

# The Berea Baptist Banner

Displaying Biblical truth for twenty-six years in the printed page.

## Christians Cry, Too

By David Green  
McDermott, Ohio

"Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall



separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep" (Luke 6:21-25).

See also Matthew 5:4, which says "Blessed are they that mourn: for they shall be comforted" (Matt. 5:4).

In my lifetime, I have met a few folks who will say "real men don't cry." Even among professing Christians, there are those who claim that tears are a sign of little or no faith. Yet what does the Bible say?

Our Lord, while preaching this sermon said "Blessed are ye that weep now: for ye shall laugh..." Now, if weeping is a sign of little or no faith, then is He saying, "Blessed are ye that [have no faith] now: for ye shall laugh..."? And, if that be true, we have here in this passage our Lord promising blessings to those that sin! This would mean that Jesus Christ, the Son of God, totally contradicted the teachings of the Bible. This is an impossibility, so then this idea that the Bible forbids

◊ (Continued on page 128)

## The Counsel of Christ to Christians

By John Martin  
of London, 1779

"My sheep hear my voice, and I know them, and they follow me" (John 10:27).

"Thou shalt guide me with thy counsel, and afterward receive me to glory" (Psalm 73:24).

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matt. 5:29-30).

It must be granted, that many who are called, Christians, are not much disposed to listen to this advice. It is, however, the advice of our best friend, on a matter of common concern to all His followers. The sense of this wholesome advice, seems to be this: That we should always

sacrifice that which is morally offensive, whatever it may cost us, in favour of that which is profitable for us as the followers of Jesus Christ. Such is the advice that is given to Christians. For Christ must be received before He can be obeyed. And when He is cordially received by us, His commandments will not be grievous. Should He say to us, as in effect He doth in this text, "In this world, there are pernicious pleasures that must be abandoned, and powerful propensities, in our hearts towards them, that must be mortified," we should bear His voice: believing it will cost us much less to regard, than it will to reject His counsel.

Though our profit and pleasure are always inseparably connected, they are not always immediately connected in this world. Nor can we reverse this remark, and say, That whatever is pleasing must be profitable. To affect this, would be to forget we are fallen creatures, and that our fall from God was connected with the admission of this pernicious principle.

◊ (Continued on page 122)

## The Fruits of Love

By Milburn Cockrell  
(1941 - 2002)

"Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and shew him my salvation" (Ps. 91:14-16).

The writer of the 91<sup>st</sup> Psalm is unknown, as is the occasion on which it was composed. The Jews generally attribute this Psalm to Moses, and most Christian commentators do the same. The internal evidence seems to favor Moses as the composer. It may very well

have been written about the first Passover in Egypt when the faithful Israelites were sheltered by God.

Some believe David was its penman. This may be the case. But its writer is not so very important. The important thing is what message does it contain for us? It is verbally inspired of God and its message to us should be of greater interest than the human instrument who recorded it.

In the whole collection there is not a more cheering Psalm. It is entirely general in its nature. It is of immeasurable worth to all who are exposed to danger and hardship. It alternates between the expressions of personal trust and exhortations to trust--hence the

◊ (Continued on page 135)

## Persecution Is Just Around The Corner, Are You Able To Take It?

By Raymond Bennett  
of Ithaca, New York

John 16:1-3: "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that



whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me."

II Timothy 3:1-3: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good."

"Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).

Can you take it?

Over the years, true Christians – the true churches – have always been a very small minority. They have given themselves to righteous living, been dedicated to obeying the commands and patterns of Scripture and proclaiming the gospel message openly and freely whenever opportunity presented itself. From the first century to the twenty-first century, they have been good, law abiding citizens, unless the laws of the

◊ (Continued on page 129)

If you would be a scholar in the Scriptures,  
Study the Scriptures more than scholars.

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The purpose of the *Berea Baptist Banner* is as follows:

1. To honor God and to exalt the Lord Jesus Christ.
2. To preach the gospel to lost sinners.
3. To spread the whole counsel of God's Word.
4. To encourage God's preachers and to strengthen His churches in the most holy faith.
5. To motivate God's children to a closer fellowship around His Word.
6. To inform people of world events in light of Bible prophecy.
7. To condemn and expose error wherever it may rear its ugly head.
8. To stimulate Christian growth in grace.
9. To make the Devil and his demons as mad as possible.

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## Counsel of Christ

(Continued from page 121) ♦

For when Eve, our common mother, *Saw, that the forbidden tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat.* In so doing, she preferred the testimony of her senses to the dictates of reason, and the declaration of God. You know the consequence. And can you, when you recollect it, as lengthened out from age to age, attempt to justify her conduct, or think it your honour, or interest, to imitate her example? I hope not. Leave it then to the Epicure to say, That what is pleasing cannot be hurtful. And to infidels, modern or ancient, to ask, Why hath God given us propensities which it would be criminal in us to gratify? You know that God hath not given us any irregular propensities. But having violated His will, we are

### 'TO SENSUAL JOYS INCLINED'

So inclined, that if the counsel of Christ be despised, we have every thing to fear that can either shame, or shock humanity.

The words of the wise are as goads. While those of the wicked are smoother than oil. So David found the words of Nathan the prophet, and Achitophel the courtier. But the pricking goads of the wife, are intended to correct, and not to injure us. *God forbid*, then, my brethren, you should ever be like those rebellious people who would "not hear the law of the LORD!" (Isa. 30:9). *Who said "to the seers, See not; and to the prophets, Prophecy not unto us right things; speak unto us smooth things; prophecy deceits"* (Isa. 30:10). On the contrary, you will endeavour, more and more, I hope, to "lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (James 1:21). *Being "doers of the word, and not hearers only, deceiving your own selves"* (James 1:22). With this disposition attend to the counsel of Christ, now before you; which considered, even in a literal view, will be found instructing; but, in its figurative sense, it will be found of much greater importance, if it be properly regarded, to the advancement of real religion among us, both in the public, and private walks of life.

The members of the body, mentioned in the text, are very precious in our estimation. Yet, it is well known, they may become so offensive to us, by being diseased, as to endanger the rest. And in such circumstances, how often have they been sacrificed, or given up, for the general good of the body? This is natural. But is it not astonishing, that some have been so immoderately addicted to sensual pleasures, that, rather than abstain from them, though warned of the danger, they

have voluntarily deprived themselves of one sense, by attempting to gratify another; nay of life itself! Against the most pathetic remonstrances, we have known some resolve to run all hazards, and publicly to avow that resolution. You are shocked. And well you may. But I wish you to consider, whether many do not form the same resolution, and act upon it, who never publicly dared to avow it. Is it not a shame, that such martyrs to iniquity, should have more resolution to indulge corruption, whatever it may cost them, than many have who are called Christians, to follow the counsel of Christ! Surely, Sirs, if we were not able to perfect holiness, in the fear of the Lord, at any less expense than by literally complying with our Lord's advice, he who knows the worth of purity, the pleasures attending it, and the miseries of its absence, would cheerfully comply with it. Christ Himself, in sanctifying His people, hath given the fullest, and strongest proof, that this is a just way of thinking on this subject. For, He freely "poured out his soul to death, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

But do not mistake me. I don't mean to insinuate, that either the loss, or mutilation of any of the members of the natural body, would at all advance the kingdom of God within us, or that we are called to do this, or any thing else injurious to humanity, under pretence of promoting that kingdom. However, from this supposition, and more particularly from the manner in which our Lord hath expressed Himself on this subject, I would infer, That purity of heart is incomparably precious in His sight. And when it is so in ours, I will venture to say, we shall be willing to do any thing to preserve, and promote it, that He prescribes. ---What that is, in general, you have heard. But as the figurative sense of our Lord's words, is that which principally demands our attention, I will endeavour to be a little more particular.

In this sense, if our eye, or hand offend us, i.e., prove a stumbling block, or an occasion of scandal to us, by giving us offence, or causing us to offend others, we are advised to mortify those evil propensities, which naturally produce, if indulged, that which is offensive in the members we have mentioned, and in other parts of the animal frame. Job being aware of this, *made a covenant with his eyes*, that he might not be betrayed by them to commit mental folly. And he had, it seems, an equal command over his hand, and other members of his body, to refrain them from acts of immorality and in piety (Job 31:1-27). But, as it cannot be supposed that evil motions are subdued, where vicious acts are not restrained, the manner in which our Lord communicates, and clothes His advice, is not only proper, but deserving our best attention. ---How difficult it is

thus to regard it, will be best understood by applying His advice to some particular instances.

This advice, I think, may be applied to envy and ambition, covetousness, and lust, and to other corruptions of the human hart. Though it is evident, from the context, that our Lord hath a particular reference to the last. ---When any of these unhallowed fires burn within, do you think it is easy to cut off every outward occasion of ministering fuel to those insatiable burnings? You are under a mistake if you do. Could Joseph's brethren turn their eyes from him, when he appeared before them in the envied coat his father made him? Could Haman forbear looking at Mordecai, when he sat in the king's gate, and refused to gratify his boundless ambition? Could Achan forbear looking at the *babylonish garment, the two hundred sheckels of silver, and wedge of gold*, which he saw and coveted at the siege of Jericho? Or David desist from surveying Bathsheba, when he saw her from the roof of his house? ---Why not? The reason is plain. Irregular and inordinate affections, at each of these periods, violently agitated the heart of each, and by them the members of the body, thus disordered and inflamed, were easily brought into willing subjection to the service of sin. Are we utterly unacquainted with such emotions? To suppress them may be difficult: but to satisfy ourselves by indulging them, is impossible. A resolution to attempt it is dangerous; and the attempt, without repentance, is death. But though it be difficult to obey the counsel of Christ, you must grant it is necessary, and that, that which makes it so difficult for us to obey it, is the corruption of our own hearts. Shall we then plead for it, or say, corruption is subdued, where envy and ambition, covetousness and lust, fasten, as usual, on every object that attracts our attention? ---He who gives us this counsel, gives us grace, if we are believers, to do His will. And between Him, that doth his master's will, and him that doth it not, you must allow, there is a material difference. I will, therefore, endeavour to exhibit the outlines of the character of each, and should I be able to do this with tolerable propriety, you will remember, that in exhibiting their characters, I must of course, in one of them, or in a mixed view of each, exhibit your own. If you admit this, and I cannot see how you can avoid it, it will doubtless secure me your fixed attention to what I have proposed to lay before you, on this interesting subject.

We begin then, with saying something concerning them who practically regard the counsel of Christ. And,

I. We see, that they are possessed of a clear, and strong conviction, that this is their indispensable duty. For who can imagine, that any man who is not

♦ (Continued on page 126)





## From the Pen of a Country Preacher

Milburn R. Cockrell  
(1941 - 2002)



### Often Mutilated Texts

Baptism is a picture of salvation and the death of Christ was the actual cause of the remission of sins. Baptism is the formal, declarative manner of remitting sins. Let us ever remember that the redemptive work of Christ is the literal cause of a man's salvation.

While the Bible is so plain that the death of Christ is the real cause of man's salvation, it is amazing to me how so many religious people believe that baptism is the actual cause of the remission of sins. But perhaps I should not marvel so very much since baptismal regeneration is an old doctrine which originated centuries before the time of Christ among the Devil worshippers of ancient Babylon. The primitive churches knew nothing of this doctrine. It first took root in some of the churches in post-apostolic times. It was not widely known until about the fourth century. By the middle and end of the third century it had penetrated into the thinking of quite a few people, especially in North Africa. The true followers of the Lord never referred a man to a pool of water to obtain the remission of his sins.

The length that some will go to in contending for the water salvation idea is seen from a story I recently heard about what happened in the state of Kentucky. A water salvationist preacher took a man and stood him on one side of the baptistery and said, "Here is a lost man." Then he dipped him. After this was done, he said, "Here is a saved man. Do you want to see his savior?" Then he pointed to the water in the baptistery.

Baptists have ever opposed such tomfoolery. We teach as the Bible says that salvation is in the person and work of the Lord Jesus Christ. We maintain that faith in His finished work gives a man the knowledge of soul salvation. We proclaim baptism to be a picture of salvation by Jesus Christ. We do not believe that every person not baptized by a Baptist preacher is bound for eternal Hell fire. Nor do we teach that every person not a Baptist is without any spiritual hope. We believe if a man has been born again by the Spirit of God, whether a Baptist or a member of some other church or no church at all, he will be in Heaven because Jesus Christ died for this believer. This person will be saved, baptized or not. When we set forth our position on this matter some jump up and ask, "What are you going to do with certain Scriptures?" I might equally ask how these same folks can

ignore hundreds of plain Scriptures on the way of salvation where the word "baptism" is not mentioned.

I believe all the Bible. I know it all makes sense if we rightly divide it. Since those who put so much confidence upon a few isolated texts accuse Baptists of not believing these isolated texts so often mutilated, I feel that I should write from these texts and show their true meaning.

#### MARK 16:16

One of the favorite texts of water salvationists is Mark 16:16. Those who seem to quote this passage the most never tell the people that it is not in the two oldest manuscripts of the New Testament. It is not in the Vatican text in Rome or the Sinaitic manuscript. Nearly all modern translations of the New Testament have a note on the 16<sup>th</sup> chapter of Mark stating this. So before a creed is built upon this passage, it would be well to first demonstrate that Mark 16:16 was ever written by the inspired penman.

But let's assume it is canonical for the benefit of those who claim that it is. Does Mark 16:16 teach salvation by water baptism? Let's read it: "**He that believeth and is baptized shall be saved; but he that believeth not shall be damned.**" I see that here both real salvation and symbolic salvation are mentioned in this one verse. Belief in Christ is seen as the instrumental cause of salvation and baptism the symbolic. He that believeth and is baptized shall be saved for all the promises of salvation to the believer are incorporated here! The symbol of salvation does not eliminate the faith which brings the knowledge of salvation.

This verse teaches eternal security. It says: "**He that believeth and is baptized shall be saved.**" It does not say: "He that believeth and is baptized might be saved if he obeys." Thank God, if a man believes and is baptized, he shall be saved.

This verse does not say: "He that believeth not and is not baptized shall be damned." It reads: "**He that believeth not shall be damned.**" Whether a man be baptized or not, if he doesn't believe in Jesus Christ he shall be damned. So baptism does not save an unbeliever. Let him be baptized by immersion or sprinkling, in infancy or in his adult age, if he believes not, he shall be damned. Baptized, rebaptized, circumcised, confirmed, fed upon sacraments, and buried in consecrated ground---it matters not---you shall be damned except you believe that Jesus Christ is God's Son.

There are so many Scriptures which plainly teach that the man who believes in Christ is saved. Those who believe in baptismal regeneration cannot deny this, but they try to get around these Scriptures by saying that faith includes baptism; that is, if one believes in Christ, he will be baptized, and that faith is not complete until one is baptized. But Mark 16:16 says: "**He that believeth and is baptized,**" showing that believing and being baptized are two different things. If believing includes baptism, then Jesus would not have added the words about baptism.

#### ACTS 2:38

A second runner up to Mark 16:16 is Acts 2:38. It is here quoted from the American Standard Version: "**And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.**"

Please notice the punctuation which the translators gave us in this passage to give us the meaning in the original language. There is a comma after the pronoun "ye". This cuts "repent" off from the next clause which is about baptism and remission of sins. Yet many baptismal regenerationists ignore the punctuation and have even written articles and books leaving out this comma.

Excluding the first clause, "**Peter said unto them,**" there are three clauses in this verse. A clause is a part of a sentence which has a subject and predicate. It may, or it may not, have modifying phrases or words. The first clause is "**repent ye.**" The second "**be baptized every one of you.**" The third is "**ye shall receive the gift of the Holy Ghost.**" The modifying phrases are "**in the name of Jesus Christ,**" and "**unto the remission of your sins.**"

Now let's examine these clauses and the modifying phrases.

#### FIRST CLAUSE

"**Repent ye.**" The pronoun "ye" is the subject. In English it is the plural form of the pronoun "thou" or "you." It is second person plural. Its verb is "repent" which must agree with its subject.

Now look at the second clause, "**be baptized every one of you.**" The subject of this clause is "**every one of you,**" It is third person singular number. Its verb which must agree with its subject is the same. This is so of both the English and Greek texts. Thus we see that the first and second clauses differ in both person and number as to their subjects and verbs. But the trick of some is to combine these two clauses into one clause. They throw away the subject "ye" and seek to make everyone of you the subject of both "repent" and "be baptized." Then they would have the phrase "**for the remission of sins**" modifying this compound predicate. Thus they would make repentance and baptism for the same purpose in this verse. But in making "**every one of you**" the subject of both "repent" and "be baptized" they have a singular subject with two predicates. One of which is second person plural and the other third person singular. This is a grammatical monstrosity.

Having proven that "**Repent ye**" and "**be baptized every one of you**" are two different clauses let me take up the modifying phrase, "**unto the remission of sins.**" The water salvationists say this means in order to obtain the remission of sins. For their sake I shall momentarily let it be so. Then in which clause shall this phrase modify? It cannot modify in two separate clauses. It can modify only in one clause. If it modifies "**be baptized,**" then repentance cannot be a condition of receiving the remission of sins. Then it would be wrong to teach that repentance was a ground of pardon. If it modifies "**repent,**" then, since it can modify only one clause, we have eliminated baptism as a condition of forgiveness of sins. Of course this is exactly what it means in this verse and what we teach.

Now observe the phrase "**unto the remission of sins**" as declarative or because of the remission of sins. In that case either repentance or baptism is declarative. Since baptism comes after repentance then baptism would be declarative. They were to be baptized then because of having their sins remitted, and not in order to obtain the remission of sins. The word "**receive**" is never used in connection with baptism, but it is with faith in Acts 10:43. Baptism is used in connection with the word "**manifest**" in John 1:31. So baptism is for a declarative purpose. Since the word receive is not found connected with baptism, and the word manifest is found connected with it, are we not rather justified in using

◊ (Continued on page 125)

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# HEROD, The Sensual Man

By George C. Baldwin  
(1817 - 1890's)

(Continued from the last issue) ◊

The next incident recorded of this man is in connection with the history of our Lord Jesus Christ, and transpired probably within the last week of our Saviour's life. Certain Pharisees, pretending friendship, came to Him with this warning: "**Get thee out and depart, for Herod will kill thee.**" Our Lord was eminently popular among the masses of the people. And His position and influence were living condemnations of the execution of John by the Tetrarch, who had desired on this account to put Him to death, but durst not, "**for he feared the people.**" Cunningly, therefore, he devised this method to get rid of the Saviour and sent these men to Him. Reflect upon the reply Jesus made to these messengers, for it throws a vivid light upon Herod's character. With an air of unwonted majesty, He said: "**Go, tell ye that fox, Behold, I cast out devils and do cures today, and tomorrow; and the third day I shall be perfected.**" The Tetrarch sent no more messages to the God-man.

There is but one reference after this to him in our Scriptures, and that is found in connection with the trial of Christ. The event referred to transpired on the morning of the day on which the Redeemer was nailed to the cross for our redemption---that day around which gathers an interest inexpressibly sublime, and which shall be remembered amid the grandeurs of eternity, when all other days shall be forgotten. On the previous night He had been apprehended in Gethsemane and taken, first to Annas, then to Caiaphas, and then to Pilate, who, having ascertained that He was from Galilee, sent Him to Herod, who happened then to be at Jerusalem. Look now at the word-picture which Luke has drawn of that first and last meeting of these two, whose moral natures were such perfect antagonisms. "**When Herod saw Jesus he was exceedingly glad; for he was desirous to see him for a long time; because he had heard many things of him, and hoped to have seen some miracle wrought by him. Then he questioned him in many words, but Jesus answered him nothing. And the chief priests and scribes vehemently accused him; and Herod with his men of war set him at nought, and mocked him, and arrayed him in gorgeous robe, and sent him back to Pilate.**" What a scene is here exhibited! How sharply defined its character! How intense its action! I dare not attempt to touch it with my poor pencil; for surely not even a master's skill could deepen its coloring,



or add to its interest. Let it stand then just as it is before your mental vision, in its divine simplicity and subduing pathos. Thus Herod's history is intertwined with that of the world's Redeemer. Thus he

shamefully treated the Son of God. The record adds, that on that same day Herod and Pilate, who had before been enemies, united now in their opposition to Jesus, became friends. Josephus informs us, that under the subsequent reign of Caius, Herod was charged with treason, fell into disgrace, was stripped of his possessions, banished to Lyons, and finally into Spain, where he died, a disappointed, wretched, miserable man.

Through these recorded events let us now look for the real character of this man, who put to death, under such outrageous circumstances, the first preacher of the new dispensation; who reigned over Galilee during the incarnation of our Lord; the man before whose bar He was brought as a criminal, and by whose order He was mockingly arrayed in the cast-off robes of royalty, scourged, set at nought and derided. *What was his real character?*

It has been truly observed, that although in these events "we catch but glimpses of him, still they are sufficient to betray certain prominent and unmistakable lineaments. He is not perhaps to be styled a monster of wickedness, nor was his temper so ferocious and stern as that of his great father. He appears rather to have been of an easy and luxurious disposition, lacking in moral courage and energy; yet, when aroused by the solicitations of voluptuousness or ambition, capable of great enterprises and cruel deeds. He was not without intellectual sharpness, and some moral sense; but, on the whole, he stands as a full illustration of that class of men whose motives are of the flesh and of the world; who, jarred it may be for a moment by some serious thought, or flushed by better feelings, still live as creatures of passion, beings of an hour; and, regardless of conscience and the verities of religion, swing at impulse." As a whole, he stands before us as a representative of sensualists---men with strong animal natures, uncurbed passions, who find their highest enjoyment in the low realm of sense, and hesitate at nothing which secures them sensual gratification. Hence, you see him, deaf to the voice of morality, violate the most sacred relations of life, mocking at the highest solemnities, and in his revelings "mingling wine and blood." You see him,

with all the refinement of education, dignity of position, grace of person, and splendid surroundings, wearing "the rich robes of an Epicurean, over red hands and a voluptuous heart." Moreover, in his creed he was a Sadducee, recognizing no life beyond the grave, no good higher than earthly weal. Emphatically he was not only a bad man, but a weak one. Luke refers to "**many evils he had done.**" Yea, doubtless, there is unrecorded in the book of history, but recorded in the book of judgment, a long black catalogue of his crimes. And do you wonder at it? You need not, you will not, when you remember that *sensualism* was his leading characteristic.

For, rest assured, that the predominance of no other vice is so detrimental to a man's entire nature as this. It undermines the whole physical, intellectual and moral organization, as the insects of the tropics devour the substance of whatever they penetrate, leaving merely a specious shell, which crumbles into dust at the first rude blow. It weakens every power, pollutes every feeling, gives supremacy to the lowest range of our susceptibilities and capabilities, blunts the perceptions, makes evil seem good, diverts from their true direction every current of our natures, deafens the ear to every call of earth and heaven to beneficent endeavor, blinds the eye to the immortal beauty of innocence and holiness, benumbs the conscience, leads men to sneer at purity and leer in the very face of virtue, and makes them content to live merely in the degraded world of sense, strangers to the grand and holy realm of true existence. In a word, it brutalizes humanity, entails indescribable evil on the race, and damns men in both worlds. It makes their influence terribly pernicious. The character and influence of the complete sensualist have thus been described by Henry Ward Beecher in the peculiar style of his powerful pen: "He lives among men hell's ambassador with full credentials; nor can we conceive of the need of any other fiend to perfect the works of darkness while he carries his body among us, stuffed with every pestilent dreg of corruption. The heart of every virtuous young man should loathe him. If he speaks, you should as soon hear a wolf bark. Gather around you the venomous snake, the foetid vulture, the prowling hyena, and their company would be an honor to you above his; for they, at least, remain true to their own natures, while he has gone out of his, that he may become more vile than it is possible for a mere animal to be."

Three reflections are suggested by these historic facts and this character.

1. *Great positions can not make great men.*

Herod's was truly a great position. Politically, it was second only to that of the imperial Caesar. Descended from one of the greatest monarchs of the

East, he was a king in his own right, and, therefore, great honor was his, great wealth, authority and influence were his. Thus much position did for him; what did it do for that which was more important than all these---his manhood? Did it make it great? Nay, it did not, it could not. You shall search his record in vain to find any greatness, except great moral weakness, immorality, and crime, for which his sensualism prepared him, and into which it led him. Thus it ever will be with mere positions, and yet how men toil and tug to gain them. They seem to think that if they can only secure a foothold upon such eminences, their highest good will be secured. They forget that, although you take an owl out of his dark retreat, and place him upon the loftiest height, and surround him with the blaze of noon-day, his position only makes him dizzy and blind. He is an owl still, with his big, gray eyes, and empty head; the change of position does not make an eagle of him.

The elevation that Herod occupied only made his weaknesses and crimes more conspicuous. This, high places always do for such men. I doubt not that there were times when, as the Tetrarch looked upon John, with his coat of camel's hair and leathern girdle, in his poverty and destitution, possessed of the elements of a lofty manhood, intelligence, virtue, and religion, he felt in his inmost soul that the royalty of that humble man was infinitely superior to his own. Would to God that our young men could see that there is nothing on earth so regal as a true, pure manhood---that nothing is so really great; that they would despise the miserable scramble after office that disgraces our country, and aim, not at becoming position-occupiers, mere office-holders, but cultivated, holy men, an attainment which is not dependent on the accidents of society, but upon themselves, their own energetic industry, persevering endeavor, and the promised blessing of God.

2. *Circumstances can not make it right to do wrong.*

The record says that when the dancing girl asked for the head of John the Baptist, Herod "**was sorry.**" There were many reasons for this. He had felt the influence of that holy man commanding his respect; and Mark informs us that he had done many things in accordance with the Preacher's dictates, and that he enjoyed great popularity with the people. Though a characteristic sensualist, Herod's conscience was not dead, and it checked him from committing a deliberate crime as the price of a few moments' entertainment, and in order to gratify what he knew to be the ill-founded malice of his wife. Justice whispered that the object of his resentment was a righteous man, pity, that he was an helpless man, and even selfishness suggested the impolicy of

◊ (Continued on page 125)

## Herod

(Continued from page 124) ◊

a measure which might bring down upon him the indignation of his own subjects. Why, then, did he issue the fatal order? The record says that although he was sorry, **“nevertheless, for the oath’s sake,”** he gave the command. But did that oath justify the act? Verily, not. Doubtless, he felt bound by his oath. But was he? No. He ought not to have taken it, and when taken, such an oath could not bind him to do a palpable and flagrant wrong; for he was previously bound by *the prior obligations* of duty to society and to God not to do it; and no act of his, no single oath, nor ten thousand combined oaths, could possibly free him from those obligations. *This principle is of present and immensely practical importance;* for, in numerous instances, similar oaths have been and are being taken, involving similar moral results, but they are not, they can not be binding, under what circumstances soever of solemnity they may be taken, because they can not annihilate or ignore previous divinely established obligations to do right. They ought not to have been taken; but if they have been, they should be trampled under the feet of an intelligent and indignant manhood.

The same principle applies to mere *promises and resolutions*. How many persons say, “We must do so and so, or not, as the case may be: go to this or that place, or not, because we have promised.” This was Herod’s reasoning; but it is false. If that which you have promised to do is morally wrong, then your promise ought not to have been given; but if it has been given, it can not cancel your prior obligation to do right. This later law is binding; the former, therefore, is not.

Observe another influential circumstance in this connection, which seems to have determined Herod’s action, even if there was any hesitancy in his mind with regard to the binding character of his oath. The record says, that although he was sorry, **“nevertheless, for the oath’s sake, and them which sat with him at meat,”** he issued the requested order. The fair inference from this is, that he was afraid of his reputation for firmness and decision of character among his guests; that he feared lest he might betray to them weakness of purpose, and lack of courage to fulfill his own promise. Thus his moral constitution, enfeebled by sensuality, yielded to the temptation to commit obvious wickedness, because it had not courage to brave a corrupt public sentiment; and foolishly endeavored to persuade itself that circumstances justified it.

Now, this very thing is the cause of the downfall of many a noble young man. He finds himself in a circle of corrupt companions, and soon becomes fearful of

their sneers, afraid of being called by them mean and cowardly; and gradually yields to this influence, until, in opposition to the reproaches of his conscience and the dictates of his better judgment, he finds himself doing what crimson his cheek in moments of reflection, and plants thorns in his night-pillow. His own heart tells him that he is a coward, in not daring to brave the corrupt influence of those who **“set with him at meat.”** And do you know that His very thing is the secret of what are called “laws of honor;” the foundation of the practice of dueling? Look at society where that fearful custom is in vogue, and you will see that it exists because a barbarous public sentiment demands it; because if a man will not fight he is branded as a poltroon and coward, banished from certain circles where he has lost caste; and because men have not the moral courage to brave these social consequences, that horrid code, which combines unmanly meanness, daring impiety, fiendish malignity; and which has robbed the country of some of her noblest citizens, and over-whelmed untimely widows and orphans with inexpressible grief, is perpetuated. To return to my point, I affirm, in view of this discussion, with increased emphasis, that no circumstances, neither oaths nor public opinion, can make it right to do wrong!

3. *Although a man may violate his conscience, and stifle it for a time, still, sooner or later, it will rock his soul with remorse.*

The case before us clearly illustrates this. Review it once more. Herod has had John slain. He is troubled no more with his faithful rebukes. His pride is stung no longer with his public denunciations, for the lips that uttered them are silent in death. The guilty Herodias has lavished her passionate thanks upon him for the deed. Fawning courtiers have applauded his fidelity to his oath, and his firmness in fulfilling his promise. Sometimes he has almost argued himself into the belief that the fearful deed was, after all, justifiable under the circumstances. Apparently, his temporary regret was drowned in the revelry by which it was surrounded. But how was it with his conscience? Ah! A few words reveal a volume in regard to it. They tell us that months afterwards, when the fame of Jesus reached Herod amid the splendors of his court, he exclaimed, in wild terror, **“This is John; he is risen from the dead, and therefore mighty works do show forth themselves in him.”** Those few words lay bare the secret of his soul. See how, amid all his sensualism, that direful deed is retained by his memory, and his benumbed conscience finally aroused itself, despite his professed denial of the resurrection of the dead. Like a weird specter it has haunted his dreams, and now, upon receiving this intelligence, it starts forth in vivid form, searing the eyeballs of his guilty imagination, and he shrieks, **“This**

**is John.”** Ah! To him now “every beam in the ceilings of his gorgeous palace seems to utter a groan and the pictured walls to break out with ghastly sweat.”

The Greeks and Romans believed that the terror resident to the mind after crime was the direct production of a malignant being, who was ever present with the criminal; and surely the embodiment of an accusing conscience would present a livid form, glowing with the fire of evil power within, and wrapped about with somber shadows as with a garment.

Friends, conscience is an integral part of our moral constitution; and however wrongly educated, it is always more or less true to the high purposes of its creation. Hence every man has some faith in immortality.

All history confirms the truth of the poet’s declaration,

*“Conscience, tremendous conscience, in his fits  
Of inspiration---whensoe’er it came---  
Rose like a ghost, inflicting fear of death  
On those who feared not death in fiercest battle,  
And mocked them in their martyrdoms of torment  
That secret, swift, and silent messenger  
Broke on them in their lonely hours: in sleep,  
In sickness: haunting them with dire suspicious  
Of something in themselves that would not die;  
Of an existence elsewhere, and hereafter,  
Of which tradition was not wholly silent,  
Yet spake not out; its dreary oracles  
Confounded superstition to conceive,  
And baffled skepticism to reject,  
What fear of death is like the fear beyond it?”*

After the commission of crime and a life of sensuality, men may pretend to laugh at thoughts of the great hereafter. They have sinned with impunity. Civil law has not condemned them: public opinion may not have reproached them. They have flourished like green bay trees. But sooner or later, their abused moral natures will writhe beneath their load of accumulated guilt. They will conjure up from the past, images of terror, and throw over wicked pleasures and ill-gotten possessions lurid beams bright as hot rays from a burning hell. Conscious will cause ghostly forms of woe to rise up in the awful future and beckon them onward, and hideous memories from the past to push them forward. It will make despair mock them, sleep fly from them in terror, agony press her bitter cup to their lips, and remorse strike her sharpened teeth into the very center of their being.

Remember this, ye who glory in your shame---who violate with impious daring the laws of God and man! Remember that should these terrible consequences not overtake you in the present life, you may rest assured, in the words of another, that when Time, having held in trust for eternity the bliss and bitterness of earth, shall render up his dreadful seal; when invading ruin shall go abroad on this theater of crime; when the grave,

the sepulcher, the sea, the desert, amid the convulsions of expiring nature, shall yield up their dead; when earth, air, fire, and ocean shall blend their energies for the final struggle, and the dash of ruined systems shall burst on the ear of surrounding solitudes, as the funeral dirge of a dying world; then, O then ye shall stand before the judgment throne of immaculate purity, and hear from the lips of Him whom Herod mocked, and ye despise, the irrevocable sentence--doom--**“Depart, ye cursed, into everlasting fire prepared for the devil and his angels.”**



## Often Mutilated

(Continued from page 123) ◊

baptism to declare something rather than to receive it? Most assuredly.

The third clause in our sentence is **“ye shall receive the gift of the Holy Ghost.”** The subject of this clause is **“ye.”** It is second person plural number. It is the same **“ye”** we find as subject of the first clause. Its predicate is **“shall receive.”** This predicate is also second person plural in both the English and Greek. It agrees with its subject **“ye.”** The object of this verb is **“the gift of the Holy Spirit.”**

We now see that the subject and predicate of the first and third clauses are the same in number and person. But the subject and verb of the second clause **“be baptized every one of you”** is different from the first and third. Translators have separated the second clause from the first and third with marks of punctuation. The number and person of the subject and predicate of the second clause being different required this. So baptism is not a condition of receiving the gift of the Holy Spirit in this verse. It was promised upon the condition of repentance.

There are two separate commands in this verse. One was addressed to the whole crowd. They were commanded to repent. Then secondly every one who repented was commanded to be baptized. The command to repent was to all and carried with it the promise of the Spirit. The command to be baptized was to only such as should repent. It is a terrible mistake to try to include repentance and baptism in the same command and try to make them for the same purpose. Repentance is not a work. It is ceasing from works. Hebrews 6:1 speaks of repentance **“from dead works.”** In repentance a man ceases from his dead works of trying to save himself and trusts in the finished work of Calvary. And those who do so shall not be disappointed.

I believe that baptism is essential to obedience and church membership, but not to salvation. The Bible teaches that salvation is essential to baptism and not that baptism is essential to salvation.





## Counsel of Christ

(Continued from page 122) ♦

the subject of such conviction, will ever comply with such advice? It is true, we are not now contending for the literal sense of these words. But to *cut off* the criminal communication of the *eye* and *hand* from any object, on which the heart is set, is not to be effected without a full conviction that this is our duty, and that not to do it, is to sin against God. The idea of its being fit and right, or of its being our privilege, will not avail us, abstractedly considered, in innumerable temptations. Mere breach of privilege doth not leave a sufficient sting behind it to make us resist, steadfastly, the pleasures of sense, or to sacrifice much in order to obtain the testimony of a good conscience. But a breach of duty, when we are properly convinced of it, is alarming. The fear that attends it, guards us in the awful hour of temptation, and makes us say with Joseph, "How can I do this great wickedness, and sin against God?" In such perilous moments, 'reason can exercise but a feeble authority over such rebellious subjects as we are. It can only admonish us, as old Eli did his profligate sons, and say to us, *Why do ye such things? "It is no good report that I hear of you"* (1 Sam. 2:23), and in both cases, you shall find the reproof to be equally despised.

II. In them who practically regard the counsel of Christ, we behold a courage that is portioned to their conviction. Conviction relates to the discovery of what is our duty; and by courage, we now mean, a fixed resolution to execute it. Conviction, therefore, unaccompanied with such resolution, must be a state of mind truly pitiable, and deplorable. A state, in which one would not wish to see our worst enemy. Yet, how often, in some respect or other, have we seen our friends, alas! how often have we found ourselves in this painful situation? ---the opposite state of mind how pleasing! Powerful and permanent convictions, accompanied with suitable and corresponding resolutions, are there united. The minds of such are filled with light and love: Light that directs them, and love that animates them to fulfill the counsel of Christ. What an attracting fight are such Christians! Who would not gaze on them with pleasure: Who not wish to possess the same grace, and to manifest it in the same manner? But

III. As by conviction we are only satisfied what is duty, and as courage itself, in the sense we now consider it, doth no more than make us resolve to perform it, strength is still wanting to make us properly regard the counsel of Christ. This, therefore, we discern in them that obey His voice. Yes, in them we discover strength that is more than human; strength that evidently shows it is derived, and from whence the Christian

derived it. Indeed, he is indebted to Christ for counsel, conviction, and strength, and for every thing else that is necessary to do His will. For "**what hath he**", or any man, "**that he hath not received?**" Thus supported, what cannot the Christian suffer, to what cannot he submit for Jesus Christ? "**He can to do all things,**" incumbent on him to do, "through Christ that strengtheneth him." Yes, sirs, thus supported, he is not only able to "**endure hardness, as a good soldier of Jesus Christ,**" but through Him to become "**more than a conqueror.**"

IV. Once more; in those who both practically and evangelically regard the counsel of Christ, it may be truly said, that wisdom is as apparent as strength. They not only comply with His counsel, but they do this, as Christ Himself complied with the counsel of His Father, ---without ostentation: Like Him, they "set their faces as a flint", against all their open and secret opposers; "enduring the cross, and despising the shame for the joy that is set before them." Nor can any thing wholly divert their attention from being obedient to Him, Who "**became obedient to death, even to the death of the cross**" for them. By the wisdom imparted to them from above, they are "skilful in the word of righteousness," and know how to make use of the "**whole armour of God.**" They are taught, "**having done all, to stand.**" And in all that they either do, or suffer, according to the will of God, to say, "**Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake**" (Ps. 115:1)---In a word, in them who thus obey the counsel of Christ, we see the promised all-sufficiency of His grace.

And now, allow me to ask, Whether Christ be not as willing to impart sufficiency of grace to us who believe in His name, to do His will, as He was to James or Jude, to Paul or Peter? Certainly He is. But how was such grace imparted to them? ---Freely? True. But was it not imparted wisely also? Were they not made to see, and feel the utter insufficiency of every thing else to answer that end, and to believe, that it would not be imparted to any one who has not this conviction? Do we thus seek it, and thus exercise it? If not, how dare we complain? And if we do, have we any occasion? Far from it! We find it, in our several characters, what they found it in theirs, and, according to the degree we have received of the same grace, we continue to enjoy it, as they themselves enjoyed it. Were that degree equal to theirs, the effects also would be the same. Like them, we should "die to sin," and "**live unto God.**" Like them, we should "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake:" knowing, "that when we are weak, then are we strong." And that "**if we be dead with Christ, we shall also live**

**with him.**"

Such is the character of them who obey our Redeemer's counsel. In which it appears, that conviction and courage, strength and wisdom, are the great outlines that form it; and, that, in their conduct, the promised all-sufficiency of the grace of Christ shines forth beautifully conspicuous; sufficiently strong, (notwithstanding all that remains of a contrary nature) to distinguish it from every thing else, to the praise of Him who bestowed it, and of them that receive the promised blessing.

Let us now glance at the opposite character: theirs I mean, who *reject the counsel of Christ.*

Whoever rejects the counsel of another, is supposed, to have heard it, and that he did not choose to regard it. And indeed, the counsel that is not followed is always rejected, even though it should be commended. The young man that said, "**I go Sir,**" and "**went not,**" certainly rejected the counsel of his father. And we are informed, that "the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized with the baptism of John." To which, the publicans submitting, "justified God." In those then, that reject the counsel of Christ, instead of conviction, we see conceit, instead of courage, we perceive cowardice, instead of strength, we discern weakness, and instead of wisdom, we behold the height of folly.

The disobedient are repeatedly represented in the Word of truth, as ignorant and conceited. As not being able to "**see afar off;**" and yet as "wiser, in their own eyes, than seven men who can render a reason." Their cowardice is as conspicuous, in the time of trial, as their conceit before it approaches. Their vain boasting cannot conceal it from a discerning eye; nor can their temerity, to which the greatest cowards are sometimes subject. The strength of such is generally confined to their tongue. While their wisdom, or cunning rather, is principally employed in attempting to draw a shining veil over those actions that will not bear a moment's inspection. Persons of this unhappy cast, talk much, it may be, of the efficacy, and all-sufficiency of the grace of Christ: But, alas! they only talk of it. In them it effects nothing. Their disposition is as depraved, their mind as sensual, and their life as mercenary and mean, as many who never heard of the Saviour's name, Surely, such are, if any be, "enemies to the cross of Christ!" And if we may not say, "**they glory in their shame,**" it is not uncandid to say, they "**mind earthly things.**" The world itself is weary of such *Christians.* They who are Christians indeed weep for their folly, and warn the young convert against the widely spreading influence of their pernicious example; which the parts of some, the wealth of others, and the profession of each, have a tendency to commend

to the unwary. Who doth not wish to see a better prospect among us than he beholds at present? To see genuine, and unadulterated Christianity mightily prevailing over artifice and opposition from its open enemies, and secret foes? Should I say, I long to see a sight so pleasing, I am persuaded, I should say no more than what the most Christianized of every denomination wish, and pray for, night and day. But while many are thus concerned, many I fear there are, both in a private and public character, who aim at nothing less than a revival of "pure and undefiled religion." Alas! the religion of thousands, consists in little, or nothing more than in embracing, and verbally supporting, some imperfect and inconsistent system, and in unmercifully, and indiscriminately condemning those that do not receive it. If, in this great city, you have ministers who treat you as wise and faithful physicians treat their patient, (and, I believe, you have many) they who are better judges than I am apprehend you have more, who treat their people as confectioners treat their customers, consulting nothing more than how to gratify their taste, how injurious forever it may be to their constitution. But those ministers who are otherwise minded, are not yet dismayed. No, they rejoice in the testimony of a good conscience, which the world can neither give nor take away. They rejoice in what they see of the fruit of their labours among them who have not "received the grace of God in vain." And, "believing they rejoice," in hope of those better days, which God hath revealed and promised, and which they wish they may be honoured to hasten by their united endeavours to be "**labourers together with God.**"

It becomes us now to consider, which of the two characters we have attended to, is our own. Whether we ourselves, regard or reject the counsel of Christ. -- I imagine I behold some Christians at a loss to determine this point to their own satisfaction. The first character seems too exalted to be theirs, and the last appears as much beneath them, as that is above them. They are at a loss what to conclude. To what is it owing? The fact, I presume, is this: They are conscious, that as they regard, so, in too many instances, they also reject the counsel of Christ. This, I apprehend, will be acknowledged by every Christian, present or absent. I scruple not, however, to confess, that to this hour, I find a certain mixture of the conviction and conceit, the courage and cowardice, the strength and weakness, the wisdom and folly of each character I have mentioned. If you, my brethren, be conscious of the same internal mixture, let us unite in confessing what we find and feel, to Him whose compassion is as great, as His counsel is wise. Let us own what He hath imparted with gratitude. And whatever we discover of a contrary

♦ (Continued on page 127)

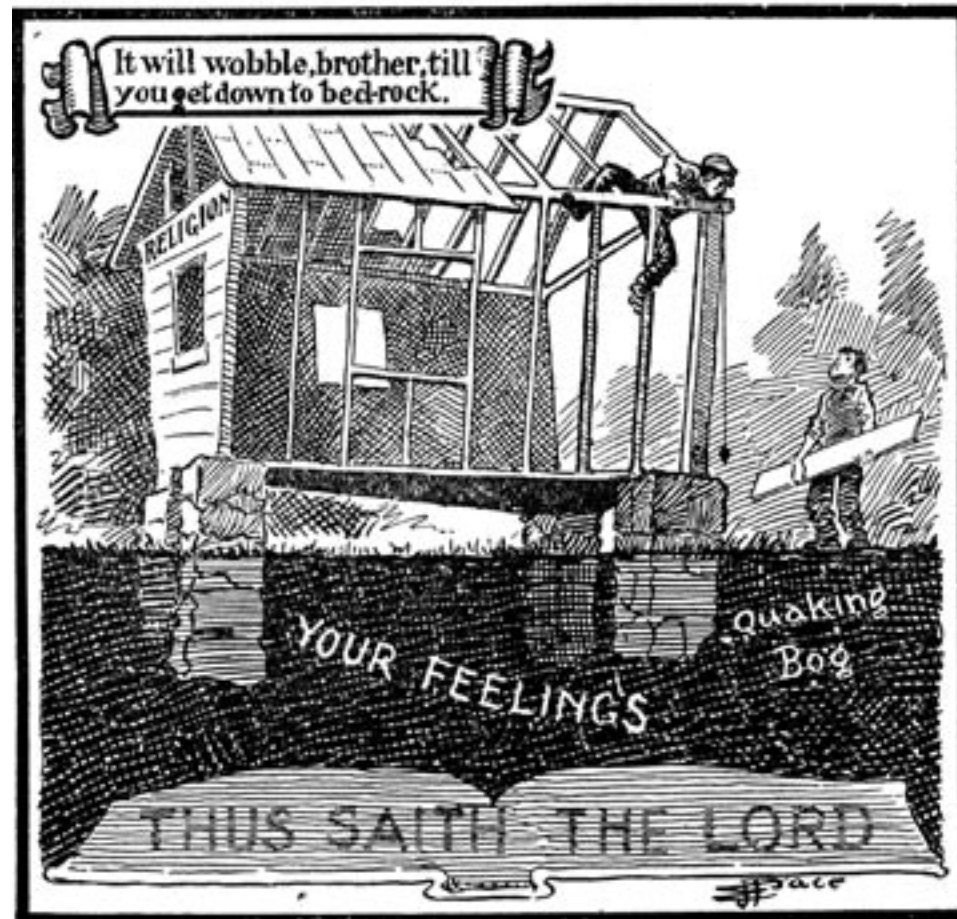
## Counsel of Christ

(Continued from page 126) ♦

nature, with humility.

I cannot put a period to this discourse, without submitting to your consideration the following requests; the design of which is too evident to need any explanation.

**I. BE PERSUADED,** That neither the love nor labour of Jesus Christ, was ever intended to indulge us in sloth, or carnal security. But I need not tell you, that some talk, and that others live as if this was actually the case. When they were first alarmed on account of sin, **“repentance towards God, and faith in our Lord Jesus Christ,”** seemed equally to engage their attention. But their following conduct hath convinced us, that what they called repentance, was not a “spirit of mourning,” which is lasting, efficacious, and always produces “answerable fruit.” No, it was only a transient touch of their affections, which had no tendency to “purge their consciences from dead works to serve the living God.” Its operations faded soon, and came to nothing. What then held them in fear is now their jest. Still, as usual, they are in bondage to corruption, but insensible of their state. Strange state indeed! Within, all is confidence, without, corruption and carnal security! ---“But how,” say you, “is the confidence that these people have of their good state supported?” They are believers. This is their general answer; and that to which every other may be reduced. But what is it, my brethren, that they believe? Do they believe, “that the son of God was manifested to take away our sins: That faith in him purifies the heart, and makes us zealous of good works?” Do they believe, “That God is light, and in him is no darkness at all? That if we say we have fellowship with him, and walk in darkness, we lie, and do not obey the truth?” We are obliged to deny it. For, we are taught “not to know the speech of them that are puffed up, but the power.” And are assured, That **“the kingdom of God is not in word, but in power”** (I Cor. 4:20)---These people seem rather to believe the delusions of their own hearts than any thing else; and to believe, that the obedience of Christ is admitted as a substitute for theirs, in a sense never intended by Him, and never desired by them who **“know the grace of God in truth.”** Whatever Christ did, or suffered for us, all was done by Him, **“as the only mediator between God and man.”** In this view, the substitution of His services and sufferings, is truly glorious. But to suppose, that any thing which He did, or suffered, was with a view to tolerate, or allow of indevotion, or immorality in us, is to make it contemptible. God, in justice, cannot make that man happy whom He doth not make to resemble Himself. All the ideas we have of His



perfections forbid it. **“Be ye therefore followers of God as dear children.”**

**II. BE PERSUADED,** That pleasure is often preceded by pain in this world, and pain by pleasure. **“Who hath woe? who hath sorrow? Who hath contentions? Who hath wounds without cause? Who hath redness of eyes? They who tarry long at the wine, they that go to seek mixed wine”** (Prov. 23:29). That is, they who immoderately indulge themselves in sensual pleasures. Who then are they that avoid these evils? Who, but they who avoid the cause of any evil can expect to be preserved from the consequences attending it? “Can a man take fire in his bosom and not be burnt?” Exemption then from moral evil cannot be expected without self-denial: Nor can that be exercised without pain? Can we think, (pardon me for asking such a question; a view to your edification extorts it from me), can we think, I say then, that Christ meant to jest with us, when He advised us to “pluck out, cut off, and cast from us,” in a moral sense, our “offensive” members? Or do we imagine, that this can be done without pain? --- the Christian, it is true, as a Christian, is offended with nothing but that which is offensive to Jesus Christ. And though we know of nothing that is offensive to Him, but sin, yet as sin hath been as pleasing to us, as it is offensive to Christ, it is not without much difficulty that we are divorced from it. But whatever pain this may give us, is it not necessary? Is it not profitable? Why then are we alarmed at the cost, or discouraged at the conflict? Have we yet *resisted to blood*? Or if we had, should we have any cause to repent? Let us then endeavour to animate, and

cease to intimidate one another. Let us adopt the Apostolic language, and say to all that are engaged in this conflict, **“Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord”** (I Cor. 15:58).

**III. BE PERSUADED,** That the joys of victory obtained in the name and strength of Jesus Christ are more than adequate to all the pain which attends the present conflict between *flesh and Spirit*. The consolation communicated to the believer who obtains repeated victories in this warfare is peculiar to himself. A *stranger intermeddles not with it*. And, I believe, they who have obtained the fewest victories, would prefer those to any other. But, “no man is crowned except he strive lawfully”: And temperance and triumph are as inseparably connected in this combat, as they were in the Olympic games. In the former, as well as in the latter, **“every man that striveth for the mastery is temperate in all things”**: not in the loose sense of the voluptuous, or of many who are now thought to be very temperate, but in the Apostolic sense of that comprehensive expression. In this sense, may we be **“temperate in all things”**? then, we shall be as remote from modish, modern temperance, on the one hand, as on the other, from monkish superstition, and pharisaical ostentation. In this sense, to be temperate is to be wise, and happy. Garlands of unfading bliss she weaves for each, that listen to her wise and kind injunctions. She leads us forth undismayed to the conflict, and unassuming to receive the conqueror’s crown. Or He rather, who is the giver of

that, “and of every good and perfect gift.” If joys like these attend the Christian here, what, think you, is his consolation when his arduous combat is finally closed? Who can tell what Paul felt, when he said, **“I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day”**? And can you, my brethren, forget what the dying conqueror added, in this triumphant hour? “And not to me only, but unto all them who love his appearing!” If we are unable to tell what he felt when he uttered these memorable words, are we not as unable to conceive what he afterward enjoyed, and still enjoys in the mansions of bliss? None but Christian conquerors are there. Read the concluding verse of each of the Epistles to the seven churches of Asia, in the second and third chapters of the Revelation, and then estimate, if you can, their full felicity. Surely, when these “exceeding great and precious promises are fulfilled,” it may be truly said, “The Lamb which is in the midst of the throne doth feed them, and lead them to living fountains of water, and that God himself doth wipe away all tears from their eyes!” Can he be a believer, who, hearing these things, doth not **“reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us”** (Rom. 8:18).

**IV. BE PERSUADED,** that your whole choice respecting this conflict, is bounded by two points. You must either choose the cost of victory, (for there is no victory to be obtained without cost), or you must choose to stand to the consequences of being overcome. And can you hesitate a moment which to choose? That would be to suppose, you had considered neither the consequences, nor the cost. For who that has done both, can remain irresolute? Is not *hell* mentioned, in the text, as the certain, and tremendous consequence of our finally rejecting the counsel of Christ? But, whatever may be the consequence of our paying due attention to it, will it be equal to that alarming, to that tremendous idea? Nay, will our attention to the counsel of Christ, from proper motives, injure us at all? Will it not, upon the whole, be always our interest, as it certainly is, at all times, our duty to regard it? Wise men always regard the whole of things. And if we are so wise as to do this, we shall at last find, That much more pain, even in this world, is the unavoidable portion of them who gratify their lusts, than of those believers, who endeavour to mortify them; and who, **“by a patient continuance in well doing, seek for glory and honour and immortality.”** ---Awake! Arise! **“Fight the good fight of faith”**! **“Lay hold on eternal life”**! Or confess, you are left, in every view, *without excuse*! If you have

♦ (Continued on page 128)

## Counsel of Christ

(Continued from page 127) ♦

received strength from Christ to do His will, exert it. If that be yet wanting, seek, as directed, to "obtain grace to serve God acceptably, with reverence and godly fear"! Recollecting, both for conviction and consolation, That, OUR \*GOD "is a consuming fire."

\*Many, it is well known, have different ideas of this sublime passage; and have said, "That God out of Christ is a consuming fire." But is God, *our God*, a covenant God, out of Christ? Or is He less holy, and jealous of His own honour in Him, than under another idea? Can we suppose, that God ever did, or will consume any thing but what ought to be consumed? And will Christ prevent it? It is too evident, that the *best Christians* have much in them that needs to be burnt up; and our God, (let us rejoice at the thought,) is too just and kind to spare it.



## Christians Cry, Too

(Continued from page 121) ♦

weeping must be wrong. Let us notice what the Bible really says about crying.

### TIMES OF WEEPING

**"A time to weep, and a time to laugh; a time to mourn, and a time to dance"** (Eccl. 3:4).

There is a time to weep! And the Bible is full of examples of crying:

#### I. ABRAHAM

**"And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her"** (Gen. 23:1-2).

Abraham wept and mourned over the death of Sarah his wife. Sure, Abraham had his faults but this was not one of them! Abraham knew of the heavenly country...Hebrews 11 tells us that. He wept over her because he loved her and missed her. Nothing is wrong with that.

**"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as**

**the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure"** (Heb. 11:8-19).

More is said about Abraham and Sarah in Hebrews 11 than any of the others who are written in there. What a wonderful thing it is to read just to see a name in that chapter, but to read so much about Abraham and Sarah.

#### II. DAVID

**"And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; And had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way. So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives. Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep"** (I Sam. 30:1-4).

Here we read of a time when David and his men found the city burned and their wives, sons, and daughters were captured. The Bible says they wept until they had no more power to weep. Have you ever cried that much? I know I have. Did they not believe the Lord was powerful and in control? Of course they believed it! Read David's life. He knew of God's power and sovereignty.

**"Then David took hold on his clothes, and rent them; and likewise all the men that were with him: And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword...And David lamented with this lamentation over Saul and over Jonathan his son:... Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold**

**upon your apparel"** (II Sam. 1:11-12, 17, 24).

Here David mourned and wept over the deaths of Saul and Jonathan. Verse 17 uses the word lamented. That word means "an expression of sorrow; cry of grief; act of bewailing." In verse 24, he commanded the women to weep over Saul.

Again, David had his faults, but I find no evidence that this was one of them. In fact, notice what God says about David in this passage: **"And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will"** (Acts 13:22).

#### III. THE PSALMIST

**"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the LORD'S song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning"** (Ps. 137:1-5).

Here was a people who saw their temple burned, their city ruined, their wives ravished, and their children slain. They were in a strange land, and they wept. They did not weep because of the cruelties of the Babylonians...they wept because of what they had lost.

#### IV. JOB

**"I have sewed sackcloth upon my skin, and defiled my horn in the dust. My face is foul with weeping, and on my eyelids is the shadow of death; Not for any injustice in mine hands: also my prayer is pure. O earth, cover not thou my blood, and let my cry have no place. Also now, behold, my witness is in heaven, and my record is on high. My friends scorn me: but mine eye poureth out tears unto God"** (Job 16:15-20).

Every one of us has heard of Job. Often, when trouble comes in our lives, we quote Job 1:20-22. But, let us also remember that Job cried. Let us remember that he wished he had never been born (Job 10:18-19)! Someone says "no wonder he was not in Hebrews 11!"

But notice these passages:

**"Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD"** (Ezek. 14:14).

Here Job is numbered with Daniel and Noah. This is also repeated in verses 16 and 20.

**"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy"** (James 5:11).

Here we see him as an example of patience. No doubt about it, friends, Job was a man of faith. Let us not be judgmental to those who weep! Job's friends were very judgmental. They were of no comfort, but God was. So, when Job cried, he poured out tears unto God! And our Lord is very pitiful and of tender mercy, even when our earthly friends are not.

#### V. OUR LORD AND SAVIOUR

**"Jesus wept"** (John 11:35).

This is the shortest verse in the Bible, but oh what a message it is! In order to get the reason behind it, we must go up to verse 33. He wept when He saw that Mary wept. Our Lord has compassion on us!

**"Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?"** (Ps. 56:8).

God not only takes notice of our tears, but He records them. They are kept in a bottle and recorded in a book. Matthew Henry observed, "(1.) That he observes them with compassion and tender concern; he is afflicted in their afflictions, and knows their souls in adversity. As the blood of his saints, and their deaths, are precious in the sight of the Lord, so are their tears, not one of them shall fall to the ground. (2.) That he will remember them and review them, as we do the accounts we have booked. The tears of God's persecuted people are bottled up and sealed among God's treasures; and, when these books come to be opened, they will be found vials of wrath, which will be poured out upon their persecutors, whom God will surely reckon with for all the tears they have forced from his people's eyes; and they will be breasts of consolation to God's mourners, whose sackcloth will be turned into garments of praise. God will comfort his people according to the time wherein he has afflicted them, and give to those to reap in joy who sowed in tears. What was sown a tear will come up a pearl."

#### VI. DEVOUT MEN AT STEPHEN'S BURIAL

**"And devout men carried Stephen to his burial, and made great lamentation over him"** (Acts 8:2).

Devout men made great lamentation at Stephen's funeral. The word devout means "yielding a solemn and reverential attention to God." These were Godly men who made great lamentation! Folks, there were some tears shed over the death of this martyr!

Someone said we ought not to cry at a funeral. For their proof they use I Thessalonians 4:13, which says, **"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."** But that passage does not say it is wrong to sorrow. All someone has to do is just

♦ (Continued on page 129)



## Christians Cry, Too

(Continued from page 128) ♦

read it to understand the meaning! It says that we are not to sorrow as though we have no hope. I agree with John Gill when he wrote, "...the apostle's view is not to encourage and establish a stoical apathy, a stupid indolence, and a brutal insensibility, which are contrary to the make of human nature, to the practice of the saints, and even of Christ and his apostles, and our apostle himself; but to forbid excessive and immoderate sorrow, and all the extravagant forms of it the Gentiles ran into; who having no notion of the doctrine of the resurrection of the dead, had no hope of ever seeing their friends more, but looked upon them as entirely lost, as no longer in being, and never more to be met with, seen, and enjoyed; this drove them to extravagant actions..." To use this passage to say that mourning and weeping are forbidden is quite contrary to the teaching of God's Word! As Matthew Poole wrote in his commentary, "...he doth not condemn their sorrow, but the excess of it. Grace destroys not nature, but regulates it; nor reason, but rectifies it; nor takes away the affections, but moderates them....And to mourn for the dead, especially the dead in the Lord is a duty that both nature and grace teach, and God requireth..."

We certainly ought not to sorrow like those who have no hope. There is a difference. Perhaps you have been to such a funeral. How sad it is! As Charles Spurgeon said in his sermon "Death, A Sleep" (although his wife named it "His Own Funeral Sermon"), "It may be natural to the unbridled passions of an ungodly man, who has lost his wife, to tear his hair, to throw himself upon the bed, to clutch the body, to declare it shall not be buried, to rave through the house, cursing God, and saying all manner of hard things of his dispensations..." This certainly ought not to be our behaviour as children of God.

A child of God may weep over the loss of a loved one, but he does not do it without a hope. Though we sorrow and mourn for their loss, we know that there is life beyond the grave. Thus, Job said "My face is foul with weeping..." in Job 16:16, but he could also say "**For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me**" (Job 19:25-27).

At the loss of a loved one there may be outward signs of sorrow, but there should also be happiness too. While we miss them, we realize that departure from this life is "**...to be with Christ; which is far better**" (Phil. 1:23).

Only God's people can be "**As sorrowful, yet always rejoicing...**" (II Cor. 6:10).

### CONCLUSION

**"Rejoice with them that do rejoice, and weep with them that weep"** (Rom. 12:15).

Let us never forget the second part to this verse. It is easy to rejoice with them that rejoice, but we also need to be compassionate to those who weep. Never let anyone tell you that the Bible forbids the Christian from weeping. In this article, we have read of such mighty men as Abraham, David, and Job all crying. We even read that our Lord wept while on this earth. These were all Godly men who believed without a doubt in the sovereignty of God, yet we have read of these men crying because of loss, tragedy, death, and sorrow. The Bible certainly does not forbid it. And God help us if our religion should become one that forbids any signs of outward sorrow! But praise the Lord we do have a time to look forward to when "**... God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away**" (Rev. 21:4).



## Persecution Is

(Continued from page 121) ♦

land compelled them to do that which was *against* the commands and patterns of Scripture. They did not try to force their theology or their ethics on the surrounding society. What Daniel Webster said in 1820 has always been true of true Christians: *Whatever makes men good Christians makes them good citizens.*

However, despite the respect and praise given them, even by their enemies, they have always been viewed as a threat to the powers that be, religious or political, and have therefore been persecuted. The persecution of true Christians did not come about because of some antisocial behavior on their part. "**For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess**" (Acts 19:37). Atrocities have been committed in the name of Christianity by those who were merely legalistic Christians, which is what happened during the Crusades. That is to say, they thought themselves Christians because there was a 'national church'. There have also been atrocities committed in the name of Christ by those to whom Christianity was a matter of legal acts and submission to a 'national church', who tried to force a brand of Christian behavior on a people. He (*Charlemagne*) forced them (*the Saxons in the 8<sup>th</sup> Century*) at the point of the sword to accept Christianity. (*The Church in History*, B. K. Kuiper, Eerdman's, 1951, p. 73)

Needless to say, this brand of professing Christendom met with well-deserved hatred and opposition. But they were the persecutors, not the persecuted.

The true Christians met with persecution because they ran afoul of the government or of State or traditional church position. The first century Christians would not call Caesar "Lord", even though they were good citizens. For this they were blamed for the Empire's woes and were persecuted. After Catholicism became the State Church of Rome under Theodosius (378-395), the true Christians who would not abide the Catholic apostasy were persecuted.

The Reformers quickly set up their own State Churches and persecuted the true churches just as severely as did the Catholics. When the Puritans came to this country to escape the persecution of the Church of England and the Reformed Church of Holland, they quickly forgot why they had fled to the colonies and established *their* own state church. Any history of the 17<sup>th</sup> and 18<sup>th</sup> centuries reveals the persecution of the Baptists and Separatists by the Puritans and then by the Congregationalists in this country.

A Baptist preacher who was told by the presiding judge at his trial, "You shall lie in jail until you rot!" was released after being ably defended by Patrick Henry. The minister, Jeremiah Moore, was arrested for preaching without authority from the state church of Virginia. During his stirring defense of Moore, Henry cried, "Great God, gentlemen, a man in prison for preaching the gospel of the Son of God!" Henry was not only a champion of liberty, but a defender of imprisoned and persecuted Baptists in colonial Virginia.

Remember! Then and now, this country claimed to be a Christian country.

In other countries today, Christians generally suffer at the hands of a State religion or a completely anti-religion regime like Communism. It's against the law to *not* be Muslim in Islamic-controlled countries (a point our country should remember and take as a warning). It may not be against the law to be a professing Christian in Hindu countries, but my Christian friends in Northwest India suffer harshly for being Christians.

These Christians do not suffer because they are rabble rousers or rioters. They are often major contributors to the good of their respective societies. They are law abiding and even government-supporting citizens, following the exhortations of Scripture. "**Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God**" (Rom. 13:1); "**I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet**

**and peaceable life in all godliness and honesty**" (1 Tim. 2:1-2); "**Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well**" (I Pet. 2:13-14). They suffer because they are different from the self-serving, politically correct religions of their cultures.

Many over the years have been hated by the public leaders, persecuted by the leaders of established churches, and even jailed for no better reason than that they lived and preached the Biblical gospel message. The message of the gospel is freedom! "**If the Son therefore shall make you free, ye shall be free indeed**" (John 8:36) – freedom from the bondage of sin, freedom from legalism, freedom from government enforced religion and freedom to live according to the Biblical standards of our faith.

Things haven't changed in our time!

We have an element in society which claims to be Christian, but which does not act or function in a Christian manner. Like the Roman church of the fourth through sixteenth centuries and like Charlemagne of the eighth century, they would force a religion of works and a manmade (often very unbiblical) morality upon us. We have a misguided element in the ranks of fundamental Christianity that is attempting to bring in the Kingdom, like Augustine's City of God and Calvin's Geneva, by legalizing *their* morality and outlawing all other morality. Islam attempts to do this. Apart from killing alleged infidels, they have failed. Even under the Theocracy of ancient Israel, men's hearts were not changed by legalizing moral practices.

We have the other side of society that would suppress, if not outlaw, Biblical Christianity. This is from a recent "The Gospel Greats Newsletter":

*We have become aware of the fact that more and more e-mail services are applying content filters which disallow overtly Christian e-mails. One major mailer has even initiated legal action against Microsoft which filters out Christian messages.*

Persecution of Bible believing, Bible preaching and Bible practicing Christians is right around the corner in the United States. Many countries have already passed so-called "hate crimes" laws that make it illegal for Christian preachers to preach the whole truth of the Bible. These laws readily permit the cults. We suggest that the cults are accepted and allowed, even though their error is in denying the deity of Christ, because they promote a morality which is generally accepted by the government and the liberal society.

Our own government is considering the same laws. These laws are directly aimed at Biblical preaching against sin such as homosexuality, abortion and

♦ (Continued on page 130)

# The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

1. Can you give some suggestions on ways to become a better prayer warrior? - Mississippi

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Two old expressions fit here. Someone said, "The desire to pray is a prayer itself." That may or may not be so, but the desire to be a better prayer warrior is a most commendable desire. Another expression is, "Prayer is hard work." That is certainly true. Distractions, scheduling, interruptions and fatigue all work against the prayer life we want.

There are a number of Bible passages which are often used to refer to how to pray but they don't really apply to this question. I would refer you to these two passages with some practical applications for your answer.

Luke 4:16: "**And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.**"

The first thing we notice is that Jesus, who Himself had every right to be the object of worship, made public worship a matter of habit. Prayer is conversation with God. The more time you spend with someone the better you know them and the easier it is to talk with them. Faithful attendance in good public worship is the starting place to enhance your prayer life. Develop a good worship habit and praying will almost become second nature.

As you listen to others pray, especially in prayer meeting, you will be moved to pray yourself. Many items will be either too personal to make public or matters that are not related to the group you are praying with, but they will come up in your mind and move you to private prayer.

The study of the Word of God will motivate you to prayer. If you read the Word of God in a prayerful and devotional manner the Word will touch your heart in various ways and move you to prayer. One of my favorite personal helps is to read the Psalms and the prayers of the Patriarchs.

Luke 6:12: "**And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.**"

This verse emphasizes the close relationship between Jesus and God the Father. You need to develop a

close relationship with God in order to strengthen your prayer life. This can't be done just by wishing for it. If Jesus Christ is real in your heart, this is just a matter of recognizing that reality and talking with God as you would a friend, family member or spouse. Just remember that you are talking with God. Don't let familiarity breed disrespect.

Jesus made time to be away from others and pray. This takes dedication and discipline. Developing a schedule, habit and place for regular private prayer isn't easy but it is one of the best ways to enhance your prayer life. I strongly encourage husband and wife to pray together. I fear that in our circles we have made women afraid to pray out loud. That is sad! Praying out loud, even when alone, tends to keep your thoughts centered on your prayer.

"**The effectual fervent prayer of a righteous man (or woman) availeth much**" (James 5:16).

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I will try to do my best. I thank you for asking this question. I find myself being weak in this great and privileged exercise of Christian duty. Pray often. Pray believing.

All too often we may find ourselves in this busy time of our life too busy to pray. Daniel was a busy man second in command in Daniel 6, yet made time to pray, as far as we are made aware of, three times daily. I suppose that should be the least we pray each day, morning, noon and night.

Postures in prayer hold no significance I find those that on bended knee prayed "**And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven**" (1 Kings 8:54). I also find those standing while praying, their prayers were answered, as Hannah's prayer was in 1 Samuel 1.

The heart makes all the difference in prayer, is your heart burdened with sin or is it right with God and seeking the truth in righteousness. I write to you assuming you are a Christian. A child of God's heart must be right with God.

What I mean by being right with God is, one who is seeking to please God and live according to His will and not our flesh. "**Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts**" (James 4:3).

Prayer is one of the greatest tools that a child of God can utilize in service to our Redeemer and in help to those we pray for.

To be more successful at praying we must follow what Christ has given to us to use. The statement made to our Lord was teach us to pray. We have heard this to be the Lord's prayer but in truth is not the Lord's prayer but is a model prayer for Gods people to follow. This model prayer is not to be recited verbatim but used as a guide to express our reverence, submission and service. I was told awhile back that formal prayers are of no use... I disagree; the Lord would have told us this instead of what He gave for us to use. He said "**when ye pray, say**" so therefore we ought to. This is a guide to our prayers, each clause represents a particular subject we pray for, and while we pray we fill in our needs with in them.

I hope this has helped. One more thing before I stop writing. When I pray in secret I address God with reverence and speak to Him as a friend.

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There is no question that prayer is one of the most important aspects of the Christian life, yet for some believers it is the most difficult of all spiritual disciplines to maintain consistency and freshness.

1. First and foremost, remember who you are praying to. Believers have the unique privilege of communing with the Most High God, the Creator of Heaven and Earth. In the Model Prayer Jesus said: "**After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.**" Come to God with a sense of reverence and awe. There is no one in all the Universe who is more important, powerful, loving, gracious, and holy than our Heavenly Father. As His children we are admonished to "... **come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need**" (Heb.

4:16).

2. Come to God with a sense of expectancy coupled with genuine faith that is guided by the revealed will of God. Hebrews 11:6 declares: "**But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.**" When you pray expect God to hear and answer your supplications. I John 5:14-15 states: "**And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.**" Too often people come to God with requests that they don't really believe He is going to answer.

3. Realize that prayer is not bound by a physical posture (i.e. kneeling with hands clasped), but rather is a spiritual exercise of the heart. You can pray anywhere at any time. You can pray on your knees during a special season of the day, but you can also pray in your car while driving to and from work. Along the same lines, realize that prayer is not a timed exercise. For some reason, believers tend to get discouraged if their prayers are only 5-10 minutes in length. Some of the most powerful prayers recorded in Scripture would take only a few minutes to read out loud. Study the prayers of the Psalmist and you will find they are filled with short, spontaneous bursts of praise and supplication. A one hour prayer is no more spiritual than a two minute prayer if both are filled with reverence, awe, earnestness, fervency, faith, expectancy, and love for God.

4. Stop looking at prayer as a mundane duty that must be performed. Ask God to give you a holy desire to come to Him in prayer with joy and delight. Oh, that God would grant us grace to come to Him with spiritual anticipation, a sense of wonder, with a longing to be in His

◊ (Continued on page 131)

## Persecution Is

(Continued from page 129) ◊

divorce on demand. If these laws are passed and enforced, the true churches in America may be forced underground, just as they were in the Dark Ages and are now in Muslim countries.

We believe that government has the obligation to protect freedom of religion and to maintain morality, but not to suppress Biblical religion or enforce a morality that is in fact immorality.

Fellow preacher, fellow believer, are you ready for this? Are you strong enough to "quit yourselves like men" as the Bible says? "**Watch ye, stand fast in the faith, quit you like men, be strong**" (1 Cor. 16:13).





# The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

## 2. What things can a church member do to help encourage their pastor and missionaries? – Mississippi

Mike DeWitt Sr.  
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Pastor  
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As a pastor I know what would encourage me. As a missionary Bro. Bennett will have the best advice and I anticipate His response to be well worth our attention.

I know from experience that not always does a pastor feel needed from those He ministers to. That is part of the whole scope of the life of a pastor. Make your pastor feel needed (Heb 13:7).

Show your pastor your appreciation by praying to God, thanking Him for your pastor. To shower a pastor with gifts is not good, although I like gifts; they only show a carnal appreciation. The manifestation of appreciation of the flock that obeys him in the Lord is worth more than any carnal present (Heb 13:17).

Love your pastor in the Lord, and tell him that.

MIKE DEWITT

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This question can be answered by using a few Scriptural references with practical application.

**“Brethren, pray for us”** (1 Thess. 5:25) Pastors and missionaries are very human. **“Elias was a man subject to like passions as we are...”** (James 5:17). They get tired. They get overworked. They get discouraged. They need special guidance and insight from God so that they will be able to properly feed the flock. **“Feed the flock of God which is among you, taking the oversight thereof...”** (1 Peter 5:2).

Don't have proverbial 'roast pastor' for Sunday dinner. Pray for him and your own understanding of what he is teaching.

Be faithful in attendance. **“Not forsaking the assembling of ourselves together, as the manner of some is...”** (Heb. 10:25). There is a wealth of application and warning in this verse when taken in its full context but the most obvious application is to be faithful

in attendance to the regular worship services, including prayer meeting. Nothing discourages a pastor more than seeing the flock neglect the worship services or wander to other churches looking for something more palatable or entertaining.

Financially support your pastor or missionary. **“Let him that is taught in the word communicate unto him (share with him, re: financial support) that teacheth in all good things”** (Gal. 6:6) He has personal financial needs just as you do. He must pay the utility bills, put gas in his car, pay family medical expenses and feed his family as well as keep the ministry functioning. If he has to spend too much time seeking other employment it takes away from the quality of his ministry. Sometimes help can take the form of doing some tasks for him to free him up for the ministry or to grant him much needed personal time.

**“Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word”** (Acts 6:2-4).

Follow his teaching. **“Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you”** (Heb. 13:17).

Don't get upset about the word “Obey.” It is *“πειθεσθε”* (peithō - *pill-thō*), “to allow one's self to be persuaded or convinced.” It is the same word used in John 3:36, **“and he that believeth not the Son shall not see life; but the wrath of God abideth on him”** (italics mine), and in 1 Peter 3:1, **“...if any obey not the word...”**

This word simply means to believe him and *act* like you believe him. Check what he teaches against the Word of God and if you have questions or doubts talk to him. But don't be running off and checking what your God called pastor is teaching against what some big name radio or TV preacher is saying!

The size of an audience does not determine the correctness of what a man is saying. In these days it may even indicate the lack of accurate scriptural accuracy, depth or application and merely indicate the popularity of the speaker.

RAY BENNETT

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**“Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of they feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil”** (Prov. 4:23-27).

**“Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my hear, be acceptable in thy sight, O LORD, my strength, and my redeemer”** (Psalm 19:13-14).

**“With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee”** (Psalm 119:10-11).

**“Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting”** (Psalm 139:23-24).

**“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?...Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you”** (II Cor. 6:14, 17).

**“Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching”** (Hebrews 10:23-25).

Memorize and meditate on the Scriptures you just read. Stay close to God. Separate yourself from evil influences that defile your relationship with God. Read the Word, pray, witness, tithe, attend church faithfully, be a blessing to others, and follow the holy example of Jesus Christ. Live every day with a sense

of gratitude and thanksgiving for the grace of God in your life. Be determined not to allow anything to come between you and the Lord. **“And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in your richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him”** (Col. 3:14-17).

TOM ROSS



## Forum #1

(Continued from page 130) ♦

presence! Psalm 42:1-2 declares: **“As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?”**

5. Learn to concentrate and focus on God and His glory when praying. A helpful way for me to keep my mind from wandering in prayer is to follow the ACTS of prayer. Adoration, Confession, Thanksgiving and Supplication help me to stay on track while praying. I believe that we should pray intelligently and on purpose. James 1:6-8 states: **“But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways.”** Get your mind right by maintaining a spiritual attitude with a laser focus on the task at hand.

6. Read good books on prayer. On top of your list should be The Complete Works of E. M. Bounds, the biography of George Mueller, and Praying Hyde. Read the prayers recorded in the Bible. They are filled with power and encouragement.

7. Make it a practice to pray for others each and every day. Pray for your family, your church, your pastor, lost friends and loved ones, the sick, the leaders of our nation, etc. Prayer should not be all about what you want for yourself.

To be a consistent prayer warrior it will require discipline, consistency, determination, and complete commitment. The very fact that you asked this question tells me that you are on your way to enjoying a life of fruitful praying.

TOM ROSS





# THE BIBLE AND THE NEWSPAPER

Readers of the BBB are urged to submit religious news items which they may read in their local paper or some other publication. In sending these please give the name of the publication as well as the date it was printed. We will not be able to print all which are submitted, but we welcome any item you may feel we should read.

Send them to The Berea Baptist Banner, PO Box 39, Mantachie, MS 38855-0039.

## UNITED METHODISTS CONSIDER PROPOSALS OPPOSING ISRAEL AND BACKING HOMOSEXUALITY

(EP News)--Delegates to the Baltimore-Washington Annual Conference of the United Methodist Church voted on resolutions ranging from Israel divestment to how the church addresses homosexuality. The meeting took place in late May. The 198,000-member conference, the oldest in United Methodism, covers nearly 700 churches in Washington, D.C., Central and Western Maryland and the West Virginia Panhandle. The Middle-East resolution calls for "phased, selective divestment as a means of ending [Israel's] military occupation" of Palestinian territory and asks the United Methodist pensions board to divest from any multinational corporations "profiting from the occupation." Neither resolution passed, but the fact that they made it to the floor of the meeting is an indication of the liberal drift of the conference, said Mark Tooley, of the Institute for Religion and Democracy.

## PLANNED PARENTHOOD THREATENS LAWSUIT AGAINST UCLA STUDENT WHO WROTE EXPOSÉ

(EP News)--Planned Parenthood of Los Angeles (PPLA) has threatened a lawsuit against a UCLA journalism student who says she taped a clinic staff member telling her to lie about her age to avoid involving police in a statutory rape investigation. Lila Rose says she posed as a pregnant 15-year-old and went to a Santa Monica PPLA clinic with a hidden video camera. She told the worker her 23-year-old boyfriend was the father. "If you're 15, we have to report it. If you're not - if you're older than that - then we don't need to," a staff member told Rose. "You could say 16 - just figure out a birth date that works. And I don't know anything." Rose reported the incident in an independent student newspaper at UCLA called *The Advocate*. Video of her visit has been posted on the Web site YouTube. Mary Jane Wagle, CEO of PPLA, sent Rose a letter demanding she "immediately relinquish to PPLA the original and any copies of all communications with PPLA you have recorded without their consent" or face a lawsuit. The threat of legal action, Rose said, is another example of intimidation tactics used by the abortion provider. "Instead of threatening me with a lawsuit," she said, "Planned Parenthood should call a press conference condemning its staffers and promising major reform to protect young girls."

## SUIT CHALLENGES NEW YORK'S ATTEMPT TO REDEFINE MARRIAGE

(EP News)--Attorneys with the Alliance Defense Fund (ADF) filed a lawsuit Wednesday against the New York Department of Civil Service, alleging the agency exceeded its authority when it redefined the term "spouse" in its benefits policy to include homosexual couples.

Brian Raum, senior legal counsel for ADF, said the agency's definition includes same-sex couples married in another country or state where the marriage was legal - despite the fact that New York law defines marriage as the union of one man and one woman.

"They implemented a policy which directs any agency at the state or local level to provide health insurance benefits to those spouses," Raum said, a move that is "unconstitutional and in essence applies the law of a foreign country to New York."

"This is an illegal act, not only because there is not authority for the department to change the definition of 'spouse,' but it's also illegal in New York for any agency to promote a partisan political agenda with the use of tax funds and resources - and that's exactly what's happening."

The policy change came the same day Gov. Eliot Spitzer introduced a bill that would legalize same-sex marriage.

Bruce Hausknecht, judicial analyst for Focus on the Family Action, said the disdain some state officials have shown for the democratic process is appalling.

"In recent years New York has suffered through numerous attempts by rogue bureaucrats to impose the homosexual agenda for same-sex marriage upon that state," he said. "Even the decree issued last year by New York's highest court - that one-man, one-woman marriage is the law - hasn't deterred these anti-democratic attempts to trump the people's will."

And this is not about marriage alone, Hausknecht added.

"It's also about the very survival of democracy against the tyranny of those who seek to undermine our foundations of self-government by imposing undesired social change by edict."

## NORTH CAROLINA HOUSE SPEAKER KILLS MARRIAGE AMENDMENT BILL

(EP News)--More than 60 of the 120 North Carolina House members are sponsors of a bill to amend the state constitution to define marriage as between one man and one

woman. But at the close of the House session May 22, Speaker Joe Hackney, a Democrat, moved the bill back to committee, essentially killing it. "We are disappointed that Speaker Hackney has not allowed this bill to reach the floor for consideration," Bill Brooks, president of the North Carolina Family Policy Council, said in a statement. "It is certain that this is one issue that the citizens of North Carolina would pass as a constitutional amendment if given the opportunity."

## CHRISTIAN STUDENT GROUP EARNS RECOGNITION

(EP News)--Two years after filing suit, the Christian Legal Society student chapter once again has been recognized at Southern Illinois University. In 2005, the university revoked the chapter's registration and benefits because its "Statement of Faith" and sexual morality policy violated university policy. In July 2006, the U.S. Court of Appeals for the 7th Circuit required the school to recognize the chapter. Attorneys for the group reached a final settlement with the university this week. "Every student group has the right to ensure that its leaders and members support its mission," Casey Mattox, litigation counsel for CLS's Center for Law & Religious Freedom, said in a statement. "Religious student groups should be treated no differently."

## KANSAS GOVERNOR STRIKES DOWN PRO-LIFE BILL

(EP News)--Kansas Gov. Kathleen Sebelius on Monday vetoed legislation that would have required doctors to document what health problems required a late-term abortion, *The Kansas City Star* reported. State law only allows a late-term abortion if it is necessary to save the life of the mother or if there is risk of permanent impairment of her bodily function. The information would have had no identifying information. But Sebelius claimed there was a risk that a woman could be identified - a violation of privacy laws. "The questions required by this proviso are open-ended," she claimed, "and request detailed information on a patient's medical condition." Sebelius vetoed similar legislation last year. Mary Kay Culp, executive director of Kansans for Life, said Sebelius has shown she won't protect women. "This was the very, very least she could have done to protect unborn children and their mothers," she said. "Once again, she couldn't do it."

## PRESIDENT BUSH LEVIES SANCTIONS AGAINST SUDAN

(EP News)--In response to the ongoing genocide in the Darfur region of Sudan, on May 29 President Bush announced sanctions against the Sudanese government.

"My administration has called these actions by their rightful name: genocide," the president said when announcing the sanctions. "The world has a responsibility to help put an end to it."

Bush said the Treasury Department would tighten economic sanctions and that the U.S. would "more aggressively enforce existing sanctions against Sudan's government."

"And I promise this to the people of Darfur," he added. "The United States will not avert our eyes from a crisis that challenges the conscience of the world."

## DEMOCRATIC PRESIDENTIAL CANDIDATES FAVOR ABORTION

(EP News)--A survey of presidential hopefuls by the pro-abortion group NARAL found that all of the Democratic contenders support abortion.

NARAL asked contenders from both parties to offer their opinions about abortion.

U.S. Sen. Hillary Clinton, D-N.Y., responded, "I believe in the freedom of women to make their own decisions about the most personal and significant matters affecting their lives."

Sen. Barack Obama, D-Ill., wrote, "It is not just an issue of choice, but equality and opportunity for all women."

John Edwards, the former senator from North Carolina, wrote, "A woman's decision about whether to become a parent is one of the most important life decisions that she can face."

## GEORGIA GOVERNOR SIGNS LIFE-AFFIRMING BILLS

(EP News)--Georgia Gov. Sonny Perdue signed a bill into law May 30 that requires abortion providers to offer women the chance to see ultrasound images of their preborn baby. Clients can decline, but must sign a form saying they were offered the opportunity, LifeNews reported. Rep. James Mills, one of the bill's sponsors, said it had bipartisan support. "Why not support a bill that gives a woman all the facts before she makes such a critical decision?" he said. The Full Disclosure Ultrasound Act is an extension of the Woman's Right to Know Act of 2005 -- a state law to ensure women know the risks and alternatives associated with abortion. Georgia is the 10th state to pass an ultrasound law. Perdue also signed a bill that encourages ethical research involving stem cells on Thursday. The bill targets umbilical cord blood, placental tissue and amniotic fluid. Georgia Right to Life credited Sen. David Shafer and Rep. Tom Rice for spearheading the bill, LifeNews.com reported. "With the passage of SB 148, Georgia immediately emerges as a national leader in ethical stem-cell research," the group said in a statement. "Governor Perdue's signature signals that Georgia wants to create an environment where stem cells are widely available from sources other than the human embryo and where collection of these stem cells will not result in the destruction of human life."

## FACULTY ADMITS INTELLIGENT DESIGN WAS A FACTOR IN DENYING TENURE

(EP News)--Members of the astronomy department at Iowa State University say Dr. Guillermo Gonzalez's belief in intelligent design influenced their decision to deny him tenure. Gonzalez, an astronomer, professor

♦ (Continued on page 133)

## Bible & Newspaper

(Continued from page 132) ♦

at the university, does not teach about intelligent design in his university courses. Research and advocacy for the theory are done on his own time. Gonzalez has an impressive list of professional achievements at Iowa State. He has authored 68 peer-reviewed scientific articles – 350 percent of the department requirement – as well as a college-level astronomy textbook published by Cambridge University Press. He also spearheaded research that led to the discovery of two planets, and helped build technology to discover planets outside of the solar system. “I was surprised and a little depressed,” Gonzalez said. “I almost decided not to turn in an appeal, but several friends convinced me to do so. This might have precedented, so it was important for me to go through it for the sake of others who might go through this in the future.”

“If you take a closer look at what these candidates stand for, you see how radical they are in defending the killing of preborn children,” she said. “Senator Clinton and former Senator Edwards voted against federal bans on partial birth abortion and all three condemned the recent Supreme Court ruling upholding a federal law against that gruesome act. They support unrestricted abortion without limit, and that’s not what most Americans want in public policy.”

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### POLL OF MUSLIMS RAISES QUESTIONS

(EP News)—A survey done by the Pew Research Center took a comprehensive look at Muslims in America. The survey found that 26 percent of U.S. Muslims believe the war on terror is a sincere effort to reduce terrorism. Just 12 percent support the decision to invade Iraq, and only 35 percent believe we made the right decision in using military force in Afghanistan.” Only 40 percent of U.S. Muslims believe that Arab men carried out the September 11th attacks. For many conservatives, the most troubling part of the survey was the finding that one percent of Muslim Americans say suicide bombings against civilian targets are “often” justified to defend Islam. About five percent expressed a “somewhat favorable” opinion of al-Qaida. But among young people, those numbers went up dramatically. About one-quarter (26 percent) of those under 18 said suicide bombings against civilian targets are often or sometimes justified. Despite such findings, Andy Kohut of the Pew Center said, “This is a group living as most Americans live ... a group aspiring to assimilate.” He did acknowledge, however, that there were “pockets of sympathy for extremism.” The Muslim American population is not known. Estimates range from a low of 2.35-million to a high of 7-million.

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### CALIFORNIA ASSEMBLY APPROVES GAY-MARRIAGE BILL

(EP News)—For the second time in two

years, a bill to legalize same-sex marriage could be headed to California Gov. Arnold Schwarzenegger’s desk.

The Assembly voted June 5, mostly along party lines, to allow gay couples to marry. The measure now heads to the Senate, which adopted a similar bill in 2005. Schwarzenegger vetoed that bill, and has said he will veto this one if it reaches his desk.

“There ought to be a few standards that stand the test of time, marriage being one of them,” Assemblyman Doug La Malfa, R-Chico, told The Associated Press. “An institution that has lasted thousands of years in one form, that we would change it in the Legislature is pretty arrogant of us.”

The bill attempts to provide many of the rights of marriage, including name change. Assemblyman Van Tran, R-Costa Mesa, told reporters, “Name change is a big, symbolic, important step for marrying a man and a woman. It’s one of the longest held traditions for the woman to take the name of her husband’s family. I just don’t see any hard, compelling reason to change that.”

This chapter of the state’s same-sex marriage debate is likely to be settled by California’s Supreme Court this year or next, according to news reports. The court will rule on the application of Proposition 22, which was passed by voters in 2000.

“Once again, California legislators are thumbing their collective noses at the very people they purport to represent,” said Carrie Gordon Earll, senior director of issues analysis for Focus on the Family Action.

“In 2000, a majority of Californians voted that only marriage between a man and a woman would be valid or recognized in that state. Yet, pro-homosexual lawmakers are determined to undermine marriage by declaring that homosexual ‘marriage’ should be allowed — regardless of what the people have spoken on the subject.”

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### FLORIDA VALEDICTORIAN SHARES THE GOSPEL AT GRADUATION

(EP News)—A high school senior in Jacksonville, Fla., is getting praise and grief for giving the Gospel in her valedictory address.

Shannon Spaulding, who topped her class of 383 students at Wolfson High School, spoke to about 6,000 people at her commencement ceremony late last month. For nearly 20 minutes, she quoted the Bible and shared about Jesus.

“I want to tell you that Jesus Christ can give you eternal life in Heaven,” she said in her valedictory -- to applause.

“There was a lot of support,” she said. “I was actually kind of surprised. I didn’t expect that.”

Usually high school seniors don’t have the chance to include God in graduation speeches, because their prayers and speeches are censored by school officials who fear lawsuits. And the school board over Wolfson High School did issue an apology for Spaulding’s speech.

Rob Boston, a spokesman for Americans United for Separation of Church and State, said he thinks it was necessary.

“That sort of thing is great for Sunday morning pulpit from the minister,” he argued, “but it’s really not appropriate at a public event where there are people of many different faiths who have come for graduation.”

However, U.S. Supreme Court rulings seem to suggest that if students are given an opportunity to make a speech at a graduation event based on grades or because they were selected by fellow students, they are free to make religious references.

Spaulding’s mother, Tracy, said she could not be any prouder of her daughter’s courage.

“It makes me feel like she’s somebody who can think for herself,” she said, “and that she has enough compassion for other people and respect for them that she can believe that they can think for themselves.”

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### GAY ACTIVIST GROUP OPPOSES SURGEON GENERAL NOMINEE

(EP News)—President Bush has nominated Dr. James W. Holsinger to be surgeon general. Now Soulforce, a national gay activist group, says Holsinger needs to check his religion at the hospital doors. Holsinger, 68, is a University of Kentucky professor and sits on the United Methodist Judicial Council. That church “court” rules on disputes involving doctrine and policies in the nation’s second-largest Protestant denomination. In his role on the nine-member council, Holsinger has opposed a decision to allow a lesbian to be an associate pastor, and he supported a pastor who would not permit an openly gay man to join the church. Soulforce claims that makes him unfit to be “America’s doctor.” “Dr. James Holsinger has demonstrated in the past that he harbors religious-based prejudice towards homosexuals,” Jamie McDaniel, coordinator of Soulforce Lexington. Holsinger has garnered the support of many conservative and pro-family groups, including the Family Research Council and the Heritage Foundation.

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### MANDATORY HPV VACCINE BILL ADVANCES IN CALIFORNIA

(EP News)—Early this afternoon the state assembly voted to pass AB 16, the mandatory HPV vaccination bill. After heated debate over the dangers of the HPV vaccination and relinquishing legislative oversight to an unelected bureaucrat, the bill passed 44-28, with one Democrat crossing over to vote “no.”

“It is terribly disappointing that the state assembly decided to force a dangerous, inadequately tested STD vaccine on 11 year-old girls,” stated Karen England, Executive Director of Capitol Resource Institute.

Rising in opposition to AB 16 were seven legislators who defended the health of young girls and the rights of parents. Assemblyman Ted Gaines, father of five daughters, described the awful experience for his family when one daughter had a bad reaction to a vaccine. He implored other lawmakers to respect the rights of parents in making such important health decisions for their children, especially when it comes to a vaccine for an STD.

Assemblyman Doug La Malfa, also a father of several daughters, described his wife’s adamant opposition to a bill that would directly affect their children. The assemblyman stated that while everyone wants to end HPV and cervical cancer that desire should not trump parents’ rights to care for their children. Assemblyman Martin Garrick expressed his belief that AB 16 “goes too far” and breaks with the traditional government decision to honor the judgment and discretion of parents.

Assemblyman Alan Nakanishi, a medical doctor, declared that he voted against the original version of the bill and would once again oppose it because “this has evolved from a bad bill to a worse bill.”

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### BILL WOULD FORCE PHARMACISTS TO DISPENSE PLAN B

(EP News)—Pharmacists who refuse to dispense Plan B, the so-called morning-after pill, are being targeted by a bill introduced Wednesday in the U.S. House and Senate. The Access to Birth Control Act – the ABC Act – would force pharmacists either to dispense the controversial drug or face up to a \$500,000 fine.

The bill was introduced by Rep. Carolyn Maloney, D-N.Y., and Sen. Frank Lautenberg, D-N.J.

Some pharmacists have refused to give out Plan B because it sometimes can cause an early abortion. Wendy Wright, president of Concerned Women for America, said medical professionals should have the right to opt out.

“It makes no sense to require that pharmacists have to hand over drugs without using their professional judgment,” she told Family News in Focus. “Pharmacists are respected professionals, they are not vending machines.”

Planned Parenthood and NARAL back the bill, claiming that pharmacists jeopardize women’s health and safety by refusing to dispense Plan B. Karen Brauer of Pharmacists for Life International said the pro-abortion groups are placing their agenda ahead of pharmacists’ judgment.

“Planned Parenthood is out to increase its own business,” she said. “They are going to trash the health of Americans.”

Joe Giganti, a columnist for Renew America, called the ABC bill outrageous, at best.

“The concept of forcing a pharmacy and a pharmacist to prescribe something that goes against their moral and scientific beliefs is as un-American as one can be.”

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### NO MORE GAY BENEFITS IN MICHIGAN CITY

(EP News)—Kalamazoo, Mich., will discontinue benefits for same-sex partners of city employees at the end of June. The benefit program for gay couples was established in 2002; however, in 2004 Michigan residents voted in favor of a constitutional amendment to define marriage as solely the union of one man and one woman. In March, the

♦ (Continued on page 134)

## Mini-Edition by Joseph Harris

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## Absolute Absolutes, Absolutely

The law is authority and law is based on authority. Where does authority begin? It must have a source. There are basically two views, which as you might guess, contradict one another. (1) Authority is derived from man, as groups collectively bestow power upon government or magistrates, to govern the people. (2) Authority is derived from God, then man organizes government, based upon the commandments and principles of God. If authority comes from man, then there are no absolutes. What man deems to be wrong, is indeed wrong, as long as man declares it to be wrong. Man may then change the law and what was wrong is then, no longer wrong. However, if God declares something to be wrong, then an absolute absolute is established, which is immutable.

Thomas Hobbes, 1588-1679, was a British philosopher and infidel, who advocated that authority is derived from man under the common consent of the governed. If authority comes from man, then nothing is moral or immoral, but amoral. The phrase "inalienable rights" from the Declaration of Independence, speaks of authority that transcends man. They are also sometimes called natural rights. "Inalienable" means they are fixed and not contingent on or awarded by human power. The right to life is an unalienable power. According to English philosopher, John Locke, who was diametrically opposed to the philosophy of Thomas Hobbes, the main fundamental rights were the right to "life, liberty and estate", estate being the right to own property.

Are not all three of these challenged increasingly in today's world? The right to life was challenged and blown away years ago, when the right to murder innocent, unborn children in the womb was legalized. Our liberties are under fire as an ever growing government continues to encroach on "we the people" with insane rulings from agenda driven judges, from the right to own firearms to the right to disagree with and voice an opinion against that which is perverse and abnormal, in the realm of what defines a family. And certainly, the right to own property is challenged through eminent domain cases, with an increase in abuse, as a philosophy of socialism continues to grow among elected officials. By its own admission, the Federal Government owns more than 600,000,000 acres of

land and it increases every year. Woven into the fabric of the institution of this nation, was the desire of the right to own property.

A prevailing theme throughout the Bible is the theme of authority. Whether the story is the garden of Eden, Israel in Egypt or the promised land, the united or divided kingdom, Jesus in the Gospels, or the presentation of the King of Kings in the book of Revelation, authority is the final issue. Will man rebel against God, or will man submit to God? That is always the final issue. Either God is the absolute authority of the universe, to which all men are accountable, or He is not. If He is not the final authority, then nothing matters, man can live as he chooses and die, entering into nothing with no reward or punishment. Or man can submit to God, through repentance and faith in the blood of Jesus, live for Him, fearing Him and keeping His commandments, thereby entering into the joy of his Lord at death.

You know, if I'm wrong and atheists are right, then no one has to give account to a higher power. But if I'm right..... You tell me the best common sense choice.

## Things You Cannot Say In America

Have you ever known anyone with a martyr's complex, who enjoyed persecution and actually felt worthless in life unless they were being maligned? These hapless individuals even manufacture persecution during slow seasons. Now if you happen to be one of these individuals, or would like to be persecuted, boiled in oil, flayed alive and then beheaded, this article is for you.

In the Kingdom of Political Correctness, some things are just no-no. Truth, honesty and facts are nowhere to be found in this land of make-believe. Expediency, self promotion and personal enrichment are usually the motivations for being PC. Purveyors of PC lie, dodge and twist the truth, re-phrasing sentences and re-defining well established definitions in order to change thinking on issues. Residents in this fairy tale kingdom can be found in government positions, universities and colleges, pulpits, schools, and any place of influence. They eat at the foundation of absolute truth, especially as found in Scripture and shoot their venom at all who oppose and expose their insidious ways. They have succeeded in silencing many who might otherwise speak the truth in boldness, having beaten them down to believe that "fairness" and "compassion" are paramount and must reign as the standard used to judge what is spoken or printed.

To ensure you end up thrown into the torture dungeon of the Kingdom of

Political Correctness, you might begin by spouting off at the mouth with some phrases that have to do with gender roles and sexual identity. These subjects will ensure your place on the stretching rack. To get you started, here are some things you cannot say in America:

"Men and women are different"

"Homosexuality is a sin"

"Islam is not a religion of peace, but produces terrorists"

"Jesus" (spoken while leading in a public prayer)

"Mothers should stay at home and make motherhood their career"

"The Republican Party has betrayed conservatives"

"Illegal Aliens" (instead of undocumented immigrants)

"The South was right" (States rights trump federal legislation anyway)

"The Catholic institution persecuted Bible believers throughout church history"

"Palestinian gunmen are murdering terrorists, not freedom fighters"

"George Bush has betrayed America with his amnesty policy for illegals"

"Home educated students excel above traditional students"

"Jesse Jackson and Al Sharpton are racists"

"The Constitution is not a living document"

So there you have it. Things to say, just for starters, that are sure to bring reproach in today's multi-cultural, pluralistic, God-hating, Christ-denying society. See you in the dungeon.

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



## Bible & Newspaper

(Continued from page 133) ♦

Michigan Supreme Court ruled benefits for same-sex partners illegal. Kenneth Collard, city manager for Kalamazoo, said the court and the people have spoken. "Therefore, effective June 30, 2007, the City is terminating domestic partner benefits," he said in a memo to city officials.

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### PLANNED PARENTHOOD REPORTS ZERO ADOPTION REFERRALS

(EP News)--Planned Parenthood pocketed \$305 million of taxpayers' money in its last fiscal year, but did not refer a single girl to adoption services. In fact, "adoption" didn't even appear in the abortion giant's annual report.

In the 2004 fiscal year, Planned Parenthood reported that it referred nearly 1,500 clients to adoption agencies. But in its latest annual report, covering fiscal year 2005-2006, Planned Parenthood reported

nearly 300,000 abortions, yet no adoption referrals.

Douglas Scott, president of Life Decisions International, said that means one of two things.

"It's either gotten so low that they're embarrassed by it," he said, "or they just aren't doing it anymore."

The numbers make clear that Planned Parenthood continues to be the largest abortion provider in the country. Colleen Parro with the Republican National Coalition for Life said it's no wonder they apparently don't care about adoption.

"Planned Parenthood is about money," she said. "It's not about saving babies or helping girls or anything like that."

Although it's a nonprofit organization, Planned Parenthood has amassed more than \$400 million in cash since 1987. Parro said pro-lifers need to make some noise.

"It's time for our people out there who care about life and who care about restoring the culture to insist that their members of Congress and their state legislators stop funding Planned Parenthood."

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### HOUSE COMMITTEE OKS BILL THAT WOULD FUND ABORTIONS OVERSEAS

(EP News)--The U.S. House Appropriations Committee passed a bill June 12 that includes language aimed at ending the president's prohibition on tax dollars going to groups that fund or promote abortion overseas.

The full House is expected to vote June 20.

"This is why elections matter," said Ashley Horne, federal policy analyst for Focus on the Family Action. "Social liberals in Congress are doing what we knew they'd do if elected. They are working hard to strip away virtually every pro-life protection included in past spending bills."

The Mexico City policy, which bars U.S. funding from going to international groups that support abortion, was implemented by President Reagan, rescinded by President Clinton and reinstated by President Bush. The appropriations bill seeks to kill the policy.

In May, in identical letters to Speaker of the House Nancy Pelosi and Senate Majority Leader Harry Reid, Bush wrote, "I will veto any legislation that weakens current federal policies and laws on abortion, or that encourages the destruction of human life at any stage."

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### LOUISIANA LAWMAKERS MOVE TO BAN PARTIAL-BIRTH ABORTION

(EP News)--The Louisiana state Senate voted unanimously June 11 to outlaw partial-birth abortion. It is the first state to do so since the U.S. Supreme Court upheld the federal ban. The bill now moves to the House, where passage is expected. The bill, sponsored by Democratic Sen. Ben Nevers, allows an exception if the life of the mother is at stake. Pro-life activists say state laws are

♦ (Continued on page 135)



## Bible & Newspaper

(Continued from page 134) ♦

needed even though the federal ban exists. A state law could impose additional penalties, increasing the deterrent effect. Also, the federal law requires a direct connection between the abortion and interstate commerce. Finally, a state law allows state prosecutors to initiate enforcement action without having to wait on federal authorities to act.

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### TEXAS GOVERNOR SIGNS RELIGIOUS LIBERTIES BILL

(EP News)--Texas Gov. Rick Perry signed into law June 8 the Religious Viewpoint Anti-Discrimination Act -- designed to protect the right of students to express their faith in public school. The measure provides guidelines for students and school officials. Kelly Shackelford, chief counsel for Liberty Legal Institute, said the legislation pulls together federal law and Supreme Court rulings into a format that is easy for officials to understand and will put an end to baseless challenges, such as when students were not allowed to write "Merry Christmas" in letters to soldiers. "Religious freedom and our Texas children are precious," Shackelford said. "Today, they are both protected. That's great news."



## Marijuana Smokers Ignore Truth

By Capt. G. Russell Evans USCG  
(Ret.) of Norfolk, Virginia

"No question about it, marijuana is going to be legalized---and soon," so declared Dr. Lester Grinspoon of Harvard University on radio station WNIS, Norfolk, Va., as he plugged his new book, "Marijuana: the Forbidden Drug" (Yale University Press). Quite a combination of Ivy League elitists here: a liberal Harvard professor being published by the Yale University Press.

The Harvard professor brushed aside all callers who warned that marijuana was a threshold drug that, records prove, often leads to hard drugs, such as Cocaine, Heroin, and LSD.

Unfortunately, no one challenged Dr. Grinspoon about his membership on the Board of Advisors of the national Organization for the Reform of Marijuana Laws (NOIL) whose objective is to legalize marijuana---or about his testimony before the Senate Subcommittee on Criminal Justice, admitting that he frequently smokes pot himself.

Marijuana was once regarded as

relatively harmless, but is now discovered to be one of the most dangerous drugs. It is known by many names: Hashish, Charas, Bhang, Dagga, and Kep, depending on the potency of its preparation. More common names are pot, grass, tea, dope, and Mary Jane. It can be sniffed or smoked in cigarettes and pipes, or even added to foods and beverages.

Marijuana comes from the Indian hemp plant, *Cannabis Sativa*. It was used in Asia and China in 3000 B.C. and was believed to have medicinal value. In the 20<sup>th</sup> Century, its pleasure-giving qualities became more important.

Extensive studies by highly respected and world-renowned medical researchers concluded, "Marijuana use causes extensive physical and mental disorder." The scientists established the following facts:

\* THC (the marijuana intoxicant) accumulates in the brain, tissues, and reproductive organs. The "high" goes, THC remains.

\* Smoking three joints per week for six months causes lung damage equivalent to 20 years of heavy cigarette smoking.

\* Marijuana smoking causes irreversible brain damage, massive damage to the cellular process, and genetic damage.

\* Prolonged use causes emotional problems and loss of memory.

Dr. Grinspoon ignores these conclusions, which were compiled by 20 specialists after study of many research projects. Among the researchers were Nobel Prize winner Julius Axelrod and Dr. Phillip Zeinbenberg, senior researcher at the New York State Psychiatric Institute who said, "Marijuana smoking causes bronchitis and diminished lung capacity, and is very much more dangerous than first expected."

Dr. Harvey Powelson of the University of California at Berkeley discovered that marijuana disrupts the thinking process and causes "permanent brain damage." Dr. Nicholas A. Pace of the National Council on Alcoholism agrees, adding that marijuana causes hallucinations, bronchitis, and emphysema. It accumulates in the tissues, brain, sex organs, and lungs, causing stunted cellular growth, abnormal sperm cells, destruction of chromosomes, abnormal embryo development and birth defects (in experimental animals) and, above all, brain damage.

Dr. Pace states, "Perhaps it is time for the media to interview reputable scientists, physicians and patients concerning the harmful effects of marijuana before a whole generation of our youth is severely damaged because of our ignorance.

Medical literature contains accurate reports proving that marijuana causes loss of motivation and will power, loss of concentration, impaired judgment, loss of thought continuity and learning

ability. It can cause psychosis (personality disorganization).

In his book "Marijuana: The Youth is Going to Pot," author R. Merle Fowler of Ojai, Ca., in conjunction with Dr. William Paton of Oxford University and other specialists, reached frightening conclusions about unrestricted marijuana use, as follows:

1. If pot smoking continues, we shall produce a large population of semi-zombies, afflicted with the amotivational syndrome, i.e., no work, no motive.

2. We will be supporting youngsters in their teens and 20's suffering irreversible brain damage, unable to fully recover former abilities.

3. Millions of junior high and grade school children, now using pot, may produce another partial generation of teenagers who may never mature; young people will grow old before they have ever grown up.

4. Pot smokers may produce a large population of respiratory cripples, malformed, and genetically damaged children. Epidemiological studies confirm this.

5. More and more evidence points to the fact that marijuana increases the danger of indulgence in other drugs, i.e., hard drugs.

The Encyclopedia Britannica, 1994, reports in detail the effects of marijuana: dizziness within minutes, poor co-ordination, blurred vision, dilated eye pupils, an urge to urinate or defecate, and nausea. Later there may be hunger, restlessness, tremor, ataxia, and hallucinations. Among the psychological effects, there may be mental deterioration, loss of concentration and motive, giggling, hilarity and euphoria, disturbance of memory and attention, a feeling of enhanced personal worth---or fear, anxiety, or panic.

Dr. Lester Grinspoon did not mention a word about the proven adverse effects of marijuana during his afternoon talk show on radio station WNIS in Norfolk, and there was virtually no rebuttal.

I could not get through to challenge him. I wish I had!

We should sit down with our children or grandchildren or any other child, get their attention, and tell them the true story about marijuana. Let those who accept for themselves and their children that pot is all right; discard the damning evidence against pot at their own peril. Let others argue that all the findings cannot be proved 100%; but none can ignore the preponderance of the best medical evidence that proves that marijuana destroys with degradation, depravity, and degeneration in promoting a race of pleasure-seeking, weak-willed cripples.

The Grinspoons of this world must be challenged at every turn and exposed in their nefarious scheme to legalize marijuana, known to be one of the most dangerous drugs available.

"Live this day so that it will one day be one of your good old days." (Anonymous)

(Excerpts are from previous writings of Capt. Evans).



## Fruits of Love

(Continued from page 121) ♦

interchange of the pronouns "I" and "Thou." In this message I shall limit my remarks to the later portion of this great Psalm which gives the six fruits of God's love for His covenant people.

The exceeding and precious promises in this Psalm are for persons fitting the threefold description herein given. To properly understand them we must ascertain for whom the six promises are intended; otherwise, we have a letter with no name on the front of it. These promises belong to the "he" and "him" the writer mentions. Now let us look at the description of the true believer given here by the mouth of the Lord.

Verses 14 and 15 describe the true believer in covenant relation with God. Here is found a threefold description of such a believer: (1) He knows God's name; (2) He sets his love upon Christ and allows no rivals; (3) He constantly calls upon God in prayer. It is to such a person God promises the six fruits of love in the text.

First, he is said to know God's name: ". . . **because he hath known my name.**" The nature and attributes of God he does not fully know, but the Lord's name he does know. The first operation of the Holy Spirit in salvation is a conviction of the character and perfections of God. The sinner first knows His name as a sin-avenging God, which brings conviction of sin and repentance. Then he knows His name as the Savior of sinners, which brings faith and salvation (Acts 4:12).

Second, the favorite of Heaven is said to have set his love upon Christ. In verse 14 Jehovah tells us: "**He hath set his love upon me.**" The salvation the believer obtains through the name of Jesus Christ excites deep love in his soul for the Savior. This is an intense, single-hearted love for Jesus Christ which permits no rivals. The Hebrew word expresses the strongest attachments, and it is equivalent to our expression "to fall in love." The true believer sees such beauty in the character of God that he falls in love with Him.

It is remarkable that God does not say: "Because he is without sin, or because he has perfectly kept my precepts, or because he is worthy." Love for Christ is in the heart of the weakest saint. With all of his imperfections a believer truly loves Christ. This love is the fruit of grace and a reflection of God's everlasting love to him (I John 4:19).

Third, these promises are to the

♦ (Continued on page 136)

## Fruits of Love

(Continued from page 135) ♦

praying believer. Verse 15 says: **“He shall call upon me.”** The person called by God calls upon God. The elect **“cry day and night unto him”** (Luke 18:7). The Christian has the privilege of going before the throne of grace on the merits of Christ’s blood, and he does it often with pleasure and joy.

### I WILL DELIVER HIM

Having already observed what the Lord says “of” the believer, I wish now to point out what the Lord says “to” him. In verse 14 the Lord says to him: **“I will deliver him.”** First, the Lord may be said to deliver the believer in the sense of salvation. When the Lord saves a soul He delivers him from the penalty and pleasure of sin (Ps. 31:8). The Lord delivers him from the snare of the Evil One. The psalmist elsewhere relates his experience: **“The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. . . Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul”** (Ps. 116:3-4). He found God to be merciful, for he went on to write: **“For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling”** (Ps. 116:8).

Second, God has obligated Himself to deliver from danger and difficulty those who know His name, who love Him, and who call upon Him. This is a deliverance in trouble and a deliverance out of trouble. The believer is not delivered because he deserves it, but because God desires it. God delivers him because He loves those who love Him (Prov. 8:17). With the psalmist the true Christian can say: **“He brought me forth also into a large place; he delivered me, because he delighted in me”** (Ps. 18:19).

The Lord has never promised to deliver His people from all trouble. Rather, He has promised to deliver them in time of trouble. Psalm 41:1 says: **“Blessed is he that considereth the poor: the LORD will deliver him in time of trouble”** (Ps. 41:1). **“The righteous cry, and the LORD heareth, and delivereth them OUT OF all their troubles. . . Many are the afflictions of the righteous: but the LORD delivereth him OUT OF them all”** (Ps. 34:17, 19) (emphasis mine MRC). Paul wrote of “what persecutions” he endured, and he added: **“But OUT OF them all the Lord delivered me”** (II Tim. 3:11) (emphasis mine MRC). II Peter 2:9 declares: **“The Lord knoweth how to deliver the godly OUT OF temptation”** (emphasis mine MRC).

The Word of God is replete with many examples of God’s performance of His promise to deliver His people out of trouble. Jehovah delivered David from the lion, the bear, and Goliath (I Sam. 17:37). He later delivered him out of

the hand of King Saul (II Sam. 12:7). He delivered the three Hebrews out of the fiery furnace in Babylon (Dan. 3:17, 28). He **“delivered Daniel from the power of the lions”** (Dan. 6:27). He delivered Paul from his enemies until he had finished his gospel ministry (Acts 26:17). One glorious day, by either death or the Rapture, He will deliver the godly **“from every evil work”** (II Tim. 4:18).

### I WILL EXALT HIM

In verse 14 God says: **“I will set him on high.”** This is done when God acknowledges the sinner as a regenerated son of the Highest and treats him accordingly. The Lord lifts the sinner out of the deep pit of human depravity and sets him **“in heavenly places in Christ Jesus”** (Eph. 2:6). How wonderful is saving grace which delivers a lost sinner from the lowest Hell and gives him the hope of a topless Heaven. Such a person is enabled by the grace of God to look down upon earthly things with a holy contempt and indifference. He ever keeps his eyes upon the heavenly world.

The greatest privilege in all the world is to be among **“the children of the Highest”** (Luke 6:35), to be numbered among **“the saints of the most High”** (Dan. 7:18). One day we will drop this robe of flesh and ascend up to high and holy places (Isa. 57:15) to be forever with **“the Highest”** (Ps. 18:13). There in the spiritland we shall be higher than the sun, the moon and the stars. Only in that blissful hour will we begin to comprehend what God meant when He said: **“I will set him on high.”**

Some day if you hear that Milburn Cockrell is dead, don’t believe it. It just simply will not be true. I will not be dead. I will have moved higher up. My body will rest beneath the sod, but my spirit will have gone up in great swiftness to a topless Heaven above to sing praises to God for endless days.

### I WILL ANSWER HIM

The Lord solemnly promises in verse 15: **“I will answer him.”** There is no greater privilege---no greater promise in all the Bible than this! The called of God call upon God. Blessings come through prayer---not without it. God’s people are a praying people. They make their requests known unto God. They ask and receive the petition they desire of Him. There is no receiving without asking; no finding without seeking; no opening without knocking (Matt. 7:7).

A Christian does not pray in vain to an unknown God. He is not an orphan in an empty house crying without a father to answer. John wrote: **“And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us”** (I John 5:14). The God Who puts His people’s tears in a bottle will certainly never forget their prayers. He has promised in Isaiah 65:24: **“And it shall come to pass, that before they call, I will answer; and while they are**

**yet speaking, I will hear.”**

Adoniram Judson once said: “I never was deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came; at some time, no matter at how distant a day, in some shape, probably the last I should have devised, it came.”

Some person may be saying, “God does not answer my prayer. I pray and the heavens seem as brass. I never seem to receive any petition I make before the throne of grace.” This statement reveals a misconception of the word “answer” in my text. “Answer” does not always mean “a grant.” It may mean a grant in some cases, or a refusal. The God Who hears the prayers of the righteous is a God Who gives attention to our every request. He may grant it, refuse it, tell us to wait a while, or give us something better.

### I WILL BE WITH HIM

In verse 15 the God Who cannot lie promises: **“I will be with him in trouble.”** God’s people are not immune to trouble, for man **“that is born of a woman is of few days and full of trouble”** (Job 14:1). But the believer has something in trouble that the worldly man has not. He has the special presence of God. When a believer has more trouble than others he also has more of God’s company. The Lord’s presence with him provides for his safety: **“When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee”** (Isa. 43:2).

The Divine presence is with the obedient believer. The Lord told Jacob: **“And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of”** (Gen. 28:15). Jacob was about to travel down an unknown road to an unknown land. In all these travels the Lord promised His favorable presence.

It is not as hard for a Christian to forsake his country as some suppose, for the Christian has a better country. At home or abroad he has the assurance of God: **“I am with thee.”** He can leave his earthly friends, knowing the Lord has said: **“I will not leave thee.”** Heaven be praised! Those God loves He never leaves. This promise is true to all the seed: **“I will never leave thee, nor forsake thee”** (Heb. 13:5).

The Lord has not promised His special presence to a believer who willfully sins. God never condones sin; He ever condemns it in every form. God is not with us when we engage in things not in our best interest. A disobedient believer looses the consciousness of Christ’s special presence. Hence it becomes all Christians to ever desire the sweet felling of God’s special presence by seeking to obey Him. Moses said to the Lord: **“If thy**

**presence go not with me, carry us not up hence”** (Ex. 33:15). In more modern language Moses said, “Lord, if you don’t go with me, then I refuse to go.”

God is always present with His people, yet when we sin against Him we feel that He has forsaken us---He seems to be a God afar off rather than a God at hand. John Newton expressed it like this: “How tedious and tasteless the hours. . . When Jesus no longer I see. . . Sweet prospects, sweet birds, and sweet flowers. . . Have all lost their sweetness to me. . . The midsummer sun shines but dim. . . The fields strive in vain to look gay. . . But when I am happy with Him. . . December’s as pleasant as May.”

My Savior is not only with me in life, He will also be with me in death. A man goes on board an airplane to arrive in a land he has never seen. He trusts the pilot, who knows the way, to bring him safely to his desired destination. Even so, I must convey my soul into the hands of my ever-present Savior. I must trust Him to carry me through death to the spiritland. He has promised to be with me in life and also in death. Therefore, I can say with the psalmist: **“Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me”** (Ps. 23:4).

### I WILL HONOR HIM

In verse 15 the Lord says He **“will honour him.”** It is hard to believe such a verse. How can it be that God should condescend to honor a worm of the dust? I do not know why He has promised to do so, but I know from this verse in the Holy Book He has obligated Himself to do so. A man is truly honorable whom God puts honor upon. God honors the believer by taking him into covenant communion with Himself.

Our God has said: **“Them that honour me I will honour, and they that despise me shall be lightly esteemed”** (I Sam. 2:30). A real believer will seek that honor which comes from God only (John 5:44). All real and lasting honor comes from God, and all real believers receive in Christ the honor which comes from God only. Jesus said: **“If any man serve me, him will my Father honour”** (John 12:26).

In what manner does the Father honor the believer? First, He honors him by His elective purpose. By election God chose us to be **“vessels unto honour”** (Rom. 9:21). Second, He honors that elect in time with the gift of salvation. Third, in the Christian life He honors some of His children with **“riches and honour”** (I Chron. 29:12). Fourth, He keeps in reserve for each of us **“honour and glory at the appearing of Jesus Christ”** (I Pet. 1:7). A believer is destined to rule and reign with Christ for a thousand years (Rev. 20:4-6). He will sit upon a throne, wear a crown and execute judgment in the earth. **“This honour have all his**

♦ (Continued on page 137)

## Fruits of Love

(Continued from page 136) ♦

saints" (Ps. 149:5-9).

### I WILL SATISFY HIM

The last promise the Lord gives is in verse 16: "**With long life will I satisfy him.**" The margin renders it "length of days" instead of "**long life.**" This would seem to mean with days lengthened out or multiplied. This implies that long life on earth is a blessing from the Almighty (Prov. 3:2, 16; Ex. 20:12).

Godly living tends to lengthen our days in this old world. Virtue, calmness of mind, and freedom from excessive vices contribute to good health and length of days. Proverbs 11:19 tells us that "**righteousness tendeth to life.**" The Lord promised King Solomon "**I will lengthen thy days**" (I Kings 3:14).

The righteous shall live until he has finished his testimony. He is to go on living in this land of sin and sorrow until he has completed the work of the heavenly Father. He will live until he is satisfied with living. A time will come in his old age when he will have more friends and treasures in Heaven than on earth. He will come to the place when death appears to him to be a gain. In such a time he will cry out: "**Lord, I have had enough. Let me depart in peace to a better world. I have filled the measure of my days.**"

One has well said: "I would not live always. . . I ask not to stay. . . Where storm after storm rises dark o'er the way. . . The few lucid mornings that dawn on us here. . . Are followed by gloom, or beclouded with fear. . . I would not live always, thus fettered by sin. . . Temptation without and corruption within. . . No, welcome the tomb. . . Since Jesus has lain there I dread not its gloom. . . There sweet be my rest till He bid me arise. . . To hail Him in triumph descending the skies."

The Bible certainly does teach that long life is a blessing from God which He promises and performs. But I heard someone say, "Many of God's children die untimely deaths! How can this be true then?"

An early grave in the case of the righteous man is a blessing, not a burden. God takes such a man away from all the evil to come upon the earth (Isa. 57:1). To take a person early and save him from the many years of struggling with sin is more a performance of God's promise than a breach of it. It is better to live forever in Heaven than a few days down here. It is no ill bargain to be taken from earth to Heaven, from conflict to victory, from sinners to saints, from the company of ungodly men to the company of the godly and God.

### CONCLUSION

All men from birth are condemned as soon as they are born. Human life is a mere reprieve, a suspension of punishment, a

breathing time of mercy, a suspending of God's wrath, and a testimony to God's long-suffering. An unsaved man is a fool if he thinks he shall live for ever. He will not live always. But blinded by sin and full of iniquity, he never seems to realize life is a sleeping storm, which is soon to burst forth in showers of destruction on all who are not sheltered in Christ.

There is a life beyond the grave which follows this life. Death does not end all. Life on earth is only the state of infancy, only our education for the next world, only a time for us to plan for eternity. No man is prepared for death and the next life unless he knows Christ, of Whom to know is to possess life eternal (John 17:3).



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## Prevailing Prayer

By Milburn Cockrell  
(1941 - 2002)

You probably recall from the Book of Genesis the night that Jacob wrestled with the Angel of the Lord. As the morning began to dawn the struggle ended. The Angel of the Covenant touched the hallow of Jacob's thigh, causing him to be lame the rest of his life. Jacob now realized he could no longer count on his own strength in this contest, and he was mindful that only the Lord could help him. Though wounded in the struggle, he still had great courage and persistence. He clung to the Angel of the Lord and refused to let Him go until He blessed him.

The Angel then asked, "**What is thy name? And he said, Jacob. And he said, thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed**" (Gen. 32:27-28). In Hosea 12:3-4 I also read this concerning Jacob: "**He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us.**" It is plainly seen from this last text that Jacob prayed, or made supplication, to the Angel

of the Lord. Jacob's prayer gives us the key as to how to pray a prevailing prayer, for the prayer of the patriarch was such.

### WHAT IS IT?

Prevailing prayer is a prayer which obtains the blessing that it seeks as did Jacob. It is to have "**power with God**" and to "**prevail.**" It is the prayer which effectually moves God. When I say it moves God I do not mean that prayer changes the mind of God. The mind of God is exempt from change and His will is immutable (Job 23:13). But I still say that prayer moves God. It produces such a change in us as renders it consistent for God to do as it would not be consistent for Him to do otherwise.

Most students of the Scriptures concede that Jacob wrestled that night with the eternal Son of God in one of His preincarnate forms. The patriarch said of this experience that he had "**seen God face to face**" (Gen. 32:30). He called the place "**Peniel**, which means "the face of God." Hosea tells us Jacob "**by his strength he had power with God**" (Hos. 12:3). Jacob's wrestling was only the sign of that spiritual conflict by which he obtained the honorable victory, even fervent prayer.

Mark carefully the words of Jacob to the Angel of the Lord: "**I will not let thee go, except thou bless me**" (Gen. 32:26). Jacob is seen here clinging to Jehovah-Jesus. Clinging to the pleading Christ is the all-conquering attitude of the soul who would prevail with God. The prayer warrior must cling to Christ with a stubborn trust. We must wrestle with God and refuse to be overcome until we obtain from His goodness the petition we desire. So prevailing prayer is wrestling with God until the blessing comes.

### PRAYER AVAILS MUCH

In James 5:16 it is written: "**The effectual fervent prayer of a righteous man availeth much.**" The Revised Version has it: "**The supplication of a righteous man availeth much in its working.**" This verse is adorned with a number of jewels of luster Divine. First, for a prayer to be answered, the man who prays it must be a righteous man. Second, a formal prayer is of no worth. One must really pray. Too many say prayers but never pray. Third, if prayer is earnest and by a righteous man like Jacob was, it will have great power with God. There is more power in that kind of a prayer than the Atomic Bomb. Such a prayer is God-moving.

I cannot understand how the mighty God, Who rules the universe by His sovereign power, can be affected by the prayer of one of His children, but James 5:16 says He is. Although He rules and reigns according to His counsel and purpose, He somehow permits the cries of His children to fit into His plans. The supplications of the elect were considered by God in His eternal purpose and plan. The God of the Bible is a prayer-hearing God!

### IT IS DEFINITE PRAYER

Jacob did not pray at random without

any distinct or definite object in mind. He made supplication to the Angel of the Lord for deliverance from his enraged brother, Esau. This was the blessing he sought and obtained. This was the distinct object before his mind when he wrestled with the Angel. It was by this definite prayer that he gained his P.W.G. in the Divine school; that is, his Power With God.

If we would engage in prevailing prayer there should be definite objects for which we plea. We often ramble in our prayers and get nothing because we do not really desire anything. We chatter about a number of topics, but our soul does not concentrate on any one object. We must never approach the throne of grace without thinking beforehand what we want to ask God for. No one would go to the store and not know what article he wants. No person would fire his gun without knowing what the target was. Then why fall down on our knees without knowing what petition we desire of Him?

No wonder we have no power with God! Our attempts at praying are so poor that we do not even know what to ask God when we pray unto Him! We cannot get a blessing without asking for one! A vague petition for grace is not effectual prayer. A general entreaty for God's strength and protection through the day that is dawning is not enough. An indiscriminating invocation for the guidance of the Holy Spirit will not get the attention of God. The prayer which prevails with God must be minute and detailed as well as earnest.

All the effectual prayers of the Bible were for a definite thing. Abraham prayed for the righteous in Sodom. Moses interceded for Israel. Joshua asked for the sun to stand still. Hannah prayed for a son. Elijah requested no rain for three and a half years. The early church prayed for Peter. Solomon prayed for wisdom.

### AN EARNEST PRAYER

You cannot read the account about Jacob without seeing that he was earnest in his petition. Hosea disclosed: "**He wept, and made supplication unto him**" (Hos. 12:4). He begged for the blessing with tears in his eyes. His prayer was like that of our Savior. Hebrews 5:7 says: "**Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared.**" In Luke 22:44 it is again written of Him: "**And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.**"

Hezekiah prayed a prevailing prayer, just like Jacob did. The Prophet Isaiah told Hezekiah that he would die. This message caused Hezekiah to "**pray unto the LORD**" and to weep sore (II Kings 20:1-3). Isaiah was then told to return to Hezekiah and say: "**Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears:**"

♦ (Continued on page 138)



## Prevailing Prayer

(Continued from page 137) ♦

**behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD**" (II Kings 20:5). Here was a man who was a prince of God, a man who had power with God and prevailed!

Hannah prayed earnestly for a son (I Sam. 1). She prayed unto the Lord **"in bitterness of soul"** and **"wept sore"** (I Sam. 1:10). She **"poured out"** her soul **"before the LORD"** (I Sam. 1:15). This sincere petition prevailed with God. Later she declared: **"For this child I prayed; and the LORD hath given my petition which I asked of him"** (I Sam. 1:27).

The psalmist spoke of prayer as pouring out the soul to God: **"I cried unto the LORD with my voice; with my voice unto the LORD did I make my supplication. I poured out my complaint before him; I shewed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path"** (Ps. 142:1-3). Paul spoke of prayer as the travail of the soul: **"My little children, of whom I travail in birth again until Christ be formed in you"** (Ga. 4:19). The Galatians had backslidden and Paul was agonizing in prayer for them like a parent would over a wandering child. This same apostle urged the Christians at Rome to **"strive together with me in your prayers to God for me"** (Rom. 15:30).

Epaphras, a member of the church at Colosse, was **"always labouring fervently for"** his brethren in prayer (Col. 4:12). Elijah prayed **"earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit"** (Jas. 5:17-18). These men prayed prevailing prayers before God, and so should we.

Prayer without fervency is like a sacrifice without fire, a body without a spirit, a bullet without powder. Prayer without earnestness is no prayer; it is speaking, not praying. A stillborn child is no heir, neither is a prayer that wants life the heir to any promise of God. Lifeless prayer is no more prayer than painted fire is fire. Fervency is to prayer as fire to the license; it makes it ascend to Heaven as a sweet perfume.

Do you desire to engage in prevailing prayer like Jacob and Elijah did? Then pray with all your heart, with emotion and with zeal, wrestle with God, weep before Him, agonize before the throne of grace. Be earnest and intense in your requests to God, and you will have power with God. Pour out your soul with tears and strong crying to the God of Heaven, and Heaven will hear you! Oh, God help us to always pray a prevailing prayer before thee!

### PERSEVERING PRAYER

It would seem that Jacob was very persevering in his prayer to the Angel of

the Lord. He refused to let Him go until He had blessed him with the petition he desired. If we would prevail in prayer to God we must persevere in the grace of praying.

I believe that we all can agree that it is far easier to begin a habit of prayer than it is to keep it up. We find it hard to fix our thoughts upon God and spiritual things, so as to hold on till the blessing comes. Too many times we become weary of praying, and we heed the suggestion of Satan that prayer is of no use. Do you ever feel a secret inclination to hurry your prayers? to shorten them? or to omit them? This is a direct temptation from the Devil. By causing us to leave off prayer, Satan robs us of the blessing of prevailing prayer.

Oh, my brethren, let us recall that our Savior taught that **"men ought always to pray, and not to faint"** (Luke 18:1). The apostle said: **"Praying always with all prayer and supplication in the Spirit"** (Eph. 6:18) and again: **"Continuing instant in prayer"** (Rom. 12:12). We are admonished in I Thessalonians 5:17: **"Pray without ceasing."** May we never cease to **"cry day and night unto him"** (Luke 18:7), for this is the duty of all His elect.

### A PRAYER IN SUBMISSION TO GOD'S WILL

The night wrestler of my text knew that God only could grant the blessing he sought. He plead with tearful eyes that the Messenger of the Covenant might grant his request. He knew the blessing could be given, or withheld, at God's pleasure. While his prayer was sincere and earnest, it was nevertheless in submission to the good pleasure of God. We know that Jacob did pray according to the will of God because God granted his petition.

Jesus Christ is our great example in praying according to the will of God. He prayed in the Garden of Gethsemane: **"Not as I will, but as thou wilt"** (Matt. 26:39). He again said: **"I seek not mine own will, but the will of the Father which hath sent me"** (John 5:30). Still again He declared: **"I do always those things that please him"** (John 8:29). Being mindful of this, I have no problem in knowing that He also said: **"Father, I thank thee that thou hast heard me. And I knew that thou hearest me always. . ."** (John 11:41-42).

To pray for a thing contrary to God's will is to tempt the Lord God; it is not prayer but rebellion. We must pray according to God's promise and predictions, for only those prayers that are in submission to His will are heard by Him. I John 5:14-15 says: **"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."**

Someone may be saying: "I know you must pray according to the will of God, but my problem is that I often don't

know what the will of God is. How then can I pray a prevailing prayer?" You must depend upon the Holy Spirit Who has been sent to aid you in your prayers to God. When there is no clear precept from the Bible, when providence is dark, when we know not God's will for our life, let us lean upon our heavenly Assistant sent down from the Upper World. Romans 8:26-27 reads: **"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."**

### THE PRAYER OF FAITH

Truly Jacob believed that Jehovah-Jesus was able to grant the blessing he sought; otherwise, he would not have asked Him. The patriarch believed He would grant it, if he held on to Him till the blessing came. Jacob's prayer was a **"prayer of faith"** (James 5:15).

We must expect to obtain the things for which we ask in prayer. We need not look for an answer if we pray without faith, for faithless prayer is fruitless prayer. A number of prayers are not heard because we do not believe that God will grant our petitions. **"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and unbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord"** (James 1:5-7).

Jesus Christ urged us to pray the prayer of faith. In Mark 11:24 He declared: **"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."** When we pray let us pray with confidence in God's power and ability to answer our prayers, for the Lord said: **"According to your faith be it unto you"** (Matt. 9:29).

### TREMENDOUS POWER OF PRAYER

There is tremendous power available to God's children, which is seldom tapped. Prayer has explosive power; it is spiritual dynamite! It gets things done. It works miracles. It provides irresistible energy. Prayer puts us in contact with the Supreme Power of the universe. It puts us before the throne of the Almighty!

When we enter the secret chamber of intercession, let us remember that while we pray God is really doing the things we are asking for. As we pray for the gospel to be sent to sin-darkened lands, God baffles the powers of darkness and moves the hearts of kings. As we pray, God breaks down the barriers to evangelization, loosens the bands of superstition, and opens the pathway to forbidden lands. As we pray,

God opens the purses of His children and thrusts forth laborers into the fields white unto harvest. What a tremendous responsibility is ours! All the power of an omnipotent God is ready and waiting to be put into triumphant, irresistible action at the prayer of one of His children! What a unique privilege is offered us! The very host of Heaven is marshaled against the powers of darkness at the cry of one of God's elect.

### CONCLUSION

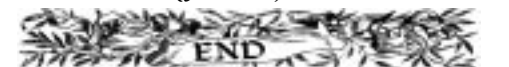
Prayer is to the soul what air is to our lungs; it is the life-breath of true Christianity. It is one of the first acts of the saved soul (Acts 9:11). It is the means of causing our spiritual life to flourish, and the lack of it causes it to decay. When we cease to watch and pray we enter into temptation (Matt. 26:40-41).

Thank God for the privilege of prayer! Heaven be praised that we, like Jacob, can become a prince of God and prevail with God. Men would do well to fear men and women who know the secret of prevailing prayer.

John Knox was a man famous for his power in prayer, so that Queen Mary of England used to say that she feared his prayers more than all the armies of Europe. And events showed that she had reason to do it. He used to be in such an agony for the deliverance of his country, that he could not sleep. He had a place in his garden where he used to go to pray. One night he and several friends were praying together, and as they prayed, Knox spoke and said that deliverance had come. He could not tell what had happened, but he felt that something had taken place, for God had heard their prayers. What was it? Why, the next news they had was, that Mary was dead!" (*Revivals of Religions*, p. 72, 1886 edition).

Those who scoff at the concept of prayer have missed one of the greatest blessings this side of Heaven. They have by-passed a hidden dimension of reality more real than life itself. They are ignorant of the great Creator Who answers the prayers of His people. They are unaware that the Bible calls the prayers of the saints sweet perfume to God (Rev. 5:8).

Prayer is not a waste of time. It is obtaining mercy and grace to help in the time of need (Heb. 4:16). It is tarrying before the throne of grace; wrestling with God; agonizing in His presence, until we **"be endued with power from on high"** (Luke 24:49). It is asking and receiving the petitions that we desire of Him. We can pray prevailing prayers. Our prayers can be God-moving, Hell-defeating, Devil-routing, sinner-saving, Christ-exalting and worker-producing! Oh, my brethren, let us go often to the throne of grace, pray earnestly before our God, and tarry long in His presence! The Lord says to us: **"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not"** (Jer. 33:3).



# Baptism According to God

By D. M. Panton

Baptism has been defined once, and only once, by God. The definition therefore becomes of supreme importance. **"The longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ"** (I Pet. 3:20).

Here is a SAVIOUR. "Noah" means "rest." **"Come unto me,"** said Jesus, **"and I will give you rest"** (Matt. 11:28): He gives rest by giving Himself. His life and death built our Ark. By perfect obedience to the Law of God He wrought a flood-proof asylum of righteousness; He **"prepared an ark to the saving of His house,"** the Church (Phil. 3:9; Rom. 5:19). Our Ark, too, is pitched within and without with pitch. "Pitch" also means "atonement" or "covering": **"for it is the blood that maketh atonement [or covering] for the soul"** (Lev. 17:11). The ark is the righteousness, the pitch is the blood. So Christ---alive for our righteousness, crucified for our atonement---is the Ark, pitched within and without, death-proof.

Here is a LIKENESS. **"Which also after a true likeness doth now save you, even baptism."** Man's soul is threatened by a rising flood of the wrath of God. *The Ark is already built:* all are being freely invited to enter, and upon such as enter the Lord shuts the door; but all who remain without are lost. Inch by inch God's long-suffering retreated; inch by inch rose the waters of death; until, at last, the whole world became one vast watery grave. **"The waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered. . . . And all flesh died"** (Gen. 7:19). *Baptism is this in picture.* It is a total immersion. It is a water-filled grave. In it *all flesh* is buried as incurable. The man is laid as a corpse in the waters of judgment; and he passes undrowned through the flood *only because he is in Christ.* **"We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead, . . . so we also might walk in newness of life"** (Rom. 6:4). He survives in the Ark Christ Jesus.

Here is a DENIAL. **"Baptism [is] not the putting away of the filth of the**

**flesh."** It represents a bath. **"Arise, and be baptized, and wash away thy sins, calling on the name of the Lord"** (Acts 22:16; Titus 3:5). But it is *not* a bath; for *the cleansing is not done by the water.* The water was Noah's deadliest enemy; it could only drown, it could not save; the flesh is not cleansed in it, but *buried* in it (Rom. 6:4). Therefore to commit a soul to the water, who is not already in the Ark, is to commit that soul to the wrath of God: for the flood is the loosened anger of the Almighty; and he who is saved through it is saved, not by the water, but *in spite of* the water. He is saved by the Ark. This is the overthrow of baptismal regeneration. Baptism is not a physical bath; nor a spiritual bath; but a pictorial bath of *one already cleansed.* **"The blood of Jesus Christ, His Son, cleanseth us from all sin"** (I John 1:7).

Here is DEFINITION. **"Baptism [is] the interrogation of a good conscience toward God."** Here is God's sole definition of His own rite: it ought to be an end of controversy. What is a good conscience? It is a blood-cleansed conscience. **"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience?"** (Heb. 9:14). Therefore (1) *any baptism which is not the baptizing of a good conscience is not God's baptism at all.* It is the baptism of an evil conscience; or of an infant who can give *no answer,* much less the answer of a blood-purged conscience; and it is a baptism without an answer between the soul and its God, --- for it must be an answer *toward God.* This, says God, *is baptism:* all else, therefore, is *not baptism.* Therefore also (2) *baptism saves.* **"Which also after a true likeness doth now save you, even baptism."** This is most startling; but if baptism be kept in God's order, all difficulty vanishes. God's baptism is made up of two halves; ---a blood-sprinkled conscience within, and an immersion into water without; and if either half is lacking, *it is not God's baptism.* Where both co-exist, *baptism necessarily saves:* **"for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation"** (Rom. 10:10). **"He that believeth and is baptized shall be saved"** (Mark 16:16). Scripture assumes that the baptized are the saved: *for it is the saved who are to be baptized.* Gal. 3:26,27; Col. 2:11-12; Acts 2:40-41,47. **"What doth hinder me to be baptized? . . . If thou believest with all thine heart, thou mayest"** (Acts 8:36). Entry into the Ark is to be followed at once by a passage through the Flood, and ultimate safety on Ararat (Acts 2:38,41).

Here is a saving FAITH. **"Which doth now save you, even baptism, . . . through the resurrection of Jesus Christ."** Cf. Rom. 10:9. It is not an immersion only, but also an emersion; it is a burial, but it is also a resurrection. **"Having been buried with (Christ) in baptism, wherein ye**

**were also raised with Him through faith in the working of God, who raised Him from the dead"** (Col. 2:12; Rom. 6:4). Having accepted the resurrection of Christ, we show it by emerging ourselves from the tomb. The waters do not drown us *because we rise:* the flood does not destroy us because we are *within the Ark:* buried with Christ, we are also risen with Him---dead to sin, dead to the flesh, dead to the world. *Our old world is drowned:* on the brow of Ararat we begin to walk in newness of life.



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## ANNOUNCEMENT

The Northside Baptist Church will be having their annual Bible Conference August 2nd - 4th.

Scheduled speakers are Elders Mark Clark Sr., Wilbert Ellis, Dan Gordon, Randy Graber, Lee Hammel, Isaac Heil, Billy Holbrook, Larry Lafferty, Garner Smith and Randy Titus.

Service times are Thursday 7:00 p.m., Friday 9:30 a.m., 2:00 p.m. and 7:00 p.m., Saturday at 10:00 a.m..

The church is located at 532 North Main St., Elkton, KY 42220.

For more information contact Pastor Irving Cummins at (270) 265-9665 or (270) 791-8474 or email at cumminsi@bellsouth.net.

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The First Baptist Church of Covington, OH is seeking a pastor.

This is a Sovereign Grace, Landmark, PreMillennial, Independent Baptist Church.

Any interested God called pastor who holds to these truths may call Shane Christman before 2:00 p.m. each day at 937-778-0391 or call (cell) 937-418-6681 or Tom Lewis at 937-372-3218 or (cell) 937-672-1776.

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### BEREA BAPTIST BANNER Financial Report 5-1-2007 to 5-31-2007

Beginning Balance .....	\$6,909.55
<b>RECEIPTS:</b>	
B. C. of Brimfield, Brimfield, IL .....	117.06
Berea B. C., Mantachie, MS .....	200.00
Berea B. C., Stonington, IL .....	60.00
Berea M. B. C., Westpoint, TN .....	150.00
Bethel M. B. C., Pasadena, TX .....	100.00
Bible Believers B. C., Naples, ID .....	50.00
Big Creek B. C., Wayne WV .....	300.00
Briar Creek B. C., Williamsburg, KY .....	125.00
Buffalo Valley B. C., Clay WV .....	100.00
Cedar Grove B. C., Millport, AL .....	50.00
Citrus M. B. C., Inverness, FL .....	25.00
Ed Quetua, Wheaton, IL .....	20.00
Eve Knowles, Scarborough, ME .....	200.00
Faith M. B. C., Lynn, AR .....	25.00
Gail Knowles, Scarborough, ME .....	20.00
Grace B. C., Corbin, KY .....	100.00
Grace B. C., Winston-Salem, NC .....	50.00
Grace M. B. C., Marion, IL .....	50.00
Grace M. B. C., Tulsa, OK .....	35.00
Indore B. C., Indore, WV .....	100.00
Joseph Juzec, Richmond, IL .....	25.00
Landmark M. B. C., Moncks Corner, SC .....	75.00
Leroy Bullard, Albuquerque, NM .....	100.00
Leston Farrell, Des Allemands, LA .....	125.00
Morris St. B. C., Hobbs, NM .....	500.00
Mt. Pleasant B. C., Chesapeake, OH .....	100.00
New Testament B. C., Bristol, TN .....	10.00
New Testament B. C., Goshen, IN .....	50.00
Ocoonita M. B. C., Keokee, VA .....	40.00
Philadelphia B. C., Decatur, AL .....	100.00
Rebecca Williamson, Huntington, IN .....	21.05
South Park B. C., Seattle, WA .....	25.00
Southside B. C., Fulton, MS .....	25.00
Sovereign Grace B. C., Columbus, MS .....	50.00
Sovereign Grace B. C., Northport, AL .....	100.00
Sovereign Grace B. C., Wake Forest, NC .....	100.00
Victory B. C., Courtland, VA .....	25.00
Walnut Creek M. B. C., Centerburg, OH .....	50.00
Subscriptions .....	332.00
Anon .....	50.00
Dividing Checks .....	133.95
Sub Total .....	\$3,914.06
TOTAL .....	\$10,823.61
<b>EXPENDITURES:</b>	
Printing .....	609.96
Postage .....	861.93
Supplies .....	68.00
Wages .....	2,000.00
FICA .....	153.01
Dividing Checks .....	133.95
Total Expenditures .....	3,826.85
ENDING BALANCE .....	\$6,996.76

### BEREA BAPTIST BROADCAST Financial Report 5-1-2007 to 5-31-2007

Beginning Balance .....	\$10,110.86
<b>RECEIPTS:</b>	
Briar Creek B. C., Williamsburg, KY .....	75.00
Berea M. B. C., West Point, TN .....	50.00
Grace B. C., Corbin, KY .....	100.00
Berea B. C., Mantachie, MS .....	225.00
Calvary Ind. B. C., Everson, WA .....	300.00
TOTAL .....	750.00
TOTAL .....	10,860.86
<b>EXPENDITURES:</b>	
Radio Time .....	360.00
Tape Production (Nov 06 - Jun 07) .....	340.00
TOTAL EXPENDITURES .....	700.00
.....	\$10,160.86
Interest .....	+3.13
.....	\$10,163.99
Less Corbin, KY des. ....	-851.52
ENDING BALANCE .....	\$9,312.47

### CORBIN, KENTUCKY REPORT

Beginning Balance .....	\$1,011.52
<b>RECEIPTS:</b>	
.....	1,011.52
<b>EXPENDITURES:</b>	
WCTT .....	160.00
ENDING BALANCE .....	\$851.52





# WORLD SCENE

By G. Russell Evans USCG (Ret.) - Norfolk, Virginia

## People Need to Know More About Creation



We can expect, among other things, that the Federally mandated "Goals 2000" education program will emphasize the theory of evolution and exclude creationism as taught in the Bible. Such is the price when states are forced to accept federal education money and allow the Department of Education and its lackey, the National Education Association, to prevail.

I am concerned about this unilateral promotion of evolution to the detriment of our young people, and that is why I did some checking on my own---unscientific perhaps, but factual.

Charles Darwin's *Origin of the Species* advanced the theory of the biological evolution of plants and animals into new species over long periods of time. Darwin taught that man had evolved over the ages from some ancestor of the ape and that differences between man and ape could not be proven.

Great faith is needed to believe in Darwin's theory of evolution. The theory is accepted on faith, not facts. Are the evolutionists willing to submit their theory to logical and evidentiary tests? There are no real scientific conclusions to prove evolution, and the usual rules of evidence are missing. Indeed, there are no witnesses to evolutionary events and no evidence to substantiate them.

### NEW SPECIES DO NOT EVOLVE IN NATURE

These statements are sweeping ones, it is true. Who can disprove them? One of the fundamental facts of nature is the tenacious persistence of species.

The famous author and historian, Clarence B. Carson, in his essay "Naturalistic Outlook," emphasized this "persistence of Species". He reminds us that the males and females of a particular species mate and reproduce similar offspring who, in turn, reproduce offspring in an endless chain and that any hybrids are not *natural* but man-induced.

An example of hybrid is the mule, the offspring of breeding a horse and a donkey. The sterile mule cannot reproduce and is the end of the line.

Darwin attempted to bypass this weakness in his theory of evolution of species by saying that developments took place over vast periods of time, (i.e., infinitesimal changes over eons of time). If so, where are the missing links? For example, if apes evolved into men, there would have been creatures that gradually became "more and more manlike and less and less monkey-like"---the missing links.

Where are they? Where is the evidence that there were ever developing humans

from apes?

### UNDERSTANDING EVOLUTION WITH-IN SPECIES

Darwin, nonetheless, made a contribution to understanding evolution within species (e.g., the selective breeding and planting to produce animals and plants with desired characteristics). But his theory of evolution into new species remains unproved.

Darwin's apostles accept his theory on faith. For that matter, Christians also rely on faith to believe that God created man in His own image and that He created the other species and gave man dominion over them. The Christians acknowledge that they have no scientific proof and that their faith is sufficient. The evolutionists, on the other hand, tend to hide their theory under a veil of scientific fantasy.

The evolutionists are now supreme in most biology departments of our educational system. They do battle with the creationists, who are demanding equal space in the nation's textbooks. One objection of the evolutionists, albeit, specious one, is the mixing of Biblical teaching in the public school system. They allege a violation of the separation of church and state, which is itself another objective being pushed by literal educators.

### STATE LAWS STRUCK DOWN BY SUPREME COURT

Nonetheless, a few states, notably Arkansas and Louisiana, passed laws to allow creationism to be included in biology courses alongside the evolution theory. California required evolution to be offered as a theory, not as fact. Then the Supreme Court came along and struck down these laws, despite strong public support for a "balanced treatment" of both sides in our schools.

Some 20 state legislatures have had bills before them to give equal time to creationism.

Indeed, an American Bar Association poll in 1986 showed that 63% of ABA members "believe that the 1<sup>st</sup> Amendment presents no obstacle to teaching creationism in the public schools." One can certainly argue that the exclusive teaching of evolution violates students' rights under the "establishment" clause of the 1<sup>st</sup> Amendment (no state religion) and the discrimination clause of the 14<sup>th</sup> Amendment (no discrimination on the basis of religion).

Besides, excluding creationism deprives students of their rights to hear all relevant educational material.

### NATURAL EVOLUTION NOT PROVED

Darwin claims natural evolution. What about the laws of nature, (e.g., the second law of thermodynamics, which declares that, without outside interference, all things tend toward disorder)? Darwin's theory violates this natural law and would have plants and animals evolve toward greater order by natural evolution. What about fossil records to prove evolution? There are none---no missing links between supposedly related species.

### PEOPLE, ESPECIALLY STUDENTS NEED TO KNOW MORE ABOUT CREATION

The students in our public schools and universities deserve the opportunities to study and consider both evolution and creation. The constitution, in the 1<sup>st</sup> and 14<sup>th</sup> amendments, gives them this right. The Bible gives them the obligation.

As for the credibility of Darwin's theory of the origin of the species, Jim Townsend, publisher of the *National Educator* of Fullerton, California, relates in his article entitled "Charles Darwin Returned to the Bible as Death Neared" (Foundations of Liberty, East Moline Christian School, Jan., 1995), that Darwin returned to his faith in the Bible and confessed to Oswald J. Smith, famous Canadian clergyman, about his theory of evolution: "I was a young man with unformed ideas" said Mr. Townsend.

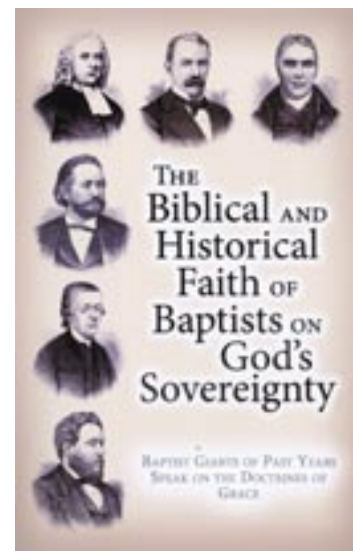
"The unformed ideas of the young man are the basis of modern evolutionary theology."

Is it easier to accept the Genesis account of creation or the Darwin theory of evolution? I vote for the Bible. Moreover, creation is mentioned 75 times in the Bible---in Genesis and in 23 other books. Creation is the foundation of divine revelation, and faith is the foundation of Christianity.

(Excerpts are from previous writings of Captain Evans.)



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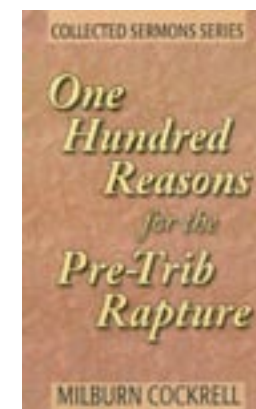


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## ARTICLE INDEX

<b>Baptism According to God</b> by D. M. Pantou .....	p. 139
Bible and the Newspaper .....	p. 132
<b>Christians Cry, Too</b> by David Green .....	p. 121
<b>Counsel of Christ to Christians</b> by John Martin .....	p. 121
Forum .....	pp. 130 - 131
<b>Fruits of Love</b> by Milburn Cockrell .....	p. 121
<b>Herod, The Sensual Man</b> by George Baldwin .....	p. 124
<b>Marijuana Smokers Ignore Truth</b> by G. Russell Evans .....	p. 135
Mini-Edition .....	p. 134
<b>Often Mutilated Texts</b> by Milburn Cockrell .....	p. 123
<b>Persecution Is Just Around the Corner...</b> by Raymond Bennett .....	p. 121
<b>Prevailing Prayer</b> by Milburn Cockrell .....	p. 137
World Scene: <b>People Need to Know More About Creation</b> .....	p. 140