appearance he was bright and beautiful (Ezek. 28:12, 17). Seventh, that he appears to have filled the offices of prophet, priest and king—**"the anointed cherub."** Eighth, that his dwelling was next to God's Throne. Ninth, that he was **"set"** or placed in this position by God. Tenth, that originally he stood **"in the truth"** (John 8:44).

## Election

*Continued from page 1*

Arminian trembles to go an inch beyond Arminius or Wesley, and many a Calvinist refers to John Gill or John Calvin, as any ultimate authority. It is time that the systems were broken up, and that there was sufficient grace in all our hearts to believe everything taught in God's Word, whether it was taught by either of these men or not. I have frequently found when I have preached what is called high doctrine, because I found it in my text, that some people have been offended; they could not enjoy it, could not endure it, and went away. They were generally people who were best gone; I have never regretted their absence. On the other hand, when I have taken for my text some sweet invitation, and have preached the freeness of Christ's love to man; when I have warned sinners that they are responsible while they hear the gospel, and that if they reject Christ their blood will be upon their own heads, I find another class of doubtless excellent individuals who cannot see how these two things agree. And therefore, they also turn aside, and wade into the deceptive miry bogs of Antinomianism. I can only say with regard to them, that I had rather also that they should go to their own sort, than that they should remain with my congregation. We seek to hold the truth. We know no difference between high doctrine and low doctrine. If God teaches it, it is enough. If it is not in the Word, away with it! away with it! but if it be in the Word, agreeable or disagreeable, systematic or disorderly, I believe it. It may seem to us as if one truth stood in opposition to another, but we are fully convinced that it cannot be so, that it is a mistake in our judgment. That the two things do agree we are quite clear, though

where they meet we do not know as yet, but hope to know hereafter. That God has a people whom He has chosen for Himself, and who shall show forth His praise, we do believe to be a doctrine legible in the Word of God to every man who cares to read that Book with an honest and candid judgment. That, at the same time, Christ is freely presented to every creature under heaven, and that the invitations and exhortations of the gospel are honest and true invitations—not fictions or myths, not tantalizations and mockeries, but realities and facts—we do also unfeignedly believe. We subscribe to both truths with our hearty assent and consent.

Now, this morning it may be that some of you will not approve of what I have to say. You will remember, however, that I do not seek your approbation, that it will be sufficient for me if I have cleared my conscience concerning a grand truth and have preached the gospel faithfully. I am not accountable to you, nor you to me. You are accountable to God, if you reject a truth; I am accountable to Him if I preach an error. I am not afraid to stand before His bar with regard to the great doctrines which I shall preach to you this day.

Now, two things this morning. First, I shall attempt to *set forth God's Election*; secondly, to show in *practical bearings*. You have both in the text. **"Behold, the heaven and the heaven of heavens is the LORD's thy God, the earth also, with all that therein is. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day."** And, then, in the second place, its practical bearings, **"Circumcise therefore the foreskin of your heart, and be no more stiffnecked."**

I. In SETTING FORTH ELECTION, I must have you observe, first of all, its *extraordinary singularity*. God has chosen to Himself a people whom no man can number, out of the children of Adam—out of the fallen and apostate race who sprang from the loins of a rebellious man. Now, this is a wonder of wonders, when we come to consider that the heaven, even the heaven of heavens, is the Lord's. If God must have a chosen race, why did He not select one from the majestic orders of angels, or from the flaming cherubim and seraphim who stand around his throne? Why was not Gabriel fixed upon? Why was he not so constituted that from his loins there might spring a, mighty race of angels, and why were not these chosen of God from before the foundations of the world! What could there be in *man*, a creature lower than the angels, that God should select him rather than the angelic spirits? Why were not the cherubim and seraphim given to Christ? Why did He not take up angels? Why did He not assume their nature, and take them into union with Himself? An angelic body

might be more in keeping with the person of Deity, than a body of weak and suffering flesh and blood. There were something congruous if He had said unto the angels, "Ye shall be my sons." But, no! though all these were His own, He passes by the hierarchy of angels, and stoops to man. He takes up an apostate worm, and says unto him, "Thou shalt be my son," and to myriads of the same race He cries, "ye shall be my sons and daughters, by a covenant for ever." "But," saith one, "It seems that God intended to choose a fallen people that He might in them show forth His grace. Now, the angels of course would be unsuitable for this, since they have not fallen." I reply, there are angels that have fallen; there were angels that kept not the first estate, but fell from their dignity. And how is it that these are consigned to blackness of darkness for ever! Answer me, ye that deny God's sovereignty, and hate His election—how is it that angels are condemned to everlasting fire, while to you, the children of Adam, the gospel of Christ is freely preached? The only answer that can possibly be given is this: God wills to do it. He has a right to do as He pleases with His own mercy. Angels deserve no mercy: we deserve none. Nevertheless, He gave it to us, and He denied it them. They are bound in chains, reserved for everlasting fire to the last great day, but we are saved. Before thy sovereignty, I bow, great God, and acknowledge that thou doest as thou woulddest, and that thou givest no account of thy matters. Why, if there were any reason to move God in His creatures, He would certainly have chosen devils rather than men. The sin of the first of the fallen angels was not greater than that of Adam. It is not the time to enter into that question. I could, if opportunity were needed, prove it to be rather less than greater, if there were degrees in sin. Had the angels been reclaimed, they could have glorified God more than we; they could have sang His praises louder than we can, clogged as we are with flesh and blood. But passing by the greater, He chose the less, that He might show forth His sovereignty, which is the brightest jewel in the crown of His divinity. Our Arminian antagonists always leave the fallen angels out of the question: for it is not convenient to them to recollect this ancient instance of Election. They call it unjust, that God should choose one man and not another. By what reasoning can this be unjust when they will admit that it was righteous enough in God to choose one race—the race of men, and leave another race—the race of angels, to be sunk into misery on account of sin. Brethren, let us have done with arraigning God at our poor fallible judgment seat. He is good and doeth righteousness. Whatever He doth we may know to be right, whether we can see the righteousness or no.

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## Election

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I have given you, then, some reasons at starting, why we should regard God's Election as being singular. But I have to offer to you others. Observe, the text not only says, "Behold, the heaven, even the heaven of the heavens is the Lord's" but it adds, "the earth also, with all that therein is." Now, when we think that God has chosen us, when you, my brethren, who by grace have put your trust in Christ, read your "title clear to mansions in the skies," you may well pause and say in the language of that hymn—

"Pause, my soul I adore, and wonder!  
Ask, 'O why such love to me?'"

Kings passed by and beggars chosen; wise men left, but fools made to know the wonders of His redeeming love; publicans and harlots sweetly compelled to come to the feast of mercy; while proud Pharisees are suffered to trust in their own righteousness and perish in their vain boastings. God's choice will ever seem in the eyes of unrenewed men to be a very strange one. He has passed over those whom we should have selected, and He has chosen just the odds and ends of the universe, the men who thought themselves the least likely ever to taste of His grace. Why were we chosen as a people to have the privilege of the gospel? Are there not other nations as great as we have been? Sinful a people as this English nation has manifested itself to be, why has God selected the Anglo-Saxon race to receive the pure truth, while nations who might have received the light with even greater joy than ourselves, still lie shrouded in darkness, and the sun of the gospel has never risen on them? Why, again, I say, in the case of each individual, why is the man chosen who is chosen? Can any answer be given but just the answer of our Savior—"Even so, Father: for it seemed good in thy sight!"

Yet one other thought, to make God's Election marvellous indeed. God had unlimited power of creation. Now, if He willed to make a people who should be His favorites, who should be united to the person of His Son, and who should reign with him, why did He not make a new race? When Adam sinned, it would have been easy enough to strike the world out of existence. He had but to speak and this round earth would have been dissolved, as the bubble dies into the wave that bears it. There would have been no trace of Adam's sin left, the whole might have died away and have been forgotten for ever. But no! Instead of making a new people, a pure people who could not sin, instead of taking to Himself creatures that were pure, unsullied, without spot, He takes a depraved and fallen people, and lifts these up, and that, too, by costly means; by the death of His own Son by the work of His own Spirit; that these must be the jewels in His crown to reflect His glory for ever.

Oh, singular choice! Oh, strange Election, My soul is lost in thy depths, and I can only pause and cry, "Oh, the goodness, oh, the mercy, oh, the sovereignty of God's grace."

Having thus spoken about its singularity, I turn to another subject. Observe *the unconstrained freeness* of electing love. In our text this is hinted at by the word "ONLY." Why did God love their fathers? Why, *only* because He did so. There is no other reason. "Only, the Lord had a delight in thy fathers to love them, and He chose their seed after them, even you above an people, as it is this day." There was doubtless some wise reason for the Lords acts, for He doeth all things after the counsel of His will, but there certainly could not be any reason in the excellence or virtue of the creature whom He chose. Now, just dwell upon that for a moment. Let us remark that there is no original goodness in those whom God selects. What was there in Abraham that God chose him? He came out of an idolatrous people, and it is said of his posterity—a Syrian ready to perish was thy father. As if God would show that it was not the goodness of Abraham, He says, "**Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.**" There was nothing more in Abraham than in anyone of us why God should have selected him, for whatever good was in Abraham God put there. Now, if God put it there, the motive for His putting it there could not be the fact of His putting it there. You cannot find a motive for a fact in itself; there must be some motive lying higher than anything which can be found in the mere act of God. If God chose a man to make that man holy, righteous, and good, He cannot have chosen him because He was to be good and righteous. It were absurd to reason thus. It were drawing a cause for an effect, and making an effect a cause. If I were to plead that the rose bud were the author of the root, well! I might, indeed, be laughed at. But were I to urge that any goodness in man is the ground of God's choice, when I call to recollection that that goodness is the effect of God's choice, I should be foolish indeed. That which is the elect cannot be the cause. But what original good is there in any man? If God chose us for anything good in ourselves, we must all be left unchosen. Have we not all an evil heart of unbelief? Have we not all departed from His ways? Are we not all by nature corrupt, enemies to God by wicked works? If He chooses us it cannot be because of any original goodness in us. "But," saith one, "perhaps it may be because of goodness foreseen, God has chosen His people, because He foresees that they will believe and be saved." A singular idea, indeed! Here are a certain number of poor persons, and a

prince comes into the place. To some ninety out of the hundred He distributes gold. Some one asks the question, "Why did the prince give this gold to those ninety?" A madman in a corner, whose face ought never to be seen, replies, "He gave it to them because He foresaw that they would have it." But how could He foresee that they would have it apart from the fact that He gave it to them? Now, you say that God gives faith, repentance, salvation, because He foresaw that men would have it. He did not foresee it apart from the fact that He intended to give it them. He foresaw that He would give them grace. But what was the reason that He gave it to them? Certainly, not His foresight. That were absurd, indeed! and none but a madman would reason thus. Oh, Father, if thou hast given me life, and light, and joy, and peace, the reason is known only to thyself; for reasons in myself I ne'er can find, for I am still a wanderer from thee, and often does my faith flicker, and my love grow dim. There is nothing in me to merit esteem or give thee delight. It is all by thy grace, thy grace alone that I am what I am. So will every Christian say; so must every Christian indeed confess.

But is it not all idle talk, even to controvert for a single moment, with the absurd idea that man can fetter his Maker. Shall the purpose of the Eternal be left contingent on the will of man? Shall man be really his Maker's master? Shall free-will take the place of the divine energy? Shall man take the throne of God, and set aside as he pleases all the purposes of Jehovah—compelling him by merit to choose him? Shall there be something that man can do that shall control the motions of Jehovah? It is said by some one that men give free-will to every one but God, and speak as if God must be the slave of men. Ay, we believe that God has given to man a free-will—that we do not deny, but we will have it that God has a free-will also—that, moreover, He has a right to exercise it, and does exercise it; and that no merit of man can have any compulsion with the Creator. Merit, on the one hand, is impossible; and even if we did possess it, it could not be possible that we could possess it in such a degree as to merit the gift of Christ. Remember, if we deserve salvation, man must have virtue enough to merit heaven, to merit union with Jesus, to merit, in fact, everlasting glory. You go back to the old Romish idea, if you once slip your anchor and cut your cable, and talk about anything in man that could have moved the mercy of God. "Well," saith one, "this is vile Calvinism." Be it so, if you choose to call it so. Calvin found his doctrine in the Scriptures. Doubtless he may have also received some instruction from the works of Augustine, but that mighty doctor of grace learned it from the writings of St. Paul; and St. Paul, the apostle of grace, received it by inspiration

from Jesus the Lord. We can trace our pedigree direct to Christ Himself. Therefore, we are not ashamed of any title that may be appended to a glorious truth of God. Election is free, and has nothing to do with any original goodness in man, or goodness foreseen, or any merit that man can possibly bring before God.

I come to the hardest part of my task this morning—Election in its *justice*. Now, I shall defend this great fact, that God has chosen men to Himself, and I shall regard it from rather a different point of view from that which is usually taken. My defense is just this. You tell me, if God has chosen some men to eternal life, that He has been unjust. I ask you to prove it. The burden of the proof lies with you. For I would have you remember that *none merited this at all*. Is there one man in the whole world who would have the impertinence to say that he merits anything of his Maker? If so, be it known unto you that he shall have all he merits; and his reward will be the flames of hell for ever, for that is the utmost that any man ever merited of God. God is in debt to no man, and at the last great day every man shall have as much love, as much pity, and as much goodness, as he deserves. Even the lost in hell shall have all they deserve, ay, and well worth the day for them when they shall have the wrath of God, which will be the summit of their deservings. If God gives to every man as much as he merits, is He therefore to be accused of injustice because He gives to some infinitely more than they merit? Where is the injustice of a man doing as he wills with his own? Has he not a right to give what he pleases? If God is in debt to any, then there would be injustice. But He is indebted to none and if He gives His favors according to His own sovereign will, who is he that shall find fault? Thou hast not been injured; God has not wronged thee. Bring up thy claims, and He will fulfill them to the last jot. If thou art righteous and canst claim something of thy Maker stand up and plead thy virtues, and He will answer thee. Though thou gird up thy loins like a man, and stand before him, and plead thy own righteousness, He will make thee tremble, and abhor thyself, and roll in dust and ashes; for thy righteousness is a lie, and thy best performance but as filthy rags. God injures no man in blessing some. Strange is it that there should be any accusation brought against God, as though He were unjust.

I defend it again on another ground. To which of you has God ever refused His mercy and love, when you have sought His face? Has He not freely proclaimed the gospel to you all? Doth not His Word bid you come to Jesus? and doth it not solemnly say, "Whosoever will, let him come?" Are you not every Sabbath invited to come and put your trust in Christ? If you will not do it, but will destroy your

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# The Berea Baptist Banner Forum

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

## 1. Why do Pedo-Baptists and others baptize their infant children? What does the Bible say about this practice? — Mississippi



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Pedo-Baptist means "baby baptizers," and does not mean that any Baptist church baptizes babies.

The Catholic Encyclopedia states in its article on baptism: "...The absolute necessity of this sacrament is often insisted on by the Fathers of the Church, especially when they speak of infant baptism. Thus St. Irenæus: "Christ came to save all who are reborn through Him to God, infants, children, and youths". St. Augustine says, "If you wish to be a Catholic, do not believe, nor say, nor teach, that infants who die before baptism can obtain the remission of original sin." A still stronger passage from the same doctor (St. Augustine) reads: "Whoever says that even infants are vivified in Christ when they depart this life without the participation of His Sacrament (Baptism), both opposes the Apostolic preaching and condemns the whole Church which hastens to baptize infants, because it unhesitatingly believes that otherwise they can not possibly be vivified in Christ," St. Ambrose speaking of the necessity of baptism, says: "No one is excepted, not the infant, not the one hindered by any necessity..."

It is clear from the above Catholic definition of baptism that Catholics, and many of those that come from Catholicism, believe pedo-baptism is essential to salvation. I am sure there are many different opinions from those that practice pedo-baptism, ranging all the way from dedicating the child to God to saving the soul of the infant. Some use Mark 10:14-15, "...**Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God,**" or Acts 2:39, "**For the promise is unto you, and to your children.**" It seems to me that pedo-baptism is an effort to by-pass the effectual working of the Holy Spirit and replaces it with a false expression of the flesh, which condemns the soul.

The Bible has absolutely nothing to say about the practice of infant baptism.

Some erroneously link circumcision of the Old Testament Jewish males on the

eighth day with infant baptism. The faulty logic is that Israel and the church are the same; therefore baptism has replaced circumcision. There are some major difficulties with this hypothesis. Israel and the Lord's local churches are distinctly different. The scripture nowhere states that baptism has replaced circumcision. No females were circumcised (therefore, they cannot be saved?). God commanded Jewish males to be circumcised on the eighth day, but never gave instruction to baptize male babies.

Some teach the various households that were baptized included infants. Some erroneously conclude the household of Cornelius contained infants, but the Bible does not state that. Acts 10:47 records that those that were baptized were those that believed, received the gift of the Holy Spirit, and spoke with other languages, glorifying God. It would have been a miracle if an infant spoke in the language of the parents, much less in another language.

Some teach that the household of Lydia included infants, which were baptized, but the Bible does not state that Lydia was married.

Some teach the baptism of the Philippian jailer's household supports the baptism of infants. Acts 16:30-33 states, "**And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.**" It is very clear that Paul and Silas told the Philippian jailer that if he and his household believed, they would be saved. Salvation is not limited to the jailer, but to all who will believe. Those that had enough years and maturity responded to the gospel message by repenting of their sins and believing on the Lord Jesus Christ. They were then baptized. An infant does not have the maturity to understand the gospel message, much less repent and believe.

Others declare I Corinthians 1:16 teaches the baptism of infants. "**And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.**" But, according to I Corinthians 16:15, there were no infants in the household of Stephanas. "**I beseech you, brethren, (ye know the**

**house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)**" The household of Stephanas was addicted – determined, or ordained – to the ministry of the saints. There is no mention of an infant in the household, much less that an infant had determined to dedicate itself to the ministry of the saints.

Those who insist on "baptizing" babies are reading into the scriptures or adding to the scriptures, that which is not there. Baptists believe the Bible alone is a sufficient guide into all truth. This doctrine is called "solo scriptura," or Bible only. Catholics and many Protestants believe the traditions (doctrines) of the fathers supersede scripture, while Baptists understand traditions to be customs that do not supersede scripture.

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First of all, infant baptism is foreign to the Bible. There is not the first Scripture that even hints that a baby was ever baptized for any reason.

There are two reasons that different groups of "baby baptizers" baptize their children. First, some do this because they believe this puts them in the "church universal" (which is an error not to be found in the Scripture). In other words, they believe they are saving their children by baptizing them. Obviously, the Scripture teaches that salvation is not by works (Eph. 2:8) and it is not inherited from your parents (John 1:13-14). Therefore, we must reject baptizing children for this reason.

Secondly, there are those who believe in what is known as Covenant Theology that believe baptism is merely a replacement of circumcision. They don't believe they are "saving" their children. In fact, this belief is dominant in the more conservative (doctrines of grace) wing of the Presbyterian Churches (PCA). They believe they are signifying, by infant baptism, that they include their children in the Covenant. To them, this Covenant Theology governs everything they believe

from infant baptism, to the doctrines of grace, to a-millennialism. Again, the Bible never even hints that this was taught by any of the Apostles, early disciples or believed by any of the churches.

Baptism in the New Testament was always performed on a new convert (believer) by a True New Testament church and was considered the door into the local church.

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All those who baptize children in infancy, whether they admit to it or not, believe that baptism has some saving efficacy. They believe that the ordinance as performed by the priest or the preacher either washes away original sin or acts as a covenantal pledge between the parent, the child, the church, and God.

Every Pedo-Baptist (a name given to any organization that sprinkles or immerses children in infancy) can trace their existence back to the Roman Catholic Church, otherwise known as "**the great whore**" (Rev. 17:1), and "**MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH**" (Rev. 17:5). Because they are the offspring of the Roman church they bear some of the birth marks of their mother. Infant baptism is a heresy that the Protestant Reformers decided to adhere to when they split from Rome. They did not do this based upon scriptural principles, but rather on tradition and religious expediency. They wanted to come apart from some of Rome's errors, but they could not bring themselves to come all the way out and join themselves to those they called "Anabaptists" whom they despised as being too radical.

I once saw a tract entitled "What the Bible Teaches About Infant Baptism," the title was on the front page, and when you opened the tract, it was blank on the inside. The fact is, the Scriptures nowhere advocate, teach, or even intimate that it is proper to sprinkle or immerse infants. There are four simple requirements for baptism to be considered scriptural:

- 1) Proper Authority, baptism must be administered by the authority of a New Testament Baptist Church.
- 2) Proper Candidate, only a believer who has repented of his sins and personally trusted the Lord Jesus Christ as Saviour is to be baptized.
- 3) Proper Mode, baptism always means

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# The Berea Baptist Banner Forum

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

## 2. Could the early churches of Acts be considered "Baptist" churches since many of them were almost entirely Jewish and they went to the Temple and Synagogue and kept the feasts? — Kentucky



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The reason that we consider the early churches of Acts to be Baptist is because they believed and practiced the teachings of Christ and identified themselves with Him through believer's baptism. The name Baptist has nothing to do with the Temple, Synagogue, or Jewish feasts.

It is the people that make up a Baptist church not the place. Baptists can meet anywhere. For a couple thousand years now, they've been meeting in homes, streets, fields, public markets, and anywhere else that they could get together. This includes the Temple and the Synagogue. **"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart"** (Acts 2:46). The Temple and the Synagogues were especially desirable places to meet because of all the lost folks who came to believe in Jesus Christ through the public preaching of the gospel. There were five thousand men that believed when Peter proclaimed the gospel from the Temple in Acts chapters three and four.

Any nation of people can make up a Baptist church as well. This includes Jews as well as Gentiles. There are all kinds of Baptist churches. There are American Baptists, Canadian Baptists, White Baptists, Black Baptists, Hispanic Baptists, and many churches have a mixture of all kinds of folks in them. **"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all"** (Colossians 3:11). A Baptist church doesn't cease to be a church just because it is mostly Jews. I can't figure out why some people make a big deal over nationality anyway. We are all one in Christ, and before that we were all one in Adam.

Another thing about Baptists is we believe in the Spiritual walk of Christian liberty. This means that as long as we walk in the Spirit we are free to observe the Jewish holidays if we choose, or not if we don't like the idea. Romans 14:5-6

reads, **"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."**

No sound Baptist would ever think that we approach God through feasts, holidays, animal sacrifices, circumcision, or Synagogue worship, but only through the person of our Lord Jesus Christ. In Christ we may observe those things for we have perfect liberty in Him, but we never trust those things for salvation.

True Baptists are followers of Christ, and have been set free in Him. We can meet anywhere, make converts of any nation, serve Christ joyfully in any circumstance, and we're united with Him forever. Thanks be to God.

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I have, throughout my life, heard many interesting views on the Jews and the church. I have heard of people who believed all Jews without exception are saved. I have heard of people who believed that no Jews were ever part of the church. I do not see either of these beliefs taught in God's Word. First of all, Judas Iscariot was lost and that is enough to prove that not all Jews are saved. Notwithstanding, there are many other examples of lost people among the Jews. As far as I can tell, not one of the Northern kings during the divided kingdom was ever saved. As for the other belief, all of the Apostles were Jews and all were members of the first church in Jerusalem.

As for the question, it seems to me to have a simple answer. Yes, the early churches are to be considered to have been Baptists. What type of church did Jesus build? A Baptist church? If not, we need to be searching far and wide for one

like the one He founded. The early churches are our models. We need to strive to follow the patterns laid down by the Apostles and our Lord Jesus Christ. That's what Baptist churches do today. Therefore, since our doctrines and practices are aligned with the churches in the book of Acts, we consider ourselves to be the same type of churches. Since we are Baptist, we consider them to have been Baptist. They lacked only the name.

We shouldn't imply that since the early Jews continued to keep the feasts that they weren't fully Christian. These feasts were to be kept through all of the generations of the children of Israel (Exo. 12:17). Jesus Himself kept the feasts as well. Jesus visited the Synagogue.

However, He was and is the founder and builder of His church.

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There seems to be three basic questions, which I will answer in that order. First, the nationality of the people who comprised the church is not important. A true church can be made up of one nationality, or many nationalities. The church at Jerusalem was comprised of Jews because the Jewish nation possessed the oracles of God (Acts 7:38 and Romans 3:2). Christ knew the Jews would reject Him; therefore, from the beginning of His ministry, chose believing Jews, which He formed into His church. It was fitting that Christ would take the oracles of God from the Jewish nation and give the oracles to believing Jews in His local church at Jerusalem, as a witness against the unbelieving Jews. I believe the church at Jerusalem could be considered a "Baptist" church because they were our beginning.

Second, it was perfectly acceptable for the early church members to go to the temple and synagogue, or any other public building, because there were no church buildings for them to meet in, and they were witnesses to those unbelievers who went to the temple and synagogue. On the day of Pentecost, the Jerusalem

church met in the upper room, not in the temple or the synagogue, which depicts the difference between the church and Israel. In that day, it was common to meet in the temple or synagogue for religious purposes. Acts 3 reveals that Peter and John went to the temple about three o'clock in the afternoon to pray. God did not rebuke them for going into the temple to pray, but blessed them by allowing the healing of the lame man on the *outside* of the temple. Then they went into the temple, where God was glorified in the preaching of the gospel.

In the days before our worship of God was enclosed inside the walls of a church building, people met in various places to worship. It is the *worship* of God that is important, not where the people meet. I must state very emphatically that when the early church worshipped in the temple, they did not worship according to the Jewish belief system. Luke 4:16-32 records that Jesus worshipped in the temple and synagogue, but did not compromise the "spirit" of any doctrine. His presence was a witness for the glory of God.

Third, the early church kept the feasts belonging to Israel. As citizens of the nation of Israel, they could keep the feasts, which pointed to Jesus Christ. Acts 20:16 reveals, **"For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost."** There is no doubt in my mind that Paul intended to use this festival day for an opportunity to worship God and to preach to the unbelieving Jews at Jerusalem that Jesus Christ was the true lamb offering of the first Pentecost.

In I Corinthians 16:8-9, Paul tarried at Ephesus because he had great opportunities to present the gospel of Jesus Christ in that place. **"But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and there are many adversaries."** This passage makes it abundantly clear that Paul would use all opportunities to further the gospel of Christ, not simply observe the various festivals of the Jews.

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Absolutely yes! Being a part of a Baptist Church does not change your race or your cultural identity. The Book of Acts served as a transitional period for the early churches. The most natural

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## Forum #1

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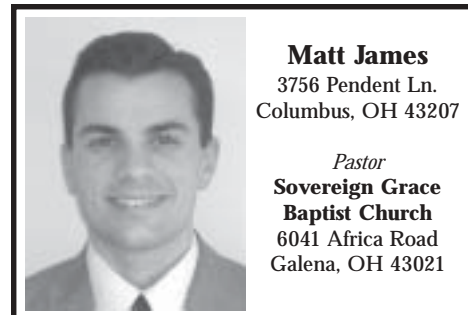
to immerse or submerge in water just like Jesus was baptized by John the Baptist in the river of Jordan "when he was baptized, went up straightway out of the water" (Matt. 3:16).

4) Proper Reason, baptism is always symbolic in nature, never possessing any saving qualities. It is a good work to be performed after salvation has already taken place in the heart. Every true believer knows that they are saved by grace and not works (John 3:16; 14:6; Eph. 2:8-9; Titus 3:5). Baptism is one of the first steps of obedience that the new believer takes.

Like every other anti-Christian teaching or tradition, the Scriptures condemn the practice of infant baptism. Jesus said: "...Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition" (Mark 7:6-9). Those who embrace infant baptism and reject scriptural baptism are much like the Pharisees of Jesus' day of whom it is written: "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. BUT THE PHARISEES AND LAWYERS REJECTED THE COUNSEL OF GOD AGAINST THEMSELVES, BEING NOT BAPTIZED OF HIM" (Luke 7:29-30, emphasis mine, TWR).

Since baptism was part of the example, teaching, and commission of Christ I consider it to be part of the doctrine of Christ. As such, we are not to receive into our church membership anyone who denies the teaching of the most fundamental ordinance of the New Testament (II John 9-11).

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Pedo-Baptism is a term used to describe the practice of baptizing the infant children of believers by sprinkling them with water. There are many different kinds of Pedo-Baptists so I will only be able to present the basic principles as I understand them. I am not a Pedo-

Baptist.

To put it in a nutshell, Pedo-Baptists believe that baptism is the sign and seal of the covenant of grace. Since the children of believing parents are included in God's covenantal promises, those children should be baptized, even in infancy. Peter said in Acts 2:38 "...**Repent, and be baptized every one of you in the name of Jesus Christ...**" he then went on to say in verse 39, "...**For the promise is unto you, and to your children...**" Also, when Paul speaks about those who find themselves married to unbelievers, in I Corinthians 7:14 he says, "**For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.**"

The basic logic is that Christian parents produce Christian children. Not that their children are necessarily born-again believers at the time of their baptism, but that they are Christian children as opposed to Muslim or Hindu children, or any other non-Christian children. The whole family is a Christian family as opposed to a worldly family or non-Christian family.

One illustration they use is that of citizenship. If a married couple of immigrants wanted to become citizens of the United States, they would be required to renounce their former allegiance and swear allegiance to the USA. However, once citizenship is gained, any children born to them are citizens automatically, and are not required to renounce any former allegiance because there is none, nor are they required to swear allegiance. Their citizenship is simply bestowed on them.

Likewise, when an unbeliever is converted, he or she professes faith in Jesus Christ and is baptized publicly. That person becomes a Christian and a citizen of heaven. As the illustration goes, any children in the family are naturally Christians as well, so they too are baptized without having to make a public profession for themselves. They do not even need to be consciousness of their status. It is simply bestowed on them.

Pedo-Baptists like to point to the principles of headship, because children find their identity in their parents. Children are what their parents are, do what their parents do, and believe what their parents believe. Pedo-Baptists would consider it a violation of these principles to make only the parents members of a church and not the children as well.

Most Pedo-Baptists do not believe that baptism regenerates their children, nor does it guarantee their children's ultimate salvation, but that God has made covenantal promises to their children, and if they continue in those promises, and trust in Christ for salvation, they will through faith inherit the kingdom of God

and eternal life. If they depart from the faith, they will certainly not inherit the promises, but receive the curse of the covenant instead, which is death.

Usually, Pedo-Baptists believe in the doctrines of grace, including total depravity. By baptizing their children they are not saying that their children have any inherent goodness or righteousness of their own, but they are simply saying that God has included them in His gracious promises.

I will not take the time to refute the doctrine of Pedo-Baptism, because that was not the question. But I will say that the arguments for this doctrine are mostly logical rather than Scriptural. Nowhere in the Bible are we ever commanded to baptize infants and there are no examples of it in Scripture. Many of the principles that Pedo-Baptists use are good principles, but they are misapplied. It is important that we take the principles of the Bible in the context which they are given, and apply them in a Biblical manner.

MATT JAMES

## Forum #2

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place for Jewish believers to spread the truth about Jesus was in the synagogues and the Temple where other Jews congregated. A Baptist church member is identified as a believer in Jesus Christ who has entered into covenant with an assembly of other baptized believers under the headship of Christ to carry out the Great Commission. Where they meet and what they eat in no way disqualifies them from being a Baptist Church. I Corinthians 10:31-33 declares: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved" (to get the full import start reading in verse 23 of the chapter).

TOM ROSS

### MARK OF THE BEAST

Look at your name on the front page of this month's paper. If you see the mark 1-05, so detestable to a Baptist, wash it out by renewal of greenbacks. If not your paper will stop next month. We are not able to credit. It is not a good plan.



## Election

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own souls, who is to blame? If you put your trust in Christ you shall be saved; God will not run back from His promise. Prove him, try him. The moment you renounce sin, and trust in Christ, that moment you may know yourself to be one of His chosen ones, but if you will wickedly put from you the gospel which is daily preached, if you will not be saved, then on your own head be your blood. The only reason why you can be lost is because you would continue in sin and would not cry to be saved therefrom. You have rejected you have put him far from you, and left to yourselves, you will not receive him. "Well, but," saith one, "I cannot come to God." Your powerlessness to come lies in the fact that you have no will to come. If thou wert but once willing thou wouldst lack no power. Thou canst not come, because thou art so wedded to thy lusts, so fond of thy sin. That is why thou canst not come. That very inability of thine is thy crime, thy guilt. Thou couldst come if thy love to evil and self were broken. The inability lies not in thy physical nature but in thy depraved moral nature. Oh! if thou wert willing to be saved! There is the point—there is the point! Thou art not willing, nor wilt thou ever be, till grace make thee willing. But who is to blame because thou art not willing to be saved? None but thyself; thou hast the whole blame. If thou refuseth eternal life, if thou wilt not look to Christ, if thou wilt not trust to him, remember thy own will damns thee. Was there ever a man who had a sincere will to be saved in God's way who was denied salvation? No, no, a thousand times NO, for such a man is already taught of God. He who gives will, will not deny power. Inability lies mainly in the will. When once a man is made willing in the day of God's power, He is made able also. Therefore, your destruction lies at your own door.

Then let me ask another question. You say it is unjust that some should be lost while others are saved. Who makes those to be lost that are lost? Did God cause you to sin? Has the Spirit of God ever persuaded you to do a wrong thing? Has the Word of God ever bolstered you up in your own self-righteousness? No; God has never exercised any influence upon you to make you go the wrong way. The whole tendency of His Word, the whole tendency of the preaching of the gospel, is to persuade you to turn from sin unto righteousness, from your wicked ways to Jehovah. I say again, God is just. If you reject the Savior proclaimed to you, if you refuse to trust him, if you will not come to him and be saved, if you are lost, God is supremely just in your being lost, but if He chooses to exert the supernatural influence of the Holy Spirit upon some

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## Election

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of you, He is surely just in giving the mercy which no man can claim, and so just that through eternal ages there should never be found anew in His acts but the "Holy, Holy, Holy!" God shall be hymned by the redeemed, and by cherubim and seraphim, and even the lost in hell shall be compelled to utter an involuntary bass to that dread song, "Holy, Holy, Holy Lord God of Sabaoth."

Having thus tried to defend the justice of Election, I now turn to notice the *truth* of it. I may possibly have here some godly men who cannot receive this doctrine. Well, my friend, I am not angry with you for not being able to receive it, because no man can receive it unless it is given him from God; no Christian will ever rejoice in it unless he has been taught of the Spirit. But, after all, my brother, if you are a renewed man, you believe it. You are coming up-stairs to controvert with me. Come along, and I will allow you to controvert with yourself, and before five minutes have passed you will out of your own mouth prove my point. Come, my dear brother, you do not believe that God can justly give to some men more grace than to others. Very well. Let us kneel down and pray together; and you shall pray first. You no sooner begin to pray than you say, "O Lord, be pleased, in thy infinite mercy, to send thy Holy Spirit to save this congregation, and be pleased to bless my relatives according to the flesh." Stop! stop! you are asking God to do something which, according to your theory, is not right. You are asking him to give them more grace than they have got; you are asking him to do something special. Positively, you are pleading with God that He would give grace to your relatives and friends, and to this congregation. How do you make that to be light in your theory? If it would be unjust in God to give more grace to one man than to another, how very unjust in you to ask him to do it! If it is all left to man's free-will why do you beg the Lord to interfere? You cry, "Lord, draw them Lord, break their hearts, renew their spirits." Now, I very heartily use this prayer, but how can you do it, if you think it unrighteous in the Lord to endow this people with more grace than He does the rest of the human race. "Oh!" but you say, "I feel that it is right, and I will ask him." Very well; then, if it is right in you to ask, it must be right in him to give, it must be right in him to give mercy to men, and to some men such mercy that they may be constrained to be saved. You have thus proved my point, and I do not want a better proof. And now, my brother, we will have a song together, and we will see how we can get on there. Open your hymn book, and you sing in the language of your Wesleyan hymn-book,

"Oh, yes, I do love Jesus

Because He first loved me."

There, brother, that is Calvinism. You have let it out again. You love Jesus because He first loved you. Well, how is it you come to love him while others are left not loving him? Is that to your honor or to His honor? You say, "It is to the praise of grace; let grace have the praise." Very well, brother; we shall get on very well, after all, for, although we may not agree in preaching, yet we agree, you see, in praying and praising. Preaching a few months ago in the midst of a large congregation of Methodists, the brethren were all alive, giving all kinds of answers to my sermon, nodding their heads and erring, "Amen!" "Hallelujah!" "Glory be to God!" and the like. They completely woke me up. My spirit was stirred, and I preached away with an unusual force and vigor; and the more I preached the more they cried, "Amen!" "Hallelujah!" "Glory be to God!" At last, a part of text led me to what is styled high doctrine. So I said, this brings me to the doctrine of Election. There was a deep drawing of breath. "Now, my friends, you believe it," they seemed to say. "No, we don't." But you do, and I will make you sing "Hallelujah!" over it. I will so preach it to you that you will acknowledge it and believe it. So I put it thus: Is there no difference between you and other men? "Yes, yes; glory be to God, glory!" There is a difference between what you were and what you are now? "Oh, yes! oh, yes!" There is sitting by your side a man who has been to the same chapel as you have, heard the same gospel, he is unconverted, and you are converted. Who has made the difference, yourself or God? "The Lord!" said they, "the Lord! glory! hallelujah!" Yes, cried I, and that is the doctrine of Election; that is all I contend for, that if there be a difference the Lord made the difference. Some good man came up to me and said, "Thou'rt right, lad! Thou'rt right. I believe *thy* doctrine of Election; I do not believe it as it is preached by some people, but I believe that we must give the glory to God, we must put the crown on the right head." After all, there is an instinct in every Christian heart, that makes him receive the substance of this doctrine, even if he will not receive it in the peculiar form in which *we* put it. That is enough for me. I do not care about the words or the phraseology, or the form of creed in which I may be in the habit of stating the doctrine. I do not want you to subscribe to my creed, but I do want you to subscribe to a creed that gives God the glory of His salvation. Every saint in heaven sings, "Grace has done it;" and I want every saint on earth to sing the same song, "Unto him that loved us, and washed us from our sins in His blood, to him be the glory for ever and ever." The prayers, the praises, the experience of those who do not believe this doctrine prove the doctrine better than anything I can say. I do not care to prove it better,

and I leave it as it is.

II. We now turn to ELECTION IN ITS PRACTICAL INFLUENCES.

You will see that the precept is annexed to the doctrine: God has loved you above all people that are upon the face of the earth, therefore, "circumcise the foreskin of your hearts and be no more stiffnecked." It is whispered that Election is a licentious doctrine. Say it out loud, and then I will answer you. Election is a licentious doctrine! How do you prove it? It is my business to prove to you that it is the very reverse. "Well but," cries one, "I know a man that believes in Election and yet lives in sin." Yes, and I suppose that disproves it. So that if I can go through London and find any ragged drunken fellow, who believes a doctrine and lives in sin, the feet of his believing it disproves it. Singular logic, that! I will undertake to disprove any truth in the world if you only give me that to be my rule. Why, I can bring up some filthy, scurvy creature, that doubts the universal bounty of God. Then, I suppose that will disprove it. I might bring up to you some wretch that is lying in sin, who yet believes that if he were to cry, "Lord, have mercy upon me, a sinner," from his heart, he would be saved, even though he was on his dying bed; I suppose his believing that, disproves it—does it? No! You know very well, though you use such logic as that against us, you would not use it against yourself. The fact is, that the bad lives or the good lives of some individuals cannot be taken as a proof either for or against any set of doctrines. There are holy men that are mistaken; there are unholy men who receive truth. That may be seen any day by any man who will candidly make the observation. If, however, any one sect were peculiarly full of ungodly professors and hypocrites, then would I admit the force of your argument. But I defy you to the proof. The men that have believed this doctrine have been the wide world over—though perhaps, it is not my place to say it, except that I will glory in it as Paul did—have been the most zealous, most earnest, most holy men. Remember, sirs, ye that scoff at this doctrine. that ye owe your liberties to men who held it. Who carved out for England its liberties? I do not hesitate to give the palm to the strong arms of the Ironsides and the mighty will of Oliver Cromwell. But what made them dash to battle as they did but a firm belief that they were God's chosen ones, and could sweep everything before them, because the Lord their God was with them? It was said in Charles the Second's time that if you wanted to find believers in Arminianism, you could find them in every pot-house; but if you wanted to find those who believed the doctrine of grace you must go into the dungeons where the saints of God were shut up, because of the rigidity of their lives and the peculiar straitness of their conversation. Never were men more

heavenly-minded than the Puritans; and what Puritan can you find that holds any other doctrine than that which I preach today? You may find some modern doctor who teaches the reverse, but march through centuries, and with few exceptions, where are the saints who denied the Election of God? The banner has been passed from one hand to the other. Martyrs died for it! they sealed the truth with their blood. And this truth shall stand when rolling years shall cease to move; this truth which shall be believed when every error and superstition shall crumble to the dust from which they sprang.

But I come back to my proof. It is laid down as a matter of theory that this doctrine is licentious. We oppose that theory. The fitness of things proves that it is not so. Election teaches that God hath chosen some to be kings and priests to God. When a man believes that he is chosen to be a king, would it be a legitimate inference to draw from it—"I am chosen to be a king, therefore I will be a beggar; I am chosen to sit upon a throne, therefore I will wear rags." Why, you would say, "There would be no argument, no sense in it." But there is quite as much sense in that as in your supposition, that God has chosen His people to be holy, and yet that a knowledge of this fact will make them unholy. No! the man, knowing that a peculiar dignity has been put upon him by God, feels working in His bosom a desire to live up to His dignity. "God has loved me more than others, says he then, will I love him more than others. He has put me above the rest of mankind by His sovereign grace, let me live above them: let me be more holy: let me be more eminent in grace than any of them." If there be a man that can misuse the dignity of grace which Christ has given him, and pervert that into an argument for licentiousness, he is not to be found among us. He must be something less than man, fallen though man be, who would infer, from the fact that he has become a Son of God by God's free grace, that therefore he ought to live like a son of the devil; or, who should say, "Because God has ordained me to be holy, therefore I will be unholy." That were the strangest, oddest, most perverted most abominable reasoning that ever could be used. I do not believe there is a creature living that could be capable of using it.

Again, not only the fitness of things, but the thing itself proves that it is not so. Election is a separation. God has set apart him that is godly for Himself, has separated a people out of the mass of mankind. Does that separation allow us to draw the inference thus:—"God has separated me, therefore, I will live as other men live." No! if I believe that God has distinguished me by His discriminating love, and separated me,

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## Election

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then I hear the cry, "Come out from among them, and be ye separate, and touch not the unclean thing, and I will be a Father unto you." It were strange if the decree of separation should engender an unholy union. It cannot be. I deny, once for all in the name of all who hold the truth—I deny solemnly, as in the presence of God, that we have any thought that because God has separated us, therefore we ought to go and live as others live. No, God forbid. Our separation is a ground and motive for our separating altogether from sinners. I heard a man say once, "Sir, if I believed that doctrine I should live in sin." My reply to him was this, "I dare say YOU would! I dare say YOU would!" "And why," said he, "should I more than you?" Simply because you are a man, and I trust I am a new man in Christ Jesus. To man that is renewed by grace, there is no doctrine that could make him love sin. If a man by nature be as a swine that wallows in the mire, turn him into a sheep, and there IS no doctrine you can teach that can make him go and wallow in the mire again. His nature is changed. There is a raven transformed into a dove. I will give the dove to you, and you may teach it whatever you like, but that dove will not eat carrion any more. It cannot endure it: its nature is entirely changed. Here is a lion roarings for its prey. I will change it into a lamb; and I defy you to make that lamb, by any doctrine, go and redden its lips with blood. It cannot do it—its nature is changed. A friend on board the steamboat, when we were coming across from Ireland, asked one of the sailors, "Would you like a nigger song?" "No," said he, "I do not like such things." "Would you like a dance?" "No," said he, "I have a religion that allows me to swear and be drunk as often as ever I please, and that is never: for I hate all such things with perfect hatred." Christian men keep from sin because their nature abhors sin. Do not imagine we are kept back from sin because we are terrified with threats of damnation, we have no fear, except the fear of offending our loving Father. But we do not want to sin—our thirst is for holiness and not for vice. But if you have a kind of religion that always keeps you in restraint, so that you say, "I should like to go to the theater tonight if I dare,"—if that is what you say, depend upon it, your religion is not of much value. You must have a religion that makes you hate the thing you once loved, and love that which you once hated—a religion that draws you out of your old life and puts you into a new life. Now, if a man has a new nature, what doctrine of Election can make that new nature act contrary to its instincts? Teach the man what you will, that man will not turn again to vanity. The Election of God gives a new nature: so, even if the doctrine were

dangerous, the new nature would keep it in check.

But once more, bring me hither the man—man shall I call him?—bring me the beast or devil that would say, "God has set His love upon me from before all worlds; my name is on Jesus' heart; He bought me with His blood; my sins are all forgiven; I shall see God's face with joy and acceptance, therefore, I hate God, therefore I live in sin." Bring me up the monster, I say, and when you have brought up such-an-one, even then I will not admit that there is reason in that vile lie, that damnable calumny, which you have cast upon this doctrine, that it makes men live in licentiousness. There is no truth that can so nerve a man to piety as the fact that he was chosen of God ere time begun. Loved by Thee with an unlimited love that never moves, and that endures to the end—O my God! I desire to spend myself in thy service,

"Love, so amazing, so divine,

Demands my life, my soul, my all," and gratitude to God, for this rich mercy constrains us, compels us to walk in the fear of God, and to love and serve him all our lives.

Now, two lessons, and then I will send you away.

The first lesson is this: Christian men and women, chosen of God and ordained unto salvation, recollect that this is a doctrine everywhere spoken against. Do not hide it, do not conceal it, for remember Christ has said, "He that is ashamed of my words, of him will I be ashamed." But take care that you do not dishonor it. Be ye holy, even as He is holy. He has called you; stand by your calling, give diligence to make your calling and election sure. Put on as the elect of God, bowels of compassion, holiness and love, and let the world see that God's chosen ones are made by grace the choicest of men, who live nearer to Christ, and are more like Christ, than and other people upon the face of the earth. And let me add to you, if the world sneers at you, you can look your enemy in the face and never tremble. For this is a degree of nobility, a patent of divine dignity which you never need blush for but which will keep you from ever being a coward, or bowing your knee before pomp and station, when they are associated with vice. This doctrine has never been liked, because it is a hammer against tyrants. Men have chosen their own elect ones, their kings, dukes, and earls, and God's election interferes with them. There are some that will not bow the knee to Baal, who hold themselves to be God's true aristocracy, who will not resign their consciences to the dictation of another. Men rail, and rave, and rage because this doctrine makes a good man strong in his loins, and will not let him bend his knee, or turn back and be a coward. Those Ironsides were made mighty because they held themselves to

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# Who is Jesus?

By Bruce Allen

New Albany, Indiana

**"Thou shalt call his name JESUS"** (Matt. 1:21b).

Who is Jesus in the Bible? Many in our culture are confused and do not know how to answer this question. Some think that Jesus was just an ordinary man who lived a good life. Some say that Jesus was an extraordinary man upon whom God came in a special manner at His baptism and then departed at His death. Some say that He was God manifested before man but not human. Still others say He was and is God, the divine/man, the only begotten of the Father. Who is correct in their assumptions concerning this one called Jesus? Was Jesus just a man? Is Jesus God? Is Jesus the divine/man? Is Jesus the Savior? "Who is Jesus in the Bible?"

Jesus is presented within the Bible as being divine (God) and also human (man). In Christology, He is often referred to as the God/Man. Since Jesus is both divine and human, it seems that the correct way to determine who the Bible presents Jesus as, is to look at Him from the three different aspects of His incarnation. These aspects are: 1) The Pre-Incarnation Period, 2) The Incarnation Period, and 3) The Post-Incarnation Period.

### THE PRE-INCARNATION PERIOD

The Bible presents Jesus as being divine and that He existed before His incarnation. In the Gospel of John, we read: **"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. . . . And the Word was made flesh"** (John 1:1-3, 14). These words written by the Apostle John tell of how Jesus (John 20:30-31) existed before His incarnation. John testifies that He not only existed before His incarnation, but that He also was **"in the beginning"** with God, and was God, the Creator of all things.

In Philippians 2:5-11, Paul the Apostle writes, **"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every**

**tongue should confess that Jesus Christ is Lord, to the glory of God the Father."**

Here it is learned that Jesus was not only in the form of God, but He was equal to God as well, existing before His incarnation. This is a clear statement by Paul of the deity of Christ. Paul continues stating in this passage that the pre-incarnate Christ humbled Himself, and also came in the likeness and appearance of man by becoming human.

In Colossians 1:15-18, Paul also writes, **"Who (Christ Jesus) is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, And that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."**

Here Paul is declaring that Jesus is the image of God (**"For in him dwelleth all the fulness of the Godhead bodily,"** Col. 2:9). He is the firstborn of creation—not the first created, but one who has all preeminence over creation. A similar statement is made about Jesus being the firstborn from the dead. Does this mean that Jesus was the first one ever raised from the dead? There are instances in both the Old Testament (II Kings. 4:8-37) and the New Testament (John 11:1-44), where individuals have been raised from the dead. Thus, this statement about Jesus being the firstborn of the dead cannot mean that no one was raised from the dead before Him. Therefore, it must indicate that the purpose of Paul's statement about Jesus being the firstborn of the dead is that He has the preeminence over death because He is the first fruit of the resurrection (I Cor. 15:20-23). Paul finishes out the text by showing the deity of Christ in that He is the Creator over all things.

From Hebrews 1:1-4, **"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath**

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## Who is Jesus?

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by inheritance obtained a more excellent name than they” we learn from its author, that Jesus is the brightness of God’s glory, the express image of His person. We learn that through Jesus the worlds were made and that He (Jesus) is upholding all things by His Word. This is another clear statement of the deity of Jesus.

Jesus Himself testified that He was equal to God by calling Himself, “I AM.” While addressing the Pharisees who were accusing Him of having a demon, Jesus tells them that “If a man keep my saying, he shall never see death” (John 8:51). To this the Jews say Jesus is definitely crazy because even Abraham is dead, and then they inquired if Jesus is greater than Abraham. To this, Jesus replied, “Verily, verily, I say unto you, Before Abraham was, I am” (v. 58). Immediately, the Jews took up stones to throw at Him (v. 59). Why? Because Jesus had made Himself to be equal with God, and these Pharisees understood Him in that way.

As evidenced from these Biblical passages, Jesus is found to be divinely equal with God in His nature and attributes.

### THE INCARNATION PERIOD

The Bible presents Jesus as being in the flesh. In John 1:14, 16 – the Scriptures read, “And the Word (which we have seen was pre-incarnate) was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” The Word [Jesus], God, became flesh and dwelt among men. Jesus walked, talked, lived, breathed, and died among men – because He was a man.

Jesus was born of a virgin, according to Matthew 1:18-25 and Luke 1:26-38, 2:1-7. In Matthew’s account of this event, He says that this was in fulfillment of prophecy from Isaiah 7:14, “Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel,” which is translated, “God with us.” The significance of this passage is that it shows that Jesus was born of a human mother and that He was human, just like all of mankind. The Bible tells us that Jesus grew and developed physically and mentally from childhood to manhood (Luke 2:41-52), that Jesus ate food (Matt. 26:26), that Jesus became wearied and tired (John 4:6), that Jesus grieved (John 11:35 and 38), that Jesus had a will (Matt. 26:39), that He was tempted (Matt. 4:1-11; the Gospels of Mark, Luke, and John’s accounts; and Hebrews 4:15) yet without sin, and that, as a man, He died (Matt. 27:50; Mark 15:37; Luke 23:46; and John 19:30-33).

Also, as evidenced from these Biblical passages, Jesus is found to be fully human in all of a man’s traits and natures. However, despite the fact that Jesus took upon

Himself a human nature, it needs to be noted that Jesus still retained His divine nature. A couple of examples will demonstrate this.

Jesus calling Nathanael illustrates the use of His divine attributes of omniscience and omnipresence at work, John 1:45-50, “Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said to him, Before Philip that called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.”

Jesus’ deity is evidenced in His forgiving of the sins and healing of the paralytic in Mark 2:1-12, “He entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether it is easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.”

### THE POST-INCARNATION PERIOD

Jesus was crucified, died, and was bur-

ied. But as the well-known Biblical narrative reveals, after three days and nights, He arose from the dead and left behind an empty tomb.

The four Gospel accounts give testimony to the fact of the resurrection and the witness of the Apostles of the risen Lord (Matt. 28:16-17; John 20:19-28). Paul, as well, saw the risen Lord and wrote of such in I Corinthians 15:8 (cf. Acts 9:1-8; 22:6-11; and 26:12-18). The body that Jesus now has is glorified (I Cor. 15:35-49). The Lord in His resurrected body was able to appear and disappear at His will [yet His appearance was not that of a ghost] (John 20:19-20), in His resurrected body Jesus is able to eat (Luke 24:36-43), and He was seen by His disciples at His ascension (Mark 16:19-20, Luke 24:50-51, and Acts 1:9-11).

Currently, Jesus is at God’s right hand. Jesus was seen standing observing as Stephen was being martyred (Acts 2:29-36, 7:56), Jesus is also sitting at God’s right hand after offering one sacrifice for sins forever, as the believer’s high-priest (Heb. 10:12), and He is the Lamb of God, Who holds the keys that control all events of creation – past, present, and future (Rev. 5:1-14).

Who is Jesus in the Bible? He is the God/Man, the Alpha and Omega, the Beginning and the End, the resurrected Lord – the One Who is coming quickly, “Even so, come, Lord Jesus!” (Rev. 22:20).

## Election

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be no mean men. They bowed before God, but before men they, could not and would not bow. Stand fast, therefore, in this your liberty, and be not moved from the hope of your calling.

One other word of exhortation; it is the second lesson. There are some of you who are making an excuse out of the doctrine of Election, an excuse, an apology for your own unbelieving and wicked hearts. Now remember the doctrine of Election exercises no constraint whatever upon you. If you are wicked you are so because you will be so. If you reject the Savior you do so because you will do so. The doctrine does not make you reject him. You may make it an excuse, but it is an idle one; it is a cobweb garment that will be rent away at the last day. I beseech you lay it aside, and remember that the truth with which you have to do is this, “Believe on the Lord Jesus Christ and thou shalt be saved.” If you believe, you are saved. If you trust Christ, be you who you may, or what you may, the wide world over, you are a saved man. Do not say, “I will not believe because I do not know whether I am elected.” You cannot know that until you have believed. Your business is with believing. “Whosoever”—there is no limitation in it—“Whosoever believeth in

Christ shall be saved.” You, as well as any other man. If you trust Christ, your sins shall be forgiven, your iniquities blotted out. O may the Holy Spirit breathe the new life into you. Bowing the knee, I beseech you, kiss the Son lest He be angry. Receive His mercy now, steel not your hearts against the gracious influence of His love; but yield to him, and you shall then find that you yielded because He made you yield; that you came to him because He drew you; and that He drew you because He had loved you with an everlasting love.

May God command His blessing for Jesus’ sake. Amen.



### The Biblical Mandate

By Bill James

“And account that longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction” (II Peter 3:15-16). The dictionary says that “mandate” is an authoritative command or order that is generally written. Peter in his epistles declares the authority the Holy Scriptures. No cunningly devised fables but the words of holy men given by inspiration of the Holy Spirit (II Pet. 1:20-21) Peter also states how sinful men naturally rebel against the Bible. They stumble at the Word, obey it not, and wrest it to their own destruction. “Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded” (Proverbs 13:13). A person cannot hate God’s word with impunity. There’s a bitter price to pay for this attitude.

In circles when there is an exchange of ideas and philosophies, most frequently today, the Bible is considered off limits. For example on many talk shows if a person introduces the Biblical view it is cried down and held in contempt. They hold down the truth in unrighteousness as the Scriptures declare. Remember this! Though a Biblical argument or mandate is held in contempt it has outlived and will outlive all its opponents. Attempts have been made through the ages to utterly

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## Gleanings

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destroy the Bible but always unsuccessfully. Many have railed on, blasphemed, and spewed out their venomous contempt for the Bible. But remember, no man has long to blaspheme. He will be dead soon like the others and then face the Holy wrath of the Holy God of the Bible. Listen! The Biblical view, argument, or mandate is the only one that will survive. It alone is enduring (I Peter 1:23-25) and positively sure (II Peter 2:19). The Word of God abides forever. Therefore when the books are opened at the judgment the sinner sees the book there that he hated and will be consigned to everlasting burnings by the God of the Book. Men will scoff just as those did when Noah warned of the coming flood. Peter refers to this in the context. If you, my reader, try to comfort yourself in the fact that multitudes today discard the Bible just like you do, just remember, God drowned the whole world of ungodly people back there. Only eight people, who believed, were spared. Believe me when I tell you that you cannot hope to succeed in your rebellion against God and His Book!

According to our text, Peter recognized Paul's Epistles as being Holy Scripture. He said that men try to wrest them as they do the "other scriptures." In verse 2 he puts the apostles on the same level with the prophets of old. In chapter one he has already pointed out the divine origin of the Scriptures.

Note that he says some things Paul wrote are "hard to be understood." He did not say that none of it can be comprehended. Some in the past have told men not to read the Bible because only certain persons or institutions could understand it and explain it. This, of course, is false. The fact is that much can be understood by a true believer who reads and meditates on the Bible. With time and spiritual growth more and more will become clear. Jesus said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:12-13). Being born of God, he or she has a capacity to receive it and benefit by it. Since it is spiritually discerned the unsaved cannot really understand it. Peter says the unstable and the unlearned take issue with it to their own undoing.

The word "wrest" here means to twist or torture. It comes from a word meaning a winch. Winches have been used as instruments of torture to force from the lips of Christians confessions contrary to their consciences and contrary to the truth. When people wrest the Scriptures

they try to twist it and make it say something it doesn't actually say. They torture it to make it confess something never intended by the Spirit of God. What is really twisted is their evil hearts and minds. They seek to change it in such a way as to relieve themselves of accountability. They imagine a vain thing. They hope to escape responsibility. God will have them in derision (Psalm 2).

Peter says they mess with the Scriptures "unto their own destruction." This is a very grave warning to anyone who would seek to add or detract from the Bible. "The scripture cannot be broken" (John 10:35). It is the despisers of Scripture that will be broken like a potter's vessel. Not one jot or tittle will pass away. Heaven and earth will but the Scriptures will abide forever. They are not going to go away no matter how much they are assaulted. They are forever settled in heaven. Why is it so very serious to revolt against the Bible? The Psalmist said, "Thou hast magnified thy word above all thy name" (Psalm 138:2). God's name represents all He is in His attributes and holy character. He and His Word are inseparable. To despise His Word is to despise Him. To be ashamed of the Bible is to be ashamed of God. Failure to believe the record God has given of His Son therein is to make God a liar (I John 5:10). This is beyond serious it is positively and everlastingly fatal.

Christian friend, the Bible argument is the only argument that will stand. Let us hold high and unashamedly The Biblical Mandate come what may!

### Christ's Worth, Wounds, And Wealth By Bill James

Thank God for this wonderful chapter in the Old Testament about our precious Redeemer, the Lord Jesus Christ. There is no doubt in our minds that it speaks of Him since Phillip preached Christ to the Ethiopian Eunuch from this text (Acts 8:26-29). Here He is revealed as the sinner's triumphant Substitute. We will look at the chapter in three divisions remarking on His *worth, wounds, and wealth.*

In verses 1-4 we see **A worth perceived only by revelation.** There was nothing extraordinary, it seems to most men, about the central figure of our text. The "dry ground" of His humble parentage and growing up in relative obscurity rendered Him strikingly ordinary and unattractive to most. Added to that was how gravely misunderstood He was among His own people. He was disesteemed, despised and discarded. His poverty, humiliation, and "suspicious" doctrine was apparently an embarrassment to most. Even His kinsmen questions his sanity (Mark 3:21). Note it says, "we hid as it were our faces from him." They refused to be

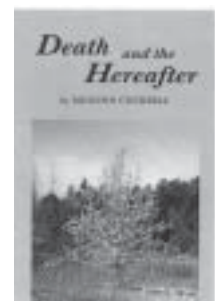
associated with One so reproached. I can just see them crossing to the other side of the street when He approached and looking purposely in the other direction. I am reminded of Zechariah's prophecy where their Shepherd was "weighed" and "prized" or valued of them at only 30 pieces of silver (Zech. 11:12-13). This, according to the law, was the price for a maimed or slain servant (Ex. 21:32). They calculated that He was under the frown of God's displeasure (verse 4). One is reminded of all the disgusting looks and harsh words and the malicious mockery surround the cross. They said, "He trusted in God; let him deliver him now, if he will have him." They did not even think God valued Him or would dare to own Him. To whom then is the arm of the Lord revealed? Who will declare His generation? There are those to whom He is precious above all else; to whom He is altogether lovely and the chiefest among ten thousand. Flesh and blood hath not revealed this beauty unto them but rather the Father in heaven. His worth is only perceived by divine revelation.

In verse 5-9 we see **wounds comprehended only in substitution.** Please note two connected words in this chapter ("But" verse 5 and "Yet" verse 10). The conjunction *but* between verse 4 and 5 shows how differently Christ's suffering were viewed by man and by God. He was smitten indeed of God **but** for no fault of His own. Note the repetition of the pronoun "our" in these verses. "For the transgression of my people was he stricken" (verse 8). This verse explains *why* and the for *whom* he suffers vicariously. Verses 7 through 9 speak of the righteous servant's character and responses to cruelty. He was silent and non-retaliatory when abused. He was harmless, non-violent, and incapable of dishonesty. Yet "it pleased the LORD to bruise him." One might well inquire as to why One so good is suffering so terribly. Why does Jehovah put this One to grief making his soul an offering for sin? These are *wounds comprehended only in substitution.* The One suffering does so unselfishly and wiling. For this very end came He into the world. He came to give Himself to die for every believing sinner. Did he secure His purpose? Did he die in vain? No indeed! "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities" (verse 11). There was no miscarriage in this travail. He was satisfied having fully secure their reconciliation to God for "the chastisement of our peace was upon him." Phillip Bliss the song writer said, "Bearing shame and scoffing rude, in my place condemned he stood, sealed my pardon with his blood: Hallelujah, what a Savior!" Yea, and indeed, what a Substitute!

In verse 10-12 we see **wealth guaranteed only by resurrection.** The wealth we speak of is the peace, healing, forgiveness, and victory He earned and is able to bestow upon us. His perfect life and awful death alone could never render these things certain for us. Do you wonder why we say this? The apostle said, "If Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17). All stands or falls with the resurrection of Christ. Without the resurrection His death avails nothing for us and faith therein is also unavailing. But He "was delivered for our offences, and was raised again for our justification" (Rom. 4:25).

Do the verses sighted in Isaiah actually forecast the resurrection, you might ask? We believe the language of the last three verses certainly point to His resurrection and ultimate triumph. In verse 10 the prolonging of his days and the prosperity in his hand indicate extended life and obvious success. We believe He lives and sees this satisfaction of having secured justification for all His seed (verses 10-11). "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death." The language of verse twelve is that of the conquest, the subduing of the enemy, and the taking of the spoils. Who takes the spoils? The conqueror! The Victor! The One here who has greatly suffered now also greatly triumphs and reigns. He has bruised the serpents head, bound the strong man and spoiled his house, "And having spoiled principalities and powers, he has made a show of them openly, triumphing over them in it" (Col. 2:15). Yes, the Savior died "And he made his grave with the wicked, and with the rich in his death." But the grave could not hold Him. He arose the third day then showed Himself alive by many infallible proofs for 40 days. He ascended. Now we enjoy *wealth guaranteed only by the resurrection. Hallelujah!*

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# THE BIBLE AND THE NEWSPAPER

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

## VIEW HOMOSEXUAL FILM, OR SCHOOL FACES LAWSUIT

### ACLU tells district: Force students to watch 'tolerance training' video

If administrators of Kentucky's Boyd County school district can't find a way to force all students to attend sexual orientation and gender identity "tolerance training," the American Civil Liberties Union is threatening to take them to court – again.

Ten months ago, the district settled a lawsuit with the ACLU over the right of a student group, the Gay-Straight Alliance, to meet on campus. The year-long litigation strained relations in the conservative northeast portion of the state. In addition to allowing the group to meet on campus after school, district officials agreed that all students, staff, and teachers would be required to receive "tolerance training."

The agreement stipulated all would attend "mandatory anti-harassment workshops," including the viewing of an hour-long "training" video covering sexual orientation and gender identity issues for middle and high school students.

But ten months on, one-third of Boyd County students have failed to see the video, and that has the ACLU threatening court action.

"It sounds like the training can't possibly be done," James Esseks, litigation director for the ACLU's Lesbian and Gay Rights Project, tells the Louisville Courier-Journal.

District figures show 105 of 730 middle school students opted out of the training video and 145 of 971 high school students did likewise. On the day scheduled for training, 324 students didn't show up for school.

The current legal snag arises from the fact the original consent decree had no provision for parents exempting their children.

"The schools have great latitude in what they want to teach, including what's in training programs, and the training is now part of the school curriculum," Esseks says. "Parents don't get to say I don't want you to teach evolution or this, that or whatever else. If parents don't like it they can homeschool, they can go to a private school, they can go to a religious school."

"Where are the parental rights in this whole thing?" asks Tim York, president of the Boyd County Ministerial Alliance and head of Defenders Voice, a community group formed to contest the decree.

According to the group's website, Defenders Voice "incorporated due to the need for protection of both the physical and

mental health of our students and citizens." Its members place blame for their current distress squarely on the ACLU:

"We have seen an onslaught of aggressive homosexual activism sweep across our country. In many cases, these activists are supported by the ACLU in their attempts. ... Defenders Voice believes that an organization like the American Civil Liberties Union (ACLU) should not be allowed to tell parents what their children must learn."

The Alliance Defense Fund, a religious-liberties public-interest legal group, has signed on to help Defenders Voice, pledging to sue the school district unless it adopts an opt-out policy for parents this week. Alliance was formed in 1993 with the guidance of several well-known Christian conservatives, including the late Dr. Bill Bright, the late Larry Burkett, Dr. James Dobson, Dr. D. James Kennedy, and the late Marlin Maddoux.

Joe Platt, a Cincinnati attorney representing Alliance, says mandatory training on tolerance for homosexuals violates the right of conscience of parents and students who believe such behavior immoral.

But school district attorney, Winter Huff, insists to the Courier-Journal the decree does not violate parental rights: "Students certainly have the right to believe in what they want to believe, but they don't have the right to act out in inappropriate ways. The point is you don't treat people disrespectfully, you don't pick on people, you don't bully them, you don't make them afraid to come to school."

Meanwhile, only one of the seven plaintiffs in the 2003 lawsuit still remain in school. Six have graduated, and the teacher-adviser for the Gay-Straight Alliance club asked to transfer to another campus.

The ACLU's Esseks is now questioning whether the mandatory video meets the decree's required hour of anti-harassment training. Like one-third of the students in Boyd County schools, he has yet to view it.

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## TEACHERS FIGHT FOR THE RIGHT TO SMACK

### Teachers and parents at independent private Christian schools will today take their case to the House of Lords for the right of staff to smack pupils with parental consent.

The group, headed by the Christian Fellowship School in Liverpool, is appealing against rulings of the High Court and Court of Appeal.

The courts previously ruled the law

against corporal punishment, even in private schools, is not a breach of the European Convention on Human Rights, which protects freedom of practice religious beliefs.

Headteacher Phil Williamson says the European Court of Human Rights in Strasbourg ruled in 1999 that there was nothing to prevent schools smacking children if their parents approved.

But the Government insists corporal punishment is illegal under the 1996 Education Act.

During the earlier court challenges, Mr. Williamson's lawyers cited biblical texts.

They quoted from Proverbs Chapter 23:13-14, which reads: "Do not withhold discipline from a child; if you punish him with the rod, he will not die. Punish him with the rod and save his soul from death."

And they quoted Chapter 13:24, which says: "He who spares the rod hates his son, but he who loves him is careful to discipline him."

In all the schools involved, teachers and parents agree that, in appropriate cases, discipline should be enforced by the swift corporal punishment.

But the Court of Appeal held that infliction of physical punishment for an offence committed at school could be achieved by contacting the parent and leaving it to him or her to carry out reasonable chastisement.

In this way, there was no question of parents' religious freedoms being in conflict with the Act's ban on smacking, the appeal judges said.

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## U.S. SUPREME COURT WON'T HEAR MASSACHUSETTS GAY MARRIAGE CASE

### Rejection of challenge to Massachusetts law legalizing gay marriage another reason why a federal marriage amendment is needed, family advocates say.

(EP) – The U.S. Supreme Court announced on Nov. 29 that it will not hear the case challenging Massachusetts' court-imposed legalization of same-sex marriage. The decision hardly came as a surprise to family advocates who said the decision illustrates the need for a national definition of—and federal protection for—marriage.

"The courts have long proven themselves to be no friend of the traditional family or traditional values," said Focus on the Family Action Chairman James Dobson. "Today's announcement further confirms that truth. As long as the fate of marriage and morality in America rests with the judiciary, the nation's families remain vulnerable."

Amanda Izsak, federal issues analyst for Focus Action, echoed Dobson's sentiment. "Marriage is a bedrock institution in our society," she said, "and without a crystal-clear definition of what constitutes marriage we will see attempts—in this day and age, at least—to make it anything and everything."

Though justices did not explain their decision to refuse the appeal, Liberty Counsel's Erik Stanley, the attorney who asked the justices to take the case, said it's

likely that justices were unwilling to touch the issue the case raised, namely that the Massachusetts courts had assumed powers they didn't really have.

"The thrust of our argument was that the Massachusetts Constitution specifically limits the jurisdiction of the Supreme Judicial Court (SJC)," Stanley explained. "And the SJC overstepped its boundaries when it redefined marriage for the people of Massachusetts."

The case, he added, was specifically based on a little-known clause—the Guarantee Clause—which is found in Article IV, Section 4 of the U.S. Constitution.

"What it basically states is that the United States shall guarantee to every state a republican form of government," Stanley said. "What is a republican form of government? A vital aspect of a republican form of government is the doctrine of the separation of powers—that the judiciary, the legislative and the executive branches each need to remember their places, since the supreme power is supposed to rest with the people."

Stanley said the Supreme Court has never ruled directly on the rarely used constitutional provision. Moreover, the justices might be hesitant right now to become involved in the same-sex battle because of court politics.

"Given the fact that Chief Justice Rehnquist is ailing and that he may not be on the court after this term, and that one or two other justices may decide to retire," he said, "they may want to leave this for another court to decide."

## The Legal Landscape

Conservative lawyers, meanwhile, say more than a dozen cases involving gay marriage are percolating up through state courts, and without federal constitutional protection the legal situation marriage faces is shaky. The problem, according to Mike Johnson, legal counsel for the Alliance Defense Fund (ADF), lies with another clause of the U.S. Constitution—the Full Faith and Credit Clause.

"Theoretically, it would require a Massachusetts homosexual marriage to be recognized in other states, regardless of what their state laws say or even their state constitutions," he said. "So, the federal marriage amendment is going to be a necessity."

The latest state battle is in Louisiana, where on Wednesday ADF will take part in oral arguments in an appeal before the state Supreme Court in which homosexual advocacy groups have challenged the state's marriage-protection amendment passed overwhelmingly on Sept. 18.

Whatever justices do in the Bayou State, Johnson said, may become precedent nationwide.

"Eight of the 11 other states that approved similar amendments on Nov. 2 use very similar, if not identical, language to the language that is in the Louisiana amendment," he said. "So, if we win, it's a great day for marriage, and if the court does

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not agree with us, it is not a great sign for these other states. But ultimately, the only panacea for this problem is going to be the federal marriage amendment, or Marriage Protection Act.”

Legislative experts like Izsak agree, saying that the coming year will be crucial in the congressional battle to preserve marriage. She expects the Marriage Protection Amendment to be reintroduced in the spring—and anticipates the legislation’s chances will improve in the new Congress.

“Most encouraging,” she said, “is that, in the Senate, we have gained new social conservatives for the issue of a constitutional amendment to protect marriage.”

Izsak said she expects at least five more votes in the Senate, which would bring the number of supporters to at least 53. Sixty-seven are needed for passage.

“Will we see the 67 votes needed to pass an amendment in the Senate? Perhaps not, but we’ll see what happens,” she said. “There is every reason to push hard for it, because if we keep up the pressure over time, marriage protection will eventually pass the Senate.”

Izsak is asking citizens to lobby their U.S. representative and senators in person when they come back to their districts for the holidays.

“Members should be home in December, and that is a wonderful time to make appointments with those members,” she said. “Simply call their local office and ask to come by and talk to your representative or senator, and bring a neighbor or family member with you perhaps, and tell them what’s on your mind and what matters to you in the Congress.

“I think this would be a wonderful time to do that—before they go back to Washington and start the 109th Congress.”

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### JUSTICE DEPARTMENT SAYS NEBRASKA FEDERAL JUDGE IGNORED CONGRESS IN RULING AGAINST PARTIAL-BIRTH ABORTION BAN

(EP) – The Justice Department argued on Nov. 30 that a Nebraska judge who ruled that the partial-birth abortion ban is unconstitutional ignored evidence gathered by Congress in passing the law.

The appeal to the 8th U.S. Circuit Court of Appeals challenges the September ruling by U.S. District Judge Richard Kopf of Lincoln.

“The Partial-Birth Abortion Ban Act of 2003 prohibits ... one particular method of abortion that Congress, after nine years of hearings, found to be gruesome, inhumane, never necessary to preserve the health of women, and less safe than other readily available abortion methods,” the appeal said.

Kopf ruled the ban, while containing an exception to save the life of the mother, is unconstitutional because it makes no such exception for the woman’s health. Supporters of the ban pointed out that making an

exception for a woman’s “health” could lead to an exceedingly broad interpretation, including a woman’s mental or emotional state. Such an exception could allow a woman to obtain a partial-birth abortion because she doesn’t feel emotionally ready to have a baby.

The judge also said the ban posed an “undue burden” on a woman’s “right” to an abortion.

Kopf’s ruling followed decisions overturning the law by federal judges in New York and San Francisco. Those decisions also have been appealed.

President Bush signed the abortion ban last year, but it was not enforced because of the legal challenges.

The ban applies to partial birth abortions, a procedure doctors call “intact dilation and extraction,” or D&X. During the procedure, generally performed in the second trimester, a baby is partly delivered from the womb. The abortionist then crushes the baby’s skull, killing him or her.

Kopf maintained that partial-birth abortions should remain legal in order to provide a “safe” form of an abortion. The Justice Department, however, said Kopf credited “disputed anecdotal evidence regarding possible safety advantages of partial-birth abortion, while simultaneously discounting other evidence regarding its possible safety drawbacks.”

Abortionists perform an estimated 140,000 partial-birth abortions each year.

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### FORMER MUSLIM FACES CRITICISM FOR PREACHING ABOUT HIS CONVERSION TO CHRISTIANITY

(EP) – Donald Fareed used to be a Muslim. But the leader of the San Jose-based organization called Persian Ministries converted to Christianity nearly 14 years ago. Now Fareed travels to churches and other speaking engagements telling people why he became a Christian, and why he is no longer a Muslim.

So when the Church of the Nazarene in Sunnyvale, Calif., used its church sign to promote Fareed’s recent Sunday morning sermon, its message was simple: “Why I am not a Muslim.”

The message may have been simple, but the reaction from many in the community was anger. The Church of the Nazarene began receiving complaints from passer-bys who called the sign “offensive.”

“I thought, ‘That is an offensive sign, per se,’” Jay Heller, who lives around the corner from the church, told the Associated Press. “I work with a lot of Muslims and don’t know why someone would put up a sign like that. They can’t possibly be oblivious to the fact that it might be offensive to some people.”

Fareed defended the church’s sign, and his sermon, saying it was not his goal to offend but to simply inform. “My goal is not to offend Muslims, but to communicate why I changed my religion,” he told AP. “It was spiritual reasons that led to my conversion.” In fact, Fareed said he wants to help promote civility between Christians and Muslims,

especially in light of rifts created by 9/11.

Fareed was born an Iranian Muslim and fled his home country after the Islamist revolution. He converted to Christianity 14 years ago when he began to disagree with Islam’s holy laws. Fareed said his conversion allows him to have true fellowship with God.

The pastor of the Church of the Nazarene also said his intention was not to offend the community. Terry Irish said the message on the electronic signboard was taken from Fareed’s brochure promoting his sermon.

“It is not intended to be either insensitive or inflammatory,” Irish told AP. “My intent is never to offend. My intent is always to inform.”

Fareed hosts a weekly television show in the San Francisco Bay area that is broadcast globally by satellite in Farsi. He estimates that he reaches about 30 million people each week.

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### CHRISTIANS IN PHILADELPHIA FACE PRISON TIME FOR EVANGELISTIC EFFORTS AT GAY PRIDE EVENT

**Christians facing prison time for singing hymns at a Philadelphia pro-homosexual event are fighting back with a federal lawsuit challenging the charges against them**

(EP) – Members of “The Philadelphia 11,” as the group has been dubbed, face as many as a combined 47 years in prison. Their ordeal began in October at a pro-homosexual event called OutFest, where—amid rainbow balloons and shirtless gay men in leather—Michael Marcavage and 10 others peacefully delivered a Gospel message.

But the event’s volunteer homosexual security team, the Pink Angels, corralled the group with large sheets of Styrofoam while blowing whistles to drown out their voices.

“Although these people with the pink signs (were) blocking our message and impeding our way, we (were) the ones being put under arrest,” Marcavage said. “We were doing nothing more than being very peaceful, very loving, just concerned about the well-being and salvation of those in attendance of the event.”

Marcavage was charged with five misdemeanors and three felonies, which included ethnic intimidation, criminal conspiracy and inciting a riot. But the American Family Association Center for Law and Policy (CLP) is filing suit in federal court to stop the case in the state courts, which CLP says is not a common practice.

“It’s very rare,” said Joe Murray, a CLP staff attorney. “It doesn’t happen on a daily basis. It only is justified when the facts warrant it.”

Murray especially objects to the charge of ethnic intimidation, saying the city is using the legal system to muzzle a constitutionally protected message.

“What that says is that, basically, preaching the Gospel of Jesus Christ to homosexuals is tantamount to a hate crime,” he said.

A victory, he added, would send a message to other cities to not tread on the rights of

those who stand up for the Gospel.

Marcavage said in spite of the recent charges, he and the others will continue to do evangelism at pro-homosexual events in Philadelphia.

The preliminary hearing on the charges in state court is Dec. 14.

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### PRESIDENT BUSH PRESSES FOR EXPANDED FAITH-BASED INITIATIVES

(EP) – Feb. 28, 2001, began as a typical day at the Seattle Hebrew Academy. Kids went to class; teachers assigned homework; administrators met in their offices. Suddenly, children were running for safety as the 90-year-old structure began to convulse.

The earthquake destroyed the academy and hundreds of other Seattle buildings. Within days, the Federal Emergency Management Agency was offering help. In Seattle 267 property owners applied to the federal government for disaster relief; 266 applications were granted. Only one was denied—the Seattle Hebrew Academy.

Jay Lefkowitz, President Bush’s domestic policy director, learned in April 2001 that FEMA had denied the Academy’s application because it is a religious school. Soon afterwards, the Faith-Based Initiative came up for discussion at the daily policy briefing in the Oval Office. President Bush, urging his staff to do more than focus on passing new laws, asked, “What are we going to do about bad regulations that treat faith-based groups differently?” Seizing his opportunity, Lefkowitz told the president about the FEMA decision.

“So public schools got the funds from FEMA, but not the religious school?” the president asked, frustration flashing in his eyes. “Is that what you’re telling me?” Incredulous, Bush gave an order to straighten out this matter. In Lefkowitz’s summation, “The president believed everyone should be treated the same. Earthquakes don’t discriminate on account of religion, and neither should the government.”

After reviewing the issue for some months, the Justice Department determined that the longstanding FEMA policy was not required by the First Amendment. Nothing in the Constitution prevented a religious school from obtaining FEMA money. Later that year, the Seattle Hebrew Academy finally received federal disaster relief.

In the nearly four years since he was sworn in as the 43rd president of the United States, critics have often lambasted George W. Bush for purportedly being a “religious” president who won’t be bothered with the facts and is bored by staff discussions. In this critique, President Bush sees himself as possessing special insights from God with which he can strike down the politically unrighteous.

Yet the people who know Bush best tell a story very different from this cartoonish view. People like Lefkowitz, former counselor to the president Karen Hughes, national campaign manager Ken Mehlman, Rep. Kay Granger, and others portray him as a man of

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faith who doesn't think he has all the answers, but who has learned to seek insights both from others and through prayerful consideration.

President Bush's decision on stem-cell research shows how he works. From March through August 2001, he painstakingly investigated the issue. The president began by asking Lefkowitz to bring in experts from all sides. Doug Melton, a scientist from Harvard, came and argued that embryonic cells were not human life. Leon Kass, the University of Chicago bioethicist, met with the president and argued that embryonic stem-cell research required the destruction of human life.

Many others from a variety of viewpoints and expertise met with the president. Lefkowitz, who attended every one of these meetings, recalls they usually were held in the Oval Office and almost always began with the president saying to his guests, "Tell me what your opinion is and why." As the discussion continued, the president would press the experts further. In these sessions, Bush always listened, often took notes, and never failed to ask questions.

Karen Hughes says the key moment in the decision-making process came in August during a private discussion at the Bush ranch. After months of meetings, the time for a decision was near. "I want your opinion," the president told her. The two close friends began a long conversation about the issue. "I'm increasingly uncomfortable with additional destruction," she concluded, urging him to only fund research on previously destroyed embryos. "Me, too," the president agreed.

He later announced his policy in a nationally television address: funding only for research on embryonic stem-cell lines previously established, where the life-and-death decision had already been made. Bush said that he had made his decision "with great care, and I pray it is the right one."

His approach to stem-cell research was different from that of John Edwards, who announced during his vice presidential campaign that research during a Kerry administration would enable people to "get up" out of their wheelchairs and walk. Few in the scientific community believe stem-cell research will lead to people walking again. The president's critics mistake his faith for dogma, but Bush has never claimed to have a special insight from God on taxes or healthcare. On moral issues such as abortion he has spoken about the sanctity of human life, but has used language that goes beyond the choir: God didn't compel him to sign the ban on partial-birth abortion, "the compassion and humanity" of the American people did.

Some aspects of Bush's faith, such as his requests for prayer, are publicly visible. He often says grace before meals at White House functions, and he has held meetings with ministers ranging from Max Lucado to T.D.

Jakes to Cardinal Theodore McCarrick. But he has said little about his views on the Bible or on almost any theological question that Christians debate.

As far as church attendance, Gov. Bush was an active member of a Methodist church in Austin. As president, he has generally worshipped at St. John's Episcopal across the street from the White House and at the chapel of Camp David. Karen Hughes tells of a service held on board Air Force One when it was returning from overseas: She spoke, Colin Powell read Scripture, and President and Mrs. Bush attended along with staff members.

What he has said repeatedly is that his faith is a blessing to him. He says he prays often, reads the Bible each morning, tries to live it during the day, knows that he is a sinner, knows that Jesus changed his heart, and believes God has a special purpose for every human being, including himself.

Kay Granger (R-Texas), a key member of the House Appropriations Committee, says that "fighting a war has taken a toll on him," and she recalls an Oval Office meeting where several members of Congress talked to the president about his requests for additional war funding. They focused exclusively on the financial cost, she says, but the president's eyes filled with tears as he said, "There are men and women who have died for this cause. I think about their sacrifice every day." She says Bush paused and then continued: "I pray for them and for those who are fighting now. But we will carry on and see this thing through. We won't let them down. We won't let the people of Afghanistan and Iraq down."

To Karen Hughes, the president's leadership style is in some part the result of a faith that "leads him to respect every person as a creation of God." Ken Mehlman, who ran the reelection campaign and was recently named the new chairman of the Republican National Committee, says, "I have never worked with a person who asks as many questions as this president does." He also asks for prayer and, as Mehlman and others report, regularly tells those who say they're praying for him, "That's the most important thing you can do for me."

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### MISSIONARIES FLEE IVORY COAST AS CIVIL WAR RESUMES

(EP) – Since Ivory Coast's last coup two years ago, teachers and students at the International Christian Academy (ICA) have learned to keep "evacuation bags" ready at the first sign of civil strife. In early November, their planning proved necessary.

Hearing the government's Russian-made Sukhoi-25 jets scream over the campus—located just outside the city of Bouake in the nation's rebel-held north—leaders of the missionary school sensed something big was brewing. When the jets bombed security checkpoints and rebel facilities on Nov. 4, then struck a French base and killed nine peacekeepers, they knew they would have to flee again just as they did in 2002.

The French, who for two years have tried to keep peace between north and south,

responded to the shock strike against their troops by wiping out Ivory Coast's tiny Air Force earlier this month. Just as ICA teachers and students prepared to leave, the crisis spread from north to south in the commercial capital, Abidjan. For five days mobs loyal to President Laurent Gbagbo went on an anti-French rampage, looting and burning property.

By Nov. 15, France evacuated 5,000 of its citizens—one-third of the population that had settled in the country since its days as a French colony. White foreigners—anyone who looked French—were open to attack. Several French women were raped. The violence killed at least 60 and injured 1,000.

"As they said at the beginning of the Lord of the Rings films, 'the world has changed,'" wrote Alan Shea, the Christian school's technology coordinator, in an e-mail to friends on Nov. 4.

Ivory Coast, the world's largest cocoa producer, has not always been so volatile. When the West African nation won independence from France in 1960, founding president Felix Houphouet-Boigny made it stable and prosperous, but prosperity hinged on his grip on power. When he died 33 years later, a political struggle was inevitable.

The scabbling that followed has fractured the country along religious and ethnic lines into the mostly Muslim north—controlled by rebels—and the government-held, mostly Christian south. Clashes erupted between supporters of current president Laurent Gbagbo and his Muslim rival, former prime minister Alassane Ouattara, killing hundreds. In 2002, however, Gbagbo included Ouattara in his government and relative calm followed. Exiled and demobilized members of the military, however, launched a rebellion the same year. By this point rebel groups in the north were multiplying and winning control of the north. Three main ones began collaborating and collectively called themselves the New Forces. In January 2003, the Ivorian government signed a peace deal with them, agreeing to share power. By July, the two sides had signed an "End of the War" declaration.

But the supposed end turned into another plot twist. Reforms changing citizenship rights and eligibility for president, which Gbagbo promised in the peace deal, did not appear on schedule in September. So the rebels refused to disarm on schedule in October. The government's aerial strafing of rebel strongholds then followed.

The French base, about two miles from ICA, became a target too. Some 4,000 French peacekeepers have helped maintain stability between the north and south, along with 6,000 UN peacekeepers. Despite the Ivorian government's claim otherwise, French army officials believe the strike was no mistake: The planes reportedly flew over the base three times. "To everyone who was there and who experienced it, it was not accidental," Shea said.

Clint Morgan, regional director for Free Will Baptist International Missions and a former missionary to Ivory Coast, speculates

that the air strike was calculated to dial up tensions. "If you provoke the French and the French strike back, it creates further anti-French sentiment." Error or not, he says, "an all-out offensive is in the making. Both sides are repositioning their troops." By Nov. 15, the UN Security Council had slapped a 13-month arms embargo on Ivory Coast, giving the warring parties a month to resume the peace process.

The academy, known locally as the "Baptist school," began teaching missionary children in 1962. When the civil war exploded two years ago, the school made international headlines as fighting trapped its 191 American students and teachers inside campus walls. French forces rescued them.

The evacuation this year was more orderly. After the last crisis, only 38 students and staff members were on campus for the new school year. And they were back at school for only three months before most escaped again Nov. 13. While thousands of Westerners fled out from Abidjan in the south, ICA students and teachers piled into a seven-vehicle convoy and made an 18-hour ground escape northwards into Mali, safely escorted in part by rebel forces.

Two days before leaving, however, they honored the roughly 80 French troops stationed on their campus who had lost nine comrades. School officials planned a dinner banquet, complete with tablecloths, flowers, and the best foods they could find in their homes. Guests of honor ate off paper plates. Academy director Daniel Grudda said it was "surreal" to have a banquet right before fleeing, but "we believe strongly in the idea that God wants us to serve others wherever we find ourselves."

Thousands of Ivorians have also fled into neighboring countries. West African civil wars in Liberia and Sierra Leone have traditionally engulfed neighboring countries. In Ivory Coast's violently changed world, Ivorians are in danger of treading the same path.

\*\*\*\*\*

### PAKISTAN BANS NOVEMBER ISSUE OF "NEWSWEEK"

(EP) – Pakistani authorities have banned an issue of "Newsweek" magazine for publishing material they said was offensive to Islam, local media reported. A government official in Islamabad had ordered the "forfeiture of all copies of the weekly 'Newsweek' of November 22," the state-run agency Associated Press of Pakistan reported, quoting Tariq Mahmood Bajwa, a government official in the capital, Islamabad. The edition published "objectionable remarks which (were) tantamount to desecration of the Quran," Islam's holy book, the agency said. The report said authorities were considering legal action against the magazine but gave no details. The action didn't come until nearly all the copies of the Nov. 22 issue had already been sold at book stalls, according to the Associated Press. The Nov. 22 issue of the magazine carried a story about the murder in the Netherlands of

*Continued on page 20*



# WORLD SCENE

By G. Russell Evans - Norfolk, Virginia

## Where is the Outrage from the Muslims?



### THE SILENCE IS DEAFENING!

President Bush has many good qualities. However, during the Presidential debate, he didn't admit to a single mistake he made.

I can think of one.

With raging maniacs beheading hostages and inflicting an ongoing series of terrorist assaults in the name of Islam on the United States, Israel and others, would you not expect there to be an outcry from the Muslim establishment?

It may be polite at this time of our war on terrorism for President Bush to praise the Muslims in America as good citizens "who love their country as much as I do"—and even to invite Muslims to dinner at the White House. We need goodwill, charity, and good cheer at all times.

If some nut commits a crime (as occasionally happens) in the name of Christ, the whole world knows it is a nut case because our leadership and our institutions have a long-standing track record. Even now however, Americans are reaching out to "good Muslims." For example: Dinner with the President; equal billing and equal status at Norfolk's recent interfaith prayer service; and student reaction at Norfolk's Old Dominion University to the "love and kindness" of Muslim friends "just like us."

The Muslims want to convert the world to Islam—and the United States is their number one target.

Christianity and other religions want to convert the world too. So did the Communists, Hitler, Genghis Khan, Alexander the Great and the Romans.

The Muslims are making inroads and converts to Islam in America in a non-violent way, as opposed to the militant assault of September 11, which backfired and served to unite Americans so strongly against them.

President Bush's conciliatory remarks about the "good Muslims" may soothe the nerves, but they do not diminish their ambitions and atrocities.

Many Muslims in America share the suicide bomber's hatred of this country and want to change it into an Islamic state. History proves that where Muslims gain a beachhead, they have brought havoc and sometimes utter ruin.

The threat from the militant Muslims is bad enough, but soothing platitudes and uncalled-for cordiality we can do without. We need eternal vigilance and the truth about Islam.

But where in the Islamic world are such voices of reason and sanity? There are only whimpers here and there but no clear voice and no discernible message of

opposition to the Muslim crazier. In more than fifty Muslim-dominated countries there is silence! Here in America, Muslim groups are cautious and pretty much quiet. Perhaps they are fearful for their own lives, but the likelihood is far greater that their sympathies are misplaced.

They have an agenda! They intend to rule the world. Their rule has been and is characterized by tyranny and violence. Where their "faith" flourishes, freedom disappears! What a contrast!

There is nothing so powerful as truth—and often nothing so strange (Daniel Webster, April 6, 1830).

(Excerpts are from previous articles I have written, and from the notes from the Editor of *The Sword of the Lord*). Captain Evans, with his wife Anne, live in Norfolk, VA.

## Bible & The Newspaper

Continued from page 19

filmmaker Theo Van Gogh and religious and ethnic divisions in Europe under the headline "Clash of Civilizations." A Dutch-Moroccan alleged Islamic extremist suspect was arrested in Van Gogh's slaying.

### VIRGINIA CONVENTION WITHDRAWS SUPPORT FROM SOUTHERN BAPTIST CONVENTION

(EP) - The Baptist General Association of Virginia decided in November to withdraw its support from the Southern Baptist Convention and seek membership in the Baptist World Alliance. The Virginia association's move came in response to the Southern Baptist Convention's (SBC) June decision to quit the Baptist World Alliance. The SBC withdrew its support because it said it perceived a liberal drift in the organization, including support of the ordination of women and gay-friendly congregations. A Virginia association meeting increased annual support for the alliance from about \$90,000 to \$150,000, largely by cutting

donations to the Southern Baptists' International Mission Board. The association made the decision with minimal dissent.

## ANNOUNCEMENTS

### Churches in Need of a Pastor

The Landmark Baptist Church of Tulsa, OK is currently in need of a pastor. Any interested preacher that is not currently pastoring may contact Sis. Katie Wilson at 918-437-3904 for more information.

\*\*\*\*\*

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

\*\*\*\*\*

The Calvary Baptist Church of Ashland, KY is in need of a pastor. Any interested Elders should send resume and church covenant to the church: Calvary Baptist Church, P. O. Box 60, Ashland, KY 41101; or contact Mike Sherman at home at 606-928-0306, at work at 740-532-4223, or at mobile number 606-923-9443.

\*\*\*\*\*


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

### BEREA BAPTIST BROADCAST Financial Report 11-1-2004 to 11-30-2004

Beginning Balance .....	\$1,552.05
RECEIPTS:	
Berea M.B.C., Westpoint, TN .....	50.00
Grace B. C., Corbin, KY .....	100.00
Berea B. C., Mantachie, MS .....	200.00
TOTAL .....	350.00
EXPENDITURES:	
Radio Time .....	637.00
Postage .....	51.90
TOTAL EXPENDITURES .....	688.90
Bank Charge .....	-10.00
Interest .....	0.37
TOTAL .....	\$1,203.52
Corbin, KY fund balance .....	\$2,011.52
ENDING DEFICIT .....	-\$808.00
CORBIN, KENTUCKY REPORT	
Beginning Balance .....	\$2,171.52
EXPENDITURES:	
WCTT .....	160.00
ENDING BALANCE .....	\$2,011.52

### BEREA BAPTIST BANNER Financial Report 11-1-2004 to 11-30-2004

Beginning Balance .....	\$2,330.60
RECEIPTS:	
Arthur D. Richardson, Cedarville, WV .....	100.00
B. C. of Brimfield, Brimfield, IL .....	29.49
Bart McDonald, Fairbanks, AK .....	25.00
Berea B. C., Mantachie, MS .....	900.00
Berea B. C., Stonington, IL .....	60.00
Berea M. B.C., Mansfield, OH .....	50.00
Berea M. B. C., Westpoint, TN .....	150.00
Bethel M. B. C., Pasadena, TX .....	100.00
Big Creek B. C., Wayne WV .....	300.00
Briar Creek B. C., Williamsburg, KY .....	100.00
Citrus M. B. C., Inverness, FL .....	20.00
Cedar Grove B. C., Millport, AL .....	50.00
Faith M. B. C., Clarksville, TN .....	100.00
Faith B. C., Lynn, AR .....	25.00
Faith B. C., Seffner, FL .....	50.00
Gail Knowles, Scarborough, ME .....	20.00
Grace B. C., Corbin, KY .....	100.00
Grace M. B. M., Marion, IL .....	25.00
Grace M. B. C., Tulsa, OK .....	90.00
Joseph Jurzec, Lake-in-the-Hills, IL .....	25.00
Hillcrest B. C., Winston-Salem, NC .....	80.00
Indore B. C., Indore, WV .....	100.00
L. H. Farrell, Des Allemands, LA .....	200.00
Landmark M. B. C., Moncks Corner, SC .....	25.00
Leroy Bullard, Albuquerque, NM .....	200.00
Morris St. B. C., Hobbs, NM .....	300.00
Mt. Pleasant B. C., Chesapeake, OH .....	100.00
New Testament B. C., Bristol, TN .....	10.00
New Testament B. C., Goshen, IN .....	50.00
Ocoonita M. B. C., Keokee, VA .....	40.00
Philadelphia B. C., Decatur, AL .....	100.00
South Park M.B.C., Seattle, WA .....	50.00
Southside B.C., Fulton, MS .....	50.00
Sovereign Grace B. C., Columbus, MS .....	50.00
Sovereign Grace B. C., Galena, OH .....	150.00
Sovereign Grace B. C., Northport, AL .....	100.00
Sovereign Grace B. C., Silsbee, TX .....	30.00
Sovereign Grace B. C., Wake Forest, NC .....	100.00
The Lord's Church, Goose Creek, SC .....	300.00
Victory B. C., Courtland, VA .....	200.00
West Milton B. C., West Milton, OH .....	50.00
Subscriptions .....	354.00
Anon. .....	390.00
Dividing Checks .....	150.00
Sub Total .....	\$5,498.49
TOTAL .....	\$7,829.09
EXPENDITURES:	
Wages .....	3,920.00
Printing .....	517.86
Postage .....	787.07
Supplies .....	81.50
FICA taxes .....	281.53
Dividing checks .....	150.00
Total Expenditures .....	5,737.96
Bank charge .....	-17.87
ENDING BALANCE .....	\$2,073.26



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