

The Berea Baptist Banner

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Whole Number 244

NEA Influences School Violence

By G. Russell Evans

Norfolk, Virginia

A short while ago, my nominees for villains for school violence and killings included: (1) the president for dishonesty and immorality as role-model-in-chief, (2) the media for promoting violence and pornography as entertainment and (3) the Supreme Court for outlawing Bible reading and prayer in schools, marking the upsurge in murders, divorces, abortions and crime in general.

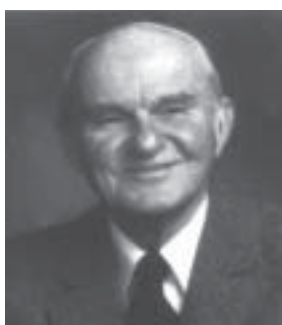
NEA IN FIRST PLACE

My fourth nominee was the National Education Association (NEA) which, it now appears, may deserve first place because of its singular day by day influence on the thinking and conduct of our youngsters in school. The NEA writes the curriculum. They enforce it, lobby for it and pay for it—almost \$12 million to NEA and AFT

(American Federation of Teachers) political candidates for the period 1993-98.

President Clinton loves the teacher's unions and after he lauded

G. Russell Evans



them at the 1998 AFT convention, AFT President Sandra Feldman cooed, "He is America's No. 1 teacher and we are all his students."

With 2.1 million members, NEA is a powerful labor union, promoting social agendas that undermine family values with radical liberal ideas of

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The Fruit of the Spirit is Long-Suffering

By Tom Ross

South Point, Ohio

The fourth aspect of the fruit of the Spirit produced in the life of a believer is expressed by the word long-suffering. At first glance it would seem that this grace relates only to our ability to bear the provocations and offenses of others patiently. However, the scriptural meaning of the word long-suffering may also be expressed by the related synonyms of patience, forbearance, endurance, and perseverance.

George Bethune gave an excellent definition of long-suffering:

"The composition of this term might lead some to think, that the apostle intends merely a forbearing and forgiving temper towards those who insult or injure us; and indeed, the early Christians, exposed as they were to constant persecution and contempt, had great need of such grace;

but 'long-suffering' means yet more. The idea of the apostle is exactly expressed by longanimity, or that enduring courage and fortitude derived from confidence in the faithfulness of God, and a sure expectation of final deliverance, which sustains the believer through a long period of labor and trial. It is patience having her perfect work."¹

Thus the fruit of long-suffering is

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Tom Ross

Helping Children to Grow

By Curtis Pugh

Berzovia, Romania



"And Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52).

Notice the four areas in the above verse: (1) wisdom, (2) stature, (3) favour with God, and (4) favour with man. Though He was Perfect God, Jesus Christ was also perfect man. He developed in all four areas of His life, and you and I and OUR CHILDREN need to properly develop in these four areas as well. This article, though originally compiled several years ago, is timely and is designed to provide some helpful information regarding the responsi-

bilities parents face in the rearing of children.

Perhaps a further word should be said regarding current educational

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Three Prophetic Days Some Proof

By O. L. Hailey

(1852 - 1934)

I. SOME ARGUMENTS

The following reasons are given for believing the theory here propounded to be the correct one:

It was the regular Passover Supper

which Jesus and His disciples ate, and it occurred in the evening of the 14th of Nisan while the other Jews were eating the Passover. This Passover is frequently spoken of in the New Testament as if it were the regular Passover: "Ye know that after two days comes the feast of the Passover, and the Son of Man is delivered up to be crucified" (Matt. 26:2). Compare also Mark 14:1-2 and Luke 22:1-2. This was evidently the regular Passover Feast and, unless Scripture or reason requires that it should occur at some other hour than



O. L. Hailey

The God of All Things

By Milburn Cockrell

Mantachie, Mississippi

"For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" (Rom. 11:36).

Very few professed Christians believe this verse. Even some who have made their calling and election sure have doubts about it. Arminians honestly confess they do not believe that all things are of God. Some sovereign gracers do not either. They would say that "some things" are of God. But

three important truths are stated in my text. First, God is the Creator of all things: "For of him, . . . are all things." Second, God is sustainer of His creation: "And through him. . . are all things." Third, God is their final cause: "To him, are all things." All things, all events, are full of God. Here God is described as His own last end in everything that He does.

THE CREATOR OF ALL

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

The Berea Baptist Banner

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NEA Influences

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their social workers, child care "experts" and psychologists. They believe government knows best and boldly overrule parents with their Outcome-Base Education (OBE)—the buzz word for progressive education to prepare children for the socialist world ahead.

Basic skills in reading, writing, math and science have largely been supplanted with moral relativism and liberal sexual morality.

CHILDREN CALLED 'NOT NORMAL'

The NEA teachers manual claims that our children are *not normal* for the new society and "may need mental health care. . .to conform to the planned society in which there will be no conflicts of attitudes or beliefs."

This is insulting, to say the least, and the following NEA programs are further proof:

* Distributing condoms and contraceptives to children without the consent of parents.

* Promoting homosexuality as a "viable lifestyle."

* Abortion counseling without consent of parents.

Federal meddling in family values has coincided with the explosion in drug abuse, teen suicides and juvenile crime, along with the alarming drops in Texts of Academic Progress (TAP). Here are a few examples of outrageous meddling:

* School officials in Pennsylvania ordered gynecologist examinations of sixth grade girls without parental permission.

* The school board in Montgomery County, Maryland, overruled parents' objections to homosexual material in the curriculum and would not allow students to drop the course.

* A Washington State welfare director overruled parents' refusal to allow their 14-year-old daughter to smoke marijuana and sleep with her boy friend.

THE UN WANTS CONTROL

The U.S. government is not kidding about controlling education. The latest threat is the "United Nations Convention on the Rights of the Child," signed by Clinton and awaiting Senate approval. Under this treaty, children would have most of the rights of their parents; and government would have primary responsibility for children—not parents! Children would have rights of privacy, association and peaceful assembly—plus the right "to receive information and ideas of all kinds through any media of the child's choice."

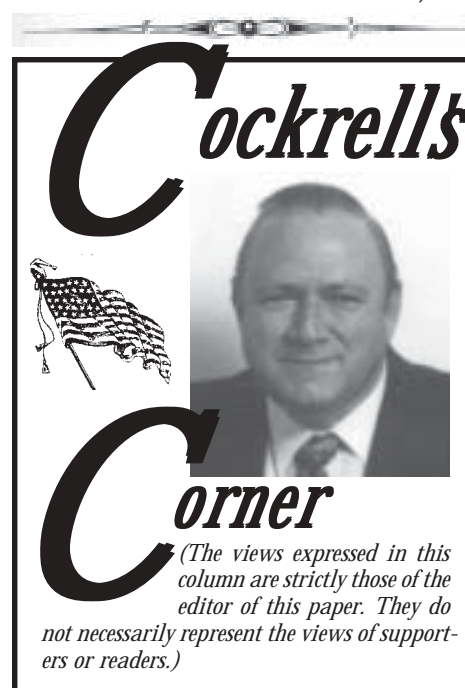
This means that mothers would be unable to prevent young sons from strip shows on the Internet—and from joining dangerous gangs such as the Trench Coat Mafia under pain of prosecution for violating the 14 year old's "freedom of association."

The United Nations wants control of the world's children and wants to guarantee their right to do whatever they want to do. Internationalists and over-educated zealots like UN Secretary General Kofi Annan of Ghana and NATO Secretary General Javier Solana, the Spanish Marxist who gave the order to bomb Belgrade, cherish their power, as do the Clinton-Gore-Albright conformists. They need our children and they need them educated the global way and traditional American family values are pushed aside.

Our Constitution contains absolutely no authority for the Government to control education. It is time to tell the president and our two senators, in strong terms, that we reject this insulting UN treaty for control of our most precious asset—our children—and that they should be ashamed even to ask.

Of course, the easy way is to *do nothing* and let the internationalists handle things. They'll love us for our silence!

(Capt. Evans is author of *Death Knell of the Panama Canal?*, available on the Internet at Amazon.com.)



Perseverance in Well Doing

"And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

In these words Paul encourages the Galatians in well doing in general (Gal. 6:10). Well doing respects every part of a Christian's duty.

WELL DOING OUR DUTY

We are regenerated unto well doing (Eph. 2:10). We are commanded to perform good works (Heb. 13:16). These good works are good and profitable unto us (Tit. 3:8, 14). Well doing shows our faith in Christ (Jas. 2:17-18). Christ "**went about doing good**" (Acts 10:38). We are to follow in His steps (I Pet. 2:21). Christ even taught it was "**lawful to do well on the sabbath days**" (Matt. 12:12). By well doing we give evidence we shall be in the resurrection unto life (John 5:28-29).

THE IMPORTANCE OF PERSEVERING IN WELL DOING

Paul does not say the Galatians were not doing good works. Rather he warns them not to be weary in well doing. Without perseverance in well doing God's glory will not be promoted (Matt. 5:16), nor will the Bible be obeyed (II Thess. 3:13). Without well doing the prosperity of the church will be hindered (Matt. 28:19-20). If we do not persevere in well doing our tears will freeze (Ps. 126:5-6), and we will lessen and lighten our crowns (Col. 2:18; II John 8; Rev. 3:11). Hence we ought to seek new opportunities of usefulness.

CAUSES OF WEARINESS

The causes of weariness are complex and numerous in their operation.

First, sometimes an enlarged view of our depravity may cast us down. Our corruptions appear to have increased, and we see more hidden abominations. This argues only for more light and labor.

Second, there may be a lack of success in the work. We must advance or decline. Many of our great expectations are disappointed. We have toiled much and have brought in little. It is no sin to feel weary, the sin is to be weary.

Third, it is our nature to depart from God even after we have received grace (Hos. 11:7). Duty seems difficult and sin easy. We tend to love ease and hate hard work. Physical fatigue has a tendency to generate moral weariness.

Fourth, there is much work to be done and much opposition to the work of Christ. This tends to make our work defective. Sometimes we become so weary we are ready to give up the work.

Fifth, some who did run well have slowed down, or they have become cold in the work (Gal. 5:7). We tend to be influenced by them.

Sixth, there is want of rest. In a very busy time Christ said to His disciples: "**Come ye yourselves apart into a desert place, and rest a while**" (Mark 6:31).

Seventh, there is want of nourishment. We neglect private prayer (speaking to God) and Bible study (God speaking to us).

ENCOURAGEMENTS AGAINST WEARINESS

First, we cannot remove the causes of weariness in well doing. Nor can we escape the temptation to be weary. But we can refuse to yield to the temptation. We may grow weary in the work, but let us never grow weary of the work.

Second, we can learn a lesson from nature. The sower does not see his harvest the day he sows the seed. If he works his field well, in the fall he shall have a bountiful harvest. If we faint under the heat of adversity (Prov. 24:10) or persecution, we can never gather the golden grain in the fall of life.

Third, no relief is gained by yielding to weariness. We must work hard for our Savior. Our labor is not in vain in the Lord (I Cor. 15:58). There is a reward for faithful service in due time (Luke 14:14). The reaping will surely come (Jas. 5:7), for there will be a harvest to all who labor in God's field.

The harvest will be glorious and eternal. God's time is the best time. Don't be weary in well doing. When we reap the heavenly harvest we shall rest from our labors for evermore (Rev. 14:13).

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Cockrell's Corner

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CONCLUSION

It is evil to be sound in the faith and yet be idle and useless in God's work. Some begin in fruit and end in leaves.

Crop failure for one year may be made good by the next year's abundance, but eternity can never compensate for what was lost in time.

(The substance of a sermon preached on Sunday morning, June 13, 1999 by the editor).

The Fruit of the Spirit

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developed in God's children by the Holy Spirit through our dealings with other people, through the means of adversity and trials, as well as patient perseverance in our service to God.

LONG-SUFFERING IN RELATIONSHIP TO PEOPLE

The grace of long-suffering in relationship to people is best exemplified by God Himself. One of the most merciful attributes of God is His long-suffering. Exodus 34:6 declares: "**And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth.**" When God wanted to express to the Israelites His essential character He included the attribute of long-suffering. When you being to consider the multiple ways in which man sins against God every day the world over, and yet is not immediately destroyed for his impiety, the long-suffering of God is clearly displayed. Daily, God bears with great patience the provocation of sinful, rebellious men who despise His authority and ignore or show contempt for His law. Yet God, in His long-suffering continues to send rain, causes the sun to shine, and give man the very breath he breathes and the health he enjoys. No man deserves any of these mercies, but they are daily enjoyed because of the long-suffering of God. How grateful we should be that God is "**slow to anger,**" otherwise we all would be destroyed. Because God is long-suffering with sinful and rebellious people, it makes sense that He desires this fruit to be cultivated in each of His children. There are several characters in Scripture that provide us with examples of long-suffering in their relationships with others.

1. Moses was a man who had to be filled with the grace of long-suffering as he dealt with the children of Israel in their wilderness wanderings for

forty years. The Israelites were often guilty of complaining and murmuring against God and Moses. Their constant whining and discontent must have been a source of irritation for Moses. They were never satisfied with what God had provided, nor were they content with the leadership of Moses. Yet time and again we find Moses on his knees praying to God and pleading for the preservation of the Israelites. Moses had every reason to be annoyed and irritated by the constant griping of those under his charge, yet rather than lose his temper he exercised the fruit of long-suffering. During the forty years of wandering in the wilderness we read of only one time when Moses completely lost his cool, and that was when he smote the rock twice. This incident prevented him from going into the promised land, but even after it occurred we find Moses interceding for the very people who had provoked him to sin. Moses provides us with an example of long-suffering in dealing with people who annoy and irritate us through their complaining and discontent. Moses prayed for such people. We all encounter people who are like the Israelites of old, let us learn to go to God in prayer for them even as Moses did. We must learn to deal with the shortcomings and failures of others of the fruit of long-suffering is to grow within our hearts. Ephesians 4:1-3 declares: ". . . **That ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace.**"

2. King David provides us with an example of long-suffering when others ridicule and curse us. David had fled Jerusalem after his own son, Absalom had usurped his throne. He was no doubt discouraged and distraught. When the king was at his lowest ebb, he came across a man by the name of Shemei who was a descendant of Saul. When Shemei saw David he began to curse at him, call him names, and throw rocks and dust at him (II Sam. 16:5-8). Instead of lashing out in retaliation against Shemei, David merely committed himself to God's sovereign care. He refused to enter into a war of words with Shemei. A much greater King named Jesus responded to His accusers in much the same way as I Peter 2:23 reveals: "**Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.**" If we are to grow in the grace of long-suffering we must learn how to respond to those who malign and abuse us by following the admo-

dition of I Peter 3:9 which states: "**Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.**"

Jerry Bridges wrote:

"One aspect of patience involves enduring abuse. . . This aspect of patience is the ability to suffer a long time under the mistreatment of others without growing resentful or bitter. The occasions for exercising this quality are numerous; they vary from malicious wrongs all the way to seemingly innocent practical jokes. They include ridicule, scorn, insults, and undeserved rebukes, as well as outright persecution. The Christian who is the victim of office politics or organizational power plays must react with long-suffering. The believing husband or wife who is rejected or mistreated by an unbelieving spouse needs this kind of patience."²

3. The early Christians were often the object of ridicule, scorn, persecution, and other forms of mistreatment. They suffered numerous indignities and abuses at the hands of their enemies. While Jesus was on the cross and His enemies were hurling insults at Him, He responded by saying "**Father, forgive them for they know not what they do.**" As Stephen was being stoned to death by his Jewish countrymen he had the grace to pray "**. . . Lord lay not this sin to their charge**" (Acts 7:60). These are remarkable instances where the fruit of long-suffering was in full operation. What grace is needed in order to follow in the holy footsteps of these consecrated men of God!

4. In every example cited above we find Moses, David, Jesus, and Stephen committing themselves into the hands of Almighty God. In each case, rather than retaliating which would have been the natural reaction, they responded by exercising long-suffering towards those who were guilty of mistreating them. I can almost guarantee that some time in the future you will be mistreated, persecuted, ridiculed, annoyed, or falsely accused by others. How will you respond? May God cause the fruit of long-suffering to grow abundantly within us so that we may be able to say with Paul: "**But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned**" (II Cor. 6:4-6).

5. In our relationships with fellow believers we must learn to be long-suffering. Not every one is at the same

level of spiritual maturity. When offended or wronged we must learn not to harbor bitterness or hold grudges. When we consider how long-suffering our Lord has been with us personally, it should prompt us to be forgiving and long-suffering in our dealings with one another. In order to demonstrate that we have been chosen of God unto holiness, the grace of long-suffering must be evident in our testimony as Colossians 3:12-13 implies: "**Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.**"

LONG-SUFFERING IN RELATIONSHIP TO PERPLEXITIES

By perplexities I mean the trials, difficulties, afflictions, and hardships associated with the Christian life. As the believer grows in grace, the Holy Spirit enables him to patiently bear the afflictions and trials that God purposes and brings into our lives in order to conform us to the image of Jesus Christ. God wisely uses adversity to cultivate the fruit of long-suffering and patience in the hearts of His people.

1. In order to cultivate the fruit of patience we must be brought to the place where we recognize that God Almighty is in absolute and sovereign control of our circumstances. No matter what trial or adversity comes into our lives we must acknowledge that the sovereign hand of God has ordained it for our ultimate good and His glory. In addition to believing that God is in control of our circumstances, we must also believe that He is infinitely good and that all He does is right. Only then will we be able to patiently bear the difficulties that arise in our lives. We must acknowledge with our heart's as well as our heads that God has an overruling purpose for allowing perplexity and adversity to come into our lives. When this is clearly understood we can begin to claim the promise of Romans 8:28 which states: "**And we know that all things work together for good to them that love God, to them who are the called according to his purpose.**" Long before the Holy Spirit ever inspired the apostle to pen this wonderful verse, there was a man named Joseph who practiced its truth in a powerful way. Even though Joseph had been sold into Egyptian slavery by his envious brothers, he knew that God had an ultimate purpose in mind. This is what enabled Joseph to endure privation, false accusations,

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The Fruit of the Spirit

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and imprisonment with a patient and confident trust in God. He acknowledged that God was in control and that ultimately God would order all the pieces of his puzzled life in a way that pleased Him. This is why Joseph could say to his brothers: **"But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive"** (Gen. 50:20).

2. Until we understand the above truth we will experience little growth in the grace of patience and long-suffering. Adversity and affliction are necessary elements in the spiritual maturation process that produces patience. Scriptures abound proving that growth in patience comes about through the experience of affliction. Romans 5:3-4 declares: **"And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope."** This is why the writers of Scripture always viewed affliction in a positive rather than a negative light. James 1:2-4 illustrates what I am talking about: **"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."** A fruit tree will consistently bear an abundance of fruit only when it is carefully pruned by the skilled hands of the husbandman. God is the sovereign Husbandman who is in the business of using the sharp knife of affliction in order to produce the fruit of long-suffering and patience. When we can come to the place where we trust that God knows what He is doing regardless of our circumstances we will be able to patiently bear any adversity that comes our way. James 5:10-11 declares: **"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."**

Jerry Bridges wisely observed:

"These examples should encourage us to believe that God controls our circumstances as well, even though we do not always recognize this control. For many years it has helped to realize that God never explained to Job why his trials had occurred. You and

I are taken behind the scenes and shown the battle between God and Satan. But Job never knew. He simply came to the place where he accepted whatever God allowed. Most often we do not see the purpose of trials. But through the encouragement of the Scriptures we should hope, and through hope we should persevere."³

3. It is through patient endurance in times of suffering and sorrow that we come to resemble our blessed Lord who was referred to as **". . . a man of sorrows, and acquainted with grief. . ."** (Isa. 53:3). The Lord Jesus Christ personified patience in the midst of unspeakable suffering and adversity. As His followers we are sometimes called upon to walk in the path of difficulty as I Peter 2:20-21 declare: **"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."** As the fruit of patience and long-suffering grows in our hearts we are enabled by the Holy Spirit to identify with the sufferings of our Saviour during times of affliction. I Peter 4:12-13 declares: **"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."**

4. How we respond to the adversity and afflictions that are thrust into our lives by the providence of God determines how much of the fruit of patience we really possess. If we are often found grumbling and complaining every time things don't go our way, we may conclude that we have little of the fruit of patience. However, if we are able to confidently say that God does all things well in the good times as well as the bad we may be sure that the grace of patience is operating in our heart's. When we can resign ourselves to the care of God, depending upon His grace to sustain us in every situation, we will find that in such a condition we can patiently bear any trial that comes our way. I believe this trust in God is what enabled Job to say: **"Though he slay me, yet will I trust in him. . ."** (Job 13:15). After Job had heard that all of his material possessions and children had been destroyed by extraordinary calamities, he was able to respond thusly: **"Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground,**

and worshipped, And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed by the name of the LORD. In all of this Job sinned not, nor charged God foolishly" (Job 1:20-22). Job's demonstration of patient resignation to the will and providence of God was remarkable considering the stress of his circumstances. He manifested the fruit of patience and long-suffering in the midst of a valley that few men are ever called to pass through. How little do we manifest the fruit of patience in light of Job's example. Very few of us have ever had to deal with what Job was faced with on that day. We often find ourselves grumbling and complaining over petty things. May God deliver us from such carnal and prideful responses to affliction! We must learn to patiently submit and resign ourselves to God's sovereign care. Only then will we profit from affliction and abound in the fruit of patience. May God be pleased to enable all of us to understand and experience the reality of II Corinthians 4:15-18 which states: **"For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things that are not seen are eternal."**

I agree once again with the observation of Jerry Bridges who wrote:

"The fruit of patience in all its aspects—long-suffering, forbearance, endurance, and perseverance—is a fruit that is most intimately associated with our devotion to God. All character traits of godliness grow out of and have their foundation in our devotion to God, but the fruit of patience must grow out of that relationship in

a particular way. Only as we fear God will we submit to the trials He sends or allows. And only as we deeply apprehend His love for us in Christ will we find the courage to bear up under them. Trials always change our relationship with God. Either they drive us to Him, or they drive us away from Him. The extent of our fear of Him and our awareness of His love for us determine in which direction we will move."⁴

LONG-SUFFERING IN RELATIONSHIP TO PATIENT PERSEVERANCE

Thus far we have observed that the fruit of long-suffering is produced in God's children in relationship to how they deal with people and the perplexities of life. There is another aspect of the fruit of long-suffering in which the Holy Spirit develops within the life of a believer the ability to patiently endure and persevere in the faith. In fact, the Greek word for long-suffering, *makrothumea* means "to exhibit fortitude, perseverance, and patient endurance." Every person who has truly been born of the Spirit will exhibit to some degree the fruit of long-suffering by patiently persevering in the faith. Revelation 14:12 declares: **"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."**

1. The work of the Holy Spirit in the life of a believer will produce a testimony that is marked by steady perseverance and the ability to see things through unto the end. Paul uses the metaphor of a runner in a long distance race in order to illustrate the steady perseverance that is necessary in the Christian life. Hebrews 12:1-2a declares: **"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith. . ."** The Christian race is entered when the Holy Spirit regenerates God's elect. The race must be run by daily depending upon the power

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Berea Baptist Broadcast

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

The Fruit of the Spirit

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of God through faith in Christ to strengthen and sustain the believer through the difficulties and daily stresses of life. The Christian life is not a sprint that begins and ends in only a matter of seconds. It is a marathon that requires diligent perseverance and steadfast endurance until the finish line is crossed. Long distance runners must overcome difficulties, pain, and often extreme hardship in order to finish the race. They know that in order to finish they must continue to plod along regardless of the obstacles they face along the way. For a dedicated runner, who is committed to excellence, success, and ultimately victory, quitting is not an option he thinks of as he trains and runs. Likewise the believer must daily dedicate himself to the holy task of steadfast perseverance. Quitting the race is not an option for a true child of God. No matter what difficulties, pain, or problems arise, he must be committed to finishing the race by remembering the admonition of I Corinthians 15:58 which declares: **"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."** Oh, that God would fill our hearts with more of this quality of steadfast perseverance so that we may successfully run the race with patience so that we may be able to confidently say with Paul: **"I have fought a good fight, I have finished my course, I have kept the faith"** (II Tim. 4:7). One thing that keeps a marathon runner pressing toward the mark is the thought that eventually he is going to cross the finish line. In worldly races, only one man wins, but in the spiritual race of the Christian life every believer is ultimately a winner. What a motivation to patiently persevere!

2. This aspect of long-suffering also involves endurance with a sense of duty. God's people are soldiers in a vast army that marches under the blood-stained banner of the cross of Christ. Jesus is the **"Captain of our salvation"** and as such it is the duty of every soldier to follow the orders of our commander in chief. II Timothy 2:3 commands: **"Thou therefore endure hardness, as a good soldier of Jesus Christ."** A **"good soldier"** will not forsake his post of duty, but will strive to faithfully carry out all his responsibilities to the best of his ability regardless of the cost. As soldiers in God's army we are responsible to defend our individual lives, homes, and churches from the constant at-

tacks of Satan and the world. This requires endurance and fortitude in the face of difficulty and danger. Good soldiers need holy courage and steady resolve to press on in the fight when the going gets tough. Good soldiers must be faithful, reliable, and trustworthy as they carry out their duties. Each soldier in the army must fulfill his individual responsibilities so that the unit as a whole functions effectively. Good soldiers who have been trained well desire to please their Commander by faithfully carrying out the task they were assigned. As Christian soldiers our hearts should be filled with a sense of duty, as well as a consecrated loyalty to our Lord! As soldiers of the cross we are assured of final victory. If we have endured hardness and remained faithful in the fight we will be rewarded by our Commander in Chief, the Lord Jesus Christ. Romans 2:6-7 contains the following promise: **"Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life."** What a grand and glorious privilege it will be to stand before our holy Captain and be decorated for faithful service in His army! Hebrews 6:10 declares: **"For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints and do minister."**

3. Another way in which God illustrates this aspect of long-suffering is the patience required of a farmer in planting his crop, working the ground, and waiting for the harvest of produce or fruit. In order to see a productive harvest the farmer must plow the ground, plant the seed, and wait patiently upon the Lord to produce the final harvest. A farmer would never take anything to market if he dug up the seeds he had planted the previous day because they had not immediately produced a harvest. No, he must patiently wait for God to send the rain to water the seed, the sun to nourish it, and the ground to give it the necessary nutrients. As he waits for the harvest he must diligently guard his crop from disease, insects, and weeds. All of this speaks of the patience and long-suffering that is needed in order to cultivate a solid Christian testimony. It takes time in order to bring forth fruit that is useful in the Christian life. In order to be productive Christians we must wait upon God to produce spiritual fruit in our lives, and while we are waiting we must carefully weed worldliness out of the garden of our hearts. There will be no lasting fruit produced apart from the virtue of patience operating

in our lives. Luke 8:15 declares: **"But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."** One of the things that enables a farmer to patiently continue to till his ground and work his crop is the prospect of a bountiful and productive harvest. Galatians 6:9 contains the following exhortation and promise: **"And let us not be weary in well doing, for in due season we shall reap, if we faint not."** What a motivation to be a faithful and patient farmer in the spiritual realm! James 5:7-8 states: **"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."**

In each of the above metaphors the grace of long-suffering is suggested as we steadfastly persevere as marathon runners, endure hardness as good soldiers, and patiently depend upon God as spiritual farmers to produce fruit in our lives. The common thread that unites each metaphor is the prospect of reward upon completion of the task at hand. As we run the race, fight the good fight of faith, and tend our spiritual gardens let us never lose sight of the bright prospect of the coming of the Lord and the rewards that await us in glory. Then we may better understand the declaration of Hebrews 10:34-37 which states: **"For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."**

Three Prophetic Days

Continued from page 121

at the regular time, it must be concluded that this was the regular Passover. Neither Scripture nor reason requires any other hour. Jesus scrupulously observed the ceremonial law of Moses. Under the law of Moses there were only two reasons which justified the Jews in eating the Passover at an irregular time: either being defiled by touching a dead body and not having time to be cleansed or else being away from home on a journey (Num. 9:10). They might then partake of the Passover. But it must be in the second month and not in the first month. Neither of these reasons can apply to Jesus. He was neither defiled nor on a journey. It is at least suggestive that many harmonies, in order to account for the days between his arrival at Bethany **"six days before the feast"** (John 12:1) and the crucifixion, find it necessary to assign one day of the week to idleness. This was the most intense week of His earthly career and the harmonies suggest that *Wednesday was spent in idleness and retirement*; and this, too, they place on *the very day in which He died for the sins of the world*. On the day when He took the place of the sinner and gave His life for their lives, they tell us that He was idle. *Could a more tragic error be conceived?* Surely **"an enemy hath done this."** The harmony which is here suggested is not embarrassed with any such necessity. It is marvelous that the very day of the crucifixion should be said to have no record, that He was idle during the very hours in which He was redeeming the world! This seems like a fulfillment of His own sad forebodings when He said that every man should be scattered to his own place and He himself left alone, **"yet I am not alone, for the Father is with me."**

The crucifixion took place the next morning after the Passover, or in the latter half of the 14th of Nisan, the day which began at six o'clock the evening before. Let it be constantly borne in mind that Jesus was crucified on the same day in which He ate the Passover. This day is called **"the preparation day"** and is spoken of as both **"the preparation of the Sabbath"** (Mark 15:42) and **"the preparation of the Passover"** (John 19:14). But that it may appear that the present writer does not stand alone in his contentions, let us appeal to some authorities.

Geikie, Volume II, Pages 213 and 214 says: "The 14th day, which began at sunset on the 13th, was the feast of unleavened bread and was hence

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Three Prophetic Days

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known as 'the preparation day.'" And on Page 27, Volume I, in speaking of the Passover, he says: "The whole week was full of interest. The 15th was kept like a Sabbath." The next day after the Passover was always a Sabbath. I could give numerous quotations, but content myself with the following: Numbers 28: 16-18—"And in the 14th day of the first month is the Passover of the Lord and in the 15th of this month is the feast; seven days shall unleavened bread be eaten. In the first day shall be an holy convocation; ye shall do no servile work therein" (Lev. 23:3-8).—"Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation; ye shall do not work therein; it is the Sabbath of the Lord in all your dwellings. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the 14th day of the first month is the Lord's Passover. And on the 15th day of the same month is the feast of unleavened bread. In the first day ye shall have an holy convocation; ye shall do no servile work therein. But ye shall offer an offering by fire unto the Lord for seven days." This great day of "holy convocation on which ye shall do no servile work" was, under the law of Moses, a Sabbath. In Smith's Bible Dictionary, Art. Festivals and note, "The Lord always speaks of the day of holy convocation as the Sabbath." Art. Passover: "On the 16th day of the month, *the morrow after the Sabbath* (that day is the day of holy convocation), etc. The phrase of John 19:14 may thus be understood as the preparation of the Sabbath which fell within the Passover week," that is on the fifteenth.

Jacobs on Mark 16:1 says: "A day that was not the seventh day Sabbath was called the Sabbath. The first day of the feast of unleavened bread was called a Sabbath" *because the 15th, the feast of unleavened bread, was a Sabbath, the 14th day was a "day of preparation."*

Bloomfield says on Matthew 27:62: "The preparation denotes the day preceding the Sabbath on *any festival* as being that on which preparation was made for its observance," and because this was "the preparation of the Sabbath" and "the preparation of the Passover," the whole feast was frequently spoken of under the general term of the Passover. For example of this see Luke 2:41; John 2:13, 23; 6:4; 11:56; 12:1; 13:1. Hence it is claimed that Jesus was crucified on the 14th of

Nisan; that is, in the morning of the day on which he ate the regular Passover. This had to be a day immediately preceding a Sabbath and falling within the Passover week. But we are not left in doubt as to what day is meant; for the Passover Supper which must be partaken of on the 14th day of Nisan was eaten the night before. He was buried the next evening. Then, just three days later is the first day of the week, when the resurrection must occur.

It is worthy of remark in passing that the phrase "the first day of the week," in the King James version, does not occur until after the crucifixion, and in reference to the resurrection. And it is worthy to be observed that in the New Testament wherever the phrase, "first day of the week," occurs in the English, it is a translation of the Greek word Sabbath, either in the singular or in the plural.

II. THE PASSOVER SABBATH

Since so many students have lost sight of the Passover Sabbath, it appears desirable to make some clearer statements yet concerning it. This was a well known and universally recognized institution among the Jews. What we desire here to show is that the 15th day of Nisan, the day following the Passover day, was always a Sabbath. It is not always called a Sabbath in the writings of Moses, but it is described as a Sabbath. It is often called a day of "Holy convocation on which there shall be no servile work," but it is also called a *Sabbath* and referred to as a Sabbath. The days of holy convocation are so identified with the Sabbaths and are frequently called such. In Leviticus 23:5 it is commanded that the Jews shall observe the Passover on the 14th day of the first month at evening. The sixth verse says, "And on the 15th day of the same month is the feast of unleavened bread." In Verse 11, in giving directions for reckoning time until Pentecost, they are instructed to count from the 16th day of the month, and that day is called "the morrow after the Sabbath," that is the day after the 15th. Then the 15th must be the Sabbath. The same thing is commanded in the 15th verse, which is called "the morrow after the Sabbath," from the day that they brought the sheaf of the wave-offering. They brought the sheaf on the sixteenth, the "morrow after the Sabbath." Then the fifteenth must be that Sabbath.

The Pulpit Commentary, on this passage, says on Page 346: "A second commandment is given on the subject of the feast of unleavened bread, respecting these ceremonies. It has reference to the second day of unleavened bread, which is called "the

morrow after the Sabbath," the first day of the feast being meant by *the Sabbath*, on whatever day of the week it may have occurred." In the *International Standard Bible Encyclopedia*, edited by Professor James Orr, in Volume IV, Page 3318, commenting on Leviticus 23:15, he says: "The Karaites explained the Sabbath of Leviticus 23:15 as pointing to the Sabbath of the Pascal week." Hastings' Dictionary of the Bible, Art. Pentecost, Volume III, speaking of this day, says: "the morrow after the Sabbath (Lev. 23:5) the Jews of Christ's time understood it to designate Nisan 16th without regard to the day of the week." Gill's comment on Leviticus 23:15 says: "On the morrow after the Sabbath, not the seventh-day Sabbath in the Passover week, nor the whole period of unleavened bread, but the first day of it, which was a holy convocation, a Sabbath, and it was the day after this, even the 16th of Nisan, that the following count was to be made."

In order to determine the day of Pentecost, Geikie, Page 217, says: "The 15th was kept like a Sabbath," these are sufficient.

(To be continued)

God of All Things

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All things in the universe were created by God: "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11; cf. 10:6). Peter and John declared: "Lord, thou art God, which

hast made Heaven, and earth, and the sea, and all that in them is" (Acts 4:24). When Paul preached at Athens he spoke of a God "that made the world and all things therein" (Acts 17:24-25). In Colossians 1:16 it is written: "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." God is the first cause and last end of all things.

Of Christ, the eternal Word, John declared: "All things were made by him; and without him was not anything made that was made" (John 1:3). Everything which exists in the universe—all things great and small—were made by Jesus Christ. Without His wisdom and power nothing came into being. There are no exceptions. That is nothing that was not made by Him. The God of the Bible created all things.

THE SUBSTAINER OF ALL THINGS

God not only brought all things into existence, but He also preserves in existence what He created: "All things were created by him, and for him: and he is before all things, and by him all things consist" (Col. 1:16c-17). The existence, order, and arrangement of all things derive their perpetuity from Jesus Christ. He is the principle of cohesion in the universe. He impresses upon all creation that unity and solidarity which makes it cosmos instead of chaos.

In Hebrews 1:3 we are told that Jesus Christ is "upholding all things by the word of his power." Our

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F u n n y b o n e

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

A woman running for a political office visited Deacon Jones. While there one of his bees stung her. She told him, "One of your bees just stung me. I want you to do something about it."

The deacon replied, "Certainly, Madam. Just show me which bee it was and I'll have it punished."

A burglar entered the house of a Quaker and proceeded to rob it. The Quaker heard noises and took his shotgun down stairs and found the burglar. He aimed his gun and said gently: "Friend, I mean thee no harm, but thou standest where I am about to shoot."

Deacon Jones and Bill Tightwad were in the Possumtrot store when a

bandit walked in and said, "Every one of you give me your money."

Bill Tightwad, a quick thinker, hauled out his money and handed it to Deacon Jones. Then he said, "Here's the hundred dollars you lent me."

A visitor to the Possumtrot store was engaged in a conversation with Bill Tightwad about the "no rain" situation. Bill said to him, "It's so dry here you have to prime a man to get him to spit."

"You think the drought is bad here," the visitor observed, "but down south o' here they haven't had any for so long the Baptists are sprinkling, the Methodists are using a damp cloth, and the Presbyterians are issuing rain checks!"

God of All Things

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Lord is sustaining and carrying forward all things in the universe. The weight of the whole creation is upon His hand. Men talk of the "laws of nature," but in truth there are no such things. All things are maintained by the means and methods of Jesus Christ! How humbling, but true, O proud man!

Some think that God created the universe, and then walked away to let it "run along." They say all things were then left to chance or blind fate. Infidels and some professed Christians would banish God from His own creation, if they had the power to do so. Jesus Christ is the Upholder and Sustainer of all things. Nothing is exempt from His sovereign beneficence!

The unsearchable wisdom and boundless power are seen in Jesus Christ governing and directing of animate and inanimate beings to attain His holy purposes. If this were not so, all things would fade into their original non-existence. Mind and matter depends upon Him. God feeds the sun with fuel, and He veils the moon in beauty. He guides the planets on their journey, and He keeps them from collision and disorder. He makes the "sun to rule by day," and "the moon and stars to rule by night" (Ps. 136:8-9). Job said of God: "Which commandeth the sun, and it riseth not; and sealeth up the stars. Which alone spreadeth out the heavens, and treadeth upon the wave of the sea. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. Which doeth great things past finding out; yea, and wonders without number" (Job 9:7-10).

The streams, rivers, and rains come out of God's reservoirs to nourish man and beast: "He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth" (Ps. 104:10-14).

From His laboratory the very life and breath of man and beast is forged and maintained. In Job 12:10 it is written: "In whose hand is the soul of every living thing, and the breath of all mankind." The psalmist wrote: "These all wait upon thee; that

thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust" (Ps. 104:27-29). Daniel upbraided Belshazzar by saying: "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified" (Dan. 5:23). Every breath and pulsation of our heart depends on His sovereign beneficence.

The very pillar of the earth are kept in place by God; otherwise, the inhabitants of the earth would perish. The whole course of nature would burst asunder and break in pieces were it not sustained by His mighty power. Order is never violated, for the tree yields fruit "after his kind," according to the original edict. Evening and morning come and go in sure and swift succession. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22).

GOD RULES OVER ALL THINGS

The God of the Bible is over all, higher than the highest. He has no superiors or equals. With Him nothing is impossible (Luke 1:37) or too hard (Jer. 32:17). God controls all things like the Bible says, or He controls nothing. He must rule, or be ruled; He must accomplish His will, or be thwarted by men and angels. It is written of God in Ephesians 1:11 that he "worketh all things after the counsel of his own will." Arminians and some Calvinists would remove the words "all things" and replace them with "some things." This is a bit unusual for Arminians who generally insist that "all" means "all without exception." The truth of Ephesians 1:11 is that every thing is comprehended in God's purpose and every thing is ordered by his efficient control. God has foreordained all things which come to pass in time and eternity.

God's eternal plan includes all things which take place in Heaven, on earth, and in Hell. The past, the present, and the future of believers and unbelievers, angels and demons, are at His disposal. He does in time what He decreed from eternity. The divine energy of God works in all things. This is why Romans 11:36 says that "For of him. . . are all things." It is also written in Ecclesiastes 11:5: ". . . thou knowest not the works of God who maketh all." Acts 15:17 speaks of "the Lord, who doeth all these things," and then the verse that follows says: "Known unto God are

all his works from the beginning of the world." I Corinthians 12:6 tell us of "the same God which worketh all in all," and II Corinthians 5:18 declares: "And all things are of God."

God does as He pleases: "But our God is in the heavens: he hath done whatsoever he hath pleased" (Ps. 115:3). "Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places" (Ps. 135:6). "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth" (Job 23:13). "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:10).

The Mighty Monarch of the world exercises His power as He wills, when He wills, and where He wills. In Daniel 4:35 it is written: "And all of the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou." God is not accountable to His creatures for any of His actions: "Why dost thou strive against him? for he giveth not account of any of his matters" (Job 33:13). God is not accountable to His creatures, but they are accountable unto Him!

There is no place in the universe where the reign of the Sovereign of the universe does not extend: "Thine O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine. . . thou art exalted as head above all. . . thou reignest over all. . ." (I Chron. 29:11-12). Note the words, "thou reignest over all." There are no exceptions. No wonder the saints in Heaven cry: "Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:6). You will note they did not say that the Lord God omnipotent was making an attempt to reign. They said that He did reign. According to some, God has made creatures He cannot control. They say that men and angels have made many problems for God and that the Devil has gained the upperhand in matters. God is standing on the sideline, wringing His hands, not knowing what to do in a bad situation. Such a God cannot be found in the Bible. The God of the Bible "reigneth over all." A disappointed and defeated God is no God at all.

God has not made creatures which He cannot rule: "For all are thy servants" (Ps. 119:91). The celestial bod-

ies are under His control: "Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together" (Isa. 48:13). The angels of Heaven "do his commandments" and hearken "unto the voice of his word" (Ps. 103:20). The powers of nature are under His control: "Fire, and hail; snow, and vapours; stormy wind fulfilling his word" (Ps. 148:8). Sickness and disease are His servants: ". . . but speak the word only, and my servant shall be healed" (Matt. 8:8). The activities of men are under His control: "Man's goings are of the LORD; how can a man then understand his own way?" (Prov. 20:24).

NOTHING IS EXEMPT FROM HIS RULE

A God who controls something and leaves other things to chance is no God at all. If only a few things were left to chance, then God could not be sure of anything. One small event might disrupt God's eternal purpose. Many scriptures would suddenly become untrue. This cannot be (John 10:35). In the Bible God promises to deliver His elect out of "all trouble" (Ps. 34:6, 17). How could this possibly be, if even a few things were left to blind fate? In reality it could not be so. It is written in Psalm 121:7: "The LORD shall preserve thee from all evil." But how could this be so unless "all evil" is under God's control? Romans 8:28 tells us that "all things work together" for the good of the elect. Yet how could this be true, if God does not control all things?

How can Christ put "all enemies under his feet," unless Christ has control over all the enemies of Himself and His people? How can Christ at His second coming restore "all things" (Acts 3:21), if He is not the Governor of all things? How can Christ be said to do "all things well" (Mark 7:37), if there are some things left to chance or blind fate? Will Arminians answer these questions for me? Will a Calvinist, who denies the absolute foreordination of all things, please step forward and help his Arminian brother on this point?

When Christ declared that He had been given "all power" in Matthew 28:18, are we to merely understand that He meant some small portion of power had been granted Him? In Acts 13:39 when it says we are "justified from all things," does that mean there are some things from which a believer is not justified? When we read that the blood of Jesus Christ cleanses "from all sin," does that mean all sins without any exemption? Does not "all grace" in II

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God of All Things

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Corinthians 9:8 not mean all grace without any exception? Does not "all things given to Christ" in John 3:35 not mean He controls all things? Then why turn round and say "all things" in Ephesians 1:11 only refers to "some things"?

THE EVIL ACTS OF MEN

I can hear some person answer, "Of course we believe that God has ordained that the sun shine upon the earth, and the seasons are foreordained by God. Even the salvation of His people is decreed, but God has no control over the evil acts of men. You would make God the author of sin. This is a terrible misrepresentation of God."

To which I reply that God controls all things like my text declares. All things are according to the working of His power and pleasure, or they are according to His permission and purpose. The course of nature and the salvation of His people are a mighty exertion of His power. As to the evil acts of men and angels, God does not actively bring these things to pass. These proceed from depravity found in fallen men and fallen angels. God has surely determined what these shall and shall not do in time and eternity. Only in the sense that He takes no steps to prevent these acts, can such acts be said to have their source in God.

What about the fall in Adam? That even did not take God by surprise, for "times are not hidden from the Almighty" (Job 24:1). God did not actively send the Devil to the man and woman, but neither did he take any active steps to stop it. God could foresee that by allowing sin to enter, He could turn it to His own glory. If sin entered the world in opposition to God's will, what assurance would we have that it might not enter the world to come? Also, if sin had not entered the world, then there would have never been the salvation of the elect by the slain Lamb.

FOUR WAYS GOD CONTROLS EVIL ACTS OF MEN

God's sovereign control of all things, even the sinful acts of men, is fourfold. First, there are times when God is pleased to withhold men from sin. In Genesis 20:6 it is said of Abimelech: "For I (God) also withheld thee from sinning against me: therefore suffered I thee not to touch her." This is seen again in the case of David and Abigail: "And David said to Abigail, Blessed be the LORD God of Israel, which sent thee this day to meet me: And blessed by thy advice, and blessed

be thou, which has kept me this day from coming to shed blood, and from avenging myself with mine own hand. For in very deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall" (I Sam. 25:32-34; cf. Ps. 19:13; Hos. 2:6).

Second, there are times God does not withhold men from sin: "So I gave them up unto their own hearts' lust: and they walked in their own ways" (Ps. 81:12). "Who in times past suffered all nations to walk in their own counsels" (Acts 14:16). "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" (Rom. 1:28). In these verses God is said to give some up to the obstinate wickedness of their own hearts. There is no greater punishment than for God to deliver some to sin and Satan. This can only result in their damnation to eternal torment.

Third, there are times when God overrules evil for good. Consider the case of Joseph's brethren who sold him into slavery. Joseph told his brethren in Genesis 50:20: "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (cf. Isa. 10:5-7; Acts 4:27-28). Psalm 76:10 declares: "Surely the wrath of man shall praise thee; the remainder of wrath shall thou restrain." This can only be so if God is in control of all things, good or bad.

Fourth, in some cases God prescribes the bound and determines the effect of the evil acts of man. Consider the case of Job: "And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD" (Job 1:12). Even Satan is limited by God in the evil he can do, and if this be true to the greatest sinner, then it must be true of all lesser sinners. The psalmist relates how God determines the bounds of men's evil acts: "If it had not been the LORD who was on our side, when men rose up against us: Then they had swallowed us up quick, when their wrath was kindled against us" (Ps. 124:2-3; cf. I Cor. 10:13).

THERE IS A SENSE EVIL ACTS

COME FROM GOD

In the sense that God does not stop men from evil acts by an exertion of

His mighty power, these acts are from God. I do not mean by this that God is the author of such things, for this could never be. But that there is a sense in which evil acts come from God is plainly taught in the Scriptures. Job told his wife: "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips" (Job 2:10). This can only be the sense of Isaiah 45:7 where God says: "I form the light, and create darkness; I make peace, and create evil: I the LORD do all these things." This is the only way to explain Amos 3:6: "Shall there be evil in a city, and the LORD hath not done it?"

I hear a critic saying, "You are making God the author of sin." No, I am not. I am saying that sin is according to His permission, and in that sense only can all things be of God. But let me offer a few questions. Against whom is it possible for God to sin? Is He answerable to any being above Himself? If so, will you tell me who that being is? Is it Michael the archangel, or Satan, or possibly Adam? Assuming that God is guilty of sin, by what law will we try Him? Who will arrest Him and bring Him to justice? In what court can He be tried and found guilty? Will some Arminians take this upon themselves? Will some Calvinists? Who will be first to step forward and say he can handle the job? Speak now or forever hold your peace!

CONCLUSION

1. God either controls all things, or nothing. If some things are left to chance, then we cannot be sure of anything. If God does not control all things as the Bible declares, then the Bible is no more than a scrap of paper with ink upon it. If God has not foreordained every thing that comes to pass, nothing is certain about the future. There may or may not be a resurrection and judgment. The earth may or may not be renovated by fire. The elect may or may not have eternal life.

2. Thank God we serve the God of all things. The future is sure and certain because it has been decreed by God. All the elect will spend eternity with Christ. The Bible will stand fast even when the heaven and earth pass away. Our God sits upon the throne and rules over all. Every thing is going according to His eternal purpose. Truly it may be said: "The LORD hath made all things for himself: yea, even the wicked for the day of evil" (Prov. 16:4).

3. Sinner, you are in the hands of a sovereign God. He can save or damn you, according to His good pleasure.

"Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him" (Ps. 2:12).

Helping Children to Grow

Continued from page 121

philosophies. The educational systems of most, if not all, modern countries have been completely shot through with godless humanism—with the exception of a few godly teachers scattered here and there. Permissiveness is the current rage among "educators." Those who have disregarded the Bible are not to be trusted nor should a Christian parent listen to them. Remember, "blessed is he that walketh not in the counsel of the ungodly." If you follow the advice and methods of ungodly, Bible denying educators, you will be well on the way to doing your part in the production of ungodly, Bible denying children and teenagers who will reject the truth as adults and then reject those who stand for the truth—you!

Perhaps you should get a good concordance or topical index to the Bible and search for yourself and see what the Bible has to say. Look up such words as child, son, chasten, chasteneth, rod, reproof, wisdom, etc. I believe you will find the Word of God at a complete disagreement with modern educational and child training philosophies. Countries were made great and morality was the norm when the Bible was taught in churches and schools and its precepts concerning the disciplining of children followed in the average home. Determine, by God's grace, to do your part in giving your children a godly heritage and good start in life!

The four areas of growth are:

"wisdom" - mentally and intellectually,

"stature" - physically and health-wise,

"favour with God" - spiritually, and

"favour. . .with man" - socially.

FIVE INTRODUCTORY THINGS TO REMEMBER:

1. The Growth Principle: growth is change. Your child needs to grow, to change. the fact is he *will* change. Your sweet innocent baby that is so "good" will not always remain so! Either his change will be for the better or for the worse. You and others around your child will have a great effect on the way he changes. This is called nurturing and the idea is related to nourishing. We ought to purpose to nourish our children in the right things:

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Helping Children to Grow

Continued from page 128

the things of God and not the things of the world. They shall readily find enough of the wrong things on which to feed.

2. The Interrelationship Principle: all four of these growth areas are closely related so that you cannot entirely separate them one from another. For instance: your child's social behaviour may be totally unacceptable at times due to something physical: he/she may be ill: or, his spiritual life may be lacking due to an intellectual lack; for instance, he may not know some things that he ought to know; things affect his spiritual life, etc.

3. The Chastisement Principle: your child needs chastening. The Scriptures teach that parents who truly love their children chasten them. Despite modern humanistic ideas, the Bible teaches that those parents who do not use corporal chastening (spanking) do not love their children! Chastening is NOT punishment! Punishment looks back and is a matter of justice. (In society, for example, the death penalty is punishment: a just retribution for some crimes and certainly has no rehabilitative effect on the one so punished.) Chastening is child-training and looks forward. It is corrective and rehabilitative. It's view is toward changing the child's FUTURE behaviour.

4. The Consistency Principle: Difficult as it is, you MUST be consistent! All of us learn from repetition, but when parents are consistently erratic and changeable in their rules and enforcement of those rules, children are first confused and then learn to take advantage by doing as they please, "taking their chances" on whether or not Mom or Dad will correct them: knowing full well that most of the time they can "get away with it." Love your children enough to make sensible rules and enforce those rules—consistently. (It's so easy being a good parent, isn't it!) Love them enough to demand and get instant obedience from your children. It has been shown that such consistent enforcement of rules and demanding of obedience causes children to feel secure, but **"a child left to himself bringeth his mother to shame."** Children want and need boundaries over which they know they cannot go!

5. The Realization Principle: "half the solution to any problem is realizing that a problem exists and accurately defining it." Every home and family situation has problems due to the depravity of the human race. The Bible teaches that children go astray

from the womb. Take time to look and think about your children and what problems exist. Clearly define the problem as you see it and then look for solutions. The best and most lasting solutions are to be found in the Bible—the "life manual" God has given us for living successfully in this life.

1. HELPING YOU CHILD GROW "IN WISDOM." Your child is born with a "blank computer," (but a spiritually depraved nature) and will be "programmed" largely by influences outside himself.

A. Teach your child! Before he learns to read, read to him. If you want him to talk baby talk, for instance, continually talk baby talk to him, but if you want him to have a head start, speak clearly, properly and in adult fashion to your child. Ask and answer questions on your child's level. Make him sit still and listen when you are telling him something. Answer his questions honestly and with sufficient information to satisfy his interest at that time. The young child has a very brief attention span which should lengthen as he grows older.

B. Purchase good books, puzzles, and games for each of your children. Make sure you stimulate wholesome areas of interest in your child. There are good Christian books and some not so good. Be careful. Many games and books on the market today stimulate greed and unwholesome aggressiveness. Beware of books, etc. which downgrade, ignore or make light of spiritual things, the leadership role of the father and husband, or which actually teach or support sexual perversion—perhaps in subtle ways such as confusing and contradicting the Biblical roles of the sexes.

Puzzles and games stimulate intellectual growth, but must be within the child's ability and yet not so simple as to be boring. Making him take proper care of these things and encourage him to spend time in wholesome and profitable ways. See that each child of reading age spends some time—2 to 3 hours daily—in reading good books. This may and perhaps should not be all in one sitting, but spaced throughout the day. Good reading habits will be of great value to your child throughout life. Every employer says, 'give me a man that reads.' Of course books should be on each child's level of understanding and should become increasingly more difficult as the child's abilities and understanding grow. In this way he or she is continually stretching and reaching higher goals in reading and comprehension as well as increasing factual knowledge.

C. Know what your child is being taught. Keep him in a Christian envi-

ronment if at all possible. *Tender young plants require hothouse protection until sufficiently developed so as to be able to withstand the elements of the world!* Don't throw your tender young child out into the harsh elements of the world. Help him develop a "root system" and the capability in properly assimilate facts before subjecting him to the cold, heat, floods and droughts of worldly education. Even in a Christian school, or in using Christian home schooling materials, do not dare to abrogate your responsibility. Know what your child is being taught. If Christian schooling is not possible, see to it that the teachers in your public school know of what you approve and seek to exert all possible influence on the school toward wholesomeness and upon your child in counteracting false teaching and values which your child will be taught in the "Egyptian" school system. It will take a lot of time, prayer and teaching to counteract at home what your child learns and "catches" from 6 or 8 hours in "Egypt" each day. Schools of today are vastly different than when you were in school and your child will be subjected to information and philosophies contrary to the Bible in the modern humanistic public school system, both from books, teachers and peers.

D. Choose your child's associates for him. Just as you would not allow your child to make other very important decisions—whether or not to go to the dentist, how much medicine to take, which auto you buy, whether to stay up all night on school days, etc.—do not allow your children to choose their own friends without your knowledge, supervision, and guidance. God placed you as parent in the home to direct your child's life, not to stand idly by while he or she heads toward difficulties and possible ruin.

There is nothing wrong with two sets of parents who may be friends themselves saying to each other, "it is not good for our children that they be together just now." It is certainly right for you to forbid your child spending time with other children or adults whose influence will be detrimental to their physical, mental, spiritual or social well being—even if such persons are friends or relatives! It is better that you risk offending friends or relatives than that you risk harming your child. Pastors often need to see to it that the children of some church members do not inflict lasting harm on their own children when forced to spend time together due to the parents serving together in Church work.

E. It is important that you train your child musically for music is an integral part of modern life and exerts a great influence either for good or for

ill. If you play no instrument, or your child shows no talent in instrumental music, train your child to use the one God gave: the voice. Everyone may not sing exceptionally well, but every one, unless handicapped, can "make a joyful noise unto the Lord" for, after all, God looks on the heart. Music should be clean, bold, stirring, pleasant, and harmonious. Music, with its orderly rules either observed or rebelliously broken, affects us in many ways both known and unknown to us. The Devil was evidently involved in music in Heaven before he fell and now that he is the **"god of this world"** and **"the spirit that now worketh in the children of disobedience"** he uses his musical talent and influence in his attempted rebellion against God and what is right, moral and good. Learn the difference between harmony and cacophony and then decide if what is called music is really musical or not. If as a Christian who has learned what the Bible says about music and its purpose, you cannot with a good conscience enjoy the music your children or teenagers listen to, chances are you should not allow them to listen to such noise. Effeminate or dissonant sounds as heard in "rock" music, "country music" and so called "contemporary Christian music" ought not to be a part of your child's musical education. Watch out for "background music" on "good" TV programs.

F. Keep the lines of communication open with your child. Talk honestly and openly with him and let him know that there is nothing he or she cannot talk to you about. Do not mock him or her for questions or areas of interest. Encourage him to discuss his fears, questions, and interests with you. Talk to him on his level and answer his questions thoroughly enough to satisfy his interest. (For example: what a 4 year old wants to know; needs to know; and can comprehend about 'where babies come from' is vastly different than the amount of information required by a much older child or teenager.) Your child needs all the help from you that he can get and the only way he/she will come to you for help is if they feel secure in the knowledge they will not be mocked, put down, ignored or lied to when they do come. If your child senses that you want to talk to them and will be honest and as helpful as you can be regarding anything they want to know, they will come to you. It is far better that your children learn about human reproduction, alcohol, drugs, etc. by discussing these things with you than by getting their information from misinformed peers or by experimentation.

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The Berea Baptist Banner Forum


Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

Why is the baptism of the Holy Spirit said to be "poured" out in Acts 2? --- Kentucky



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In Acts chapter one Jesus promised to baptize the first church with the Holy Spirit (Acts 1:5). It is incorrect to call this the baptism of the Spirit, when in reality Christ Himself was the administrator of this baptism, and the Spirit was the element in which the first church was baptized or immersed in. The baptism with the Spirit that Christ promised the church was literally fulfilled in Acts 2:1-13. The results of Christ baptizing the church with the Holy Spirit were manifold. The church was endued with great power and the apostles were enabled to speak in various languages so that people of various dialects assembled in Jerusalem for the feast of Pentecost could hear the Gospel in their own language. The baptism with the Holy Spirit also served to validate the work of Christ's New Testament church, signifying to the Jewish nation that God was going to work in and through His kind of church. The church as an institution was literally immersed in the power of the Holy Spirit and thus enabled from that day forward to carry out the terms of the Great Commission. What occurred on the day of Pentecost was a miraculous empowering of the first church, which prompted the people of Jerusalem to be amazed. Some doubted and questioned the meaning of what went on that day while others charged the apostles with drunkenness.

Peter responded to the questions and charges in Acts 2:14-21 by likening this miraculous event to that which was prophesied by the Old Testament prophet Joel, and then proceeded to preach Christ crucified and risen again to the multitude that was gathered. I believe that the baptism with the Holy Spirit on the day of Pentecost was only a partial fulfillment of Joel's prophecy. The outpouring of the Spirit prophesied by Joel and referred to by Peter will occur in conjunction with the Second Advent of Jesus Christ when multitudes of elect Jews

will be regenerated and converted by the pouring out of the Spirit. This pouring out of the Spirit is distinctly different from the baptism of the Holy Spirit on the day of Pentecost. On the day of Pentecost no Jewish handmaidens prophesied, neither were there any wonders in heaven above or signs in the earth beneath (Acts 2:17-21). Peter was only using Joel's prophecy as a reference point to demonstrate the power of the Holy Spirit to his Jewish listeners. He used Joel's prophecy to gain their attention so that he could speak to them about the work of Christ (Acts 2:22-36).

The use of the phrase "pouring out" was to signify the work and power of the Holy Spirit that will be demonstrated when Joel's prophecy is completely fulfilled at the Second Advent.

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According to Thayer's Greek and English Lexicon, the term "pour out" is used as a metaphor meaning "to bestow or distribute largely; the abundant bestowal of the Holy Spirit (Acts 2:17; 10:45)." The same word is used in Titus 3:6 where it is translated "he shed."

The pouring out of the Holy Spirit on the day of Pentecost was a partial fulfillment of prophecy (Joel 2:28; Matt. 3:11). Jesus said: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16-17). The Holy Spirit came upon men and inspired the prophets in Old Testament times, but He only dwelt with God's people. When one was disobedient the presence of the Holy Spirit could be forfeited (Psa. 51:11), but now when one is regenerated the Holy Spirit takes up an inseparable union with him (John 7:37-39; Eph.

1:13-14). He becomes our companion for life and we are said to be sealed by His presence "until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13-14).

The pouring out of the Holy Spirit on the day of Pentecost was the bestowing of the Holy Spirit in a very special way. The disciples of Christ received power in a way that man had never known before (Acts 1:8) and were enabled to do the work that the Lord had given them to do.

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First, we must understand that which happened on the first Pentecost after our Lord's resurrection to be a fulfillment of prophecy. It is not something to be repeated over and over in different parts of the world, but an event that happened one time in one place—Jerusalem. The event on Pentecost is said to be a fulfilling of Joel's prophecy (Acts 2:16). The words "this is that" should forever settle this for all who believe that the things which took place on this day are not to be continued through a succession of such days. The "pouring out" of the Spirit on the day of Pentecost is all that is necessary for the sequence of those things mentioned to begin.

I believe the "pouring out of the Spirit" and "the baptism in the Spirit" constitute one event. Whereas God's Holy Spirit worked at different times in special events of anointing in Israel, He appeared on Pentecost to empower, once and for all, the church consisting of both Jew and Gentile. The expression "poured out" is an accommodation of language in order for us to understand an "immersion in the Spirit" on the part of the church.

The Baptism in the Spirit was a direct fulfillment of a promise made by Christ. Through an immersion in the Spirit the church was empowered to carry out the commission given by our Lord, an special miraculous gifts were

given for a period of time to confirm the witness of the church. In I Corinthians 13 Paul informs us that these gifts would cease when the Word of God (the Bible) was fully completed (I Cor. 13:8-10).

JIMMIE B. DAVIS

BEREA BAPTIST BANNER Financial Report 4-30-99 to 5-31-99

Beginning Balance	\$1,359.18
RECEIPTS:	
Grace B. C., Corbin, KY	60.00
Big Creek B. C., Wayne WV	300.00
Central Avenue B. C., Tampa, FL	25.00
Sovereign Grace B. C., Silsbee, TX	30.00
Sovereign Grace B. C., Fulton, MS	50.00
Briar Creek B. C., Williamsburg, KY	125.00
Portland B. C., Plumerville, AR	50.00
Berea B. C., Mansfield, OH	50.00
The Lord's C. at Bev. Hills, Goose Creek, SC	50.00
Berea B. C., Mantachie, MS	100.00
Victory B. C., Courtland, VA	100.00
Sovereign Grace B. C., Columbus, MS	50.00
Philadelphia B. C., Decatur, AL	50.00
Morris St B. C., Hobbs, NM	50.00
Mt Pleasant B. C., Chesapeake, OH	100.00
Temple B. Mission, Johnson City, TN	40.00
Indore B. C., Indore, WV	100.00
Sovereign Grace B. C., Northport, AL	100.00
South Park M. B. C., Seattle, WA	25.00
Faith B. C., Seffner, FL	50.00
Philadelphia B. C., Aztec, NM	25.00
New Testament B. C., Bristol, TN	10.00
Sovereign Grace B. C., Warren, OH	25.00
Grace B. C., Tusla, OK	45.00
New Testament B. C., Goshen, IN	50.00
Berea B. C., Stonington, IL	60.00
Sovereign Grace B. C., Raleigh, NC	100.00
Joseph Jurzec, Lake-in-the-Hills, IL	25.00
Grace B. Mission, Marion, IL	25.00
Letson Ferrell, Long Beach, MS	100.00
South Young's B. C., Ok. City, OK	75.00
R. R. McTaggart, Melbourne, FL	8.00
Billy Langford, Pasadena, TX	40.00
Ocoonita M. B. C., Keokee, VA	20.00
Anonymous	321.25
Subscriptions	177.00
Dividing Checks	\$250.00
Sub Total	\$2,861.25
TOTAL	\$4,220.43
EXPENDITURES:	
Wages:	
Milburn Cockrell	425.00
Sharon Cockrell	700.00
Marsha Kiser	450.00
Christopher Cockrell	350.00
Total Wages	1,875.00
Postage	697.39
Printing	537.14
FICA taxes	143.44
Dividing checks	250.00
Supplies	147.34
Total Expenditure	3,650.31
.....	570.12
Bank charge	-11.20
ENDING BALANCE	\$558.92

BEREA BAPTIST BROADCAST Financial Report 4-30-99 to 5-31-99

Beginning Balance	\$ 3,010.21
RECEIPTS	
Berea B. C., Mantachie, MS	100.00
Grace B. C., Corbin, KY	100.00
Livingstone B. C., Barboursville, WV	305.10
Briar Creek B. C., Williamsburg, KY	75.00
.....	580.10
TOTAL RECEIPTS	3,590.31
EXPENDITURES:	
Radio Time	935.00
Postage	32.30
Total Expenditures	967.30
Sub Total	2,623.01
Bank Charge	- 3.49
ENDING BALANCE	\$2,619.52
CORBIN, KENTUCKY REPORT	
Beginning Balance	\$973.32
RECEIPTS	
Total	973.32
EXPENDITURES:	
WYWY	175.00
Total Expenditures	175.00
ENDING BALANCE	\$798.32

The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

Is having lustful sex (not married) and a loving, caring marriage the same in God's eyes? What makes a marriage? the marriage covenant, or the sex act? --- Alabama



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"Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4).

Many are seeking to find a way to condone the sin of fornication. We are living in a time when this sin is very common. The word "lustful" should reveal the true nature of the act. Jesus said: **"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart"** (Matt. 5:28). A child of God should give heed to what Paul said in Galatians 5:16. **"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh."**

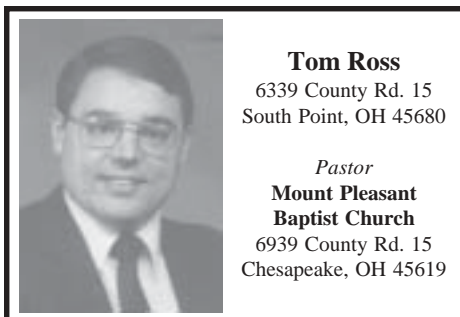
In Hebrews 13:4 the Greek word that is translated "whoremongers" is used ten times in the New Testament. It is translated "fornicator" five times and "whoremonger" five times and denotes "a man who indulges in unlawful sexual intercourse" (Strong). The word that is translated "adulterers" is used four times and denotes one who has unlawful intercourse with the spouse of another (W. E. Vine). The same two Greek words translated "whoremonger and adulterers" are used in I Corinthians 6:9 where it is said that those guilty of such sins will not inherit the kingdom of God. Let God's people give heed to Paul's warning concerning this sin in I Corinthians 6:18. **"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body."**

A marriage is far more than the sex act. God gave Adam a help meet (Gen. 2:18). The unity of a man and woman in marriage is surely more than just the physical act. It is the forming of a union which binds them together until death and is to be entered into with the blessings of God. In a Scriptural marriage, the man and woman are to love one another (Eph.

5:25; Titus 2:4). This cannot always be said of those who engage in a lustful act of sex.

In John chapter two, there was a marriage in Cana of Galilee and **"both Jesus was called, and his disciples, to the marriage"** (verse 2). Jesus honored the institution of marriage with His presence and by His miracle of turning the water into wine. He compares the kingdom of God to a king which made a marriage for his son (Matt. 22:2) and the fitness of the guest by a **"wedding garment"** (Matt. 22:11). God speaks of His relationship to Israel as being married to them (Jer. 3:14). Marriage is when a man and a woman covenant together and form a life-long union. Marriage is honorable, and in marriage the bed is undefiled; but those who would have a relationship without marriage, God will judge.

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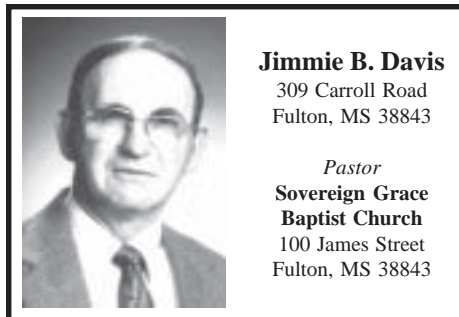
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The answer to the first question is absolutely not. The only sexual relationship that God approves of is that which occurs within the confines of the marriage bed between a husband and wife who have been united together in holy matrimony. Hebrews 13:4 demonstrates the distinction between lawful and unlawful sexual relationships by stating: **"Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge."** Fornication and adultery are both sexual sins that are immoral and condemned by God (Matt. 15:19 cf. Rev. 21:8).

I believe that a lawful marriage consists of a covenant between a man and wife united to one another for as long as they both shall live. This covenant is publicly entered into in the marriage ceremony, then it is privately consummated in the marriage bed. Both the public ceremony and the private consummation of the marriage covenant are intended to be

done in an attitude of love and undying devotion to one's spouse. Thus a true marriage is distinctly different from an immoral sexual encounter.

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A lustful sex act and a loving, caring marriage is not the same in God's eyes. If lustful intercourse and marriage is the same there would be no such sin as fornication. The terms for fornication, while originally used to designate sexual activities associated with a prostitute, came to acquire a meaning of any kind of illicit or non-martial sexual intercourse. Fornication is described as being sinful in both the Old and New Testaments. This sexual terminology is used to describe religious infidelity. In the O. T. the term fornication is used to describe Israel's idolatry. The N. T. warns against physical and religious fornication.

A covenant between a man and a woman makes a marriage which is consummated in the sex act. God says nothing about a marriage between people of the same sex, and no preacher has any right to try any way of legitimizing such an act. Every example of biblical marriage is between a man and woman.

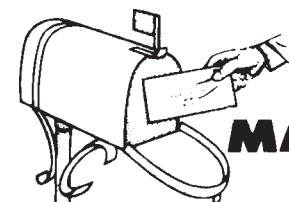
The fact that Jesus attended a marriage in Cana (John 2) should convince us that marriage is more than a lustful sex act. In fact, Jesus and His apostles uses the proper relationship of husband and wife to picture the covenant between Him and His future bride—the church.

Every orderly form of government recorded in Scripture, and those which are not, require a covenant between the man and woman to legitimize their living together. If a lustful sex act is all that is necessary for marriage, some men would have more wives than any Mormon has ever dared to have. If a lustful sex act constitutes legal marriage, we would

be obliged to cease preaching against the sin of men and women "shacking up together."

The Bible offers no binding form of ceremony when it comes to the covenant made between a man and woman in marriage, but when the proper guidelines of scripture is adhered to there will be a covenant where God is honored, and a legitimate place for home and family.

JIMMIE B. DAVIS



**FROM
THE
MAILBOX**

Dear Berea Baptist Church:

Our subscription for the BBB has recently expired. Please renew our subscription for another two years. Enclosed you will find a check for five dollars. We enjoy the format and various authors and articles and being Bible based.

Please keep Mr. G. Russell Evans—"World Scene" in your paper. Please continue the good work you are doing with the paper.

—North Carolina

Dear Editor:

I have been receiving the *Berea Baptist Banner* for over two years now and still find it one of the best publications in print. Keep up the good work.

"For I give you good doctrine, forsake ye not my law" (Proverbs 4:2).

—Scotland

Bro. Milburn and Church,

Here is twenty dollars for 2 books *Here Comes the Bride*. I hope that is enough to cover shipping included.

I think that Berea Church and paper are great. Fight on.

—New Mexico

Greetings Bro. Cockrell,

Hope everyone is doing well there. As for us, pretty good.

The church voted today to buy 35 of your new book *Here Comes the Bride*. We can't wait to get them. May God bless you for the effort and time in all the study and research you put in this very much needed book.

—Alabama

Dear Bro. Cockrell,

Greetings in the name of our Sovereign Lord and Savior Jesus Christ.

Bro. Cockrell, I really appreciate you and the Berea Baptist Church for sending me regularly a copy of your monthly publication *The Berea Baptist Banner*. It has helped me a lot in understanding the precious doctrines of God's Grace and

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Helping Children to Grow

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Remember also to respect a confidence and do not advertise to all listeners what your child may wish kept in confidence.

II. HELPING YOUR CHILD GROW "IN STATURE:" Proper rest (including keeping regular hours), healthful exercise, cleanliness at home and in personal habits, fresh air, and well-balanced meals are just a few of the things that could be discussed here.

Just as there are some things you should not allow your child to eat and drink, there are things that your child SHOULD eat—SHOULD BE MADE TO EAT if necessary, in order to get the proper nutrition. Parent, if you do not see to it that your child rests, eats, bathes, etc., his/her growth physically and mentally, may be stunted and he may suffer from poor health in adult life.

III. HELPING YOUR CHILD GROW "IN FAVOUR WITH GOD:" While you cannot convert your child and make him a Christian, you can and will have a direct influence on the spiritual life of your child, either for or against God. I am fully convinced of the doctrines of the grace of God in salvation, but I also see human responsibility and that God requires Christian parents to bring up their children in the nurture and admonition of the Lord. This is not an option!

One way to prevent disease is to inject into the body a disease causing substance in a weakened or dead form. The body is then able to build up a resistance (immunity) to the disease without actually catching it. So with Christianity: if in your life your children see a weakened or dead form of "Christianity" they are apt to become immune to "catching it." If you want your children to be saved and serve God, let them associate with parents (you) who have been thoroughly infected with Bible Christianity! Show them what a faithful Christian is like!

A. Pray for your child and with your child. This is a must. Let him see you on your knees in respect for the sovereign God of the universe. It will do him good to see you talking and then walking with God!

B. See to it that you and your children read, hear and know the Word of God. You cannot force your child to become a Christian, but he or she will never be converted without knowing the gospel. "The Scriptures," Paul said, "are able to make thee wise unto salvation." Attend preaching services and Sunday Bible

School with your children. Train them to sit quietly and respectfully in the congregation. Do not allow them to cry or whine. If necessary, and whenever necessary, take them out, "wear them out" and put them on the bench. Susanna Wesley who successfully raised a large number of children said, "Whip them 'til they cry, and then whip them 'till they cry softly." Older children should not be allowed to play during services. Teach your child that the preaching of God's Word and the meetings of God's people are special and important.

C. Be consistent in your living and devotion to God. When you "mess up" (sin) get right with God, your fellow church members, and your children if they are involved! Be honest with your children and apologize for your "mess ups." Do not blame others for your problems, failings or sins.

D. Do not take your child's spirituality for granted. He may or may not be truly saved. While there are no guarantees, concern yourself with taking your children to Heaven with you. They're the only thing you have which you can possibly take with you! Should you not take an interest in your child's spiritual welfare, you will probably wake up some morning to realize that you have raised a hypocritical, two faced sneak who is headed for Hell and you did not involve yourself properly in his/her spiritual upbringing.

E. Discipline your child. Do not defend or excuse your child's behaviour when he is in the wrong. Do not take his part against an adult unless you KNOW the adult to be in error. Do not let him/her "get by" with anything. God doesn't! We should never tolerate a habit or an act that would not be acceptable in adult life: tantrums, whining, bad manners, pilfering, disrespect for the rights or property of others, etc.

F. Realize that the things your Christian child does not learn from you or from the Word of God, they will learn from "the school of hard knocks" (God's chastening). Teach them and train them well—perhaps you can spare them severe chastening.

G. Do not criticize your church, her leaders or her members. Many a pastor's child has become cynical and disillusioned by hearing the member's faults discussed at home and many children of Christians are hardened having heard their church and her leaders and members "run down" by critical parents. Having "roast preacher" for Sunday dinner is a sure way to turn your children against the things of God.

H. Expect the Word of God to bear fruit in your child's life. If it doesn't, something is wrong! Don't make excuses—find the problem and deal with

it if it is something you can change!

I. Deny your child contact with immoral persons and scenes, whether in "real life" or books, videos, or TV. You might miss a few "good" programs by even not having a TV, but you will miss having a good home and good, Godly children by allowing your children to view glamorized violence, sin, and immorality as is commonly seen on today's television.

IV. HELPING YOUR CHILD GROW "IN FAVOUR WITH . . . MAN:" your child's social development is largely in your hands.

A. Teach your child to obey instantly and fully. Remember: delayed obedience is just another form of disobedience! Your child must learn to obey the rules of society or suffer the consequences. It is better that you train him than that the government try to retrain him in some prison or other institution.

B. Teach your child basic manners. Politeness and courtesy are nothing more than respect for the sensibilities, rights and property of others. If your child is to "get along" socially, he must respect the rights of others.

C. Teach your child the value of things. Your child ought to realize that everything in the world is not his to play with and/or destroy. A child who is allowed to destroy toys, clothing, furniture, etc. has not been taught proper respect for property OR for his parent(s) who work to provide for him. Such a child will, if unchanged, grow to destroy bigger things—houses, automobiles, family and marriage relationships and perhaps even human life. Start by training your child to leave things alone that are not his.

D. Teach your child to finish what

he starts. Serious problems await the child who is allowed to "quit" when the going gets rough or when his initial interest in new activities wears off.

E. Teach your child personal cleanliness. Nobody likes a smelly kid and an unwashed adult is worse!

F. Teach your children kindness. It is never right or socially acceptable to whisper about others or do or say anything to hurt another person. Children can be unthinkingly cruel: that is one thing, but to allow your child to be purposefully cruel is to sin against your child and his social development and future social acceptance.

G. Develop the right leadership traits in your child. Teach him or her to lead for Christ. Don't allow them to lead others to sin.

H. Teach your children basic table manners. No one likes to look at someone else's open mouth with food in it. Teach your children to keep their hands off food in or on serving dishes. Get a book on basic manners and read it (and heed it).

I. Teach your children to be appreciative for the things done for him. He/she should learn to say "Thank you," and mean it, not only for lavish gifts, but for the daily things parents provide as well as for the kindnesses of others.

CONCLUSION:

Thoughtful and prayerful consideration of these ideas and their careful and loving implementation will produce results in the lives of your children. While your children may resist and resent such training at first, later in life they will "rise up and call you blessed" for your giving them a good foundation for life. Amen.

Some of the Differences Between Baptists and Campbellites

By J. W. Porter

Part 2

(1863 - 1937)

7. BAPTISTS AND CAMPBELLITES DIFFER AS TO THE DUTY OF THE LOST TO PRAY.

Mr. Campbell's doctrine on this question is as follows: "No prayers, songs of praise, no acts of devotion in the new economy are enjoined upon the unbaptized" (*Christian Baptist*, p. 439).

According to the teaching of Mr. Campbell, being unbaptized is equivalent to being lost. Baptists believe it is the duty of the sinner to pray. "And Jesus spake a parable unto them to this end, that men ought always to pray, and not to faint." The publican prayed, and went home justified, though unbaptized. The Lord sent Ananias to Saul—"For, behold, he prayeth" (Acts 9:11). Paul

prayed before his baptism, also the thief, a sinner, and an unbaptized person, prayed acceptably; for it is said of him, "And he said

unto Jesus, Lord, rememberest me when thou comest into thy kingdom." And Jesus said unto him, "Verily I say unto thee, today thou shalt be with me in Paradise." If Campbellites are right in discarding prayer for their reformed repentance, then the dying Saviour would have answered differently, and told the thief that it was not



J. W. Porter

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Some of the Differences

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lawful for the unbaptized to pray, but as he answered the prayer of the thief favorably, then it follows that it was right for him to pray; and if it was right for the thief to pray, then it is right for any other sinner to pray for mercy. I call attention to the memorial day of Pentecost, to the language of Peter himself. Peter said in his sermon: **"And it shall come to pass that whosoever shall call on the name of the Lord shall be saved."** This prediction of the prophet Joel was now fulfilled, that whosoever shall call on the name of the Lord shall be saved. The prayer of faith is calling on the name of the Lord, therefore salvation was offered in answer to prayer, even on the day of Pentecost. Again, an angel from heaven sent in answer to the prayer of an unbaptized person, said to Cornelius: **"Thy prayers and thine alms are come up as a memorial to God."** This messenger from Heaven tells an unbaptized man that his prayers had reached Heaven; and in the face of all this, the Bethany Reformer contradicts the angel by denying the right of the unbaptized to pray at all. There is no duty more clearly and forcibly set forth in the Bible than all men everywhere ought to pray.

Mr. Campbell says: "As well as reasonably might you pray for loaves from heaven, or manna, because Israel ate it in the desert, as to pray for pardon, while you refuse the remission of your sins by immersion." The Scripture most relied on to prove that a lost, or according to Campbell, unbaptized man should not pray is the following: **"Now we know that God heareth not sinners"** (John 9:31). Suffice it to say that this was the declaration of a poor, ignorant, uninspired man. His statement is not approved by Christ, and is opposed to the teaching of the New Testament. Surely one must be hard pressed for scriptural authority when he uses such a statement.

8. BAPTISTS AND CAMPBELLITES DIFFER AS TO TOTAL DEPRAVITY

Mr. Campbell believed and taught that we have no connection with the fall of Adam, and that the doctrine of hereditary human depravity is untrue. In other words he denied the Federal Headship of Adam. He did not believe that the iniquities of the fathers are visited upon succeeding generations. He was a Creationist, that is that every life is originally free from inherited sin.

"Wherefore, as by one man sin entered the world, and death by

sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). **"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be"** (Rom. 8:7). **"For all have sinned, and come short of the glory of God"** (Rom. 3:23). **"Visiting the iniquities of the fathers upon the children unto the third and fourth generation"** (Ex. 20:5). **"Behold, I was shapen in iniquity; and in sin did my mother conceive me"** (Ps. 51:5).

A word of explanation is in order. Those who believe in the doctrine of Total Depravity do not hold that men are as bad as they can be, but that every part of his being is sinful, and that this sinful nature was inherited through the Federal Headship of Adam. Baptists believe that like begets like; and that sinful parents cannot produce sinless children.

The doctrine of Depravity is not, as many believe, one of small moment. To the contrary, it is closely and vitally related to the fundamental doctrine of sin and salvation. The whole scheme of the "Ancient Gospel" is the inevitable logic of their rejection of the fact of our sinful nature. The whole theory of redemption is based upon the fact of hereditary depravity.

9. BAPTISTS AND CAMPBELLITES DIFFER AS TO THE LORD'S SUPPER.

The matter of setting the Lord's table every Lord's day, of which they make so much, is a matter of small moment. The New Testament does not prescribe how often this supper shall be observed. Mr. Campbell is at error in the following: "They did as statedly attend upon the breaking of the loaf in their public meetings, as they did upon any other part of the Christian worship" (*Mil. Har.* II, p. 69). The text chiefly used by Mr. Campbell to justify weekly communion is Acts 2:42. **"And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."** His conclusion that continuing "steadfastly" means observing the supper every Sunday is entirely gratuitous. The statement that they "steadfastly" may be applied with equal propriety to a monthly, or quarterly observance of the supper. As a matter of fact the societies of Mr. Campbell did not observe the supper at all their meetings, as "steadfastly" as they did any other part of the worship. The prayer meeting is a stated meeting of the church, but the disciples of Mr. Campbell did not observe the supper at the prayer meeting. Granted for the sake of argument that the early churches did

observe the ordinance weekly, it must be admitted that there was no command for them to observe the ordinance weekly. It was evidently left to the discretion of the churches as to how often it should be observed. **"As oft"** as we observe the ordinance we show forth His death till He come again. The observance of the supper is commanded, but not the time of its celebration. Mr. Campbell contradicts himself concerning those who should be admitted to the supper. In 1835 Mr. William Jones, a Baptist of London, propounded this question to Mr. Campbell. "Do any of your churches admit unbaptized persons to communion?" To this question Mr. Campbell made the following reply: "Not one so far as is known to me."

I am at a loss to understand on what principles—by what law, precedent, or license any congregation founded on the Apostles and prophets, Jesus Christ being the chief corner stone, could dispense with the practice of the primitive church. With the commandment of the Lord and the authority of His Apostles, does this look like making void the word, or commandment of God by human tradition? I know not how I could exhort one professor to arise and be baptized, as Ananias commanded Saul, and at the same time receive another into the congregation without it. Why not dispense with it altogether and be consistent? In 1843 in his debate with N. L. Rice, the same Mr. Campbell said: "We indeed receive to our communion persons of other denominations who will take upon them the responsibility of their participating with us. We do, indeed, in our affiliations, and in our practice, receive all Christians, all who give evidence of their faith in the Messiah, and of their attachment to His person, character and will." (*Debate with Rice* p. 785). If this is not a flat contradiction there is no such thing as a contradiction. Whatever else may be said of the scheme of Campbellism, it may be correctly affirmed of it, that it is easily the greatest ecclesiastical contradiction of all the centuries. Mr. Campbell's cherished doctrine was that only the immersed would be saved, and yet to popularize his theories, he invites the lost to the Lord's table. The student of Mr. Campbell's theories must be convinced that they, like the chameleon, change to meet the demands of their environment. Mr. Campbell never allowed his doctrines to stand in the way of his securing members.

10. BAPTISTS AND CAMPBELLITES DIFFER AS TO THE NAME OF THE CHURCH.

His followers insist that their denomination shall be called "The Chris-

tian Church," and that no other denomination has a scriptural name. This contention has proved their greatest proselyting plea. By this contention they arrogate to themselves the right to monopolize a name that for these 1800 years has been used to designate all the followers of Christ. Many, rather than give offense, have humored this nominal joke. Should I term their organization the "Christian Church," my own denomination must be something other than Christ. I am wholly unwilling to insult my own people by condoning error and faltering errorists. In the beginning of the Reformation, which has been frequently reformed, and still needs further reforming, Mr. Campbell vigorously opposed his sect, assuming the name "Christians." He insisted on the name "Disciples," and it would seem that as father and founder he should have had the right to name his own sect.

In the *Mill. Harbinger* Vol. 2, p. p. 394, 395, Mr. Campbell says: "I am bold to affirm, in the face of all criticism, that there is not the least authority in the word here used (Chrematize) for concluding that the name Christian came from God, any more than from Epiphanes. This may be too strong for some that contend that the name Christian is of divine authority, but let them put me to the proof. That it was neither given by dream, oracle, angel, nor apostle, is, in my judgment, by far the more probable opinion. If it had been given by the authority of the Lord, it would not have been delayed for ten years after the day of Pentecost, nor reserved for the city of Antioch to the place of its origin." From this we see that Mr. Campbell viewed the name Christian as not coming from God, or from angel, or from apostle, or by divine appointment. Why so great ado about the name then? But he further says: "Not to lose sight of the subject before us, with us it is a strong argument, that had the churches been first called Christians by divine appointment at Antioch, then the apostles would have addressed the disciples by this divinely appointed name, but this they did not so much as once in any public document which has come down to us. The Antiochians called the disciples first Christians. Agrippa used the term in reference to himself; and Peter said, that if any man was indicted as a Christian, or if any man suffered as a Christian, let him not be ashamed, which argues that it was under his name that their enemies persecuted and traduced them. But no document has come down to us authorizing us to think that this name Christian was regarded by any of the

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apostles as of divine appointment. If Paul, in any of his letters—if Peter, James or John had only once said, “To the Christians in Rome, Corinth, Galatia, Asia, Judea,” or anywhere else, then indeed, there might have been some ground to think that they regarded it as of divine appointment! And recollect it was fifty years or more from the time they were first called Christians before all the new Testament was written. They are called disciples, saints, believers, the called, sanctified, in the Acts and in the Epistles, but never once addressed as Christians. Now let it be remembered, that we have no objection to the name Christian, if we only deserve it; nor predilection for the name disciple, except for its antiquity and modesty; but when it (the name Christian) is plead for as of divine authority, and as the only and most fitting name which can be adopted, we must lift our voice against the imposition and contend for the liberty where the Lord has left us free.”

In arguing for the name “Disciples,” *Mill. Harbinger*, Vol. 3, p. 542, Mr. Campbell says: “We chose the name Disciples of Christ, for the four reasons he assigns, and rejoices that we were so fortunate to find the oldest, and most descriptive, and most scriptural of all names yet unappropriated. We have not one word in the New Testament indicative that ever the apostles called their party Christians, or that they ever accepted the name, while it is inconvertible that they delighted in the name Disciples.”

In reply to Mr. Barton Stone, who insisted on the name “Christian,” Mr. Campbell said: “Nor were we so ignorant of human nature as to expect that those who have preached a hundred sermons on the divine and exclusive authority of the name of Christian, and wrote a thousand pages, first and last, upon its supernatural charms and sanctions, are to be, all of a sudden, satisfied with any proof. This high and authoritative ground of theirs is neither more nor less than a good natured and well meant assumption, of which themselves are not so much the authors as the adopters.” For the sake of winning Mr. Stone to his opinion, he surrendered his contention. It should be remembered that Mr. Campbell at one time adopted the name “Baptist,” though at no time was he ever a Baptist in faith or practice. Concerning this he says: “I hesitated between the title ‘Baptist Christian’ and ‘Christian Baptist,’ and on suggesting my embarrassment to a friend,

he thought the latter, ‘Christian Baptist’ was a better password to favor than either of the others. We never fully approved, but from expediency adopted it” (*Mill. Harbinger* Vol. 3, p. 338). Here, as elsewhere, he was running true to form. He frankly admitted that his action was determined by “expediency,” and “as a better passport to favor.” It appears that he never held a conviction that he was not willing to suppress for the sake of gaining members for his society. The name “Christian” is mentioned only three times in the Bible. **“The Disciples were first called christians at Antioch.”** This was a heathen city, and while not stated, is, by the commentators, generally supposed to have been give as a term of reproach. It will be noted that the inspired writer still uses the word “Disciples.” Agrippa, a heathen, said: **“Almost thou persuadest me to be a Christian.”** Peter says: **“If ye suffer as a Christian,”** referring to the persecution of the followers of Christ. The word Christian, so far as the record goes, never left the lips of the Saviour. The idea that the name “Christian” is of heathen origin, is evidenced by the fact, that the name is a misnomer. The name of the Saviour is not “Christ,” but Jesus. The word “Christ” is only a title, meaning “annointed.” Had those responsible for giving the name been acquainted with Jesus, they would have probably designated his followers as “Jeasusites,” or “Jesuits,” which

is a slight contraction of “Jesusites.” Surely a rose by any other name would smell as sweet, when applied to the Disciples of Alexander Campbell.

11. BAPTISTS AND CAMPBELLITES DIFFER AS TO THE SCRIPTURALNESS OF FOREIGN MISSION WORK.

Mr. Campbell wrote: “The attempt to convert pagans and Mohammedans to believe that Jesus is the Son of God, and that He was sent of the Father is also an attempt to frustrate the prayer of the Messiah, and to subvert His throne and government” (*Christian Baptist*, p. 135). “Your paper has well nigh stopped missionary operations in this state. I hope it will destroy associations, state conventions, presbyteries, synods, and general assemblies” (*Christian Baptist*, p. 17).

“We know many of the well disposed are engaged in these projects, nay it is not long since we ourselves were enthusiastic in the missionary spirit” (*Christian Baptist*, p. 144).

To the credit of his disciples it should be said, that many of them now believe in and practice missions, though as a denomination they have never officially repudiated the teaching of their founder concerning foreign missions. A church that ignores the great Commission, should go out of commission.

(To be continued)

The Danger of Being a Dog Catcher

By Billy Holbrook

Indore, West Virginia

“He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears” (Prov. 26:17).

As you read the title you may have thought, “what in the world is this message about?” but after you read the verse that goes with the subject, then I’m sure that you knew what this was going to be about. The Word of God here compares one who meddles with strife to him that takes a dog by the ears. That word “meddle” according to Webster means: “1. To mix; mingle; also, to fight. 2. To interest oneself unnecessarily or impertinently; interfere.” The book of Proverbs is the book of wisdom, and if we search it, then we will find what it says about strife and those who cause it. Whether you are the type of person who always wants to get someone else involved in your contentions with others, or if you are the type to meddle and try to get involved, the Word of God has a lot to say about you. It’s sad that some Baptists spend more

time stirring up strife and trying to get others involved rather than spending that time building up the saints and encouraging one another in the things of God.

The first thing that I would like for us to consider is what does the word of God say about those who try to get others involved in their conflicts? **“Debate thy cause with thy neighbour himself; and discover not a secret to another”** (Prov. 25:9). First of all it tells us not to! Everybody has their own problems to deal with and I’m sure that they don’t need your problems too. I’m not saying that you shouldn’t ever talk about your problems, but that you should first try to get it worked out with the person you are at odds with. When someone comes to you and tries to get you involved you need to ask them what have they done to try to reconcile themselves with the person that they are upset with. Do not be quick to tell someone your problems that you have with other people. If you are

going to be a wise man, then you will do your dead level best to keep **“thy cause with thy neighbour himself.”** You are not doing the best you can to resolve your differences when you are always trying to get someone else involved. Listen to what Proverbs 17:19 says: **“He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction.”** If you know someone who loves strife, then they are not a person who seeks to help others and be a blessing to them, but they are a person who seeks to destroy others with their backbiting words.

I would like for us to now see what the Word of God calls a man who sows strife. Proverbs 15:18 reads: **“A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.”** Are you the type of person who lives to stir things up and cause others to be at odds with each other? The Word of God teaches us to be peacemakers, not strife makers. The Word of God calls us a wrathful person if we try to stir up strife. I have seen so many times how that strife would cease if people would just simply quit talking about it. Chapter 29 of Proverbs and verse 22 reads: **“An angry man stirreth up strife, and a furious man aboundeth in transgression.”** So, based upon the Word of God we can come to the conclusion that a man that thrives on strife is an angry man, and a wrathful man. I don’t know about you, but I do not want that kind of a name. Does strife seem to follow you? Did you ever stop to think that maybe it is you causing the strife?

Let’s see what could happen if you were to try to get someone else involved in your conflicts with others and they turn out to be not as quiet as you thought they were. Proverbs 16:28 reads: **“A froward man soweth strife: and a whisperer separateth chief friends.”** If you were to tell the wrong person (and it only takes one) and they were to spread the message around it can cause the problem to get so bad that you will never be reconciled back to your friend. When friends have problems with one another they can do themselves a big favor by keeping their problem to themselves. I have seen two people that had a problem with one another and during that problem they had gotten other people involved. Those two people got things right with one another, but because they had told other people it’s almost like the problem is still there between those who had gotten involved. If you have a problem with a brother, then go to him directly and speak to him. We have too many people who like to

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whisper out there who are just looking to stir up some strife and get people upset with each other. It's sad when you find out that so and so is upset with you through the grapevine. That's just more people that can get involved and more friendships that can come to an end. The more people that we get involved the less chance there will be for us to make peace with those we are in disagreement with.

Do you know why that sometimes we have literally ran to try and get someone else involved with a conflict we were just in? The answer is pride. Proverbs 28:25 says: **"He that is of a proud heart stirreth up strife."** The person that has offended us has bruised our pride because they didn't agree with us and we have just got to tell someone about it. We must tell someone that will agree with us so that it will make us feel better. Whenever people are at odds with each other how often do you think that they go get someone involved that they believe will disagree with them also. It never happens. You always go tell someone that you think will agree with you. So then, what is the purpose in telling anyone? Chances are, you are not seeking good advice, you are only seeking a boost of pride. Notice what this verse says next, **"but he that putteth his trust in the LORD shall be made fat."** We are demonstrating a lack of faith in God when we run to tell others our problems. We should have been running to the Lord and praying about the situation before we ever consider letting someone else know. We just may find out that it was our pride that caused the entire conflict. I believe that if we would just get on our knees after we have had a run in with someone then problems would not last near as long.

If there is contention between you and someone else, then you need to get that resolved as soon as possible before someone else starts to meddle. Proverbs 17:14 reads: **"The beginning of strife is as one letteth out water: therefore leave off contention, before it be meddled with."** The quicker that we can get our disagreements resolved with others the less time anyone else will have to get involved. If you have a problem with someone and someone else is trying to get involved then you tell them that it's none of their business. Don't give in to those who love a good fight and love to see people at odds with each other. You do your best to keep the problem between you and the other party and see if it doesn't get resolved quicker.

We have seen some reasons that we should try to not get anyone else involved in our problems with others. Now let us see how that we are to not get involved with other people's problems. Proverbs 20:3 reads: **"It is an honour for a man to cease from strife: but every fool will be meddling."** The world may consider you spineless, if you walk away from strife, but the Word of God tell us that you are a fool, if you meddle with it. If you are at strife with someone, then it's honorable if you quit. And if someone is trying to get you involved, then it's honorable if you walk away from it. Why get involved in someone else's problems when it's not necessary. Proverbs 22:10 says: **"Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease."** When someone is trying really hard to get you to say something then you be very careful because that person only wants to stir up the trouble even more. We have all seen people who won't quit talking about something until you finally respond. Proverbs 15:28 reads: **"The heart of the righteous studieth to answer."** So don't be quick to say something because once you do then you're right in the middle of it.

Proverbs 26:20-21 says: **"Where no wood is, there the fire goeth out: so where there is no tale-bearer, the strife ceaseth. As coals are to burning coals, and wood to fire; so is a contentious man to**

kindle strife." Whenever you want a campfire to get hotter, then you just put another log on and it will keep burning. The best thing that you can do if someone is trying to get you involved is say nothing. If we say nothing then the less chance there will be for that person to get "fired up" over the problem at hand. I have seen times in which someone has come to me to tell me about a problem and by the time I got through with them they were more mad than when they started. Not that what I said was any different than what they were saying, but it got them dwelling upon the subject more and they just got hotter. I agree, that was a lack of wisdom on my part.

"Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him" (Prov. 26:27). Listen. When we get involved with strife, whether it be our own or someone else's we are not going to be able to escape without getting hurt. Let's take another look at our text: **"He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears."** You take a strange dog by the ears and see how that you're going to let go. You are without a doubt going to get bit! May God help us to follow these wise proverbs and cease from all forms of strife and just trust Him more to take care of the problem.

An apology: To all those that I have dealt unwisely with by either getting involved with your problems or getting you involved in mine.

Nebeculaest, Cito Transibit

By A. G. Randalls

Part 4

Bournemouth, England

QUOTE: *No attempt is made in the G. S. article to expound the "proof-texts" adopted by immersionists (Rom. 6:3,4 and Col. 2:12). There is no interaction at all with our paper's objections to using these texts to decide mode. Therefore, the dogmatic claim of the G. S. article, that in the mode of baptism "the Holy ghost does use the symbol of burial," remains entirely unsubstantiated from Scripture.* ANSWER: We have expounded these proof texts but KMW is so blinded by prejudice he cannot see it. The old Paedobaptists confessed that the Baptists had the better of them here. Why does Paul speak of the 'body of Christ' if he is not referring to the grave also? **"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God"** (Rom. 7:4).

The Holy Ghost uses the symbol

of burial which lies between death and resurrection from the grave. What did Paul mean in Romans 4:24-25 when he said, **"but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord FROM (Gk. ἐκ, 'from amongst') the dead; who was delivered for our offenses, and was RAISED again for our justification,"** if *Christ's burial is not a cardinal transaction of redemption!*? He was raised UP 'for our justification.'

QUOTE: *Immersion bears no resemblance to crucifixion, the mode of Christ's death. Joseph Irons did not overstate the case: "It is grossly absurd to suppose that baptism represents the death. . . of our Lord Jesus Christ."*

ANSWER: KMW and Joseph Irons are in serious error here. Immersion symbolizes that 'so many of us as were baptized into Jesus Christ were baptized into his death.' Crucifixion was the *mode of Christ's death*, and death was the result, which baptism resembles.

QUOTE: *The G. S. reply contains no exegetical attempt to defend the arbitrary contention of immersionism that, whereas Romans and Colossians teach baptism's mode, Galatians and Corinthians do not.*

ANSWER: It is the same word, *baptizo*, in each case. *Baptizo* never means to *sprinkle, pour* or even to *circumcise*, as 'Covenant Theology' teaches.

QUOTE: *The truth is that none of these texts teach mode. Symbolizing all these things (crucifixion, burial, resurrection, putting on a garment, union into one body) simultaneously with water is impossible.*

ANSWER: Our friend is totally blinded by his errors!

QUOTE: *The unbiblical weakness at the heart of immersionism is revealed. Its major contention, that baptism represents burial, cannot be drawn exegetically from the Word of God. Romans 6 does not teach it. Colossians 2 does not teach it. Here, in the biblical texts, the very heart of the controversy is reached, and the G. S. is silent! It has nothing to say to defend its position. This failure to expound the crucial texts of the Word of God is a tacit admission of the unbiblical nature of immersionism.*

ANSWER: Once more we refer KMW to the plain, unadorned testimony of Holy Scripture in Romans 6:4, **"Therefore we are buried with him by baptism into death."** A man cannot be 'sprinkled' into death but he can be 'placed' into, or 'sink' into the arms of death. Baptism typifies dying with Christ, **"I am crucified with Christ"**—not 'I am "sprinkled" with Christ.' It is Jesus in the sinner's *place*. Immersion shows this when a believer is *placed* or *plunged* into the water.

QUOTE: *Donald MacLean provided the key to the Reformed and scriptural answer in 1957: "It is clear that the main use of baptism in the Word of God refers to the baptism of the Holy Ghost." Baptism by the Holy Spirit (in regeneration) unites a soul to Jesus Christ. By that union, the soul becomes a partaker of the benefits of the covenant of grace. This is what water baptism is designed to symbolize, and it all begins with Holy Spirit baptism.*

ANSWER: Baptism and the Lord's Supper are the only two official ordinances of the Christian church. Both have the same sacred common denominator—the Lord's death and sufferings. Firstly, Christ himself calls his death and sufferings *baptism*: **"But Jesus answered and said, Ye know not what ye ask. Are ye able to**

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drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? they say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father" (Matt. 20:22-23).

Christ uses the word *baptism* to describe His own sufferings and death! He was to be plunged into the sorrows of death and overwhelmed by floods of trouble. He clearly likens it 'to a "baptism" which the ordinance of water baptism, performed by immersion, is a lively representation of' [Gill's Expositor].

Secondly, the Lord's Supper typifies the death and sacrifice of Christ. The *bread* speaks of His sacred humanity in which He suffered. The *cup* represents His blood *shed for many for the remission of sins* [Matt. 26:26-28; I Cor. 11:23-34].

QUOTE: *Immersionists are wrong to force water baptism into Romans 6:3-4, for these verses speak of a baptism that unites the soul to Christ in all His saving virtue. Only Holy Spirit baptism can do that, not water baptism. The true meaning of the passage may be represented thus: "Know ye not, that so many of us as were baptized [by the Holy Spirit] into Jesus Christ were baptized [by the Holy Spirit] into His death? Therefore we are buried with Him by [Holy Spirit] baptism into*

death.'

ANSWER: KMW continues to press his inept notion of *Holy Spirit baptism* [regeneration] into Romans 6:3-4. Does he not realize that death and burial represent absence of life? KMW entirely omits the latter part of vs. 4 because it overturns his conjecture: ". . .that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." It is Christ being raised from the dead which represents *newness of life*—not death and burial!

QUOTE: *This interpretation alone preserves the twofold aspect of the sacraments. In the Old Testament, circumcision represented the Spirit's work in us, and the passover represented Christ's work for us. So also in the New: baptism represents the Spirit's work in us; and the Supper represents Christ's work for us. Immersion excludes the Spirit's work and makes both sacraments speak only of Christ's work.*

ANSWER: We will now show the folly of circumcision representing baptism in the following five points:

(1) If circumcision is baptism in the N.T. then why are females sprinkled when it was confined to one sex?

(2) If circumcision is the seal of the covenant then all females must be excluded from both Covenants!

(3) The council at Jerusalem [Acts 15] virtually denied that circumcision was the same as baptism because the Gentiles were not compelled to submit to it. And why debate the lawfulness of circumcision if baptism and circumcision are both the same ordinance?

(4) Why were the Apostles and disciples, who were all circumcision on

the eighth day, baptized by immersion if circumcision and baptism are the same?

(5) We are told that Abraham circumcised Ishmael: "**And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him**" (Gen. 17:23).

If circumcision = baptism and symbolises *that union* by which *the soul becomes a partaker of the benefits of the covenant of grace*, why was Ishmael cast out if he was circumcised? If it depicts the Holy Spirit and regeneration was Ishmael saved? NO! [Gal. 4:21-31].

QUOTE: *Unlike sprinkling, immersion cannot be applied in any climate and in any condition of health. Surely a New Testament rite was never meant to be so practically onerous as immersionists would make baptism.*

ANSWER: This is carnal reasoning. There is not a case in the whole history of *immersion* where someone has been impaired in their health by being baptized.

QUOTE: *When we drew attention to the danger of immodesty in female immersion, we only followed in the steps of others. Samuel Miller of Princeton warned, "Public baptism of females with all the delicacy and care which can possibly be employed, is certainly, as thousands attest, a practice little in keeping with those religious feelings and impressions with which it is desirable that every Christian solemnity should be attended." Thomas Witherow observed that "dipping in the presence of a multitude implied an exposure of the per-*

son, from which many, especially modest and delicate females, shrink.'

ANSWER: We dare not open our minds to express our disgust at the immoral suggestions KMW made in the *Free Presbyterian Magazine* [February, 1997]. We will confine ourselves to answering *Samuel Miller of Princeton*. Dr. Miller, with all his bitter opposition to immersion, says, 'It is not denied that, for the first few centuries after Christ, the *most common* mode of administering baptism was by immersion' [*Baptism*, page 116]. If this statement is correct, which it is, who taught the early church to administer baptism by immersion, Heaven or men? God or the devil? This is the vital question that all paedobaptists must answer: "**And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, neither tell I you by what authority I do these things**" (Matt. 21:24-27).

If baptism by immersion was from Heaven, then, John the Baptist, the Apostles and the early church were not acting improperly by immersing females in water. Christ humbling himself to be baptized by immersion imparts honour and dignity to the rite.

Paedobaptists deny that the baptism of John was Christian baptism to avoid the difficulty that John baptized in Aenon where "**there was much water.**" If it was not Christian baptism then why were the Apostles and the disciples not re-baptized after Pentecost? Jesus said that John's baptism was from Heaven [Matt. 21:25]. 'But,' insists our Paedobaptist friends, 'John's disciples received Christian baptism in Acts 19 because John's baptism was not Christian!' The Scripture informs us that the disciples of John in Acts 19 were ignorant of the Holy Spirit, "**We have not so much as heard wither there be any Holy Ghost**" [v. 2]. This suggests that they were not regenerate and had not believed "**on him which should come after John, that is, on Christ Jesus**" [v. 4]. They were then baptized in a state of grace believing on Christ Jesus.

But to return to the question, 'Is the baptism of females 'immodest' or 'indecent'?' [FP Mag, Feb. 1997] We an-

I KNOW MY SHEEP, AND AM KNOWN OF MINE.



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them," said Justice Fellowship President Patrick Nolan. "The *Index* demonstrates that the system is failing because of our current overuse of prisons as a punishment, our failure to address the needs of the victims, and a total disregard for the rehabilitation of non-violent offenders who often become violent while incarcerated."

In light of the worsening crisis, Justice Fellowship is calling for every state in the country and the federal government to achieve zero population growth in the nation's prisons within the next three years. "Freeze the size of the prison nation," Nolan implored. "This is the time for zero population growth of the imprisoned. There are less expensive and more effective ways to address the crisis caused by non-violent crime."

Though recent reports have indicated declining crime rates, Justice Fellowship's report says that may simply reflect changing demographics. The most crime-prone citizens are those ages 18-40, a demographic group that has declined by seven percent since 1990. But as today's teens grow, a significant increase in the 18-40 age group is expected, and the coming generation is proving to be more prone to violence and other serious crimes than ever before, according to Justice Fellowship. Nationally, the number of juvenile arrests for violent crimes is 49 percent higher than its level in 1988.

The *Index* shows that America is now incarcerating one out of every 150 citizens, the highest rate in history. This is equal to six to 10 times the rate of most European countries. At this pace, the total number of people in federal and state prisons and local jails will soon reach or exceed two million by the new millennium, almost twice the number of a decade ago. In all, incarceration in 1998 cost taxpayers more than \$31 billion dollars. The average state is spending slightly more than \$600 million to house their prisoners, most of which are non-violent offenders.

The study found growth in the use of "restorative justice" solutions. Unlike the traditional criminal justice system, restorative justice has as its ultimate purpose the restoration of peace that a crime has removed from victims, offenders, families and the community at large. It holds offenders directly accountable to the victim and his or her family, seeks to repair the harm suffered by the victim, and facilitates dialogue and negotiation between the community member, including the victim and the offender.

By far, the fastest growing form of restorative justice has been victim-offender mediation. A national survey found 289 of such programs in existence in the United States.

Justice Fellowship is non-profit Christian public policy organization which seeks to promote biblically based principles of restorative justice in America's criminal justice system. It was founded in 1983 as a subsidiary of Prison Fellowship Ministries.

"By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood" (Hos. 4:2).

GLEANINGS HERE AND THERE

A Wisconsin state appeals court threw out a case against a woman charged with trying to drink her unborn child to death, ruling that she could not be charged with attempted murder because the child was not technically a human being. Deborah Zimmerman spent the day her daughter was born drinking, building her blood alcohol level to 0.3 percent at the time of birth—three times the legal limit for intoxication. Her child was born March 16, 1996 with a blood alcohol level of 0.199 percent. At the hospital, Zimmerman told a nurse, "I'm going to kill this thing because I don't want it." The girl is now living in foster care. The appeals court ruled, "The term 'human being' was not intended to refer to an unborn child."

SANTIAGO, Chile (EP)—Protestant, Roman Catholic and Orthodox leaders in Chile signed a historic agreement recognizing baptisms performed in one another's churches. Each church will honor all water baptisms performed by the others. The agreement recommends that a common format for baptism be established. The document was created by 10 theologians, who worked for two years on the project.

XIAN, China (EP)—Some 30 police clashed with 500 Christians in central China on May 23. The Christians were protesting government plans to close their church, the city's oldest, according to Reuters. Authorities are concerned about the growing influence of the church, which draws up to 3,000 people for services. Authorities want to convert the building into a commercial center, but Christians organized a 24-hour watch on the property, which led to the clash. No injuries or arrests were reported.

PRINCETON, N. J. (EP)—More Americans are pro-life, according to a recent Gallup Poll. The poll found that the percentage of Americans who identify themselves as "pro-life" increased from 36 percent to 42 percent since 1996. The number who call themselves "pro-choice" dropped from 56 percent to 48 percent during the same period, according to the poll, which was commissioned by CNN and *USA Today*. The survey also found that about 70 percent of Americans favor some restrictions on abortion.

WASHINGTON, D. C. (EP)—After more than two decades of opening House sessions with prayer, U. S. House Chaplain James D. Ford is retiring. Speaker Dennis Hastert (R-Ill.) and Minority Leader Dick Gephardt (D-Mo.) announced Ford's decision, saying, "Our efforts to dissuade him have been unsuccessful. We wish him God's speed as he ends his distinguished career in the House and looks forward to retirement and new adventures." Ford, a Lutheran pastor, joined the House in 1979.

QUEBEC CITY, Quebec, Canada (EP)—The Canadian province of Quebec will soon give same-sex couples the same legal status as common-law marriages, according to a *New York Times* report. A bill pending in the provincial assembly will remove gender from the definition of common-law marriage.

NEW YORK, N.Y. (EP)—American giving to charity last year increased by nearly \$17 billion over the previous year, according to a new report from the American Association of Fund-Raising Counsel's Trust for Philanthropy. A strong economy, low inflation, and growing personal wealth contributed to the 10.7 percent increase, according to the report. Religious organizations and denominations receive most of America's charitable giving; they collected \$76.06 billion, a 4.6 percent increase over 1997.

WASHINGTON, D. C. (EP)—Congress is being encouraged to open a window of opportunity to clergy who opted out of Social Security. A bill pending in both houses of Congress would allow clergy who previously opted out of Social Security to revoke their exemption. Clergy who were ordained before 1968 were exempt from Social Security unless they chose to opt in. After 1968, clergy were covered unless they chose to opt out. Many clergy who chose to not participate in the system regretted their decision later in life when they realize the importance of Social Security benefits, particularly Medicare.

MADRID, Spain (EP)—Evangelicals in Spain are urging political leaders to put an end to religious discrimination. Although Spain's government has moved from a dictatorship to a democracy, the Roman Catholic Church still enjoys unique legal privileges, according to the Federation of Evangelical Religious Entities. About 80 percent of Spain's evangelical churches were closed during the rule of Gen. Francisco Franco, which ended in 1975. Evangelicals and other minority religions gained full legal status in 1992, but evangelical ministers are still barred from serving in the military, and state-sponsored radio and TV networks provide little publicity for evangelical events.

BELJING, China (EP)—Chinese house church leaders are experiencing increased surveillance, according to a report from Compass. "Our biggest problem right now is the presence of government spies in our churches," one leader told the news service. Also in April, two house church leaders in southern Henan independently discovered the existence of a list in government hands exposing the entire leadership structure of their movements. They fear a rash of arrests and interference in their region, where over five million Christians live. Reportedly, 32 Christians were arrested in Henan in two separate incidents. A Hong Kong-based human rights organization claimed a further 25 worshippers were arrested on April 25, and 15 were still in jail at the time of the

May 5 report. China watchers in Hong Kong say the Chinese government's greatest fear is that pro-democracy activists and Christian activists would link up with the disaffected unemployed, whose numbers are rising rapidly.

SPRINGFIELD, ILL. (EP)—The Illinois House of Representatives voted 62-52 to approve a tax credit for educational expenses incurred by parents of children in grades K-12—whether in public or private schools. The Illinois Senate approved the same measure previously by a 35-21 vote. The measure will help families with educational expenses of over \$250 by providing a 25 percent tax credit for expenses, including tuition. Illinois Governor George H. Ryan said he will sign the bill, explaining, "Fairness and opportunity means extending a hand to all of our kids, including those in private and parochial schools, and this bill does that by giving parents the ability to send their kids to the school of their choice."

HOUSTON, Tex. (EP)—Procter & Gamble's lawsuit charging the Amway Corporation with spreading rumors linking the corporate giant with Satanism was dismissed May 15 on a legal technicality. The dismissal was surprising because U.S. District Judge Vanessa Gilmore had just ruled last Thursday that there was sufficient evidence of Amway's liability to put the case before a jury. Procter & Gamble plans to appeal the dismissal or seek a new trial.

NEWARK N.Y. (EP)—The always controversial Episcopal leader John Shelby Spong condemns the Christian doctrine of the atoning death of Christ in the May issue of *The Voice*, the official publication of the Diocese of Newark. Spong writes, "The view of the cross as the sacrifice for the sins of the world is a barbaric idea based on a primitive concept of God that must be dismissed." He adds, "[To say] Jesus died for my sins, when analyzed is all but nonsensical" and describes the "blood that Jesus shed on the cross" as a "fetish." Spong concludes, "... unless we expose the barbaric quality of this ancient interpretation of the meaning of Jesus' death and of the God who was said to have required it and remove this spiritual monstrosity from the Christian enterprise then Christianity has no future."

The horrendous school shooting in Littleton, Colo., has yielded expected calls for gun control from liberals and the media, who conveniently overlook the fact that in two other recent school shootings, the criminals were stopped by civilian adults who brandished their own firearms. Said GOP candidate Pat Buchanan in reaction to the shooting: "What was it in the upbringing or education of these two boys that failed to instill in their souls a conscience that discerned right from wrong, and good from evil? What was it in our polluted and poisoned culture that suggested to these dead souls that violence, murder and suicide were a valid expression of their resentment? At

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Littleton, yesterday, America got a glimpse of the last stop on that train to Hell she boarded decades ago when we declared that God is dead, and that each of us is his or her own god who can make up the rules as we go along" (*Human Events*, 4-30-99).

Breaking with tradition, Minnesota Gov. Jesse Ventura refused to issue a proclamation in connection with the National Day of Prayer, May 6. The National Day of Prayer dates back to Feb. 19, 1795, when President George Washington proclaimed a public day of prayer and thanksgiving. However, Ventura did see fit to issue a gubernatorial proclamation declaring Feb. 15, 1999, "Rolling Stones Day." . . . The governor's office, apparently dissenting from the Father of our Country, claimed that "prayer and religion are personal and not state issues." But Minnesota Family Council President Tom Prichard pointed out that the state constitution says, "We, the people of the state of Minnesota, grateful to God for our civil and religious liberty, and desiring to perpetrate its blessings and secure the same to ourselves and our posterity, do ordain and establish this constitution" (*Human Events*, 5-14-99).

Demonic shock-rocker Marilyn Manson's music is once again linked to suicide and violence—this time in the Colorado school killings. The young shooters, Harris and Klebold, were fans of Satanist Manson. His stage antics include ripping apart a Bible (10-98, *AFA Journal*). He said, "Each age must have at least one brave individual that tries to bring an end to Christianity. . . . No one has managed to succeed yet; maybe through music we can finally do it" (*Calvary Contender*, 5-15-99).

As Darwinian evolution fades into oblivion, occultic New Age evolution takes its place. In New Age literature, the Jehovah God of the Bible is maligned as a malicious judge, keeping enlightenment from His followers, and denying them sensual pleasures. To New Agers, God is identified as the Creation itself, specifically Mother Earth or Gaia (Rom. 1:25), as we become one with God by gaining cosmic consciousness (John Morris, *Acts and Facts*).

Q. What's the link between substance abuse and crime? L. S., Thomasville, GA

A. There is, as you suspect, a direct correlation between the abuse of alcohol and drugs and the commission of crime. A special report issued early this year from the Bureau of Justice Statistics found that half of state prison inmates and about four of ten federal inmates serving time for violent crimes said they had been under the influence of either alcohol or illegal drugs (or both) when they committed the offense. Among all prisoners, three-quarters said they had been involved with drugs

or alcohol during the period leading up to the current offense that resulted in their incarceration (*The New American*, 6-7-99).

"I am now convinced that I am acting as an agent of our Creator by fighting off the Jews. I am doing the Lord's work" (Adolf Hitler in *Mein Kampf*).

(Jerusalem) - Just before the King Hussein's recent death a newborn baby was named Yordan to fulfill a promise to remember Hussein's compassionate visit to a Jewish family in 1997, Ruhama and Shimon Cohen of Beit Shemesh lost a daughter when a deranged Jordanian soldier shot and killed Karen Cohen and six of her eighth-grade Israeli classmates while on a trip to Nahariya, a small strip of land on the Jordan River. Reaching out to the family when they needed it most, the King went to visit them to express his heartfelt sympathy. "He fell on his knees and went up to my wife and embraced her," said Cohen. "He began to cry as if seven of his own daughters had been killed. He told us that it was all from above, and that if it had been up to him, it would not have happened." The newborn girl, Yordan, was born at Hadassah Hospital (*The Jewish Post and Opinion via The Everlasting Nation*, May-June, 1999).

While the number of abortions declined nationally, Planned Parenthood performed more abortions in 1997 than it has in any year since its founding. The number of abortions performed in the U.S. remained relatively stable from 1996 to 1997 at about 1.36 million. Yet the number of abortions performed at Planned Parenthood clinics rose for the third straight year, to an all-time high of 165,174. This figure represents nearly one out of every eight abortions performed in the U.S. Planned Parenthood referred an additional 47,550 women to other facilities for abortions, making it complicit in the death of over 200,000 unborn children in 1997. In 1997-98, Planned Parenthood received \$165 million in taxpayer dollars (Adapted from *National Right to Life News*, 4-99).

In case you think I'm too hard on our Presidents, please be advised that, in my opinion, our Presidents are not to be blamed for our present plight. Nor is our Congress, nor even the bureaucracy, which is really running the country. Nor should we blame lack of education, apathy, "The Conspiracy," the international bankers, the Jews, Trilateralists, C.F.R., Bilderbergers, Big Business, Labor Unions, Mass Media, or modernist churches. Let's put the blame where it belongs—on ourselves. Every people get the kind of government they deserve. Our nation is on the brink. Bankruptcy. Revolution. Dictatorship. If we go under, no nation in history ever deserved it more. We inherited the government, the nation, the freedom, the way of life which was the envy of the world for about 180 years. No nation ever even approached it. The standard of living. The personal freedom. The pursuit of happiness. If we lost it, it's our fault (Tom Anderson in *Straight Talk*,

4-22-99).

"My belief is that if I say something, it goes. I am the law. If you don't like it, you die. If I don't like you or I don't like what you want to do, you die" (Eric Harris, from his web site). You will recall that Eric Harris was one of the gunmen at the Columbine High School massacre.

"Now I have given up on everything else—I have found it to be the only way to really know Christ and to experience the mighty power that brought Him back to life again, and to find out what it means to suffer and die with Him" (Cassie Bernall, writing two days before she was shot to death for being a Christian at Columbine High School).

PONTIAC, Mich. (EP)—While America's attention was focused on the murders committed by two teenage gunmen in Littleton, Colorado, some 73,000 teens gathered at the Silverdome in Pontiac, Michigan, to pledge that they would live lives of honor, respecting authority and taking responsibility for their own actions. The teens were attending Teen Mania's Day One rally, led by Luce, 37. Participants read and signed a "Teenage Bill of Rights," vowing to abstain from premarital sex, drugs and alcohol.

JACKSON, Miss. (EP)—Mississippi Gov. Kirk Fordice announced that he is ending his marriage of 44 years to marry his childhood sweetheart. Fordice, who is known as a supporter of the religious right and has sharply criticized President Clinton's sexual behavior, said he and Memphis widow Ann Creson will marry as soon as his divorce is final. The breakup of Fordice's marriage comes as no surprise; he recently vacationed in Europe with Creson while his wife stayed behind, and he recently purchased a new house but has not invited his wife to live there.

WASHINGTON, D.C. (EP)—President Clinton's appointment of San Francisco philanthropist James C. Hormel as ambassador to Luxembourg hit a brick wall when the Senate refused to confirm Hormel as the first homosexual U.S. ambassador. Now, Clinton has done an end run around the Senate.

By waiting until the Senate was out of town for the Memorial Day holiday break, Clinton was able to give Hormel a "recess appointment," which does not require Senate approval. The Constitution permits a president to make recess appointments, which "expire at the end of [Congress'] next session." That means that Hormel, 66, can serve through the end of 2000.

The Clinton Administration's combined strategy of increasing U. S. military intervention while slashing the U.S. military budget has now left the Western Pacific naked of any significant U.S. naval presence for the first time since Japan attacked Pearl Harbor. With the aircraft carrier U. S. S. Kitty Hawk, and its support ships, currently deployed in the Persian Gulf from its homeport in Yokosuka Ja-

pan, there is not one U. S. carrier protecting U. S. forces deployed in East Asia (*Human Events*, 5-7-99).

The board of the American Association of Retired Persons (AARP) meets in Washington this week to discuss its future lobbying agenda, which, according to the National Taxpayers Union Foundation (NTUF), means one thing: waste. Implementing all the items on the current AARP agenda would cost taxpayers an additional \$944 billion a year, the NTUF reports. That would be a permanent annual hike of \$7,801 for each taxpayer (*ibid.*).

GROZNY, Chechnya (ABP) - Russian Baptist leaders have confirmed reports that Aleksandr Kulakov, 65, a Baptist pastor in Grozny, Chechnya, has been beheaded (*Western Recorder*, 5-4-99).

There are 81 television sets for every 100 Americans. In the typical household, the television is on six hours a day (*Impri-mis*, 5-99).

The McDonald's Corp. has decided to include homosexuality as a protected classification in its employment and harassment policies, according to a published report. The fast-food giant's decision to include "sexual orientation" in its nondiscrimination and sexual harassment policies was reported in the April issue of *Washington Blade*, the District of Columbia's weekly newspaper for homosexuals (*Western Recorder*, 5-11-99).

The London *Daily Telegraph* of Feb. 28, reported that Clinton was accused of rape at Oxford in 1969! This publication has reported on several occasions that Clinton never graduated from Oxford while in England on a Rhodes' Scholarship. This has never been explained until now. The *Telegraph* reports that a woman who was, age 19, at the time says that Clinton raped her near a pub in 1969. She notified the police but Clinton immediately dropped out of the University and fled back to the U.S. Today, the woman is married and lives near London. She confirmed the report by phone and then had her number changed. She does not want to go public. However, the charge was reported to the U.S. State Dept., but this file has disappeared. The *Telegraph* also reports that Clinton is accused of raping a 22-year-old woman in 1972 while a law student at Yale. She also does not wish to go public but the accusation was confirmed by a retired campus policeman (*Straight Talk*, 5-27-99).

ANNOUNCEMENTS

Revival services will be conducted by the Mt. Lebanon Baptist Church, Fayette, Ala., July 25-30. Morning services: 10:30 A.M. Night services: 7:30 P.M. Elder Bill Lee will be the guest preacher. Pastor Jimmie Davis and the church cordially invite all who can to meet with them for this period of Bible preaching and fellowship.



World Scene

By G. Russell Evans - Norfolk, Virginia

Adding Insult to Injury at the Panama Canal



No one much cares about what is happening at the Panama Canal these days—even with the surrender date Dec. 31 fast approaching and with the Communist Chinese, through agent Hutchison Port Holdings, actually poised for a controlling role at each end of the Canal and ready to move into U.S. defense sites—all blatant violations of the Carter-Torrijos Neutrality Treaty and all sanctioned by the new Panama Law No. 5 and with our State Department asleep at the switch. Moreover, Hutchison has a 50-year lease and “priorities” galore!

These are shocking developments. It is *insult* added onto *injury*—*injury* because of the unconstitutional Panama Canal Treaties, perpetrating a swindle on American taxpayers, and *insult* because of Red China’s incursions into the Western Hemisphere, boldly challenging our national security and national honor, as well as our cherished Monroe Doctrine of America for Americans, considered bedrock foreign policy since 1823 and standing the test of time.

So, who cares? Let’s look at the facts:

THE HATHEWAY REPORTS

The “official” U.S. position, taken by the White House, State Department and Senate, is based on the Gina Maria Hatheway Reports of Feb. 13 and May 14, 1997—73 pages of platitudes of “all is well, no threats to U.S. security,” but utterly devoid of the direct conflicts between Panama Law No. 5 and U.S. rights guaranteed by the Neutrality Treaty, as follows:

- * Potential for China to base missiles, submarines and other warships in former U.S. bases, 900 miles from Miami, and violating Art. VI of the Treaty.

- * “Priority” given to Hutchison at Balboa and Cristobal conflicts with “expeditious passage” for U.S. warships, violating Art. VI of the Treaty.

The Hatheway Reports, named for the Senate Foreign Relations staff member who initiated them, also ignore *The Communist Manifesto* (Sec. IV), calling for “the forcible overthrow of existing conditions,” and official Chinese documents declaring the United States “China’s main enemy.”

PANAMA LAW NO. 5

This law was passed in a secretive manner by the Panama Legislative Assembly on Jan. 16, 1997—ignoring rights of long-time partner Uncle Sam and focusing on the best money deals for Panama. Here are a few of the U.S. rights violated with articles of the Panama law in parentheses:

- Control of entrance ports (Articles 2.1 and 2.11d) by Hutchison conflicts with “expeditious passage” for U.S. warships under Art. VI of the Neutrality Treaty

- * Potential control of Rodman Naval Station and Albrook Air Force Station by Hutchison (Art. 2.1) could deny priority for U.S. warships and allow Chinese mis-

siles and warships, conflicting with Art. V of the Neutrality Treaty.

UNCONSTITUTIONAL TREATIES

There are two versions of the Carter-Torrijos 1977 Panama Canal Treaties, ignored from the beginning:

- * The U.S. version contains the DeConcini Condition with unilateral U.S. defense rights, never accepted by Panama whose Foreign Ministry Communique of Oct. 25, 1978 rejected “its imperialist claws.”

- * The Panama version contains Panama’s counter-reservation that kills the DeConcini defense rights by requiring Panama’s “cooperation.” This Panama addition, called by treaty experts “the most substantive change imaginable,” was never submitted to the Senate for “Advice and Consent” by President Jimmy Carter—a blatant violation of Art. II of the U.S. Constitution by Carter.

In addition, let us note, Articles IV and VI were also violated, as were Articles 163 and 274 of Panama’s Constitution and Article 20.2 of the Vienna Convention on the Law of Treaties 1969. So, who cares? Carter and Torrijos got their Treaties. Why worry about Constitutions?

ADMIRAL MOORER SAYS

“Big trouble in Panama” is the warning by Admiral Tom Moorer, former JCS Chairman and foremost military strategist, in his recent testimony before the Senate Foreign Relations Committee, adding, “Stop the process in Panama or accept responsibility if war comes to this hemisphere.”

“We are talking about control of a strategic part of the world,” said Admiral Moorer, “shortly to be controlled by the largest country on earth, Communist China, financially flush and people-strong that could quickly evolve into a conflict with worldwide implications.”

So, what happened? Nothing. Admi-

ral Moorer’s warning is gathering dust in the national archives, his wisdom and experience trashed in favor of the Hatheway Reports, now the “Bible” on Communists at the Canal. I interviewed the 29-year-old Ms. Hatheway, personable and congenial, but hardly one to evaluate security on our Southern flank.

Even so, her reports are comfortable—comfortable for the White House, the Congress and State Department about inconsequential they believe “settled 20 years ago.” Their focus is covering scandals and getting reelected.

DEATH KNELL OF THE CANAL

Six “notes” comprise the mournful dirge that may be the death knell of the Canal:

- * Red China as “gatekeeper.”
- * Red China in defense sites.
- * The Canal as a “cash cow” for milking by the new Panama Canal Authority.
- * Canal “worn out from neglect,” reported by U.S. Army Engineers.
- * Unconstitutional Treaties with our sworn enemy on scene.
- * Failure of media and Washington to address these threats.

WHAT TO DO

Time is short. Most bases have already been surrendered. Dec. 31 is almost upon us. Doing nothing is easy—also dereliction of duty.

We should notify, in strong terms, the president and our two senators that Communist Chinese agent Hutchison Port Holdings is absolutely unacceptable as “gatekeeper” at Balboa and Cristobal and in former U.S. defense sites—both violations of Articles V and VI of the Neutrality Treaty—and that the 1977 Panama Canal Treaties must be renegotiated because of this “fundamental change of circumstances” by authority of Art. 62 of the Vienna Convention on the Law of Treaties 1969.

These three letters may take 30 minutes and may not save the day 100 percent—but could make you glad we tried.

“To believe you cannot do a thing is a way to make it impossible.” (John Wanamaker, U.S. Postmaster General, 1889-1893).

(Captain Evans is author of *Death Knell of the Panama Canal?* (National Security

Center, 1998), available on the Internet at Amazon.com).

ANNOUNCEMENTS

The Bender Run Baptist Church, Gassaway, W. Va., and Pastor Mark Minney will have the eighteenth annual Voice in the Wilderness Bible Conference Aug. 13-15. Speakers on the program are Elders Harry Ferguson, Leroy Pack, Tom Hysell, Chester Powell, Frank Malone, David Turner, Bill James, Earnest Parks, Roy Mitchell, and Milburn Cockrell. For more information contact Pastor Minney (304) 462-5591.

The Indore Baptist Church, Indore, W. Va., and Pastor Billy Holbrook will have special services July 5-10. Services will be at 7:00 p.m. Monday through Friday with Elder Wayne Reynolds as guest speaker along with a different speaker each night with him. On Saturday at 10:00 a.m. there will be special services with three speakers. Each night sandwiches will be served and dinner on Saturday. Any question call Pastor Billy Holbrook at (304) 587-7678.

Elder Robert Asbury resigned as pastor of the Myrtle Tree Missionary Baptist Church, Grayson, Ky., after pastoring there for 10 years. He has now moved his membership to Midland Missionary Baptist Church, Franklin Furnace, Ohio, where Elder Harry Balmer is pastor. The Midland Baptist Church has sent Elder Asbury to do missionary work in the Wheelersburg, Ohio, area. Midland has purchased two and a half acres located 2.8 miles off of Highway 53 on State Route 140. A trailer is ready for use for a meeting place and services are in progress. For more information contact Pastor Balmer at (740) 354-9629 or Elder Asbury at (740) 776-7643.

Pastor Doyal Thomas has a new radio program on which he broadcast: “The Message of Grace.” It is WERH, Hamilton, Ala., Sunday at 7:00-7:30 a.m. at 970 on the AM dial.

The Calvary Baptist Church, Ashland, Ky., has announced it will cease publishing *The Baptist Examiner* as of May of this year. This suspension will remain in effect for an indefinite period or may become permanent.

Bro. Wayne Adams, Pikin, Ind., was baptized and ordained by the Grace Landmark Baptist Church, Orient Hill, W. Va., and Pastor Don Epperly June 13, 1999. Elder Daniel Stepp and Elder Leroy pack assisted in the ordination.

Elder Billy Holbrook has resigned as pastor of Indore Baptist Church, Indore, W. Va. to accept the pastorate of the Salem Baptist Church, Willow Hill, Ill. The Indore Baptist Church is seeking a pastor. Any interested elder should contact Bro. Jerry Gould at (304) 587-4178.

The Grace Missionary Baptist Church, 502 N. Florence St., Kirksville, MO 63501 has some pews for sale. Interested persons should contact Elder Richard Turner (660) 665-9027 or the church (660) 665-1622 or e-mail trichad@kvmo.net.

Coming in the next issue . . .

- Remember How It Was* by John Osburn
- The Fruit of the Spirit is Gentleness* by Tom Ross
- Arminianism and Its Leavening of People* by Lawrence Reti

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