

# The Berea Baptist Banner

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Whole Number 268

## Christ's Real Body Not in the Eucharist

By John Wyclif

(1324 - 1384)

*Editor's Note: The reader will note that Wyclif does not quote the KJV, for there was no KJV in the 1300s. The Wyclif version is older than the KJV. The wise observer will note that while the words are not exactly the same, the sense is the same as in the KJV. Please note that John Wyclif believed in "wine" in the Lord's Supper. He wrote before the days of prohibition.*

**"This is my body"** (Matt. 26:26).

Now understand ye the words of our Savior Christ, as He spake them one after another—as Christ spake them. For He took bread and blest, and yet what blest He? The Scripture saith not that Christ took the bread and blest it, or that He blest the bread which He had taken. Therefore it seemeth more that He blest His disciples and apostles, whom He had ordained witnesses of His passion;



John Wyclif

and in them He left His blest word, which is the bread of life, as it is written, **"Not only in bread liveth man, but in every word that proceedeth out of the mouth of God."** Also Christ saith, **"I am the bread of life that came down from heaven."** And Christ saith also in John, **"The words that I have spoken to you are spirit and life."** Therefore it seemeth more that He blest His disciples, and also his

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## Friends in Heaven

Complied from various writers of the past

*Editor's Note: That which follows are statements made by the scholars of the past as to recognition in the spiritland. I have not changed the wording, although I would not have said it just as they did. I have quoted it as is to show that they all agreed on our friends in Heaven. This material is taken from the book Recognition in Heaven by P. Anstadt the 1895 edition. I found this material interesting, and I trust the reader will feel likewise.*

**MARTIN LUTHER** (1483–1546), the German Reformer and founder of the Lutheran Church, said: *"Whether in the future blessed and eternal assembly and church we shall know each other. And as we anxiously desired to know his opinion, he said: How did Adam do? He had never in his life seen Eve—he lay and slept—yet, when he awoke, he did not say, Whence did you come?"*



Martin Luther

who are you? but he said: 'This is now bone of my bone, and flesh of my flesh.' How did he know that his woman did not spring forth from a stone? He knew it because he was full of the Holy Spirit, and in possession of the true knowledge of God. Into this knowledge and image we will, in the future life, again be renewed in Christ; so that we will know father, mother and one another, on sight, better than

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## The Right of the Jew to Palestine

By L. Sale-Harrison

The right of the Jews to Palestine has already been partially acknowledged by the democratic nations of the world. *The Balfour Declaration* was a great contribution to this, but it did not go far enough, though Britain was true to her word.

Foreign Office, London  
November 2, 1917

"Dear Lord Rothschild:—I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations, which has been submitted to, and approved by, the Cabinet.

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and re-

ligious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

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## The Third Commandment

By Milburn Cockrell

Mantachie, Mississippi

**"Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain"** (Ex. 20:7).

**"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all. . ."** (Matt. 5:33-34).

The First Commandment enjoins the worship of the true God: The Second Commandment enjoins the manner in which we worship the true God: the Third Commandment demands reverence and seriousness in our worship. We must worship God in a frame of mind agreeable to the dignity and the majesty of Him with Whom we have to do. Our spiritual worship must have the utmost sincerity, humility, and reverence. Deuteronomy 28:58 tells us to **"fear this glorious and fearful name, THE LORD THY GOD."**

I perceive three important things

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## Faith Establishes the Law

By Milburn Cockrell

Mantachie, Mississippi

**"Do we then make void the law through faith? God forbid: yea, we establish the law"** (Rom. 3:31).

The natural man has a general prejudice against salvation by grace through faith. This idea existed in the apostolic age. The Apostle Paul perceived the preaching of free grace was deemed injurious to the interest of morality. He therefore anticipated and answered this objection.

**I. WHY PEOPLE SAY WE**

**MAKE VOID THE LAW THROUGH SALVATION BY GRACE THROUGH FAITH.**

When we teach salvation by grace through faith we affirm two things: First, we affirm the law has no power to either condemn or justify the believer.

The law cannot condemn believers, for Christ has redeemed us from its curse. **"Christ hast redeemed us**

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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).**



Editor: Milburn Cockrell  
Foreign Correspondent: Curtis Pugh

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## Christ's Real Body

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apostles, in whom the bread of life was left more than in material bread, for the material bread hath an end. As it is written in the Gospel of Matthew 15: that Christ said, **"All things that a man eateth go down into the belly, and are sent down into the draught;"** but the blessing of Christ kept His disciples and apostles, both bodily and (ghostly) spiritual. As it is written, that none of them perished but the son of perdition, that the Scriptures might be fulfilled, and often the Scripture saith that Jesus took bread and brake it, and gave it to His disciples, and said, **"Take ye, eat ye, this is my body that shall be given for you."** But He said not this bread is my body, or that bread should be given for the life of the world. For Christ saith, What and if ye shall see the Son of man ascend up where He was before? **"It is the Spirit that quickeneth, the flesh profiteth nothing."** Also Christ saith in the Gospel, **"Verily, verily I say unto you except the wheat corn fall into the ground and die, it abideth**

**alone, but if it die it bringeth forth much fruit."**

Here men may see by the words of Christ that it behooved that He died in the flesh, and that in His death was made the fruit of everlasting life for all them that believe on Him, as it is written **"For as by Adam they all die, even so by Christ shall all live, and every man in his own order; for as one clearness is in the sun, another in the moon, and a star in clearness is nothing in comparison to the sun; even so is the rising again of the dead for we are sown in corruption and shall rise again incorruptible, we are sown in infirmity, and shall rise again in strength; we are sown in natural bodies, and shall rise again spiritual bodies."** Then if Christ shall change thus our deadly bodies by death, and God the Father spared not His own Son as it is written, but that death should reign in Him as in us, and that He should be translated into a spiritual body, as the first rising again of dead men; then how say the hypocrites that take on them to make our Lord's body? Make they the glorified body? Either make they again the spiritual body, which is risen from death to life, or make they the fleshy body as it was before He suffered death? And if they say also that they make the spiritual body of Christ, it may not be so, for what Christ said and did, He did as He was at supper before He suffered His passion; as it is written that the spiritual body of Christ rose again from death to life. Also that He ascended up to Heaven, and that He will abide there till He come to judge the quick and the dead. And if they say that they make Christ's body as it was before He had suffered His passion, then must they needs grant that Christ is to die yet. For by all Holy Scriptures He was promised to die, and that He should give lordship of everlasting life.

Furthermore, if they say that Christ made His body of bread, I ask, With what words made He it? Not with these words, *Hoc est corpus meum*; that is to say in English, **"This is my body,"** for they are the words of giving, and not of making, which He said after that He brake the bread; then parting it among His disciples and apostles. Therefore if Christ had made of that bread His body, (He) had made it in His blessing, or else in giving of thanks, and not in the words of giving; for if Christ had spoken of the material bread that He had in His hands when He said, *Hoc est corpus meum*, **"This is my body,"** it was made before, or else the word had been a lie. For if I say, This is my hand, and if it be not a hand, then am I a liar; therefore seek carefully if ye

can find two words of blessing, or of giving of thanks, wherewith Christ made His body and blood of the bread and wine. And that all the clerks of the earth know not, for if ye might find or know those words, then should ye wax great masters above Christ, and then ye might be givers of His substance, and as fathers and makers of Him, and that He should worship you, as it is written, Thou shalt worship thy father and mother. Of such as desire such worship against God's law, speaketh St. Paul of the man of sin, that enhanceth himself as if he were God. And he is worshiped over all things as God, and showeth himself as if he were God. Where our clergy are guilty in this, judge ye or they that know most, for they say that when ye have said, *Hoc est corpus meum*, that is to say, **"This is my body;"** which ye call the words of consecration, or else of making; and when they are said over the bread, ye say that there is left no bread, but it is the body of the Lord. So that in the bread there remaineth nothing but a heap of accidents, as witness ruggedness, roundness, savor, touching, and tasting, and such other accidents. Then, if thou sayest that the flesh and blood of Christ, that is to say, His manhood, is made more, or increased by so much as the ministration of bread and wine is, the which ye minister-if ye say it is so-then thou must needs consent that the thing which is not God today shall be God tomorrow; yea, and that the thing which is without spirit of life, but growth in the field by kind, shall be God at another time. And we all ought to believe that He was without beginning, and without ending; and not made, for if the manhood of Christ were increased every day by so much as the bread and wine draweth to that ye minister, He should increase more in one day by cart-loads than He did in thirty-two years when He was here in earth.

And if thou makest the body of the Lord in those words, *Hoc est corpus meum*; that is to say, **"This is my body;"** and if thou mayest make the body of the Lord in those words, **"This is my body,"** thou thyself must be the person of Christ, or else there is a false God; for if it be thy body as thou sayest, then it is the body of a false knave or of a drunken man, or of a thief, or of a lecherer, or full of other sins, and then there is an unclean body for any man to worship for God! For even if Christ had made there His body of material bread in the said words, as I know they are not the words of making, what earthly man had power to do as He did? For in all Holy Scripture, from the beginning of Genesis to the end of the Apocalypse, there are no words writ-


ten of the making of Christ's body; but there are written that Christ was the Son of the Father, and that He was conceived of the Holy Ghost, and that He took flesh and blood of the Virgin Mary, and that He was dead, and that He rose again from death on the third day, and that He ascended to Heaven very God and man, and that we should believe in all Scriptures that are written of Him, and that He is come to judge the quick and the dead, and that the same Christ Jesus, King and Savior, was at the beginning with the Father and the Holy Ghost, making all things of naught, both Heaven and earth, and all things that are therein; working by word of His virtue, for He said, Be it done, and it was done, whose works never earthly man might comprehend, either make. And yet the words of the making of these things are written in the beginning of Genesis, even as God spake them; and if ye can not make the work that He made, and have the word by which He made it, how shall ye make Him that made the works? You have no words of authority or power left you on earth by which ye should do this, but ye have feigned this craft of your false errors, which some of you understand not; for it is prophesied, **"They shall have eyes and see not, and ears and hear not; and shall see prophesies, and shall not understand, less they be converted; for I hide them from the hearts of those people; their hearts are greatly fatted."** And this thing is done to you for the wickedness of your errors in unbelief; therefore be ye converted from the worst sin, as it is written, When Moses was in the hill with God, the people made a calf and worshiped it as God. And God spake to Moses, "Go, for the people have done the worst sin to make and worship alien gods."

But now I shall ask you a word; answer ye me, Whether is the body of the Lord made at once or at twice? Is it both the flesh and the blood in the host of the bread; or else is the flesh made at one time, and the blood made at another time; that is to say, the wine in the chalice? If thou wilt say it is full and wholly the manhood of Christ in the host of bread, both flesh and blood, skin, hair, and bones, then makest thou us to worship a false god in the chalice, which is unconjured when ye worship the bread; and if ye say the flesh is in the bread, and the blood in the wine, then thou must grant, if they craft be true, as it is not indeed, that the manhood of Christ is parted, and that He is made at two times. For first thou takest the host of bread, or a piece of bread, and makest it as ye say, and

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**Cockrell's**



**Corner**

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

## THE DESIGN OF THE DEATH OF CHRIST

JOHN 1:29

**“The next day John seeth Jesus coming unto him, and said, Behold the Lamb of God, which taketh away the sin of the world”** (John 1:29). The first Baptist was the son of a priest. Therefore, he knew that for centuries priests had laid hands on lambs and offered them in token of transferring the sins of the people to the animal sacrifice (Lev. 1:4; 3:2; 4:4). The use of the definite article signifies the Lamb known and expected by the hearers. There is no doubt a reference to the Servant of Jehovah (Isa. 53:7) and to the Passover lamb in these words (Ex. 12).

Jesus Christ, the Lamb of God, came to take away the sin of the world. He would be the Lamb of God for the world, not just the Jews. But what is meant by the words **“taketh away”**? On this point most commentators are agreed, regardless of their view of the atonement. Matthew Pool writes: “. . .the word signifies both to take up and to take away” (*Com.*, p. 282). J. C. Ryles tells us it means “taketh away by his expiatory death” (*Expository Thoughts on the Gospels*, Vol. 3, p. 60). M. R. Vincent declares: “Either *take away* or *take upon himself*, in order to bear: either removal or expiation of sin” (*Word Studies*, p. 401). *Jamieson, Fausset, and Brown's Bible Commentary* informs us: “. . .taketh up and taketh away. The word signifies both, as does the corresponding Hebrew word” (p. 1028). R. C. H. Lenski comments: “The verb itself means either ‘to take up and bear’ or ‘to take way,’ ‘to remove’” (*John's Gospel*, p. 127). Matthew Henry relates: “First, To take away the guilt of sin by the merit of his death. . .Secondly, To take way the power of

sin by the Spirit of his grace, so that it shall not have dominion, Rom. 6:14” (*Com.*, Vol. V, p. 861).

I shall add to this the words of two well-known Baptists. John Gill asserts: “. . .signifies a taking it up as Christ did: he took it voluntarily upon himself, and became responsible to divine justice for it; and also a bearing or carrying it, for taking it upon himself he bore it in his own body on the tree, and carried it away, as the scape-goat did under the law; and so likewise a taking quiet a way; Christ has removed it as far as the east is from the west, out of sight, so as never to be seen any more; he has destroyed, abolished, and made an utter end of it” (*Gill's Expositor*, Vol. VII, p. 751).

Alvah Hovey stated: “A careful examination of the word (*airo*), meaning to take away, will show that it permits are to take an object away by taking it upon himself. . . .Christ took away our sins, therefore by taking them upon Himself. . . .we may say, that while we are to translate by ‘take away,’ and while the idea of deportation is in the foreground of the picture, there is in the background the idea of taking up sin as a load and bearing it to sacrifice” (*Bib. Sac.*, Vol. XXXII, pp. 48-49).

Thus John 1:29 teaches that Jesus Christ took up and took away the sin of the world. You will note the word is “sin,” not “sins.” Arminians often misquote it by saying: “. . .the sins of the world.” The singular refers to the root, while the plural refers to the fruit. In John 1:29 “sin” means in the mass—its guilt and penalty (Rom. 3:9; 6:10; II Cor. 5:21)—all the sins of all sinners for whom it was intended.

Did Jesus Christ bear away the guilt and consequent penalty of the whole human race? If so, then the whole human race will be saved, for unpunished sin is the only thing which keeps a person out of Heaven. But we know from holy Scriptures that some die in their sins (John 8:24) and are punished for them (Prov. 11:21; Ezek. 18:4; Rom. 6:23). If Christ took away the sin of Adam's race, then why are some members of this race taken away in their sins and being punished in Hell for them? Either Christ failed to do what He came to do, or He never designed to take away the sin of the entire race. I take the latter of these views.

The word “world” in John 1:29 must be understood of believing Jews and Gentiles. The word “world” seldom if ever means the whole human race. John 1:10 says: **“The world knew him not.”** This cannot mean not a single person in Adam's race knew Jesus Christ. **“Show thyself to the world”** (John 7:4). “World” in this verse does not mean the whole human race. **“Behold the world is gone after him”** (John 12:19). This does not mean the Adamic

race, for it would contradict John 1:11.

The world in John 1:29 had its sin lifted up by Christ and borne away from the justice of God. This world enjoys the complete removal of sin as far as the east is from the west. The sinners for whom Christ was a lamb have no sins upon them. They have justification and sanctification. This can be said only of God's elect.

The purpose of the death of God's Lamb was to take up sin from off the sinner and bear the sinner's sin away from the justice of God. Christ took the sinner's place. He bore the sinner's sin so the sinner will not have to bear them. If just one for whom Christ obtained justification and sanctification fails to enjoy these blessings, then Jesus Christ failed in His redemptive work. He did not finish the work which His Father gave Him. This can never be said of Jesus Christ. The old prophet said of our Redeemer: **“He shall not fail nor be discouraged”** (Isa. 42:4). The Bible teaches particular redemption.

The Arminian denies that Christ really and truly took away sin when He suffered on the cross. They have an atonement which does not atone—a redemption which does not redeem—a satisfaction which does not satisfy. Arminians believe that the death of Christ made the salvation of the whole world possible, but not probable unless the sinner believes so as to make up what is lacking in the atonement. They believe that human faith does more for the sinner than did Christ's death at Calvary. In truth they teach that it is not Christ who takes away sin, but the sinner who by his self-originated faith takes away his own sins with a little help from Jesus.

If you think I have overstated their position. I shall let them speak for themselves. Laurence M. Vance writes: “The actual Atonement saved no man” (*The Other Side of Calvinism*, p. 242). J. R. Alexander says: “Jesus, the Lamb of God, took away the sin of the world. He removed the condemnation of the Adamic transgression from the entire race, thus becoming potentially the Savior of all men” (*The Tulip Doctrine*, p. 54). Kenny McComas confesses: “Whereas the provisional substitution of Christ for us must be appropriated by faith through coming into union with Christ in order to take effect” (*Divinely Dear or Devilish Dangerous Doctrines*, p. 93).

Charles G. Finney was an honest Arminian. In a debate with a universalist he contended that the atonement “did not consist in the literal payment of the debt of sinners. . . .that it simply rendered the salvation of all men possible. . . .I maintain that Christ in his atonement merely did that which was necessary as a condition of forgiveness of sin; and not that which cancelled sin, in the sense of literally paying the in-

debtedness of sinners” (Cited by Bob Ross in *Why I Believe in the Limited Atonement*, p. 6). This quote from Finney is found on page 50 of his autobiography.

Dear reader, look again at John 1:29: **“Behold the Lamb of God, which taketh away the sin of the world.”** Does the verse say that the sinner's faith takes away his sins? Or, does the Bible say that Jesus Christ actually took upon Himself and removed sin from the sinners for whom He died? Do you believe that Christ justified and sanctified the whole race of Adam? Or, would you limit these blessings to the elect or believers? Who really believes what John 1:29 says? Calvinists or Arminians? Does John 1:29 say that Christ would try to take away the sin of the world? Or, does it say that He actually did this? Does it say Christ would take away sin from some of the world and utterly fail in the case of others? No! It declares that Christ actually removed sin by His bloody sacrifice, for neither the guilt or consequence are really taken away, unless sin itself is taken away.

(To be continued)

### Sermons and Memoirs of Christmas Evans



Foreword by Warren W. Wiersbe

### Sermons and Memoirs of Christmas Evans

Christmas Evans (1766-1838) was a Welsh Baptist preacher of great eloquence. This is a great book and should be in the home of every Baptist, especially preachers. We have some of these which retail for \$12.99 and \$13.99. We are cutting prices on all of these. You can have one of these for \$11.00 which includes postage.

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## Christ's Real Body

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the innocent people worship it. And then thou takest to thee the chalice, and likewise marrest, makest, I would have said, the blood in it, and then they worship it also, and if it be so as I am sure that the flesh and blood of Christ ascended, then are ye false harlots to God and to us; for when we shall be houselled ye bring to us the dry flesh, and let the blood be away; for ye give us after the bread, wine, and water, and sometimes clean water unblest, or rather conjured, by the virtue of your craft; and yet ye say, under the host of bread is the full manhood of Christ. Then by your own confession must it needs be that we worship a false god in the chalice, which is unconjured when we worship the bread, and worship the one as the other; but where find ye that ever Christ or any of His disciples taught any man to worship this bread or wine? Therefore, what shall we say of the apostles that were so much with Christ, and were called by the Holy Ghost; had they forgotten to set it in the creed when they made it, which is Christian men's belief? Or else we might say that they knew no such God, for they believe in no more gods but in Him that was at the beginning, and made of naught all things visible and invisible, which Lord took flesh and blood, being in the Virgin, the same God. But ye have many false ways, to beguile the innocent people with sleights of the fiend.

For ye say that in every host each piece is the whole manhood of Christ, or full substance of Him. For ye say as a man may take a glass, and break the glass into many pieces, and in every piece properly thou mayest see thy face, and yet thy face is not parted; so ye say the Lord's body is in each host or piece, and His body is not parted. And this is a full subtle question to beguile an innocent fool, but will ye take heed of this subtle question, how a man may take a glass and behold the very likeness of his own face, and yet it is not his face, but the likeness of his face; for if it were his very face, then he must needs have two faces, one on his body and another in the glass. And if the glass were broken in many places, so there should be many faces more by the glass than by the body, and each man shall make as many faces to them as they would; but as ye may see the mind or likeness of your face, which is not the very face; but the figure thereof, so the bread is the figure or mind of Christ's body in earth, and therefore Christ said, **"As oft as ye do this thing do it in mind of me."**

Also ye say this, As a man may light many candles at one candle, and yet the light of that candle is never the more nor ever the less; so ye say that the manhood of Christ descendeth into each part of every host, and the manhood of Christ is never the more nor less. Where then becometh your ministrations? For if a man light many candles at one candle, as long as they burn there will be many candles lighted, and as well the last candle as the first; and so by this reason, if ye shall fetch your word at God, and make God, there must needs be many gods, and that is forbidden in the first commandment (Ex. 20). And as for making more, either making less, of Christ's manhood, it lieth not in your power to come there nigh, neither to touch it, for it is ascended into Heaven in a spiritual body, which He suffered not Mary Magdalene to touch, when her sins were forgiven to her.

Therefore all the sacraments that are left here in earth are but minds of the body of Christ, for a sacrament is no more to say but a sign or mind of a thing passed, or a thing to come; for when Jesus spake of the bread, and said to His disciples, **"As ye do this thing, do it in mind of me,"** it was set for a mind of good things passed of Christ's body; but when the angel showed to John the sacraments of the woman and of the beast that bare her, it was set for a mind of evil things to come on the face of the earth, and great destroying of the people of God. And in the old law there were many figures or minds of things to come. For before Christ, circumcision was commanded by a law; and he that kept not the law was slain. And yet St. Paul saith, **"And neither is it circumcision that is openly in the flesh, but he that is circumcised of heart in spirit, not the letter whose praising is not of men, but of God."** Peter saith in the third chapter of his epistle, **"And so baptism of like form maketh not us safe, but the putting away of the filthiness of the flesh, and the having of good conscience in God by the rising again of our Lord Jesus Christ from death, that we should be made heirs of everlasting life, He went up into heaven, and angels, and powers, and virtues, are made subjects to Him."**

And also the Scripture saith of John Baptist, that he preached in the wilderness and said, **"A stronger than I shall come after me, and I am not worthy to kneel down and unlace His shoe;"** and yet Christ said that he was more than a prophet. (See also Isaiah 40; Matt. 11). How may ye then say that ye are worthy to make His body, and yet your works bear witness that ye are less than the proph-

ets? For if ye were not, ye should not teach the people to worship the sacraments or minds of Christ for Christ himself; which sacraments or figures are lawful as God taught them and left them unto us, as the sacrifices or minds of the old law were full good. As it is written, **"They that kept them should live in them."** And so the bread that Christ break was left to us for mind of things passed for the body of Christ, that we should believe He was a very man in kind as we are, but as God in power, and that His manhood was sustained by food as ours. For St. Paul saith He was very man, and in form He was found as man. And so we must believe that He was very God and very man together, and that He ascended up very God and very man to Heaven, and that He shall be there till He come to doom the world. And we may not see Him bodily, being in this life, as it is written, Peter!, for he saith, **"Whom ye have not seen ye love, into whom ye now not seeing believe."** And John saith in the first chapter of his Gospel, **"No man saw God; none but the only begotten Son that is in the bosom of the Father, He hath told it out."** And John saith in his first epistle, the third chapter, **"Every man that sinneth seeth not him, neither knoweth him."** By what reason then say ye that are sinners that ye make God? Truly this must needs be the worst sin, to say that ye make God, and it is the abomination of discomfort that is said to Daniel the prophet to be standing in the holy place; he that readeth let him understand.

Also Luke saith that Christ took the cup after that He had supped, and gave thanks and said, **"This cup is the new testament in my blood that shall be shed unto the remission of sins for man."** Now, what say ye; the cup which He said was the new testament in His blood, was it a material cup in which the wine was that He gave His disciples wine of, or was it His most blest body in which the blest blood was kept till it was shed out for the sins of them that should be made safe by His passion? Needs

must we say that He spake of His holy body, as He did when He called His passion or suffering in body a cup, when He prayed to His father, before He went to His passion, and said, **"If it be possible that this cup pass from me, but if thou wilt that I drink it, thy will be done?"** He spake not here of the material cup in which He had given His disciples drink; for it troubled not Him, but He prayed for His great sufferance and bitter death, the which He suffered for our sins and not for His own. And if He spake of His holy body and passion when He said, **"This cup is the new testament in my blood,"** so He spake of His holy body when He said, **"This is my body which shall be given for you,"** and not of the material bread which He had in His hand. Also in another place He called His passion a cup, where the mother of Zebedee's sons came to Him, and asked of Him that her two sons, when He came to His kingdom, might sit one on His right, and one at His left side. And He answered and said, **"Woman, thou wottest not what thou asketh; then He said to them, May ye drink of the cup that I shall drink? And they said, Yea, Lord. And He said, Ye shall drink of my cup, but to sit on my right hand or left hand it is not mine to give, but to the Father it is proper."** But in that He said, Ye shall drink of my cup, He promised them to suffer tribulation of this world as He did, by the which they should enter into life everlasting, and to be both on His right hand. And thus ye may see that Christ spake not of the material cup, neither of Himself, nor of His apostles, neither of material bread, neither of material wine. Therefore let every man wisely, with meek prayers, and great study, and also charity, read the words of God and holy Scriptures; but many of you are like the mother of Zebedee's sons to whom Christ said, **"Thou knowest not what thou askest."** So, many of you know not what ye ask, nor what you do; for if ye did, ye would not blaspheme God as ye do, to set an alien God instead

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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
WVSA, Vernon, AL .....	Sunday 7:00 - 7:30 a.m. ....	1380 .....	1,000 AM
WLZA, Starkville, MS .....	Sunday 1:00 - 1:30 p.m. ....	710 .....	2,500 AM
WCNA, Myrtle, MS .....	Sunday 12:30 - 1:00 p.m. ....	95.9 .....	3,000 FM
WCTT, Corbin, KY .....	Sunday 9:00 - 9:30 a.m. ....	680 .....	5,000 AM
KARI, Blaine, WA .....	Saturday 10:30 - 11:00 a.m. .	550 .....	5,000 AM
KORE, Springfield, OR .....	Sunday 8:00 - 8:30 a.m. ....	1050 .....	5,000 AM
DXRA, Davao City, Philippines .....	Sunday 8:15 - 8:45 a.m. ....	783 Khz ...	10,000 AM
DWSS, Manila, Philippines .	Sunday 5:30 - 6:00 p.m. ....	1494 .....	16,000 AM



## Christ's Real Body

Continued from page 124

of the living God. Also Christ saith, "I am a very vine; wherefore then worship ye not the vine God, as ye do the bread? Wherein was Christ a very vine, or wherein was the bread Christ's body, in figurative speech, which is hidden to the understanding? Then if Christ became not a material or an earthly vine, neither did a material vine become His body. So neither the bread, material bread, was changed from its substance to the flesh and blood of Christ.

Have ye not read in John the second, when Christ came into the temple, they asked of Him what token He would show, that they might believe Him. And He answered them, "Cast down this temple, and in three days I shall raise it again;" which words were fulfilled in His rising again from death; but when He said, "Undo this temple," in that He said this, they were in error, for they understood it fleshly, and had supposed that He had spoken of the temple of Jerusalem, because He stood in it. And therefore they accused Him at His passion full falsely. For He spake of the temple of His blest body, which rose again in the third day. And right so Christ spake of His holy body when He said, "This is my body which shall be given for you," which was given to death, and to rising again to bliss, for all that shall be saved by Him. But like as they accused Him falsely of the temple of Jerusalem, so now a days they accuse falsely against Christ, and say that Christ spake of the bread that He brake among His apostles; for in that Christ said this, they are deceived, take it fleshly, and turn it to the material bread, as the Jews did to the temple; and on this false misunderstanding they make abomination of discomfort, as is said by Daniel the prophet, and in Matthew 24, to be standing in the holy place; he that readeth let him understand.

Now, therefore, pray we heartily to God, that this evil may be made short for the chosen men, as He hath promised in His blest Gospel; and the large and broad way that leadeth to perdition may be stopt, and the straight and narrow way that leadeth to bliss may be made open by Holy Scriptures, that we may know which is the will of God, to serve Him in truth and holiness in the dread of God, that we may find by Him a way of bliss everlasting. So be it.

### BIOGRAPHICAL NOTE

John Wyclif, eminent as scholar, preacher, and translator, was born in 1324 in Sperswel, near Richmond, Yorkshire,

England. Known as the "Morning Star of the Reformation" he was a vigorous and argumentative speaker, exemplifying his own definition of preaching as something which should be "apt, apparent, full of true feelings, fearless in rebuking sins, and so address to the heart as to enlighten the spirit and subdue the will." On these lines he organized a band of Bible preachers who worked largely among the common people.

Much of Wyclif's popularity was due to his clear and simple style. While not a great orator, he introduced a popular method of preaching that was widely copied. He died at Lutterworth in 1384. The Roman Catholic Church considered him a heretic, for he taught the right of the individual to form his own opinions after personal study of the Scriptures. He was the first Englishman to translate the Bible systematically into his native Anglo-Saxon. In 1428, by order of Pope Martin V, his bones were exhumed and burned, and the ashes thrown into the river Swale.

## Friends in Heaven

Continued from page 121

did Adam and Eve" (Works, Vol. VIII, p. 384, 1562 edition).

WILLIAM JAY (1769–1853), the Congregational Preacher, declared: "It has been asked, Shall we know each other in heaven? Suppose you should not; you may be assured of this, that nothing will be wanting to your happiness. But oh! you say, how would the thought affect me now! There is the babe that was torn from my bosom; how lovely then, but a cherub now! There is the friend, who was as mine own soul, with whom I took

sweet counsel, and went to the house of God in company. There is the minister—whose preaching turned my feet into the path of peace—whose words were to me a well of life. There is the beloved mother, on whose knees I first laid my little hands to pray, and whose lips first taught my tongue to pronounce the name of Jesus! And are these removed from us for ever? Shall we recognize them no more?—Cease your anxieties. Can memory be annihilated? Did not Peter, James and John know Moses and Elias? Does not the Savior inform us that they who have made friends of the mammon of unrighteousness shall be received by them into everlasting habitations?

Does not Paul tell the Thessalonians that they are his hope, and joy, and crown, at the coming of our Lord Jesus Christ?

ARCHDEACON WILLIAM PALEY (1743–1895), the English theologian and philosopher, wrote: "If this (Col. 1:28) be rightly interpreted, then it affords the manifest and necessary inference, that the saints in a future life will meet and be known again to one another; for how, without knowing again his converts, in their new and glorious state, could St. Paul desire or expect to present them at the last day?"

DR. GEORGE CHRISTIAN KNAPP (1753–1825), Professor of Theology in the University of Halle, Germany, informed us: "According to the representations contained in the Holy Scriptures, the saints will dwell together in the future world, and form, as it were, a kingdom or state of God. They will there partake of a common felicity. Their enjoyment will doubt-

less be very much heightened by friendship, and by their confiding intercourse with each other.

We must, however, separate all earthly imperfections from our conceptions of this heavenly society. But that we shall there recognize our former friends, and shall be again associated with them,

was uniformly believed by all antiquity. This idea was admitted as altogether rational, and as a consoling thought, by the most distinguished ancient philosophers. Even reason regards this as in a high degree probable; but to one who believes the Holy Scriptures it cannot be a matter of doubt and conjecture."

JOHN TILLOTSON (1630–1694), Archbishop of Canterbury, asserted: "When we come to heaven we shall meet with all those excellent persons, those brave minds, those innocent and charitable souls, whom we have seen, and heard, and read of in the world. There we shall meet many of our dear relations and intimate

friends, and perhaps with many of our enemies, to whom we shall then be perfectly reconciled, notwithstanding all the warm contests and peevish differences which we had with them in this world, even about matters of religion. For heaven is a state of perfect love and friendship."

JOSEPH HALL (1574–1656), Church of England Prelate, affirmed:

"Thou hast lost thy friend:—say rather, thou hast parted with him. That is properly lost which is past all recovery, which we are out of hope to see any more. It is not so with this friend thou mournest for; he is but gone home a little before thee; thou art following him; you two shall meet in your Father's house, and enjoy each other more happily than you could have done here below."

ANDREW MELVILLE (1545–1622), Scottish theologian and successor of John Knox, uttered: "It is yet but a little while, and we shall be delivered from the burden and the conflict, and, with all those who have preceded us in the righteous struggle, enjoy the deep raptures of a Mediator's presence. Then, reunited to the friends with whom we took sweet counsel upon earth, we shall recount our toil only to heighten our ecstasy; and call to mind the tug and the din of war, only that, with a more bounding throb, and a richer song, we may feel and celebrate the wonders of redemption."

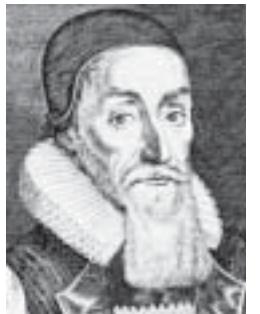
When JOHN CALVIN (1509–1564), the Swiss theologian and founder of Presbyterian Church, was near his end, Farel, his early and faithful friend, and then a venerable sage of eighty years, desired once more to see him in the flesh. Calvin dissuaded him—though he did nevertheless af-



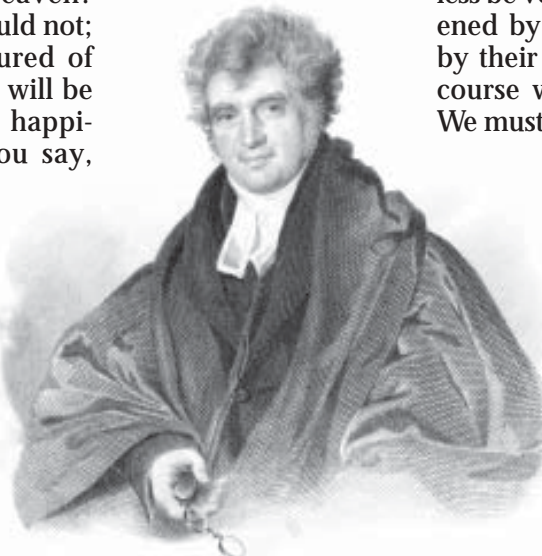
John Tillotson



William Paley



Joseph Hall



William Jay



Andrew Melville

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## Friends in Heaven

*Continued from page 125*

terwards come from Neufchatel to Geneva, on foot, to see his friend once more, and for the last time. In his letter to Farel, in which he takes his final leave from him, as he then supposed, he says: "God bless you, best and noblest brother; and if God permits you still longer to live, forget not the tie that binds us, which will be just as agreeable to us in heaven as it has been useful to the church on earth."

**JOHN NEWTON** (1725-1807), the English theologian and author of the hymn "Amazing Grace," voiced these words: "I need not say to myself, or my dear friends who are in the Lord, *Quo nunc abibis in loco?* We know

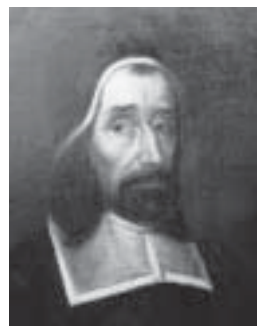
where they are and how employed. There I humbly trust my dear Mary is waiting for me, and in the Lord's own time I hope to join with her and all the redeemed in praising the



John Newton

Lamb, once upon the cross, now upon the throne of glory."

**RICHARD BAXTER** (1615-1691), the English puritan, proclaimed: "I must confess, as the experience of my own soul, that the expectation of loving my friends in heaven principally kindles my love to them on earth. If I thought that I should never know them, and consequently never love them after this life is ended, I should in reason number them with temporal things, and love them as such. But I now delight to converse with my pious friends, in a firm persuasion that I shall converse with them for ever; and I take comfort in those of them that are dead or absent, as believing I shall shortly meet them in heaven and love them with a heavenly love that shall there be perfected."



Richard Baxter

**THOMAS CHALMERS** (1780-

1847), a leader of the Free Church of Scotland, communicated: "Tell us if Christianity does not throw a pleasing radiance around childhood. And should any parent who hears us feel softened by the remembrance of the light that twinkled a few short months under his roof, and at the end of its little period expired, we can



Thomas Chalmers

not think that we venture too far, when we say that he has only to persevere in the faith and in the following of the Gospel, and that very light will again shine upon him in heaven. The blossom which withered here upon its stalk has been transplanted there to a place of endurance; and it will then gladden that eve which now weeps out the agony of an affection that has been sorely wounded: and, in the name of Him, who, if on earth, would have wept along with them, do we bid all believers present to sorrow not even as others which have no hope; but to take comfort in the hope of that country where there is no sorrow and no separation.

**PHILIP DODDRIDGE** (1702-1751), the English Congregational theologian, imparted: "Let me be thankful for the pleasing hope that though God loves my child too well to permit it to return to me, he will ere long bring me to it. And then that endeared paternal affection, which would have been a cord to tie me to earth, and have added new pangs to my removal from it, will be as a golden chain to draw me upwards, and add one further charm and joy even to Paradise itself. Was this my desolation? This my sorrow? To part with thee for a few days, that I might receive thee for ever. (Philemon, ver. 15,) and find thee what thou art? It is for no language but that of heaven to describe and sacred joy which such a meeting must occasion."



Philip Doddridge

**ULRICH ZWINGLIUS** (1484-1531), the Swiss Reformer, announced: "There you may hope to see the society, the assembly, and the dwelling together, of all the holy, wise, faithful, heroic, firm and virtuous, who have lived since the beginning of the

world. There you will see the two Adams, the saved and the Savior. There you will see Abel, Enoch, Noah, Abraham, Isaac, Jacob, Judah, Moses, Joshua, Gideon, Samuel, Phineas, Elijah, Elisha, Isaiah, and the mother of God of who he has prophesied. There you will see David, H e z e k i a h, Josiah, John the Baptist, Peter, Paul, etc. There



Ulrich Zwingli

you will see yours who have gone before you, and all your forefathers who have departed this life in the faith. In a word, no virtuous person, no holy mind, no believing soul, has lived from the beginning of the world, or shall yet live, that you shall not there meet with God."

**FRANCOIS FENELON** (1651-1715), the French mystic, divulged: "If we are sorrowing under a misfortune, of which this world affords no alleviation, the death of those most dear to us, let us humbly offer to our God the beloved whom we have lost. And what, after all, have we lost? the remaining days of a being whom we indeed loved, but whose happiness we do not



Francois Fenelon

consider in our regret; who, perhaps, was not happy here, but who certainly must be much happier with God; and whom we *shall meet again*, not in this dark and sorrowful scene, but in the bright regions of eternal day, and partake in the inexpressible happiness of eternity.

"He has placed the friends whom He has taken from us in safety, to restore them to us in eternity. He has deprived us of them, that he may teach us to love them with a pure love, a love that we may enjoy in His presence for ever; He confers a greater blessing than we were capable of desiring.

"Very soon they who are separated will be reunited, and there will appear no trace of the separation. They who are about to set out on a journey ought not to feel themselves far distant from those who have gone to the same country a few days before. Life is like a torrent; the past is but a dream; the present, while we are thinking of it, escapes us, and is precipitated into the same abyss that has swallowed up the past; the future will not be of a different nature; it will pass as rapidly. A

few moments, and a few more, and all will be ended; what has appeared long and tedious will seem short when it is finished."

**JONATHAN EDWARDS** (1703-1758), the American theologian, reported: "It is reasonable to believe that the saints shall know that they had such and such a relation to one another when they were on earth. The father shall know that such a one was his child; the husband shall remember that such an one was his wife; the spiritual guide shall know that such belonged to his flock; and so all other relations of persons shall be renewed and known in heaven. The ground of which assertion is this, that the soul of man is of that nature that it depends not on the body and sense, and, therefore, being separated, knows all that it knew in the body. And for this reason it is not to be doubted that it arrives in the other world with the same designs and inclinations it had here. So that the delights of conversation are continued in heaven. Friends and relations are familiar and free with one another, and call to mind their former circumstances and concerns in the world, so far as they may be serviceable to advance their happiness."



Jonathan Edwards

**JOHN BUNYAN'S** (1628-1688) dying words: "Weep not for me, but for yourselves. I go to the Father of our Lord Jesus Christ, who will no doubt receive me, though a sinner, through the medium of our Lord Jesus Christ, where I hope we shall ere long meet, to sing the new song and remain happy for ever, in a world without end. Amen."



John Bunyan

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## The Right of the Jew

*Continued from page 121*

"I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

"Yours Sincerely,

Arthur James Balfour."

It stated that Britain would stand by the Jews to secure a Jewish national home *in* Palestine. It did *not* state Britain would stand by the Jews to secure Palestine *as a* national home. In each case the interest and privileges of Palestinians were safeguarded which included the Mosque of Omar on the Temple site. The "partition of Palestine" was another attempt to settle a troublesome problem. It failed because they did not take God's Word as guide. The immigration into Palestine was further limited prior to this war for three reasons:

1. Britain was faced with a threat of a Moslem war.

2. War approaching, it was desired to surround Palestine with friendly nations.

3. To solve Palestinian unrest and to unite its inhabitants in a mutual cooperation.

I spoke to leading orthodox British Jews in 1939 and they agreed to this, believing it to be a wise but temporary move. Behind all this is Satan's effort to hinder God's plan from being carried out. The Moslems hate God's Word because in it the Lord says that Palestine belongs to the Jews. We discussed this matter with Jews in Palestine and the majority of them were ready to depend upon political expediency instead of coming back to God and depending upon Him to carry out in detail what He had promised to perform. We, therefore, ask—have the Jews an inalienable right to that land? If so, will their desires be realized? And how?

I wrote my first edition of *The Remarkable Jew* in 1914 for I learned to love God's ancient people from my father's knee. How wonderful did it appear then that the Jews were soon to return. How marvelous now. Anti-Semitism has increased world-wide. How awful: yet Moses and the Prophets continually prophesied that it would be so; therefore, such a condition is not a mere accident. The fertility of demon-possessed men to exterminate the Jew is well described in an illustration from *The Remarkable Jew*:

There was once a Jew traveling in a railroad train with an anti-Semitic alderman. The anti-Semite tried to vex the Jew by forcing on him a flowery discourse upon the merits of the various religions. Buddhism he compared to a tulip, Islam to a sword-lily, Catholicism to a rose, Protestantism

to a sunflower, and so on, right through the florist's list. But Judaism, according to him, was a thornbush.

"The Jew submitted to the flowery one a sober reflection: 'Granted that all this is as you say. Well, any tramp can lie down upon a tulip bed and crush it, anyone can tread a lily under foot—but no man can sit down upon a thornbush and hurt the bush rather than himself.'"

We now repeat our subject, "The Right of the Jews to Palestine: Can God's Covenants be Annulled"? We must first ask the foregoing question, followed by a number of points that we must consider:

### WHO ARE THE JEWS?

From the time of Ezra all exiles were called Jews. Paul was a Jew but also an Israelite; also the Roman letter called all Israel Jews. Paul put the world into two classes—"To the Jew first and also to the Gentile": "Is He the God of the Jews only? Is He not also the God of the Gentiles?" (Rom. 3:29). In Romans 9 he uses "Jew" and "Israel" interchangeably. In chapter 11:2 he states that he is an Israelite; but in Acts 22:3 he says, "I am a Jew." In Acts 2:5 we read, "There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." But in verse 12 Peter says, "Ye men of Israel, hear these words."

The name "Jew" today covers the whole of the twelve tribes because no Israelite knows his genealogy, for all genealogies were destroyed by Titus in the year 70 A.D. The ten tribes have never been lost nationally. Christ instructed the twelve disciples as follows: "Go to the lost sheep of the house of Israel" Matt. 15:24). How could either Christ or the disciples go to those who were lost nationally? It was a spiritually lost people He was referring to; and all Israel are included in that term. So we are correct in saying that "Jew" and "Israel" are today synonymous terms.

Therefore, our theme means "The right of the whole of Israel to Palestine." This right depends upon three things:

a. What was the covenant that was made?

b. Who made it?

c. What were the conditions attached?

### THE COVENANT WAS MADE WITH ISRAEL

When man had so utterly failed God called Abram out of the Ur of the Chaldees to go into Canaan. God made him a seven-fold promise as recorded in Genesis 12:1, 2, but He made no promise of the land until Abram arrived there. It was given in simple language as follows: "Unto thy seed will I give this land" (Gen.

12:7). When Lot left his uncle, having chosen the best of the land, the Lord said to Abram: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 11:14-15).

The Lord here amplified His promise and declared that this land would be for an everlasting possession. Later the Lord made a solemn covenant with Abram, and still further amplified His promise of the land in the words: "In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18).

The full extent of the promised land is here included, and that wonderful statement which declares that God *had already given*, is startlingly convincing. When a promise or prophecy is given in such a tense, it means that it is already fulfilled in God's mind; nothing can possibly hinder the actual realization, and not any conditions can later be attached which will in the slightest modify its complete fulfillment.

### WHO MADE THE COVENANT?

This is not an unnecessary question, because the character and faithfulness of the Author will make the covenant a permanent or questionable one. What does the word say about Him? Balaam said by the Spirit of God (Num. 23:19), "God is not a man, that he should lie. . .hath he spoken and shall he not make it good?" Samuel said, "The Strength of Israel (God) will not lie nor repent" (I Sam. 15:29). The Psalmist declared, "The counsel of the LORD standeth forever" (Psa. 33:11). "For ever, O LORD, thy Word is settled in heaven" (Psa. 119:89). Malachi states, "I am the LORD, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6). James says, "The Father of lights, with Whom is no variableness, neither shadow caused by turning" (Jas. 1:17). These are but some of the statements of Holy Writ which declare our God to be immutable: therefore, when He makes a promise He cannot lie.

God confirmed the covenant with an oath. Yet, because Israel rebelled against the Lord, He said: "Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it" (Num. 14:23). "The LORD was not able to bring this people into this land which He

swore unto them" (Num. 14:16). "Not one of these men of this evil generation see that good land which I swear to give unto your fathers" (Deut. 1:35). We will explain why later.

How striking is the following word in Hebrews 6:13: "When God made promise to Abraham, because He could not swear by no greater, he swore by Himself." Here God interposed Himself, and if He broke His word His whole character as God was at stake.

Again we read that God stated to Abraham, after the sacrifice of Isaac: "By myself have I sworn, said the LORD, because thou hast done this thing. . . I will bless thee. . . and I will multiply thy seed. . . as the sand that is upon the sea shore, and thy seed shall possess the gate of his enemies" (Gen. 22:16).

At a later date when a famine arose in the land, God said to Isaac: "Go not down into Egypt. . . sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father" (Gen. 26:2-3).

These are only a few of the Scriptures which prove conclusively that God would be untrue to Himself if He failed to fulfill His promise to give Palestine to the Jews. Yea—the land of promise—from the River of Egypt to the Euphrates (Gen. 15:1, 18).

What did the covenant include? It is self-evident that the people's preservation must be included in all promises of the land. It must also be borne to mind that no attaching conditions later applied can annul or modify the original promises of God. Then it may be asked, "Why did God attack the following conditions to the seed of Abraham? Were they not His elect people? and was not God their sovereign Lord? If this is so, He *must* assert His sovereignty. As they were to go into the land and become its citizens, therefore He *must* lay down for them a covenant condition."

It should again be borne in mind that no attaching conditions later applied, can annul or modify the original promise of God: therefore the Lord said: "If ye obey me, in the land ye shall remain, but, if ye will not observe to do all my commandments and statutes: The Lord shall scatter thee among all people from one end of the earth even unto the other. . . and among these nations shalt thou find no ease" (Deut. 28:64, 65. Read whole chapter.)

Though God's promise to Abraham was unconditional, it must

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## The Right of the Jew

Continued from page 127

be noted that no time limit for its complete fulfillment was ever given. Yet, because God cannot lie, they must be brought back again, for the covenant included the people and the land. It would be impossible, yea even absurd, for a moment to consider a promise of land for an everlasting possession if Abraham's seed were not brought back to possess it. Therefore we must reiterate that the covenant included the people as well as the land. If this is so, then the curses pronounced upon both the people and the land must give way to blessings.

### WHAT ARE THE TRUE FACTS IN THE CASE?

God's prophecies of glorious fulfillment are a proof of a faithful covenant-keeping God. Every individual curse must be replaced by a blessing. The land was to be a desolation, which has been only too true for many centuries; but it is to blossom as a rose. Isaiah 35:10 tells us that this would be completed when the ransomed of the Lord shall return and come to Zion. In other words, Scripture clearly proves in many of its passages that only when the real possessor of the land returns to it that the blessings of the Lord will come upon it. Is not this a remarkable confirmation that the Jews have a God-given right to Palestine?

The following facts briefly told will prove this contention to be gloriously true. This is only an earnest of what is coming, a fore-shadowing of the real fulfillment. Take the rainfall of Palestine. What does the Word state about the rain of Palestine? The Lord said, **"If ye shall hearken diligently unto my commandments. . . I will give you the rain of your land in his due season, the first and the latter rain"** (Deut. 11:13, 14). God said that because they had forsaken Him, **"Therefore the showers have been withholden, and there hath been no latter rain"** (Jer. 3:3). The *latter* rains in particular were signs of God's blessings; the removal of the same an indication of God's disapproval. The early rains have been insufficient while the latter rains have been non-existent for years. But, when the Jews are once more in the midst of the land the Lord will again send the showers of blessing. **"He will cause to come down for you the rain, the former rain, and the latter rain in the first month."** **"And ye shall know that I am in the midst of Israel"** (Joel 2:23, 27).

It is *not*, therefore, remarkable that soon after the Jews began to return to Palestine, the latter rains began to fall;

another proof of the Jews' right to return. Also the land (a desert) is now blossoming as a rose. The people scattered and persecuted were to return and persecution was to cease. This must be so if the Jews have a right to Palestine.

The captivity of Babylon was a tragic chapter in Israel's history. We read in Psalm 137:1-4: **"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. . . How shall we sing the LORD's son, in a strange land? . . . We hanged our harps on the willows in the midst thereof."**

What a glorious change there is in Palestine today. In the agricultural colonies one can see the sons of Zion come home after a heavy day's work, and take their harps from the hiding places, and sing the songs of Zion. How truly precious is the goodness of their God.

What we have stated are but signs to them; they are not the complete fulfillment of God's covenant promise. Palestine cannot be all that God intended unless there is also a spiritual change. The Jew is a member of a Theocracy. He has no right to exist apart from this recognition. He has a right to the land but with this one provision that the Lord God rules His people.

### HOW WILL THIS COME ABOUT?

The Jews asked the Lord twice for a sign proving His identity. (See Matt. 12 and 16) He answered that only one sign would be given—the sign of the prophet Jonah—symbolizing His death, burial and resurrection. And this is the only sign which will renew the covenant-relationship between God and his people.

Consider the sign of the fig tree (Jer. 24; Luke 21:29). The cursing of the fig tree was the sign of the cursing of the nation. After this He said: **"Ye shall not see me until ye shall say, blessed is He that cometh in the name of the Lord."** The fulfillment of this is prophesied in Zechariah 12: **"They shall look upon me whom they have pierced and they shall mourn for Him as one mourneth for His only Son."** The Lord then opens a fountain in Jerusalem for sin and uncleanness. It is *then*, and then only that this covenant promise comes true. **"If they break my statutes. . . then will I visit their transgressions with a rod. . . but my covenant will I not break, nor alter the thing that is gone out of my lips"** (Psa. 89:31, 34, 35).

Again God says, **"As I have watched over them to pluck up and to break down, so will I watch over them to build and to plant"** (Jer. 31:27, 28). Also in the same chap-

ter: **"Behold the days come saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant which I made with their fathers. . . which my covenant they brake. . . but this shall be the covenant. . . I will plant my law in their inward parts and write it in their hearts; and I will be their God and they shall be my people"** (Jer. 31:31-33).

The Psalmist also states: **"He hath remembered his covenant forever, the word which He commanded to a thousand generations. Which covenant He made with Abraham, and His oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, unto thee will I give the land of Canaan, the lot of your inheritance"** (Psa. 105:8-11). For is it written in Psalm 94:14? **"The LORD will not cast off His people, neither will He forsake His inheritance."** Blindness in part has happened to Israel until the Church is completed and taken home. After this there shall come out of Zion a Deliverer who shall turn ungodliness from Jacob. . . and so all Israel shall be saved" (Rom. 11:25-26 paraphrased). Our Lord will then reign and the complete vindication of God's promises will be seen when Jerusalem will be the religious center of the world—all must come to worship there (Zech. 14).

This is why Satan is trying and will again attempt to control Palestine. Thank God He Who cannot lie confirms His Abrahamic promises by making a *new* covenant with the House of Israel which centers around Himself and demands that the worship of Him by the whole world shall center in Jerusalem. Could there be greater proof that the Jews not only have the right to own Palestine, but will possess it when they see the Lord?

### A FINAL WORD

The title deeds prove the claim of the Jews to Palestine to be incontestable. Every printed Bible reestablishes their claim. It is pledged by God. It is confirmed in His prophecies. It is proved by facts, for the Jew is God's miracle!

The Jew must come to personally trust Christ as Saviour. A confirmation of His covenant is seen in the fact that the Lord gave Himself supreme Titles: **"The Son of David"; "The Prince of the House of David"; "The Lion of the tribe of Judah"; "The Sun of Righteousness"; "The Rose of Sharon"; "The Lily of the Valley,"** etc., etc.

But the greatest title of all is **"The Lamb of God which taketh away the sin of the world"** (John 1:29),—

*our Great Passover.* (I Cor. 5:7) How He held to His breast Israel as an elect nation. How He loved them and still does. We read, **"He kept him as the apple of His eye"** (Deut. 32:10). Again in Zechariah 2:8, **"He that toucheth you, toucheth the apple of His eye."** We could not conclude our subject without emphasizing the words: **"Pray for the peace of Jerusalem: They shall prosper that love thee"** (Psa. 122:6). "He that blesseth thee I will bless" (Gen. 12:3 paraphrased) These are not mere suggestions, but they are perpetual commands. Remember that God has put Israel aside but has not cast them off. (See Romans 11:2) His covenant is sealed by His blood. And that revelation will break their hearts.

Note this war, Anti-Semitism is anti-God. Hitler wants Palestine—war is anti-Semitic or pro-Semitic; it is demon-possessed, men fighting against God's program. These cruel dictators are our enemies and we will win chiefly because the governments of America, Britain, and our allies have deep sympathy for the Jews. Otherwise God would be defeated and His covenant annulled.

What has this to do with my relationship to this Covenant people? My love for them will depend on my realization of His great love for me. We ought to know how He loves us: Our spiritual experience has taught us that.

(This message was preached in the Calvary Baptist Church, New York, during the Congress on Prophecy, Nov. 1-8, 1942).

## ANNOUNCEMENTS

The Northside Baptist Church, 532 N. Main St., Elkton, Ky., and Pastor Irving Cummins will have a Bible Conference Aug. 2-4. Services will start at 7:00 p.m. on Thursday and conclude at noon on Saturday. Meals will be provided by the church. The speakers are Elders Robert Asbury, Lee Hammel, Jeff Lawrence, L. G. Richardson, Jimmy Sherrod, Bill Sinick, Garner Smith, Bill Titus, Don Titus and Randy Titus. For more information call (279) 265-9665.

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The Landmark Sovereign Grace Baptist Mission, 2761 State Route 140, Wheelersburg, Ohio, and Pastor Bob Asbury will have special services July 26-28. The services will be nightly at 7:00 p.m. with Elder Tom Ross, South Point, Ohio, as the speaker. For more information call (740) 776-7643.

## ANNOUNCEMENTS



## The Third Commandment

*Continued from page 121*

in the Third Commandment. First, there is the Divine prohibition: **"Thou shalt not take the name of the LORD thy God in vain."** Second, this Divine prohibition plainly implies that we are to mention the name of our God with great reverence. Third, there is a punishment promised: **"For the LORD will not hold him guiltless that taketh his name in vain."**

### THE NAME OF GOD

I want to take a few moments to give the meaning of the phrase **"the name of the LORD thy God."** The name of God is man's conception of God. Any specific name of God is man's conception of a specific attribute, quality, or act of God. We conceive of God as having certain properties, characters, methods, and so we call Him Creator, Benefactor, Love, King, the Eternal, the Almighty, the Heavenly Father, the Supreme Being, etc. When we give God no special title the phrase **"the name of God"** means God Himself as revealed to man in the Bible: it stands for God's very nature and being (John 1:12). There is one thing for sure: God names Himself what he really is.

When we say we are to revere the name of a famous figure in history, what do we mean? What is it to revere the name of George Washington? It means we respect his integrity, his character, his wisdom, his patriotism, and His heroism. In like manner, God's name signifies His nature, His titles, His attributes, His character, His works, His Word, His ordinances, His authority, His purposes, His methods, His providence, His truths, His kingdom, etc. The name of God is all that God is, all that God says, all that God does, all that God commands. Thus comprehensive is the phrase, **"The name of God."**

An expanded rendering of the Hebrew in Exodus 20:7 could be: "You shall not misuse or abuse the name of Yahweh, your God." The name of God must not be spoken without meaning or with deceitful intentions. There must be a careful guardianship of God's reputation. We must not misrepresent God and make claims in His name that are false. Both men and angels are required to give the glory due to His name: "Give unto the LORD the glory due unto his name" (Ps. 96:8; cf. 29:2; 66:2). "Glory" in our KJV is a translation of the Hebrew word (*kabod*) which means "weight, burden." The name of God should weigh heavy upon our minds and hearts. We must give the glory that is befitting His majesty. Anything less than this is to despise and scorn that

worthy name.

In the Old Testament God revealed Himself by His names. This was in sharp contrast to the false gods all around the patriarchs and the nation of Israel. Dumb and dead idols could give themselves no names. Hence they received their names from their creators. Since a man gave the idol its name, he also had to give it personality, character, and authority. Thus an idolater could impose his wishes on the god he created. This accounts for various scriptural prohibitions. **"And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth"** (Ex. 23:13; cf. Ps. 16:4; Hos. 2:17).

### REVERENCE FOR HIS NAME

A holy and revered use of God's name is definitely required by this Third Commandment. When we speak of God's titles, perfections, and attributes in daily conversation it must be with the greatest respect. This is to be especially done in religious worship. God's name must be honored and revered in our hearts. We should have keen respect for God's name and His Word. Holy reverence must be found in our soul for God's good and great name. We must show our love and respect for the name of God in prayer, in praise, in Bible study, and the whole of the Christian life.

It is our duty to learn the names of God found in the Scriptures. By doing so we can learn new facts about God's nature and character. God reveals something about Himself in each name. We must confess these names with our heart and mouth. The sweet singer of Israel wrote: **"O LORD our Lord, how excellent is thy name in all the earth!"** (Ps. 8:1). Again he said: **"In the name of our God we will set up our banners"** (Ps. 20:4). Micah said: **"We will walk in the name of the LORD our God for ever and ever"** (Micah 4:5). Malachi 3:16 declares: **"Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name."** Our Savior taught us to pray: **"Our Father which art in heaven, Hallowed be thy name"** (Matt. 6:9).

### THE NAME OF JESUS CHRIST

In the New Testament Jesus Christ is the Jehovah of the Old Testament. As the eternal Son of God He came to reveal the Father (John 14:9) and to manifest the Father's name to the elect (John 17:4, 6). In Christ the Father Himself stands before us (II Cor. 5:19), and these two are one (John

10:30, 38). You cannot come to the Father except through the Son (John 14:6), and our salvation lies in Christ only (Acts 4:12). The Father has given Christ **"a name above which is above every name"** (Phil. 2:9). Therefore the same glory and honor is due the name of Jesus Christ as to God the Father (John 1:14; 5:23; I Cor. 2:8; Rev. 5:12-14).

Consider some New Testament verses on this subject. Our Lord Himself said: **"Whoso shall receive one such little child in my name receiveth me"** (Matt. 18:5). **"For where two or three are gathered together in my name, there am I in the midst of them"** (Matt. 18:20). In Matthew 28:19 we read **"baptizing them in the name of the Father, the Son, and the Holy Spirit."** **"And whatsoever ye shall ask in my name, that will I do. . ."** (John 14:13). **". . .that believing ye might have life through his name"** (John 20:31). **". . .rejoicing that they were counted worthy to suffer shame for his name"** (Acts 5:41). **". . .he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel"** (Acts 9:15). Colossians 3:17 commands: **"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."**

DIFFERENT WAYS TO VIOLATE THIS COMMANDMENT  
The Third Commandment is not a prohibition against speaking the name of Yahweh. I know of no Scripture which teaches it is wrong to take the sacred name YHWH upon our lips, as orthodox Jews believe. What is forbidden in the Third Commandment is not the use of the name of God, but

the abuse and misuse of that worthy name.

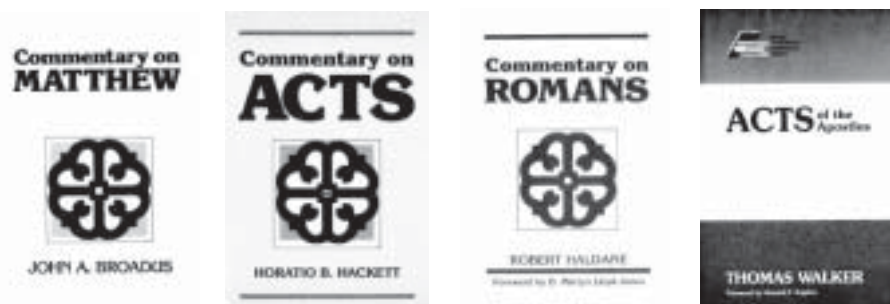
Most of us grew up thinking the Third Commandment concerned only profanity, specifically placing the word "God" in front of a four-letter word which is a water barrier. But this commandment is more far reaching than merely this idea. Nevertheless this is forbidden in the Third Commandment. Cursing is the opposite of blessing. It is telling God to curse or withhold a blessing from another person's future. It is an attempt to instruct God in how He should act. This is an awful thing for puny man to do.

The Third Commandment is far broader than mere profanity. God's name is misused in the black arts. Sorcerers and exorcists invoke the Lord's name to summons His assistance: **"Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth"** (Acts 19:13; cf. Deut. 18:10-14; Matt. 12:27). These vagabond Jews called on the Lord Jesus in hope of exercising control over Him so He would cast out these demons, but the consequences were astonishing (Acts 18:14-17). The Lord Jesus Christ has mighty power, but He does not allow human worms to dictate to Him or to misuse His name.

Some professed Christians are guilty of abusing God's name because they allow it to degenerate into a cliché or an exclamation. It is wrong to use God's name to bathe our selfish desires in religious matters, or to perpetuate an agenda out of harmony with the person of God. Religious

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# The Berea Baptist Banner Forum

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Where do animals go when they die? Do animals have a soul or spirit? What about Revelation 16:3? --- Louisiana



**Jimmie B. Davis**  
309 Carroll Road  
Fulton, MS 38843

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

Ecclesiastes 3:20 informs us that at death both man and beasts (their bodies) go unto one place. The writer gives these words: **"All go unto one place; all are of the dust, and all turn to dust again."** Thus, when an animal dies its body eventually returns to the earth.

There are times when the scriptures have the words "spirit" or "soul" used when animals are mentioned, but the scriptures presents a clearly defined distinction between human life and that of beasts. God was speaking of man when He said, **"Let us make man in our image, after our likeness. . ."** (Gen. 1:26). Verse 27 says, **"So God created man in his own image, in the image of God created he him; male and female created he them."** Nothing but man was said to be created in the image of God. Created in the image of God man will have an endless existence, either with God possessing eternal life, or separated from God with eternal existence in torment. Animals are never described as having everlasting life or suffering endless torment.

In Revelation 16:3 our authorized version says, **"And every living soul died in the sea,"** but most other translations say, "And every living thing in the sea died." Fish and other creatures of the sea (Galilean) are considered in this prophecy.

JIMMIE B. DAVIS



**Garner Smith**  
113 Keith Drive  
Clarksville, TN 37043

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

I personally believe that animals have souls. They do not have a spirit as mankind does, but do have a soul. I do not believe the soul and spirit are

the same. I believe man is a trichotomous being and the animal world is dichotomous.

In Genesis 1:30 it is said that the animals have life and in the Hebrew the word "life" means "a living soul." So animals have souls. The soul gives conscious life causing emotions, affections, etc. Animals have this conscious life that makes them different from plant life.

Mankind has a spirit which causes him to worship someone or some thing, which animals do not have. Animals do have emotions shown by their actions in being separated from one another or their young or as a dog separated from his master.

Revelation 16:3 simply states that the living creatures in the water have a soul. Animals show no desire to worship but respond to some stimuli such as a desire for affection or attention.

I do not believe the soul is the eternal part of man but his spirit is eternal. The part of man and beast that came from the ground will go back to the ground, but the spirit of man that came from God will go back to God (Eccl. 3:19; 12:7). Animals are mortal and cease at death, but man is eternal and his spirit will be given an eternal body to enjoy either Heaven or endure hell. See I Cor. 15:51-57; Phil. 3:20-21; I John 3:1-2 and Romans 9:22-23.

GARNER SMITH



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

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

In Genesis 1:21-24 God created every living creature that moved in the waters and every winged fowl. In verse 24 He made the living creatures that lived on the earth. In both of these verses the word "creature" in the Hebrew is translated "soul" 475 times in the Old Testament. This word is used several ways in the Bible. "Soul, self, life, creature, person, appetite, mind, living being, desire, emotion, passion" (Strong). When it is used of animals it has reference to a living

being (with life in the blood), that which breathes.

The Greek word used in Revelation 16:3 is used 105 times in the New Testament it is translated "life" 40 times. **"He that findeth his life shall lose it; and he that loseth his life for my sake shall find it"** (Matt. 10:39). It is translated "soul" in Matthew 16:26, **"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"** This teaches that if one were to gain all that this world has to offer and then dies, what good would it be to him? It is used of physical life in Revelation 8:9 and 12:11.

I know of nothing in the Bible which would indicate that animals have a life after death. Animals do not go anywhere when they die, they just die.

DAVID O'NEAL



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

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

As far as I know, animals don't go anywhere when they die. They are not moral or spiritual beings; therefore they do not have an afterlife. Because animals were not created in the image of God, I don't believe they possess a soul or spirit like man does. In Revelation 16:3 the application could very well be that men possessing living souls who were at sea died in the sea.

TOM ROSS

## MARK OF THE BEAST

Look at your name on the front page of this month's paper. If you see the mark 7-01, so detestable to a Baptist, wash it out by renewal of greenbacks. If not your paper will stop next month. We are not able to credit. It is not a good plan.

## The Third Commandment

*Continued from page 129*

leaders push God's name to lend force to their plans of raising cash, promising contributors that God will bless them with health and wealth. Most of these on TV look like movie stars and millionaires instead of Christians. A great many of these tell us this is all for "the honor of the Lord's name." Most of these people are religious charlatans and violators of the Third Commandment. Such persons should be marked and carefully avoided (Rom. 16:17).

"Holy Wars" of violent aggression have been declared in the name of God. Crusades were organized using the slogan: "It is God's will." Bloody inquisitioners in the Middle Ages constantly use the name of God. The name of God has too often been associated with many things in which God had neither part nor lot. A lady preacher in our state some years ago killed her two children in the name of God!

Let us as Christians beware of pressing our own wills and using God's to accomplish our goals. A believer can begin to use "for Jesus's sake. Amen" as some sort of magical formula to make God do things for him. Even parents should avoid using God's name to protect themselves in such a way that God becomes a bogeyman to their children.

### THE SIN OF RASH SWEARING

The Third Commandment prohibits a rash swearing in the name of God, or the mention of any of His attributes in the form of an oath without any just occasion. In the Sermon on the Mount our Lord declared: **"Swear not at all; neither by heaven; for it is God's throne; Nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea: Nay, nay: for whatsoever is more than these cometh of evil"** (Matt. 5:34-37).

The scribes and Pharisees taught that no oath was absolutely binding in which the name of the Supreme Being did not directly occur. So long as they refrained from swearing by any of the names of Deity, they fancied that all other oaths were permissible. This was the error and abuse Christ sought to correct. He condemned oaths in common conversation, and especially the sin of swearing by secular objects. According to the Lord, to swear by any created

*Continued on page 131*



## The Berea Baptist Banner Forum

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*Should all pastors' wives wear a head covering? Should a pastor explain why all women should wear a head covering in the Lord's churches? -- West Virginia*



**Garner Smith**  
113 Keith Drive  
Clarksville, TN 37043

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

I will not take the time and space here to explain that this scripture teaches that a woman should wear a covering, but will simply try to answer the stated question.

The scriptures state plainly that a woman is to wear a covering, then it is obvious that all wives including all pastor's wives should wear a covering.

It is the responsibility of every pastor to proclaim and explain all truth to his congregation (II Tim. 4:1-2; Acts 20:27-28). We are told not to add to nor take from the scriptures. That being the command of the Lord the pastor is left no alternative but to teach that every woman should wear a covering, not only to honor her head, her father or husband, but most of all honor her heavenly father, God.

GARNER SMITH



**Jimmie B. Davis**  
309 Carroll Road  
Fulton, MS 38843

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

The wives of Pastors who are convinced that women should wear an artificial head covering while in church services should most certainly do so. She should wear a covering being in subjection to her husband, even though she might not hold his view on the subject. And whether we like it or not there is no scripture which says that a pastor's wife must believe exactly as he does on every subject.

Any pastor who has scriptural convictions should teach what he believes the Bible supports on any subject, including the subject of the head covering for women. However, it is no secret that our sovereign grace brethren

are not in total agreement on the interpretation of the head covering mentioned in I Corinthians 11:4-16. I have dear and precious brethren who see this subject differently, and I have never made one view a test of fellowship. I have tried, during the course of my ministry, to objectively examine the views held by sovereign grace brethren on this subject. I am sure that most of our readers are aware of the fact that my personal conviction is that long hair is the covering given by our Lord, and in my view the only need for an artificial covering would be when a woman's hair is shorn for bringing shame upon her head, her husband. And I know of no church among sovereign grace people who practice the shearing of women's hair today. I am sure that my view is not the view of many readers, but it is my view and as you may think your view is the correct one be assured that what I believe did not come without much thought and study.

JIMMIE B. DAVIS



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

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

It is the duty of all God-called preachers to preach all that is commanded in the Bible. If the Bible teaches that women are to wear a head covering, then the pastor should do his best to explain why all women should wear a covering, and his wife should obey his teachings. It would be difficult for him to teach the women of the church to wear a covering if his wife refused.

I am surprised that the head covering is so often rejected by many of God's people. I fear that many spend more time trying to disprove the wearing of the covering than they do in trying to understand what the Scriptures teach. In I Corinthians 11:1-16, the word "ordinances" is in the plural. There are two ordinances or commands dealt with. If the Lord's Supper is a command and is important, then the head covering is a command

and it must be important. The woman is to be subordinate to and under the rule of the man as the man is subordinate to and under the rule of Christ (Eph. 5:22-24; Col. 3:18; I Tim. 2:11-12; I Pet. 3:1). The head covering is a symbol of her subjection to the man. To fail to wear a covering is to give the impression of rebellion.

DAVID O'NEAL



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

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

I believe it is the responsibility of all women in the Lord's churches to wear the artificial covering as it is clearly taught and set forth in I Corinthians 11. It is the responsibility of pastors to teach the whole counsel of God, which of course would include the teaching of the woman's artificial covering. However, a pastor cannot force anyone against their will to wear a head covering. Any woman, including the pastor's wife, must be convinced of the truth and respond to it in cheerful obedience. Every thing we do in the service of God must be done by faith in response to God's truth as it is revealed in Scripture. We must not do what we do in order to satisfy men, but to please God. Therefore, every person must be fully persuaded in their own mind regarding the various doctrines and practices revealed in holy Scripture. Women should wear the head covering because it is a revealed truth that pleases and honors God.

TOM ROSS

### The Third Commandment

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thing, such as Heaven, earth, Jerusalem, one's own head, is really swearing by God Himself. He is the Creator and every created thing in a certain sense is His representative.

In swearing an oath one invokes God as his witness, and this is precisely what is forbidden in this com-

mandment. Such swearing is to take the name of God in vain. A godly man does not need to swear in order to be believed. Why garnish our speech with long sentences and an oath, when a simple "Yes" or "No" will do? The more we say to confirm the truth of what is spoken, the more likely people are to question our veracity. We read in James 5:12: "**But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.**"

Some examples of this rash swearing can be cited in the Bible. When Esau sold his birthright unto Jacob, "**he swore unto him**" (Gen. 25:33). Joshua and the princes of Israel made a hasty league with the Gibeonites and swore to them by the Lord God of Israel (Josh. 9:18-20). When the daughter of Herodias danced before Herod "**he promised with an oath to give her whatsoever she would ask**" (Matt. 14:7). She asked for the head of John the Baptist in a charger, and Herod granted this wish "**for the oath's sake**" (Matt. 14:9). Paul's enemies "**bound themselves with an oath, that they will neither eat nor drink till they have killed him**" (Acts 23:21). A modern example of this is the oath required in order to gain admittance to some lodge. The Lord commands in Zechariah 8:17: "**Love no false oath: for all these are things that I hate, saith the LORD.**"

Perjury is the profane use of God's name in all false swearing of an oath either of witnesses, or testimony, or an oath of obligation and faithfulness. It is a terrible thing to take the name of God in vain, to plead His name and character to a lie. Such is the gravest of sins when a person solemnly calls upon the great God to witness what the father of lies prompted him to say. A lie is an abomination to God, for it adds blasphemy to falsehood. In Leviticus 19:12 the Lord said: "**And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.**" A perjurer sells his soul to the Devil, robs the innocent of his rights, perverts justice in the land, causes the jury to render a false verdict, and the judge to pass an unrighteous sentence.

#### NOT ALL OATHS

Some take these words about "**swear not at all**" too far. They say it is wrong to take an oath even in the courtroom, or upon signing some legal document, or upon induction into office, or when one becomes a citizen. Some Anabaptists, Quakers, and

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## The Third Commandment

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Mennonites believe it is wrong to swear at any time, for any purpose. But I beg leave to disagree with them upon this matter.

Under certain circumstances it seems to me that oaths are permitted in the Scriptures. Exodus 22:11 speaks of **"an oath of the LORD."** Deuteronomy 6:13) says: **"Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name."** Isaiah 65:16 tells us **"he that sweareth in the earth shall swear by the God of truth."** Even God Himself is said to swear: **"For when God made promise to Abraham, because he could swear by no greater, he swore by himself"** (Heb. 6:13). God's oath is no different from His word. Simply because of our weakness God has sworn an oath in order to strengthen our weak faith.

Oaths were used in making a covenant in the Old Testament (Gen. 21:29-32; 26:26-31; 47:29-31; 50:25; Josh. 14:6-9; Jer. 38:16; I Sam. 20:42). They were also used in declaring national allegiance (II Kings 11:2-4; Ezek. 17:11-13). Oaths were required in testimony of an accused in Israel (Num. 5:19; I Kings 8:31). To say the Bible condemns all oaths is wrong.

The apostle Paul took what virtually was an oath. He wrote to the Romans: **"God is my witness"** (Rom. 1:9) and **"I say the truth in Christ, I lie not my conscience also bearing witness in the Holy Ghost"** (Rom. 9:1). On other occasions he said: **"I call God for a record upon my soul"** (II Cor. 1:23) and **"Behold, before God, I lie not"** (Ga. 1:20). In the Book of Revelation an angel stands upon sea and upon land, and, lifting up his right hand to heaven, swears by Him Who liveth for ever and over that there should be delay no longer (Rev. 10:5-6). When our Lord was before Caiaphas, the high priest said unto Him: **"I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God"** (Matt. 26:63). Under oath Jesus replied: **"Thou has said"** (Matt. 26:64). So then the Bible does not condemn all oaths, but it is flip-pant purposeless, and profane swearing which is forbidden in the Third Commandment.

I do not believe the Bible teaches that it is wrong to take an oath and swear an appeal to God (Deut. 6:13; Num. 5:19-24; Eccl. 8:2). In the modern world a Christian may be called upon to appear in court as a witness. It is not wrong for such a believer to raise his right hand and say, "I do, so help me God" (Gen. 14:22; 24:2-9;

47:29). Such an oath confirms the Christian is speaking "the truth, the whole truth, and nothing but the truth." It is not wrong for a believer to take a promissory oath as sworn by presidents, congressmen, judges, military officers, etc. (Gen. 31:53; Ruth 3:13; I Kings 18:15). It is not evil for society to have a reverence for the name of God.

Although the solemn oath is permitted in some cases, I believe it is administered for too often and far too lightly. Men today speak of the name of God promiscuously and at random. His holy name is sported with and tossed to and fro upon every light tongue. The oath is too common in our courts and public business. If an oath is to be administered at all, let it be administered only on the gravest occasions and in the most solemn manner. When ever Christians swear an oath they need to have the fear of God in their hearts and the honor of the Lord in view; otherwise, such oaths become curses (Ps. 15:4)!

### ALL PROFANITY FORBIDDEN

The Third Commandment forbids all profanity—everything beyond a "Yes" and "No." The psalmist cried out: **"O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?"** (Ps. 74:10). In everyday speech multitudes are heard damning the name of God. They use their breath to curse and damn the name of the God Who gives them life and breath. They think they are proving their manhood by such ungodly words, but instead they are proving their ignorance and foolishness. Profanity can be heard on the stage, on radio, on TV, on the streets, in the halls of Congress, and, God help us, in some churches! **"For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right"** (Jer. 23:10).

Some use profanity without knowing what they do. There are phrases in which the name of God is omitted or disguised. "My gracious" means "My gracious God." "Bless your soul" means "God bless your soul." Some will not say "God" but say "golly" which means God. Some will not say "Jesus" but say "Gee" which means Jesus. Some will not say "damn" but say "darn" which means the same. To these sins may be added all the mendacities which are a fruitful source of profanity. Why do so many of us in common conversations use such phrases as, "I do declare," "Upon my word," "Upon my honor," and the like? Is it not because we have a sense of personal untruthfulness and a fear

that others will not believe us? Yes, it is.

### HYPOCRISY CONDEMNED

The sin of religious insincerity, hypocritically honoring God with the lips, while the heart is far from Him, is forbidden in the Third Commandment. The hypocrite in the church is infinitely worse in the sight of God than the blasphemer in the slums. Woe to those who pray and do not practice and who claim to believe and do not obey (Luke 6:46). Woe to those who profess to be God's people and are not! Of Israel of old it was written: **"Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness"** (Isa. 48:1). Some in our churches today **"Profess that they know God, but in works they deny him"** (Titus 1:16). Pretended godliness is merely double wickedness (Rom. 2:24).

When we pray to God and do not believe He will answer, we profane His name. When we read the Bible and do not believe what God says, we take the name of God in vain. When we come to the Lord's Supper without discerning the redemptive work of Christ, we eat and drink judgment to ourselves. To speak to God with our lips while our hearts are far from Him is to mock Him and bring punishment upon our heads. To preach and teach without practicing is blasphemy. Jesus Himself said: **"This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me"** (Matt. 15:8).

### CHRISTIANS DO NOT USE PROFANITY

I do not believe a true Christian will

knowingly use the name of God or Christ in vain. He cannot curse the God he believes in, nor denounce the Christ Who saved him (I Cor. 12:3). I could sooner conceive of one cursing the man who saved him from a fire or drowning. Those who curse God are His enemies: **"Remember this, that the enemy hath reproached, O LORD, and that the foolish people have blasphemed thy name"** (Ps. 74:18). **"For they speak against thee wickedly, and thine enemies take thy name in vain"** (Ps. 139:20). When a person takes the name of God in vain he declares to all concerned that he is an enemy of God and a friend of the Devil.

Someone will say, "But did not Peter curse and swear in Mark 14:66-71?" Yes, in a moment of weakness he did slip back into his old habit before conversion. But Peter immediately became sensible of his sin and wept over it. There is no record where he ever repeated it. It would seem the more he thought of it, the more he wept over it. History records that every time he heard a rooster crow from that time until his death he would weep. If your cursing has not caused you to weep bitter tears and repent of it, never to repeat it again as it did Peter, then you do not have what Peter had—the principle of saving grace in the heart.

### THE CERTAIN PUNISHMENT

Just as surely as God rules from His throne in Heaven, no blasphemer can go unpunished: **"For the LORD will not hold him guiltless that taketh his name in vain"** (Ex. 20:7). We even take pride in our name, and God all the more does so. Hence He will not hold the transgressor clean or guiltless. God's judgment is sure to come whether this sin is perjury, insincerity, or profanity.

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## Funnybone

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

President Calvin Coolidge was well-known for his brevity of speech. Some considered it a challenge to get him to talk. At a White House dinner, one Washington woman smiled and said, "Mr. President, I've made a bet that I can get you to say at least three words."

"You lose," Coolidge replied (a true story).

\*\*\*\*\*

State Representative Snodgrass entertained a fifth grade class from Possumtrot who was visiting the state capital.

A few days later he received a letter from little Jimmie Johnson, one

of the students, thanking him for his hospitality. At the bottom of the letter: "P. S. You have been exposed to chicken pox."

\*\*\*\*\*

Pastor Brown was the moderator at the Thanksgiving banquet for Baptist preachers in Raintree County Association. An aged and able preacher was about to be introduced to preach the sermon.

Pastor Brown said, "Brethren, you have been focusing your attention on turkey stuffed with sage. Now it's my privilege to introduce to you a sage stuffed with turkey."

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## The Third Commandment

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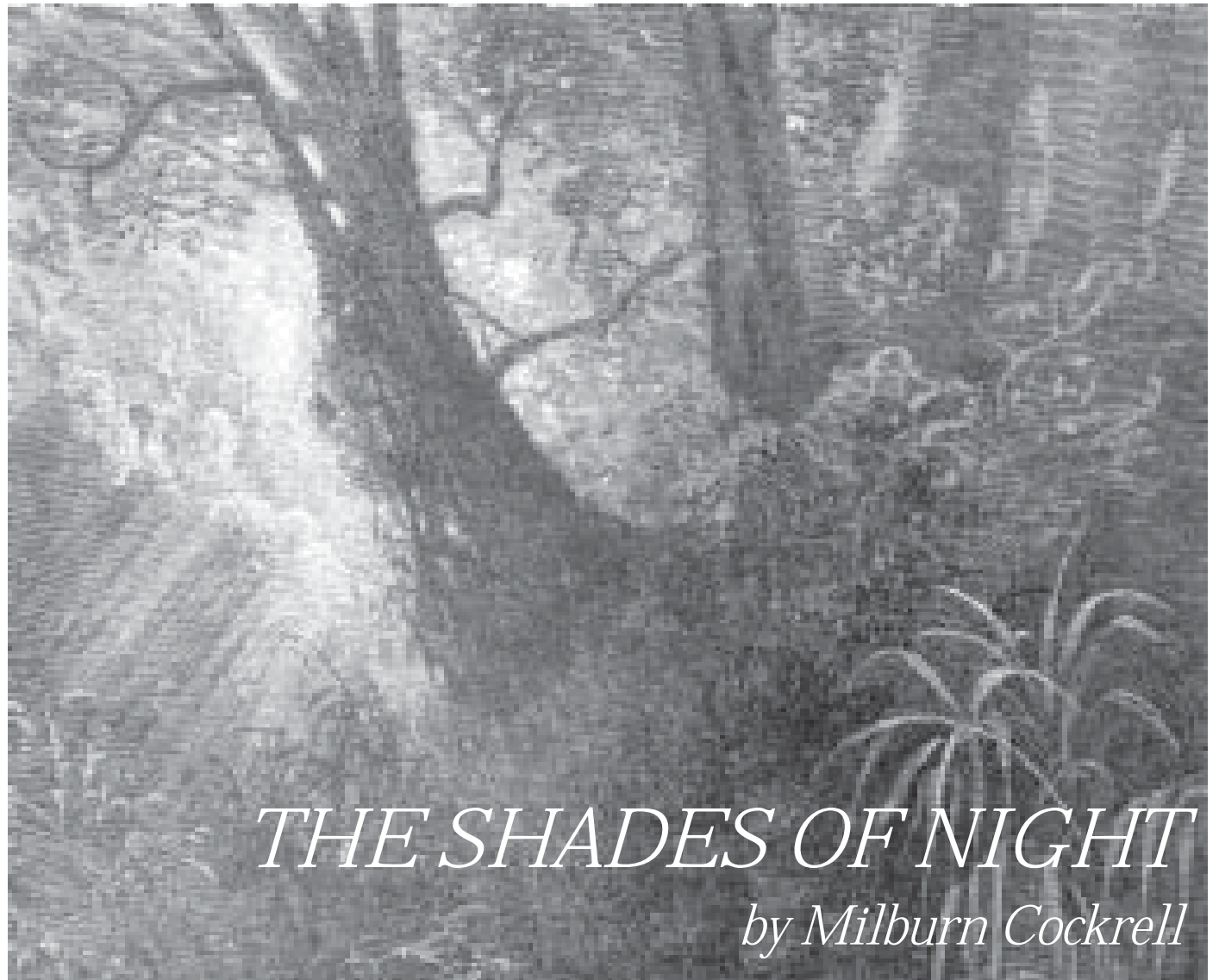
It is the worst sort of madness to blaspheme God and provoke Him to anger. Even though fellow-creatures may not censure, nor a policeman arrest, nor a magistrate punish, yet the Lord surely will do so. The blasphemer may hold himself guiltless and see no harm in his sin, but God will call him to account for it. The Sovereign will be His own avenger in the case of those who take His name in vain. He will cast such vile people in Hell and torment them for ever (I Cor. 6:9-10; Isa. 65:7).

### CONCLUSION

The Christian must always keep in mind that he is at all times in the courtroom of the All-Seeing God, his everlasting bench and jury. He needs no Beer-sheba, or Well of the Oath (Gen. 21:31). The whole Christian life is spent before Beer-lahai-roi, or, the Well of the living One Who sees him (Gen. 16:13-14). This thought should prompt him to put off all forms of blasphemy and filthy communications (Col. 3:8). It should cause us to cultivate the faculty of reverence and the instinct of adoration for God's great name.

I know the sin of taking God's name in vain is on the increase. This increase is a sign of the last days: "**This know also, that in the last days perilous times shall come. For men shall be. . .blasphemers. . .**" (II Tim. 3:1-2). This abominable evil is destined to continue until Antichrist finally comes. He will open "**his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven**" (Rev. 13:6). But, bless God, this evil person and his kingdom of lies will be destroyed by the return of Christ with His saints. The kingdom of Heaven will then be set up on earth. In the perfect society there shall be a simple, "Yes, yes; No, no." Then all human speech will be like the God Who is Truth itself.

I thank God that His amazing grace is sufficient to save even a blasphemer. Jesus said: "**All manner of sin and blasphemy shall be forgiven unto men. . .**" (Matt. 12:31). The Lord saved Saul who was before a blasphemer. Saul obtained mercy (I Tim. 1:12-13), and so can you if you desire it. The greatness of your sin is no bar to God's forgiveness. Great sinners can be forgiven by the great God and Savior. If the Holy Spirit has manifested the name of God to you, then confess Christ before men and be baptized upon His name (Matt. 28:19-20).



## THE SHADES OF NIGHT

by Milburn Cockrell

The morning is long since past,  
And the noon it did not last.  
The wind in the trees is almost still,  
And there is the sound of the whippoorwill.

The sun has nearly vanished in the west,  
And the day is now at its best.  
In the valley a mist is in the air,  
And the weather it is fair.

The world around me looks green;  
O what a beautiful scene!  
The birds have ceased their chirp;  
Singing the Creator's praise is their work.

From the towering green trees  
To the smallest seed,  
There is abundant evidence a plenty,  
And the proofs of God's existence are many.

The shades of the evening are falling;  
The chores of the night are calling.  
Soon it will be supper and bed,  
And on the pillow I will lay my head.

The darkness of the night has no fright,  
For God gives songs in the night.  
For hours my body will rest in ease,  
Until the new day breaks in the east.

As I mused of the darkness that was nigh  
And I gazed at the red glow in the sky,  
I thought of Heaven, the better land,  
Where the night is never at hand.

In that beautiful country on high  
Where the bright day never dies,  
There God and the saints dwell  
In eternal day and all is well.

*The inspiration for this poem came to the editor as he looked over a valley near his home late in the evening on May 26, 2001. I had been home from the hospital in Memphis only a few days, and I was so thankful to be able to live and see once again.*

## Faith Establishes

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**from the curse of the law, being made a curse for us: for it is written, Curseth is every one that hangeth on a tree**" (Gal. 3:13). Before salvation we were under the curse of the moral law because of disobedience. Christ became a curse in our behalf by bearing the penalty in-

curred by us. He brought us out from under the curse of the law to freedom. The hymn writer of old well said:

*What wondrous love is this  
That caused the Lord of bliss  
To bear the dreadful curse for my soul.*

The law cannot justify the believer, for he has transgressed it: "**For all have sinned, and come short of the glory of God**" (Rom. 3:23). I John 3:4 says: "**For sin is the transgres-**

**sion of the law.**" Though men differ greatly in their sinfulness, there is no difference in the best and worst of men, for all men fall short of the glory of God. The law demands perfect obedience: "**For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all**" (Jas. 2:10). Human flesh is so weak it is unable to keep the law of

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## Faith Establishes

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God perfectly.

Faith in Jesus Christ delivers us from the penal sanctions of the law: **"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit"** (Rom. 8:1). Those who are by faith joined to Christ are not exposed to condemnation: **"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life"** (John 5:24). Had we remained under the law, we would have been condemned. Christ satisfied the law for us in its penalty and precepts. He has delivered believers from the curse of the law. This does not suggest Christ has lowered the demands of the law as some suppose.

Our obedience to the law contributes nothing to our justification before God. Grace and works, as grounds of justification, are opposite to each other: **"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work"** (Rom 11:6). If this remnant was chosen by grace (Rom. 11:5), then there is no place for works. Grace is unmerited favor, and when you add human merit to grace it is no longer grace. Works and grace in their very nature are mutually exclusive.

If works have a part in our justification before God, we would have grounds of boasting, which is utterly excluded: **"Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law"** (Rom. 3:27-28; cf. Eph. 2:8-9). The smallest reliance on law works makes void all hope in the gospel of free grace. **"Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. . . Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace"** (Gal. 5:2, 4). Those who seek to be saved by human effort apart from grace have cut themselves off from the salvation in Christ. They have rejected grace as the principle of getting right with God.

These affirmations exclude morality from the office of justifying. Because we teach justification by grace through faith we are accused of opening the door to moral license. Our enemies say we have abolished the

code and precept of the law when we ask, not for conduct, but for faith. This is why it is said that what we preach contains antinomianism. They say we make the law irrelevant and inoperative in every respect. This is totally incorrect. We are not guilty of the charges they make against us.

### II. THE BELIEVER, SO FAR FROM MAKING VOID THE LAW, ESTABLISHES IT.

The power of the law is twofold. First, it commands obedience: **"Thou hast commanded us to keep thy precepts"** (Ps. 119:4; cf. Gal. 2:12). This obedience is imposed upon us by the sovereign Lawgiver. Keeping the law is not optional; it is an absolute necessity, unless we renounce the authority of the Lawgiver.

Second, the law condemns disobedience: **"Cursed be he that confirmeth not all the words of this law to do them"** (Deut. 27:26; cf. Gal. 3:10). A curse awaits on every violation of the precepts of the law. Every sin, large or small, subjects the law-breaker to God's wrath. This curse and wrath cuts the sinner off from life and favor, and it subjects him to temporal, spiritual, and eternal penalties. A holy God cannot permit sin to go unpunished.

### THE BELIEVER ESTABLISHES THE LAW IN BOTH RESPECTS

First, the believer in Jesus Christ establishes the commanding power of the moral law of God. This law is simply an expression of the nature of God in the form of moral requirements which moral beings must obey. The believer owns God's absolute authority over him as God's creature. Christ, the believer's Surety and Substitute, kept the law from him. The Prophet Isaiah said the Messiah would **"magnify the law and make it honourable"** (Isa. 42:21). Christ would maintain its authority and binding obligation. In Old Testament prophecy the Messiah said: **"I delight to do thy will, O my God: yea, thy law is within my heart"** (Ps. 40:8; cf. Heb. 10:7, 9). During His Sermon on the Mount our Saviour said: **"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill"** (Matt. 5:17). Our Lord did not come to abrogate or subvert the law; He came to establish it in living form. The perfect fulfillment of the law is seen in Christ.

The law was established by the perfect obedience of our Savior. He obeyed His Father at all times. **"For I came down from Heaven, not to do mine own will, but the will of him that sent me"** (John 6:38). **"And he that sent me is with me: the Father hath not left me alone: for I do always those things that please**

**him"** (John 8:29). **"I have kept the Father's commandment"** (John 15:11). Christ was the obedient Servant of Jehovah (Isa. 52:12-53:12; Heb. 5:8). He became voluntarily **"obedient unto death, even the death of the cross"** (Phil. 2:8). **"For by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous"** (Rom. 5:19).

By faith in our Redeemer we receive a righteousness which meets all the law's demands. **"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference"** (Rom. 3:22). **"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith"** (Phil. 3:9). **"The righteousness of faith"** is the perfect righteousness of Christ appropriated by faith (Col. 1:22). In Romans 10:4 it is written: **"For Christ is the end of the law for righteousness to every one that believeth."** From the moment a man believes in Christ, he is in possession of that righteousness which the law requires. **"Surely, shall one say, in the LORD have I righteousness and strength. . ." (Isa. 45:24). ". . .and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS"** (Jer. 23:6).

When a man is justified by faith in Jesus Christ his obligation to obey the law is increased rather than decreased. **"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps"** (I Pet. 2:21). As a follower of Christ, he must strive to keep the law, having Christ as his perfect example of obedience to the law. **"He that saith he abideth in him ought himself also so to walk, even as he walked"** (I John 2:6).

In Holy Spirit regeneration the Torah of God is written in our hearts. **"The law of his God is in his heart; none of his steps shall slide"** (Ps. 37:31). In Hebrews 8:10 it is written: **"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts. . ." In regeneration the Holy Spirit gives us a new heart which desires habitual conformity to the moral law of God (Ezek. 36:26-27). The new nature implanted by the Spirit (Eph. 4:24), like the law, is "holy, and just, and good" (Rom. 7:12). The born-again man who is justified by faith in Christ will cry: **"For I delight in the law of God after the inward man"****

(Rom. 7:22). The renewed heart, filled with the love of God (Rom. 5:5), has a deep appreciation of God's law. He sees in it a rule for his conduct. He finds no satisfaction in wrongdoing. He desires to obey the moral law as if he were to be justified by his obedience to it.

Second, the believer establishes the law in its condemning power. He acknowledges himself condemned by it: **"What shall we say then? Is the law sin? God forbid. Nay, I have not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead"** (Rom. 7:7-8). Without the law a sinner might entertain the false hope of salvation by human merit. But the law shuts every mouth and makes all the world to be guilty before God (Rom. 3:19-20). The purpose of the law is to drive us to Jesus Christ (Gal. 3:21-24). The law slays the sinner's hope of self-salvation, and it puts him where he can only be saved through the death of Christ.

Our Redeemer was condemned in the sinner's place: **"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit"** (Rom. 8:3-4). God sent His Son to do what the law could not do. The law could justify only those who perfectly obeyed it, but it could not justify law-breakers. The mission of Christ was to abolish the guilt and power of sin in the covenant people (I Pet. 3:18). Sin was condemned in the human nature of Jesus Christ, for God punished sin in Christ's human nature. There is no condemnation to them in Christ Jesus because their sins were punished in their Substitute and Surety (Isa. 53:4-6; Gal. 3:13; I Pet. 2:24; Rev. 5:9; I Tim. 2:6). Christ was executed in conformity to the law.

Our Lord's expiatory death established the law by bearing its penalty (II Cor. 5:21; Heb. 9:26). He fully satisfied the law for His people, having fulfilled its righteousness. Those saved by Christ have the very righteousness the law demands. The believer's conscience cannot be pacified but by that atonement which satisfied all the demands of the law. Deprived of the atoning blood of Christ, he would utterly despair.

Seeing Christ established the law in its commanding and condemning

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## Faith Establishes

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power, the believer magnifies the law in all its holiness. It is the objector to free grace who makes void the law as I shall now show.

### III. THE PERSON, WHO OBJECTS TO SALVATION BY FAITH ALONE, DOES INDEED MAKE VOID THE LAW.

Objections against the doctrine of justification by faith are raised from a pretended regard for the law. But, in truth, the objector who blends faith and works effectually undermines the whole authority of the law.

First, the objector makes void the commanding power of the law. He tries to do something which may serve in part as a ground of his justification before God. He would add his works to the finished work of Christ. He believes he can make up what is lacking in the atonement of Christ by some good works on his part. This is the subtle denial of total depravity. Romans 8:8 says: **“So then they that are in the flesh cannot please God.”** How can a sinner do anything to please God when he is in a state displeasing to God?

How can a person hostile to the moral law of God be saved by it? Romans 8:7 tells us: **“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.”** The unsaved man has an aversion to the law. Nothing he does constitutes obedience to it. Whatever attempts he makes at obeying it are from selfish motives—the hope of saving his own soul. True subjection to the law out of love for God by a sinner is impossible (**“Neither indeed can be.”**) Instead of walking in obedience to the law, the unsaved man walks **“according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience”** (Eph. 2:2).

The Arminian frustrates the grace of God and makes the death of Christ a silly, stupid blunder on the part of God. He says that a man can be saved by his obedience to the law which results in what he calls “good acts” and “good deeds.” If a man could be saved by keeping the law, then the death of Christ was not necessary to save men. In Galatians 2:21 Paul states: **“I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.”** Later in this same epistle he adds: **“For if there had been a law given which could have given life, verily righteousness should have been by the law”** (Ga. 3:21).

By his denial of the total depravity of man in his natural state, the Arminian shows he considers the law to be less rigorous in its demands than it really is. He says man is sick and by keeping certain moral precepts he can recover himself from his spiritual sickness. Hence he robs the law in a measure of its commanding power. He says God must be satisfied with less than perfect obedience to the law!

Second, the objector undermines the condemning power of the law. The objector of free grace does not feel himself a sinner. He thinks he is a “pretty good” fellow. Like the Pharisee of old, he would say, **“I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess”** (Luke 18:11-12). The publican confessed he was a sinner and went down to his house justified (Luke 18:13-14). The Arminian will not freely acknowledge that he might be justly cursed by God for his most holy act. The Bible says that **“all our righteousnesses are as filthy rags”** in the sight of God (Isa. 64:6). If this is what our most righteous acts look like, I wonder what God thinks of our sins? The man who denies total depravity would never say like the psalmist: **“For thy name’s sake, O LORD, pardon mine iniquity: for it is great”** (Ps. 25:11).

The advocate for salvation by keeping the law is the greatest enemy of the moral law. He looks at the law in all its holiness, and then turns around and says that a sinful man can be his own savior. He has never come to see the law as something to give the knowledge of sin. Rather he sees in the law the means of his own salvation. Thus he belittles perfect righteousnesses which the law require, and this makes him an enemy of the moral law of God. In truth, the advocate for justification by faith in Christ is the true friend of the moral law of God. He sees the need of the death of Christ to establish the holiness of the broken law in his behalf. While saved freely by the righteousness and death of Christ, he feels himself **“under the law to Christ”** (I Cor. 9:21).

### IV. DOCTRINAL AND PRACTICAL OBSERVATIONS.

1. Those who denied we establish the holiness of the law by faith in Christ have decided on religious matters without looking into the Bible to see what it really teaches about justification. The ignorant are not competent judges of what truth really is. **“For they being ignorant of God’s righteousness, and going about to establish their own righteousness,**

**have not submitted themselves unto the righteousness of God”** (Rom. 10:3).

2. Salvation by grace through faith is suited to the needs of a totally depraved sinner. Because of his sinful nature, he cannot be saved by keeping every precept of the moral law of God. The good news is that Christ kept the law as his Substitute to make him righteous in the sight of God, and Christ died to satisfy the broken law in his place. **“For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness”** (Rom. 4:3-5).

3. Salvation by grace through faith magnifies the law, honors the Lawgiver, and shows the necessity of a better righteousness than men attain by their own works. The commanding and condemning powers of the law are equally glorified by the sinner’s dependence on the obedience and sufferings of Christ. Under salvation by grace the law is more honored by the salvation of one sinner than in the destruction of many sinners.

3. If salvation by the finished work of Christ makes void the law, it would not be of God, for God would not go against His own law.

4. Man by nature wants to be saved by his own goodness. Hence he at-

tempts to bring down God’s law to the level of his sinful nature. By nature he hates salvation by Christ’s righteousness received by faith, seeing free grace destroys human pride and self-righteousness. It is hard for him to concede what the Bible says in Romans 10:4: **“For Christ is the end of the law for righteousness to every one that believeth.”** He might be willing to concede that Christ is the end of the law for righteousness to every one that is baptized. Or, he might admit Christ is the end of the law for righteousness to those who do the best they can. But he hates to confess he is undone before God and can only be saved by Christ keeping the law in his place and dying to put away his sins. But until the Spirit brings one to see his ruined condition, he will never come to faith in Christ by which he establishes the law.

5. It is the law which dooms the hope of the sinner to salvation by his own efforts. The law proclaims the holiness of God and the sinfulness of man, thereby removing the hope of the sinner attaining salvation by some means other than the sufferings and death of Christ. **“But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. . . .Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith”** (Ga. 3:22, 24).



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

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### CONGRESSMAN J. C. WATTS RECOGNIZED AS DISTINGUISHED CHRISTIAN STATESMAN

WASHINGTON, D.C. (EP)—Rep. J. C. Watts of Oklahoma was recognized June 6 as a “Distinguished Christian Statesman” by a Washington-based ministry for his example of living out his faith in public service.

The D. James Kennedy Center for Christian Statesmanship (CCS) bestowed its highest honor on Watts to recognize his character, integrity, and willingness to heed God’s call. On hand to present the award personally was D. James Kennedy, founder of the center which bears his name.

“We are pleased to confer our ‘Distin-

guished Christian Statesman’ award this year to Congressman Watts because he stands for truth and righteousness in government,” said CCS Executive Director Frank Wright. “Through the example of Christian statesmen like J. C. Watts, it is our hope that Christian statesmanship will once again become the goal of public service.”

Wright continued, “After all, the future of our nation depends in large part on the character of our leaders. Our nation will not be transformed by the next set of laws, but by leaders—Christian Statesmen—who seek to fulfill the responsibilities of public service in a way that honors God.”

Past recipients of the award include Attorney General John Ashcroft (1996),

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Alabama Supreme Court Chief Justice Roy Moore (1997), former Senator Dan Coats (1998), House Majority Leader Dick Armey (1999), and Sen. Sam Brownback (2000).

Founded in 1995, the Center For Christian Statesmanship is a spiritual outreach to men and women in positions of influence and authority in government.

**"When the righteous are in authority, the people rejoice. . ."** (Prov. 29:2).  
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### RELIGIOUS LIBERTY SUFFERS DURING RUSSIAN PRESIDENT'S FIRST YEAR IN OFFICE

MOSCOW, Russia (EP)—Religion is not high on Russian President Vladimir Putin's list of priorities, says a new report by Geraldine Fagan and Lawrence Uzzel of the Keston Institute, a group which investigates and reports on religious freedom in communist and post-communist countries. The report is a critical investigation of the status of religious freedom during Putin's first year in office.

According to Fagan and Uzzel, Putin's background in Russia's national security forces has significantly swayed his approach to religious policy. That policy has been one of regulation, secularization and suspicion, concludes the report, which notes that within weeks of taking office Putin released policies and statements that claimed foreign missionaries were agents of outside governments who intended to spread "anti-Russian" sentiment.

Perhaps the most visible attempt to regulate and control religious activity in Russia was the 1997 passage of a law requiring all religious organizations to register or re-register with the government by Dec. 31, 2000. While Putin is not directly responsible for this program, the president has not demonstrated and intention to obstruct the exercise of the law. Official justification of the law was that it was designed to weed out "dangerous sects" and cults that allegedly caused domestic strife. However, many groups that either refused to register, or were refused registration by the government, faced the liquidation of their physical assets and interruption of their regular meetings. Keston reports that re-registration efforts are continuing past the deadline, and that local authorities have not been eager to immediately liquidate unregistered groups.

Putin has shown interest in exerting influence over the leadership of certain religious bodies, reports Keston. One particular case involves the chief rabbi of the Russian Jewish community, Adolf Shayevech. Despite being loyal to both the communist and post-communist governments, Shayevech has fallen out of favor with the Russian president. Putin has in-

stead put his support behind Shayevech's rival, Berl Lazar. Originally from the U.S., Lazar was immediately granted citizenship and a place on Russia's influential Council for Cooperation with Religious Organizations. Putin's support made his quick transition to power possible, says the report, and is evidence of the president's intention to influence the Jewish community.

Some of the influence exerted by Russia's executive branch is not as obvious, reports Keston, but has caused administrative and logistical nightmares for other religious groups. For example, entrance visas for some Roman Catholic bishops have been refused or cancelled, leaving leadership vacuums in certain Catholic parishes.

Further evidence of Putin's growing control over religious affairs has been in his recent restructuring and re-population of presidential council of religion. Under Yeltsin, the council was populated by representatives of respective religions. Under Putin's command, the council has been repopulated with "secular academics," reports Keston. Some religious leaders, including members of the Russian Orthodox Church, fear that this move to secularism could lead to the establishment of an oppressive council to oversee religious affairs. Such a council presided over religious institutions during Soviet rule and was easily swayed by corruption, bribes and intimidation, says Keston.

Officially, Putin's administration claims that it is committed to the secular nature of the government, while affirming that all religions in Russia are considered equal under the law. Even so, Putin has made gestures of support to the Russian Orthodox Church. Members of Church congregations have been decreasing, but Orthodox values, the Institute concludes, are widely accepted by Russian society. The demands of the Orthodox Church will most likely remain high on Putin's list of priorities, but his answers to those demands will be mainly symbolic.

In the coming year Keston sees little hope for expansion in religious freedom under Putin's rule. Instead, restrictions on religious activity are expected to increase.

**". . .but when the wicked beareth rule, the people mourn"** (Prov. 29:2).  
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### FRENCH PARLIAMENT PASSES ANTI-SECT BILL INTO LAW

PARIS, France (EP)—A bill that would severely jeopardize religious freedom in France has just become law. The "anti-sect" measure, which classifies certain religions as undesirable sects, was passed by the French Parliament on May 30.

Reaction to the law by Christians both in and outside of France has been apprehensive. Jean-Arnold de Clermont, president of the French Protestant Federation, said some churches are already considering removal of the word "evangelical" from their names and signs.

Members of evangelical and Pentecostal churches and organizations have experienced increasing levels of discrimination since the national debate over cults and sects began in the mid 1990s. Enforcement of the law could result in outright persecution against religious groups, fear human rights and religious groups monitoring the situation.

Critics of the law claim it contains multiple problems. The word "sect" is poorly defined, leaving room for misunderstandings and mistaken identities. Instead of just stopping harmful groups, which the law's supporters claim it is designed to do, the law could damage legitimate religious churches and ministries that worship openly in the U.S. and other nations. It places specific restrictions on the leaders of religious groups, limiting them to certain amounts of past criminal offenses. It also creates a new criminal offense of "mental manipulation" in the name of religion punishable by prison terms and a stiff fine. Critics say the law's definition of mental manipulation is too broad.

"While such language denotes a desire to protect the lives and interests of the French people, in reality this law will limit and restrict the rights of all French people to practice their beliefs as they wish," concluded the U.S.-based Institute on Religious and Public Policy (IRPP).

The IRPP is also concerned that the law criminalizes evangelism by defining it as "serious and repeated pressure on a person in order to create or exploit a state of dependence."

"It is great shame that a liberal democratic society like that of France—a bastion and cradle of Western democratic thought and civilization—would deprive its citizens of their most basic human rights," IRPP President Joseph K. Grieboski told CNSNews.com. "This law makes the practice of one's religion a criminal offense."

**". . .haters of God. . ."** (Rom. 1:30).  
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### SURVEY: PASTORS' PAY RISES, CHURCH ATTENDANCE DOESN'T

VENTURA, Calif. (EP)—While both the number of Protestant churches and their overall fundraising have increased, attendance remains mired at its lowest point in a decade, according to a new survey by the Barna Research Group. The study also found that despite falling attendance, pastor's pay is up nearly nine percent over the previous year.

The average number of adults attending services at a Protestant church in a typical week remains stuck at 90, the same total as measured in the prior year's study. This reflects a 10 percent decline from the 1997 level (100 adults), and a 12 percent drop from 1992.

Church attendance was highest in the South, where the typical church has 100 adults who show up, while the lowest fig-

ures were recorded in the Northeast and West, each region averaging 80 adults. The Midwest fell in the middle, with 90 adults participating in a typical week.

Churches associated with charismatic denominations (such as Assembly of God, United Pentecostal or Foursquare) had the lowest average turnout (80), while black congregations had the highest median attendance (120). Mainline churches were above the norm (98), as were churches described as "seeker-driven" (100). Baptist churches, which comprise the most prolific category of churches in America, were consistent with the national average (90).

Interestingly, churches that describe themselves as charismatic but are not aligned with a charismatic denomination attract more adults than the national average or the norm for charismatic churches. Those churches—a combination of mainline, independent and evangelical congregations—average 150 adults per week, which is nearly 90 percent more than denominational charismatic churches.

The typical operating budget of Protestant churches for the past year was \$115,000. That is about \$5,000 higher than the previous year, and represents a rise that slightly exceeds the increase attributable to a cost-of-living jump. The figures exclude funds donated to special funds, such as building campaigns.

The median value of pastoral compensation for America's Senior Pastors is presently \$38,214. (Pastoral compensation is a mixture of salary and benefits, such as housing allowance, car allowance, insurance, and retirement payments. Current laws make it advantageous for pastors to receive part of their compensation as housing and auto allowances, thereby reducing their taxable income.) That is a 19 percent increase since 1992—significant in dollars, but still lagging inflation during that period. In other words, despite the rise in compensation, pastors earn less today, based on constant dollars, than they earned a decade ago.

The highest-paid pastors are those serving the largest congregations. For instance, the median income among pastors whose church has more than 250 adult attenders is \$56,429 annually. Pastors of churches with less than 100 adults earn, on average, just \$29,806 annually.

Other pastors whose income is above average for the profession include those leading mainline congregations (\$41,364), seminary graduates (\$42,083), pastors with more than 10 years of experience in full-time ministry (\$42,035), and those leading a congregation in the West (\$40,313). Among the lowest-paid pastors are those serving churches in charismatic denominations (\$36,591) as well as those pasturing black congregations (\$36,875).

George Barna, who directed the study, also pointed out that more than two-thirds

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of all senior pastors have a graduate-level degree. Other professionals with that level of education earn average salaries over \$60,000 or more, depending upon their profession. He pointed out that many churchgoers expect their pastor to earn less than the national average because they are involved in ministry, regardless of their school loans and family obligations.

The data described above are from telephone interviews among a nationwide random sample of 601 Senior Pastors of Protestant churches located within the 48 continental states. The maximum margin of sampling error associated with the aggregate sample is plus or minus four percentage points at the 95 percent confidence level. The Barna Research Group, Ltd. is an independent marketing research company located in southern California.

**"And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you"** (I Thess. 5:12).

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### JUDGE SAYS SEMINARY CAN'T ISSUE DEGREES WITHOUT APPROVAL FROM STATE GOVERNMENT

AUSTIN, Tex. (EP)—A U.S. District Judge upheld a state order banning a non-accredited seminary from issuing theology degrees in Texas.

Judge Jamie Nowlin's preliminary injunction against the Institute for Teaching God's Word Seminary, based in Rockdale, upholds an earlier ruling that forbids the issuing of theology degrees by the school. Seminary leaders could be held in con-

tempt of court if they continue to grant degrees.

The Liberty Legal Institute, based in Plano, Tex., filed suit against the State of Texas after a court ordered the non-accredited Tyndale Theological Seminary in Fort Worth to pay \$170,000 in fines for issuing 34 degrees without accreditation.

The Institute for Teaching God's Word Seminary does not offer courses in math, science or English, and therefore is not eligible for state accreditation. The school is accredited by the American Accrediting Association of Theological Institutions, but that accreditation is not recognized by the state.

"The state does not have the right to begin telling us which seminaries are legitimate and which are not," argued attorney Daniel R. Castro, who is representing God's Word Seminary.

Kelly Shackelford, chief counsel for the Liberty Legal Institute, said. "If religious training for all theological degrees has to first be approved by the government, then religious freedom is dead."

**"A wicked man hardeneth his face. . ."** (Prov. 21:29).

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### SCHOOLCHILDREN ASKED TO LEAVE WHITE HOUSE AFTER STOPPING TO PRAY FOR PRESIDENT BUSH

WASHINGTON, D.C. (EP)—A group of schoolchildren were asked to leave the White House after stopping to pray for President George W. Bush.

A group of 11 children, two parents and a teacher were escorted out of the White House after holding hands and praying for the president. A Secret Service agent reportedly told them to "take it outside."

The group was from Merrimon Chris-

tian School in Asheville, N.C. Their congressional representatives are seeking explanations from White House security staff.

Teacher Pat Aldrich says the group decided to join hands and pray during their tour. "Larry, the group leader, started with his prayer first and each person was going to say a brief prayer," she told the *Asheville Tribune*. Aldrich prayed next, but was interrupted by a Secret Service agent "pounding" on a parent's shoulder and "yelling 'Ma'am! Ma'am!'" she said.

Sen. John Edwards of North Carolina, co-chair of the Senate Prayer Breakfast, said his office is "aggressively pursuing answers" on the situation. Edwards told the *Asheville Citizen-Times*, "I can't imagine what the objection would be to students praying on government property. I pray regularly on government property. I want to make sure this doesn't happen again."

A spokesperson for the Secret Service suggested that the agent may have simply been keeping visitors moving during the tour. But Aldrich said the group ahead of hers on the tour loitered in the same room for about 10 minutes without being harassed. When she pointed that out to the agent, Aldrich said the agent responded by yelling, "I make the rules here, and you obey them!"

Aldrich added, "We feel like we were told to leave because we were praying. He was rude beyond all belief."

Scott Thompson, headmaster of the school, encouraged Aldrich and her students to write letters to government officials discussing the way they were treated. "Toleration is the ability to discuss our differences and tell someone why you believe the way you do," he said. "I think we've redefined toleration in America today. Tolerance now means not talking about things you believe in."

**"... a firm degree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions"** (Dan. 6:7).

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### PRAYER BARRED AT ILLINOIS GRADUATION

PEORIA, Ill. (EP)—A federal judge issued an order preventing an Illinois high school from permitting a student-led prayer during its May 20 graduation ceremony, ending an 80-year tradition at the school.

Chief District Judge Joe B. McDade issued a temporary restraining order May 17 against Washington Community High School. His action came in a lawsuit filed a day earlier by senior Natasha Appenheimer and the American Civil Liberties Union. A future hearing could result in a permanent injunction against prayer at the school's ceremonies.

School district officials defended their practice, noting that students were in charge of graduation, not administrators.

Officials said a student volunteer was scheduled to give the invocation and benediction at the ceremony.

But McDade ruled that because graduation is held on school grounds with school resources, prayer during the ceremony would be unconstitutional. "A school can't delegate to students, can't license students, to do what it cannot do," McDade claimed, "I am a Christian and a believer, but in this country, a nonbeliever has more rights than a believer."

Pamela Sumners, staff attorney for the Illinois ACLU, said, "This has been a great civics lesson for all involved. The students involved in this dispute. . . learned that they can exercise and vindicate their rights in a thoughtful, considerate and mature fashion."

Washington school Superintendent Lee Edwards will consult with the school board about whether to fight the decision. "Naturally, I'm disappointed in the decision and the end of an 80-year tradition at Washington High School," he said.

A week earlier, a federal appeals court upheld a Florida school board's policy permitting student-led prayer at graduation ceremonies. The court ruled that Duval County's 1993 policy does not violate the separation of church and state, clearing the way for prayer at graduation.

**"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind. . ."** (Rom. 1:28).

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Jessie Jackson has added former Chicago Democratic Congressman Mel Reynolds to the Rainbow/PUSH Coalition's payroll. Reynolds was among the 176 criminals excused in President Clinton's last-minute forgiveness spree. Reynolds received a communication of his six-and-a-half-year federal sentence for 15 convictions of wire fraud, bank fraud and lies to the Federal Election Commission.

He is more notorious, however, for concurrently serving five years for sleeping with an underage campaign volunteer.

This is the first in America politics: An ex-congressman who had sex with a subordinate won clemency from a president who had sex with a subordinate, then was hired by a clergyman who had sex with a subordinate (from internet).

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


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### GLEANINGS HERE AND THERE

WASHINGTON, D.C. (EP)—A federal judge in Washington issued a temporary order blocking the National Institutes of Health (NIH) from funding embryonic stem cell research. This is a very significant decision because it halts funding that would destroy human life in this country," explained Dr. David Stevens of the Christian Medical Association, which sued to stop the practice. The NIH is re-

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*"Behold the Lamb of God which taketh away the sin of the world."* John. 1:29.




#pacc

*"Behold the Lion of the tribe of Juda, the Root of David."* Rev. 5:5.

See also Luke 1:32,35




At His  
FIRST COMING



**SACRIFICE**

TWO ASPECTS  
CONTRASTED

At His  
SECOND COMING



**SOVEREIGN**

SYMBOLICALLY



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portedly reviewing Clinton-era guidelines that allowed fetal tissue research as long as federal dollars weren't used in the abortion that provided the tissue.

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MINNEAPOLIS, Minn. (EP)—One of the nation's leading retailers has stopped contributing to Planned Parenthood. The Target Foundation, formerly known as the Dayton Hudson Foundation, contributed more than \$300,000 over 20 years to the abortion provider Planned Parenthood. That practice ended earlier this year when the foundation "shifted its focus to only give to organizations that meet the basic needs such as food, shelter and clothing," said Target spokesperson Carolyn Brookter, who insisted that a decade-old boycott of Target stores by abortion foes was not a factor in the decision.

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WASHINGTON, D.C. (EP)—President George W. Bush's appointee to head the Securities and Exchange Commission once helped an online pornography distributor resolve troubles with the NASDAQ stock market. Federal records show that Harvey Pitt was hired in 1999 to do legal work on behalf of New Frontier Media Inc., which bills itself as "America's Most Turned-On Media Company." Christian leaders are questioning Bush's choice of Pitt. "If he has made money on the degradation of women and children, he is not acceptable to become the chairman of the Securities and Exchange Commission," said Lou Sheldon, chairman of the Traditional Values Coalition. Former Republican presidential candidate Gary Bauer agreed, saying, "The Bush administration is in office because of millions of votes from Americans worried about cultural decline. If Mr. Pitt has provided assistance to a company that distributes pornography, it would be deeply insulting to those voters."

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HOPKINSVILLE, Ky. (EP)—A man armed with a stolen gun entered a church during a Friday night service and killed his estranged wife and another woman before fleeing with his son, police say. Fredrick Radford, 35, was arrested after a standoff with police. The boy was unhurt. Radford shot his wife, then a woman who tried to take his 2-year-old son away from him. The shooting took place during the altar call at a revival service at Greater Oak Missionary Baptist Church.

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WASHINGTON, D.C. (EP)—Attorney General John Ashcroft, who was criticized for his conservative Christian religious beliefs during Senate confirmation, is under fire again—this time for holding daily devotional meetings with employees.

Ashcroft holds morning meetings each day that include a reading, often from the

Bible, followed by discussion and prayer. Employees are welcome, but are not required to attend.

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WASHINGTON, D.C. (EP)—A new study casts doubt on earlier research suggesting a link between abortion and falling crime rates. Ted Joyce, Ph.D. of the National Bureau of Economic Research used the same data that was used by John Donohue and Steve Levitt for their study, titled "The Impact of Abortion on Crime." But while Donohue and Levitt suggested that abortion has reduced crime rates by limiting population groups most likely to commit crimes, Joyce found no casual effect of abortion on crime. Carnegie-Mellon Professor Alfred Blumstein, director of the National Consortium on Violence Research, agrees, saying that Donohue and Levitt are "off the wall" in claiming that abortion accounts for 50 percent of the crime drop in the 1990s. Blumstein has edited a new book, *Crime Drop in America*, which points to other factors including prison expansion and waning crack use.

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WASHINGTON, D.C. (EP)—Breaking with the precedent established by Bill Clinton, President George W. Bush will not be issuing a proclamation naming June "Gay Pride Month."

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BEIJING, China (EP)—Chinese Christians report that the Public Security Bureau of China has stepped up its efforts to close outlawed house churches. The Voice of the Martyrs (VOM) reports that churches in three different provinces are being raided and shut down. "The repression is awful," believers told VOM. Reports of overt persecution have been received from other areas as well. According to reports, the crackdown was deployed in anticipation of changing leadership within the Chinese government. The latest campaign, first started in April, has resulted in almost 500 executions, reports the Agence France-Press. According to one VOM correspondent, "we who observe this situation at close quarters believe the regime in Beijing is very nervous, that the leadership there senses dangerous trends and is taking this strong stand against everything they imagine threatens them."

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DAMASCUS, Syria (EP)—Aramaic, the language which scholars say Jesus spoke, is quickly disappearing from the earth. Once the common tongue of the Middle East, daily use of the language is now limited to three small Syrian villages 40 miles north of Damascus, reports the Associated Press. Residents of the villages, most of them Catholics, say they are committed to passing down the language to the next generation. George Razkallah, a retired English teacher, has made it his personal mission to preserve the Aramaic language. He provides many tourist shops

in city of Maaloula with Aramaic translations of the Lord's Prayer and Bible verses. "I try to remind the people of our past, how our fathers and grandfathers lived," Razkallah told AP. "I ask them not to forget the tongue, the Aramaic tongue, because is it very, very precious."

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WASHINGTON, D.C. (EP)—The U.S. Supreme Court refused to hear a case raising the question of whether public display of the Ten Commandments violates the constitutional principle of separation of church and state. The Court's May 29 action leaves in place the ruling of a lower court forbidding display of the Decalogue.

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INDIANAPOLIS, Ind. (EP)—The Christian Church (Disciples of Christ) has decided to provide insurance coverage for homosexual partners of church employees eligible for family insurance. The change, which affects only health care coverage, not pension plans or other programs, could be implemented as soon as January 2002.

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WEST PALM BEACH, Fla. (EP)—The Boy Scouts of America said it will not sign an agreement with the United Way of Palm Beach County promising not to discriminate on the basis of sexual orientation. The decision means that the United Way's annual \$120,836 contribution to the Scouts will end after June 30, 2002. In September, the United Way of Palm Beach County voted to add sexual orientation to its non-discrimination statement.

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BEIJING, China (EP)—Chinese police arrested 79-year-old bishop Shi Exnxiang, a leader of the underground Chinese Roman Catholic Church. According to the *Washington Post*, Shi had been in hiding from authorities for the past five years. He was arrested April 13 while on a visit to Beijing. Shi has already spent almost 30 years in prison for his religious beliefs and activities. The state-sanctioned Chinese Catholic Church does not recognize the authority of the Vatican or the Pope, and is instead controlled by the government. The *Post* also reports that several Catholic priests across China have been recently arrested by authorities in an apparent crackdown on underground activity.

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WASHINGTON, D.C. (EP)—In a change of policy from the days of the Clinton Administration, President George W. Bush has ordered that scenes of excessive sex and violence be cut from in-flight movies on Air Force One. Reporters flying with the President say that while Clinton always ran movies uncut, Bush has ordered offensive material removed. The change is reportedly part of Bush's effort to "restore honor and dignity to the White House." Late last year, a Marine guard stationed at Camp David revealed that the presidential retreat was often littered with pornography during the

Clinton's tenure.

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ARROYO, Mexico (EP)—Evangelicals in three Mexican towns have been given until June to either convert to Catholicism or leave. The ultimatum was given by authorities in Ixmiquilpan, Arroyo and Los Llanitos, and could affect over 500 Protestant Christians. Evangelicals in these towns, each in different Mexican states, have reported a rise in persecution as the deadline approaches. Some have been jailed, had their water and electricity services turned off or have received death threats. According to Open Doors, a Christian ministry that monitors religious persecution, the refusal of some evangelicals to attend town festivals on Catholic holy days has angered local authorities. Meetings between local leaders and evangelicals, hosted by state and federal representatives, have done little to foster peace. The position of the local leaders is completely intolerant, Pastor Hector Astorga Martinez of the Interdenominational Christian Church told Open Doors, adding that Catholic officials "do not want any evangelicals in the community."

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SAN FRANCISCO, Calif. (EP)—A homosexual psychiatrist who let the U.S. Air Force pay for his education before "coming out" about his sexual orientation must repay more than \$71,000 in education benefits, a federal judge ruled. In a decision released May 29, U.S. District Judge William Alsup said former U.S. Air Force Captian John Hensala must pay back the government because he voluntarily announced his homosexuality, knowing the consequences of violating the military's "don't ask, don't tell" policy. Hensala, 36, was dismissed from the service before fulfilling the active duty requirement on which his aid was based.

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CANON CITY, Colo. (EP)—A Pentecostal pastor sentenced to prison for defrauding his Colorado congregation asked forgiveness for doing "some horrible, horrible things." John Harris, former pastor of First Assembly of God in Canon City, was sentenced to 21 months in federal prison embezzling more than \$350,000 from his congregation. With several church members looking on in court, Harris said, "I am sorry for the deep wounds inflicted by the crimes of fraud, deceit and lies I have committed." Judge Walker Miller, who said the pastor pursued "the altar of the material god," responded to Harris' apology by saying, "It is not my job to forgive you. It is my job to punish you."

\*\*\*\*\*

SPRINGFIELD, Ill. (EP)—The Illinois legislature defeated a proposal that would have required parental notification when a minor seeks an abortion. The narrow defeat of the bill leaves Illinois as a politi-

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## The Bible & Newspaper

*Continued from page 138*

cally isolated island surrounded by seven bordering states that require parental notification. Paul Caprio, director of the Illinois Family Political Action Committee said the law was needed to keep teens from neighboring states from traveling to Illinois to take advantage of the state's liberal abortion laws. "This is the great human tragedy that is piled upon the human tragedy of abortion at the altar of profits by the abortion industry," Caprio said.

\*\*\*\*\*

NEW YORK, N.Y. (EP)—The only full-time religion reporter on American network television news is being laid off in October as part of a cost-cutting drive. *USA Today* reported Peggy Wehmeyer, a Christian who has covered the religion beat for ABC since 1994, was hired after "World News Tonight" anchor Peter Jennings lobbied for more coverage of religion. A spokesman for ABC took credit for pioneering religion coverage and insisted that the network "will continue to focus intensely on issues of spirituality through specials, documentaries and regular news reports across all of our news programs."

\*\*\*\*\*

COLUMBIA, S.C. (EP)—A South Carolina woman has been found guilty of killing her unborn baby through the use of crack cocaine during her pregnancy. This is believed to be the first time a woman has been convicted of murder for taking drugs which pregnant. Attorneys for 24-year-old Regina McKnight said they would file an appeal. The South Carolina Supreme Court ruled three years ago that a viable fetus is legally considered a child.

\*\*\*\*\*

MONTPELIER, Vt. (EP)—Lawmakers in the Vermont House voted 72-69 to get rid of the state's "civil unions" law, replacing it with a law that also extends marriage benefits to blood relatives who live together. The law extends benefits to "reciprocal partnerships," including relatives who cannot legally marry, such as an elderly man living with an adult son. Craig Benson, executive director of Take It To the People, which opposed Vermont's same-sex relationship law, said, "It's a huge symbolic loss to the gay and lesbian community. They don't have special privileges for a special class. "It's too darn fair—they hate it." The bill's sponsor, Rep. Peg Flory, said her bill accomplishes what homosexual advocates have claimed they wanted: it gets the government out of Vermonter's bedrooms. "The state ought not to be in the business of giving benefits based on sexual activity," she said.

\*\*\*\*\*

### BEREA BAPTIST BROADCAST

Financial Report  
4-30-2001 to 5-31-2001

Beginning Balance .....	\$1,662.61
RECEIPTS	
Grace B. C., Corbin, KY .....	100.00
Livingstone B. C., Barboursville, V .....	258.71
Berea B. C., Westpoint, TN .....	132.00
Briar Creek B. C., Williamsburg, KY .....	75.00
Parkway Landmark B. C., Springfield, OR .....	25.00
Dividing checks .....	250.00
.....	840.71
TOTAL RECEIPTS .....	2,503.32
EXPENDITURES:	
Radio Time .....	1,031.55
Postage .....	18.50
Tape Production .....	45.00
Dividing checks .....	250.00
TOTAL EXPENDITURES .....	1,345.05
.....	\$1,158.27
Bank Charges .....	-10.00
BALANCE .....	\$1,148.27

### CORBIN, KENTUCKY REPORT

Beginning Balance .....	\$1,413.32
RECEIPTS	
Total .....	1,413.32
EXPENDITURES:	
WCTT (Apr) .....	160.00
Total Expenditures .....	160.00
ENDING BALANCE .....	\$1,253.32

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### BEREA BAPTIST BANNER

Financial Report  
4-30-2001 to 5-31-2001

Beginning Balance .....	\$1,136.79
RECEIPTS:	
BC of Brimfield, Brimfield, IL .....	22.80
Berea B. C., Mantachie, MS .....	200.00
Berea B. C., Stonington, IL .....	60.00
Berea B. C., Westpoint, TN .....	50.00
Berea M. B. C., Mansfield, OH .....	50.00
Bethel B. C., Pasadena, TX .....	20.00
Big Creek B. C., Wayne WV .....	300.00
Brian Anderson, Wausau, WI .....	11.00
Briar Creek B. C., Williamsburg, KY .....	125.00
Central Avenue B. C., Tampa, FL .....	25.00
Charlene Redding, Tucson, AZ .....	250.00
Citrus M. B. C., Inverness, FL .....	20.00
Faith B. C., Seffner, FL .....	50.00
Faith M. B. C., Clarksville, TN .....	100.00
Frank James, Papua, New Guinea .....	30.00
Gail Knowles, Scarborough, ME .....	17.50
Grace B. C., Corbin, KY .....	100.00
Grace B. C., Georgetown, KY .....	35.00
Grace M. B. Mission, Marion, IL .....	25.00
Grace M. B. C., Tulsa, OK .....	90.00
Hillcrest B. C., Winston-Salem, NC .....	50.00
Indore B. C., Indore, WV .....	100.00
Jack Farmer, Mobile, AL .....	25.00
Landmark M. B. C., Moncks Corner, SC .....	25.00
Leroy Bullard, Albuquerque, NM .....	75.00
Letson Farrell, Long Beach, MS .....	270.00
Meadow Branch B. C., Millport, AL .....	100.00
Morris St. B. C., Hobbs, NM .....	300.00
Mt Pleasant B. C., Chesapeake, OH .....	100.00
New Testament B. C., Bristol, TN .....	10.00
New Testament B. C., Goshen, IN .....	50.00
Ocoonita M. B. C., Keokee, VA .....	40.00
Philadelphia B. C., Aztec, NM .....	25.00
Philadelphia B. C., Decatur, AL .....	50.00
Portland B. C., Plumerville, AR .....	50.00
Sovereign Grace B. C., Columbus, MS .....	50.00
Sovereign Grace B. C., Eagle, AK .....	100.00
Sovereign Grace B. C., Fulton, MS .....	100.00
Sovereign Grace B. C., Galena, OH .....	50.00
Sovereign Grace B. C., Northport, AL .....	100.00
Sovereign Grace B. C., Raleigh, NC .....	100.00
*Sovereign Grace B. C., Raleigh, NC .....	100.00
Sovereign Grace B. C., Silsbee, TX .....	30.00
South Park M. B. C., Seattle, WA .....	25.00
The Lord's Church, Goose Creek, SC .....	100.00
Toni Dorosy, Wauseon, OH .....	5.00
Wendell Furlong, Burnside, KY .....	9.20
Victory B. C., Courtland, VA .....	100.00
Subscriptions .....	107.00
Anonymous .....	423.00
Sub Total .....	\$4,250.50
TOTAL .....	\$5,387.29
*(for last month, it was deposited into the wrong account, it had to be redeposited)	

### EXPENDITURES:

Wages:	
Milburn Cockrell .....	675.00
Sheron Cockrell .....	800.00
Marsha Kiser .....	450.00
Christopher Cockrell .....	450.00
Printing .....	547.05
Postage .....	782.24
FICA taxes .....	185.14
Total Expenditures .....	3,889.43
.....	1,497.86
Bank charge .....	-15.08
ENDING BALANCE .....	\$1,482.78

## "I'VE BEEN TO THE GATES OF DEATH"

By the Editor

**"Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?" (Job 38:17).**

On June 11<sup>th</sup> at about 11:00 p.m. I suffered a massive heart attack. Dr. Calhoun told that they generally rate such attacks on the scale from one to ten, but that I had a twelve. At about 2:00 a.m. two stints were put into the main arteries to my heart which were blocked. I was in ICU two days. On Friday, June 15<sup>th</sup>, the doctor permitted me to come home since I had recovered so very well. Presently, I am home and on heavy medication. I have no pain, but am very weak physically. It will take some weeks to recover I am told.

My pain was so great when my son, Chris, and my wife were taking me to the North Mississippi Medical Center in Tupelo I did not care if I lived or died, for I felt I must have some relief from the worst pain I had known in 60 years. I did not expect to ever return home. I went so far as to give these two members of my family my final instructions. God brought me to the gates of death and then restored me. Surely the Lord has some more work for me to do. By His grace I will do it.

Our church was in revival from June 11-15 with Elder Roy Mitchell of Corbin, Ky. I was able to attend only on Monday night, but the meeting went on as planned. Bro. Mitchell preached some of his finest messages and the attendance was good. Bro. Mitchell is the kind of man you can be comfortable with even though you are in the hospital flat of your back.

I want to thank all who wrote, sent e-mails, called, visited, sent money, and other things. These things are greatly appreciated by the Editor of this paper. In most cases I have not been physically able to personally thank each of you. Please accept this brief note as my thanks.

As to the cancer in my left eye, Dr. Meyer (in Memphis, TN) said everything looked as it should at this point. They will not know for sure if the cancer is dead for several months. My vision in that eye is about the same as before the radiation treatment.

Due to poor health, I have cancelled all out-of-town meetings for the rest of this year. I have tried to contact each church and pastor about this, but I fear I may have missed some. Please take this as the cancellation notice if I have

for some reason missed you.

Before my heart attack we were running about one week behind with our work here at the church. Now we are two weeks behind or more. My wife refused to leave my side during the days in the Tupelo hospital. She proved herself to be a true help meet. All are back at work, and we will get caught up as soon as humanly possible. Your understanding and patience is appreciated in this matter.

The hymn books are at the printer and are being printed as I write this. The covers are costing \$5 each and the rest goes for the printing of the books. The printer tells me it will be 10 to 12 weeks before they are finished.

Please remember me in your prayers to God. May the Lord bless and keep you all.

## ANNOUNCEMENTS

The Faith Baptist Church, 2590 Madison St., Clarksville, TN 37043 and Pastor Garner Smith have a mission work in the Evansville, Ind. area. The missionary is Bro. Troy McGahan. For more information call (931) 647-2343 or e-mail [pastorgsmith@juno.com](mailto:pastorgsmith@juno.com). Any offerings should be sent to Faith Baptist Church designated to the McGahan Fund. Please send these to Faith Missionary Baptist Church, 113 Keith Dr., Clarksville, TN 37043.

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Sister Barbara Buchanan, wife of Elder Gordon Buchanan, pastor of Memorial Heights Baptist Church, Perry, Ga., went to be with the Lord on Sat., May 26<sup>th</sup>. The funeral and burial were held in Griffin, Ga., on Tues., May 29<sup>th</sup>. They had been married for 45 years. Please pray for Bro. Buchanan and his family, especially for Bro. Gordon as he will need your prayers in the days ahead.

\*\*\*\*\*

The South Park Missionary Baptist Church, 8510 8<sup>th</sup> Avenue S., Seattle, WA 98108 and Pastor James L. Tweet will host a Labor Day Bible Conference Sept. 1-3. For more information call (206) 762-7857.

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I am listing two places where you may find some rare Baptist books and other things. The first is The Baptist Standard Bearer, Inc., Number One Iron Oaks Drive, Paris, AR 72855. The other is Classic Reprints, % Vance Publications, P. O. Box 11781, Pensacola, FL 32524. Either of these will be happy to send you information as to what they have. I do not list these to say that I agree with all their doctrinal views or publications they sell, but merely as information for our readers.

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## WORLD SCENE

By G. Russell Evans - Norfolk, Virginia

### *U. S. Kicked Off UN Human Rights Panel*



There's a line from an old, old song that goes, "Now git outta here and gimme some money too"—a corny line, to be sure, but one that seems perfect for the corny United Nations vote to kick the United States off their 53-member Human Rights Commission, while, at the same time, demanding U.S. "back dues"—dough we don't owe.

#### SECRET VOTE

Although the U.S. routinely pays about one fourth of the UN budget, hosts their extravagant headquarters in New York City and frequently kowtows to abuses hurled by free-loading nations, none of this deterred the UN Economic and Social Council vote by secret ballot on April 26<sup>th</sup> to show Uncle Sam the door—with the understanding, of course, that the U.S. taxpayers hurry up with their alleged \$585 million in "back dues."

With the secret vote, the America-haters were shielded, so as not to jeopardize their freebies, handed out by U.S. taxpayers.

America's seat on this top human rights panel was a valuable international sounding board for exposing human rights abuses in China, North Korea, Cuba and other totalitarian regimes, as well as protecting Israel and other U.S. allies and for defending basic principles.

#### 54-YEAR OLD SEAT

Moreover, it was a 54-year old seat, held since 1947. But now, it's a new world and booting the U.S. off this panel may well be an accurate harbinger of the future UN. Nations such as Uganda, Sudan and Sierra Leone were voted onto the panel—thereby making a mockery of meaningful investigations of abuses around the world, particularly since these nations, among others, are notorious for brutal violations of human rights.

We call this: Making hay the UN way, i.e., soak the sucker for dough he doesn't owe and kick him in the pants to show who's boss! The real new world order of things.

#### KOFI ANNAN'S REVENGE?

This latest move, under UN Secretary General Kofi Annan, has all the earmarks of revenge—revenge against the Americanos for:

\* Planning to scuttle the obsolete 1972 ABM Treaty that allows Russia missile defenses around Moscow but none for America.

\* Opposing the proposed UN International Criminal Court that would

deny constitutional rights to U.S. citizens.

\* Pulling out of the Kyoto Treaty to curb global warming that unfairly penalizes American industry while benefiting China and others.

\* Cutting back on U.S. dues for the UN and demanding curtailment of their wasteful and extravagant practices, now virtually unchecked.

\* Rejecting the treaty to ban land mines, an option needed by the U.S. to protect U.S. troops on watch in Korea and the Balkans.

\* The 1999 U.S. Senate refusal to approve the proposed test ban treaty.

All of these actions, unpopular with the United Nations, were taken for the best interests of the United States to "provide for the common defense, promote the general welfare and secure the blessings of liberty" (Preamble to the Constitution of the United States). UN globalists have trouble understanding this.

#### WHAT ABOUT REVENGE?

Most Americans want to do what's right. They don't want to be put upon. Many remember that the Apostle Paul taught ". . . **Provide things honest in the sight of all men. . . Vengeance is mine; I will repay, saith the Lord**" (Romans 12:17, 19).

Publilius Syrus, Roman poet: "It is fallacy to punish your neighbor by fire when you live next door."

Ari Fleischer, Bush press secretary: "This vote will not stop the president or the country from speaking strongly about human rights."

The UN globalists have not experienced the "blessings of liberty" and fail to understand the American verve

for sovereignty and freedom. For example, Anita Klum of the Swedish Foundation for Human Rights says, "The United States is looking inward instead of trying to see that they are part of the world and have to take part of the responsibility."

Indeed, Anita, what nation do you know that has taken greater responsibility and spent more national treasure than the U.S. in world affairs?

#### UN GLOBAL NEW DEAL

Americans are tired of thankless expenditures and vengeful votes against their interests at the United Nations which, even now, is working for a UN standing army with U.S. troops, global welfare to share the wealth, a global tax system and a World Court—all vital for their Global New Deal.

It is distressing, to say the least, for our new president to endorse Kofi Annan for a second term as UN Secretary General, the man spearheading this Global New Deal to whittle away our precious sovereignty and freedoms guaranteed by our Constitution. Also present in the Oval Office last March 23<sup>rd</sup> for the Annan praise were Vice President Dick Cheney, Secretary of State Colin Powell and National Security Adviser Condoleezza Rice.

#### OATHS OF OFFICE?

Would not the oath of office of these top-level officials to "preserve, protect and defend the Constitution" preclude endorsement of anyone or anything promoting "world government," such as the United Nations and its secretary general? It would. Shouldn't we demand explanations?

The United States should participate in the United Nations, but should, in no wise, surrender any of the sovereignty and freedoms that we fought for and defended since the Revolutionary War.

Meanwhile, the identities of the American-haters who voted us off the

UN Human Rights Commission will come out in the wash. Then, foreign policy must be adjusted accordingly—a policy to see that justice—not revenge—is served, for, after all, "Justice is truth in action" (Joseph Joubert).

Truth is justice, so America must tell the truth and expose the human rights abuses of these UN members—heretofore protected by the secret ballots.

(Captain Evans is author of *The Panama Canal Treaties Swindle* (Signal Books (1986)).

## GLEANINGS

### SPURGEON ON PSALM 92:11



"11." *"Mine eye also shall see MY DESIRE on mine enemies."* The words, "my desire," inserted by the translators, had far better have been left out. He does not say what he should see con-



C. H. Spurgeon

cerning his enemies, he leaves that blank, and we have no right to fill in the vacant space with words which look vindictive. He would see that which would be for God's glory, and that which would be eminently right and just. *"And mine ears shall hear MY DESIRE of the wicked that rise up against me."* Here, again, the words "my desire" are not inspired, and are a needless and perhaps a false interpolation. The good man is quite silent as to what he expected to hear; he knew that what he should hear would vindicate his faith in his God, and he was content to leave his cruel foes in God's hands, without an expression concerning his own desire one way or the other. It is always best to leave Scripture as we find it. The broken sense of inspiration is better let alone than pieced out with additions of a translator's own invention; it is like repairing pure gold with tinsel, or a mosaic of gems with painted wood. The holy Psalmist had seen the beginning of the ungodly, and expected to see their end; he felt sure that God would right all wrongs, and clear his Providence from the charge of favouring the unjust; this confidence he here expresses, and sits down contentedly to wait the issues of the future.

### Coming in the next issue . . .

*Why We Are Gouged with High Oil Prices* by G. Russell Evans  
*The Fourth Commandment* by Milburn Cockrell  
*Propitiation* by Milburn Cockrell

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