

The Berea Baptist Banner

"They hast given a banner to them that fear thee, that it may be displayed because of the truth" Ps. 60:4

The Plight of the Lost

By Paul Stepp
of Indore, West Virginia

The world of men is full of wickedness and sin. This is easy for us to see – all we have to do is behold all of the actions, words, deeds, and intentions of those that we live among.



Our society – even our nation and our government – have gotten to the point that sin is the rule, rather than the exception. In fact, it seems that sin is even legislated and approved within our society and the nation and place where we live.

When we look at the lost and unsaved men and women that surround us, the saddest of all of the details, is that these folks do not even know that they are lost, and that they are headed for the damnation of the fires of Hell. There is a brief description of Hell that is given to us in Mark 9:43-48, **"And if thy hand offend thee, cut it off: it is better for thee**

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How Satan Deceives the World Concerning Hell

By Roy Mason
(1894 - 1978)

No one knows better than the Devil that Hell has been prepared for him (see Matt. 25:41). Nevertheless he seeks to deceive people concerning Hell, with a view to taking away people's fear of Hell. This is with a view to causing people to go to Hell. Let us take note of some of the false notions that Satan has put into people's minds concerning Hell.

1. There is the notion that Hell is but a part of the heathen superstition of past ignorant ages. This is the attitude of modernism. Modernists don't believe in the supernatural. They reject the idea



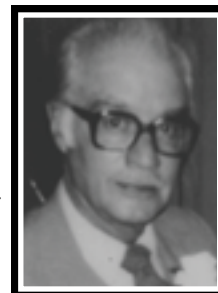
of a personal Devil, demons, angels, and all such. These are all remnants of the superstition of the past, to their way of thinking and inconsistent with the "scientific" present. Of course, in assuming this attitude, they must needs cast aside the divine inspiration of the Scriptures, for beyond question the Bible teaches the existence of a Devil, demon spirits, angels, and a place of eternal torment called Hell. "Hell, prepared for the devil and his angels" said Jesus.

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A Study in Sanctification What It Is---What It Is Not

By Wayne Cox
(1913 - 200?)

There is perhaps no subject that has been abused more than this subject. Many call sanctification a second work of grace, this I wish to refute. Others say that when anyone is



sanctified he does not sin any more. This position also is unscriptural and foreign to the Word of God. The proponents of this erroneous doctrine like to call attention to what the Apostle John said in his epistle: I John 3:9, **"Whosoever is born of God doth not commit sin; for HIS seed remaineth in him; and he cannot sin, because he is born of God"** (emph. WC). This particular text is their favorite because they think that it substantiates their erroneous doctrine, but the fact is that this text destroys their doctrine, for anyone only has to study the Word of God a moment to see that this

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Should We Use the Old Testament Today?

By Milburn Cockrell
(1941 - 2002)

Have you ever watched people going to church on Sunday morning? Did you notice that some of them are

merely carrying a New Testament? If you ask them why they carry only a New Testament you will get an answer something like this: "The New Testament is all we need today. The Old Testament has been done away with. That was merely the Jewish Bible. The old Bible has no message for us today."

Most Sunday school literature omits large portions of the Old Testament in their lesson outlines. Many believe that a New Testament believer should never even read the old Bible. It is not surprising to find more than a few

professed Christians who know little of nothing about the Old Testament. It may well be said by the Lord in this age what was said in a former age: **"I have written to him the great things of my law, but they are counted as a strange thing"** (Hosea 8:12).

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Maintaining A Christian Testimony in A Pagan World

By Tom Ross
of South Point, Ohio

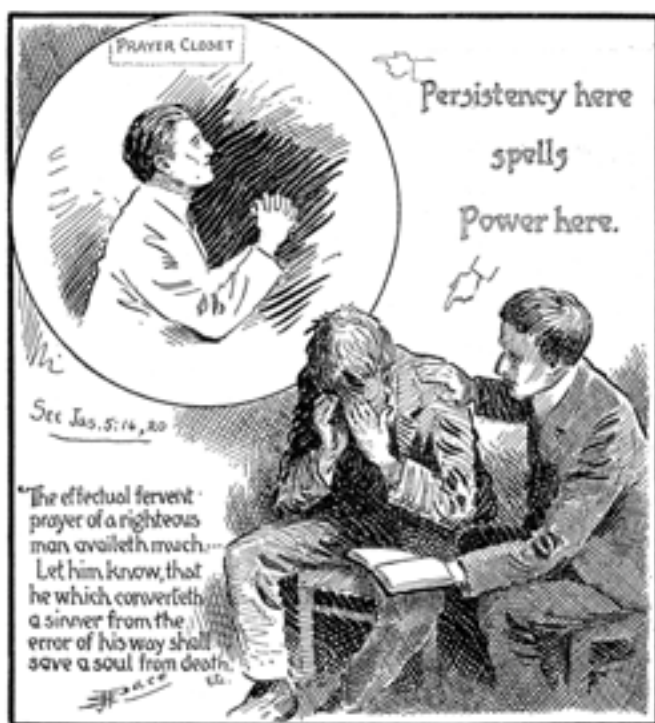
(Titus 3:1-7)

The instructions set forth in Titus 3:1-7 are intended to remind Christian's how they are to live in a world that is opposed to God. Present day America is not the country she once was. Gone are the moral lessons taught from the Bible in our schools, today the promotion of premarital sex under the guise of education is the norm. Gone are the statesman who spoke the truth and were concerned for the people they were



elected to represent, today we have corrupt politicians who are chiefly concerned with making money and getting reelected. Gone is the respect for human life, today it is legal to kill babies in the womb just before birth. Gone are the absolute standards for right and wrong as set forth in the Scriptures, today most people operate according to

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*If you were not strangers here,
the dogs of the world would not bark at you.
"If the world hate you, ye know that it hated me before it hated you" (John 15:18).*

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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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Satan Deceives

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2. There is the teaching that Hell is nothing more than the grave. This is the contention of the "Jehovah's Witnesses." It is based on faulty scholarship. The grave cannot be identified with the place of final punishment. The Bible calls it the "lake of fire" (Rev. 20:13-15). Here in this passage we have the dead brought out of their graves, judged and assigned to the Lake of Fire.

Adventists for instance, teach the final annihilation of the wicked---and that must include Satan. They take such passages as "The wicked shall be ashes" and apply that to the spiritual part of man, when the application is only to the body. Revelation 20:10 is a sufficient refutation of the doctrine of annihilation. There we read that "the devil that deceived them was cast into the lake of fire and brimstone, where the Beast and False Prophet ARE, and shall be tormented day and night forever and ever" (emph. RM). Two things in this passage refute annihilationism:

(1) Satan is cast into a place where the "Beast and False Prophet" have already been for a thousand years. If they have been there for that length of time---then that proves that they have not been annihilated.

(2) They are to be "tormented day and night forever." That could not be, if they are annihilated.

3. There is the idea promoted by Satan that Hell is not literal---that it is some kind of spiritual discomfort. This is purely imaginary. The Bible teaches that Hell is to be a place of punishment in fire. If God didn't mean fire, why did He say fire?

"But," some argue, "Why would not fire burn up the wicked?"

We answer, "Why doesn't fire burn up asbestos?" We know it doesn't. Likewise the wicked shall be indestructible in their final state.

4. There is the further teaching that "God is too good" to let people go to Hell. This objection is raised by people who have created a god, out of their own imagination, who is "gooder" than the God revealed in the Bible. God says that there is a Hell (Read Matt. 5:29; Luke 12:5; Matt. 18:9).

No one will ever go to Hell who does not deserve to go. In this land people by the tens of thousands willfully reject Christ, and reject every appeal of the Gospel. If people live for the Devil---serve the Devil---and refuse to break with the Devil, why should they complain if they are given the privilege of being with the devil throughout the eternal future?

Not only does the Bible teach the existence of Hell---not only did Jesus teach it, but "human reason demands the existence" of such a place. It is not

reasonable to believe that God will turn the wicked into Heaven with His people. They would turn Heaven into Hell, if they could get there. Besides, if there is any such thing as justice, sin and sinners must be punished. When the wicked go to Hell, they will continue to sin there, and when they sin in eternity, they will receive eternal punishment.

The death of Christ argues for the existence of Hell. Had the human race not been in a desperate plight---in danger of eternal Hell, the Son of God would not have come to this world to be betrayed and crucified.



Christ Will Come As Lighting

By Philip C. Parks
of Flint, TexasMatthew 24:23-27
BACKGROUND:

Except for praying, our Lord Jesus, "Who is called Christ" (Matt. 1:16), rarely did anything in secret. Obviously, our Lord Jesus' preaching was very public. Biblical records demonstrate the locations of His public preaching to be on the mount and the plain, in a ship, and in the temple, all very public venues. With few exceptions, our Lord's miracles were also very public.

The words and phrases describing Jesus' sizable audiences also point out His prominent visibility. Examples include "multitudes", "thongs", "press", "great company", and "a great number of people." Sample references may be found by consulting a Bible concordance.

During His trial, our Lord reminded Caiaphas of His very visible public ministry (John 18:20): "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews (plural) always resort (assemble; congregate); and in secret have I said nothing" (emph. PP).

Our Lord Jesus Christ's Second Coming will also be a very public and global spectacle as emphatically declared in Matthew 24:30: "then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (emph. PP).

READ Matthew 24:15-27.

INTRODUCTION: The word "Then" (v. 23) serves as a verbal signpost signifying the insertion of certain events into the existing situation. In the context

of Matthew's chapter twenty-four, the situation includes:

(a) The perils of the present church age (vv. 7-14a),

(b) The abomination of desolation that will occur during the tribulation period (v. 15), and

(c) The Great Tribulation period itself (v. 21).

During these periods of time, the proliferation of "false christs" (vv. 23-26) will be followed by the true Christ's apocalyptic Second Coming (vv. 27-31).

The "true" Christ's Second Coming will be unmistakable in direct contrast to the coming of false christs. False christs will come in relative seclusion and must be brought to the attention of the world's population by those who must proclaim, "Behold, he (the false christ) is in the 'desert'...he is in the 'secret' chambers" (v. 26) (emph. PP). Compare their coming with the stark contrast of the highly visible exhibition of the true Christ's Second Coming: "then shall appear the sign of the Son of man in heaven" (v. 30) (emph. PP).

TRANSITION: Certain stark differences between the comings of false christs and the true Christ will be pointed out and examined.

I. THE NEWS OF CHRIST'S COMING WILL NOT NEED TO BE PROCLAIMED.

(1) The coming of false christs must be announced by word of mouth (vv. 23, 26).

Our Lord stated how they must require their proclaimers and advertisers: ". . .if any man shall say unto you, Lo (look), here is Christ, ..." (v. 23) (emph. PP), and ". . .if they shall say unto you. . ." (v. 26) (emph. PP).

(2) But, Lord Jesus Christ will come unannounced.

Speaking of that day in which He includes His Second Coming, our Lord stated that He will come without warning: "as a snare shall it (the Day of the Lord) come on all them that dwell on the face of the whole earth" (Luke 21:35) (emph. PP).

Compare the days immediately preceding Christ's apocalyptic coming to the days immediately before the universal flood of Noah's day (Matt. 24:39): the antediluvians "knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (emph. PP).

II. CHRIST'S SECOND COMING WILL BE IMMEDIATELY QUICK, NOT A PROCESS.

A stark contrast exists between the verbal broadcastings of the comings between the false christs and the true Christ as well as in their actual occurrences.

(1) The coming of false christs is a

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Christ Will Come As

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process (v. 23).

Our Lord makes this clear: **“then shall ‘arise’ false christs”** (emph. PP). The English word **“arise”** is translated from the Greek root word *egeiro* (pronounced “eg-I-ro”), meaning “to rouse or awaken from sleep or death.” (This definition is a blending of two definitions, one taken from *Vine’s Expository Dictionary of new Testament Words*, n.d., page 75; the second taken from *The Random House College Dictionary*, rev. ed., 1988, page 73.) The word **“arise”** requires a span of time involving a series of procedural developments in which false christs will prominently appear. Contrast this progression with the **“lightning”** speed of our Lord Jesus Christ’s Second coming.

(2) Christ’s coming will occur suddenly.

Our resurrected, ascended, and glorified Lord succinctly described His coming again:

“Behold, I come ‘quickly’ (Rev. 3:11; see also Rev. 22:7, 12) (emph. PP). The English word **“quickly”** is translated from the Greek root word *tachu* (pronounced “takh-OO”), which means speedily or with great haste. Think of the word “tachometer,” which measures speed, or the word “taxi.”

The word **“quickly”** has at least two implications:

(A) Christ will come soon as the prophet Zephaniah stated: **“The great day of the LORD is near, it is near, and ‘hasteth’ (coming speedily) ‘greatly,’ even the voice of the day of the LORD”** (Zeph. 1:14) (emph. PP). The imminent quickness of our Lord’s Second Coming is stressed repeated in the New Testament. At least three times Christ’s coming is stated to be **“at hand,”** meaning near. Consult Philippians 4:5b, II Thessalonians 2:2, and Revelation 1:3b. In his epistle, James very interestingly stated the Lord’s coming with his inspired synonymous phrase: **“the Judge (referring to Lord Jesus Christ) ‘standeth before’ the door”** (James 5:9b) (emph. PP).

(B) When Jesus Christ comes, He will not be delayed nor interrupted: **“yet a little while, and He that shall come ‘will’ come, and will ‘not tarry’ (linger; delay)”** (Heb. 10:37) (emph. PP).

III. WHEN CHRIST COMES, HE WILL COME TO THE WORLD, THE WORLD WILL NOT GO TO HIM.

(1) False christs must solicit an audience (v. 26): **“ . . . if they shall say unto you, Behold, He is in the desert, . . .”**

(A) Deception must be used to solicit a following for these antichrists. An excellent New Testament example is Simon Magus as recorded in Acts 8:9-11.

Investigating Simon’s deceptive abilities and his followers’ gullibility will prove profitable to the exegete. Even Simon had his promoters to aid him in his growth to popularity. Under the power of Simon’s deception, his followers erroneously said of him, **“This man is the great power of God”** (Acts 8:10b).

(B) Certainly, the world’s population, as it gravitates toward the eschatological antichrist, is the greatest example of the gullibly deceived seeking out and following a false christ. In Revelation 13:3b, John described him as **“the beast”**; **“all the ‘world’ wondered (admired) after the beast”** (emph. PP). Those who admire, follow, and worship this antichrist **“beast”** will do so to their own perdition. This is why our Lord warned, **“go not forth”** to investigate his claims to be the Christ (Matt. 24:26).

(2) When Jesus Christ comes again, He will not go into seclusion or to an out-of-the-way place. The followers of Lord Jesus Christ will not go into the personal presence of the true Christ. He will come to them. He will reveal Himself to the world in a most exaggerated manner.

(A) If one believes in a pre-tribulation rapture (as this writer does), our Lord will come to His people as Apostle Paul described: **“(We) wait for his Son ‘from’ heaven”** (I Thess. 1:10) (emph. PP). We will not go to Him because He will come to us. We simply are unable, through our own physical power, to meet the Lord in the air. Apostle Paul declared we must **“be caught up. . . to meet the Lord in the air”** (I Thess. 4:17). The phrase **“caught up”** literally means to be forcefully taken as if being seized, plucked, and snatched out to be placed into another location.

(B) Apostle John also wrote how our Lord Jesus Christ will come to the world instead of the world going to Him. John wrote of the true Christ’s apocalyptic second coming: **“I saw ‘heaven opened,’ and behold a white horse; and he that sat on him was called Faithful and True, an in righteousness he doth judge and make war”** (Rev. 19:11) (emph. PP). The world will not go to Him because He will not be welcomed. The world did not welcome Christ during His earthly ministry some two thousand years ago, He is not welcome now, nor will He be welcomed when He returns during that unknown future day.

(3) At His coming, Christ will gather all before Him.

Our Lord described those who are gathered as **“tares”** (the rebellious, unbelieving rejecters) and **“wheat”** (the believing, persecuted saint). The record of our Lord’s Parable of the Wheat and the Tares is recorded in Matthew thirteen. In this parable, neither group goes to Jesus Christ. But, He will come to them. Our Lord declared this fact: **“Let both (tares and wheat) grow**

together ‘until’ the ‘harvest’: and in the ‘time’ of harvest I will say to the ‘reapers,’ ‘Gather’ ye together first the tares, and bind them in bundles to burn them: but ‘gather’ the wheat into my barn” (Matt. 13:30) (emph. PP).

IV. CHRIST’S COMING WILL BE A WORLDWIDE PUBLIC EVENT.

We now come to the central consideration of this context by comparing Jesus Christ’s highly visible coming to that of the unmistakable brightness of lightning: **“For as the ‘lightning cometh out of the east, and ‘shineth’ even unto the west; so ‘shall also’ the coming of the Son of man be”** (v. 27) (emph. PP).

(1) Our Lord warned of the secrecy surrounding the false christs’ comings: **“He (any of many false christs) is in the ‘secret’ chambers; believe it ‘not’”** (v. 26b) (emph. PP).

(2) In contrast, Christ’s coming is described as **“lightning.”** All who have witnessed the lightning’s highly public and very visible exhibitions during a storm will appreciate the comparison between lightning and our Lord’s visible return.

(A) As lightning is very bright, so also will be our Lord’s coming as Apostle Paul described: **“. . . the ‘brightness’ (glorious manifestation) of his coming”** (II Thess. 2:8) (emph. PP).

(B) As lightning is followed by thunder, so too, will a synonymous, although divine, phenomenon transpire when our Lord returns. Peter described this future occurrence: **“the day of the Lord will come. . . in the which the heavens shall pass away with a ‘great noise’”** (II Pet. 3:10) (emph. PP).

(C) As lightning strikes the earth, our Lord will do so as well when He comes again. It is interesting how Isaiah, the very prominent Old Testament prophet, prophesied this centuries before (Isa. 11:4): **“with righteousness. . . he shall ‘smite’ the ‘earth’ with the rod of his mouth”** (emph. PP).

(3) All will witness Jesus Christ’s coming. He will not come to seclude Himself in a secret room. He will not come to a remote desolate place such as a wilderness desert. The world will not need to be told that He has come. His coming will not, for it cannot, be overlooked or ignored. Apostle John described Jesus Christ’s coming again in sensational verbiage: **“Behold, he (Jesus Christ) cometh with ‘clouds;’ and ‘every’ eye shall ‘see’ him”** (Rev. 1:7) (emph. PP).

CLOSE: More times than not, when lightning strikes, it is very destructive causing all to fear its results. So too, will Jesus Christ come with the brilliance of lightning to create fear in the hearts of the world’s populace and to bring destruction.



Christian Testimony

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the religion of secular humanism where moral relativism is the dominating force. Gone are the traditional ideals of marriage and the home, today homosexuality is readily accepted as an alternative lifestyle. America is in the midst of a definite moral crisis. Many refer to our present day culture as being a Post-Christian era in American history.

In light of all of this it is absolutely essential that Christians understand what their role in a pagan society really consists of. When Paul wrote this letter to Titus it was during the reign of the Roman Empire which was characterized by extreme idolatry and pagan superstitions. God did not call upon Christians then, nor does He call upon Christians today, to be hostile in their attitudes and actions toward unbelievers. As we observe the escalation of immorality and ungodliness within society, we must be careful that we don’t lose sight of what our mission really is. We are called to be light in a sin-darkened world. It is a testimony of righteousness, love, and compassion maintained by God’s people that will have a lasting impact upon our pagan world. When we are more concerned about changing the political and cultural environment than we are with preaching the Gospel to the lost, then we have a tendency to view unbelievers as the enemy rather than the mission field. I am strongly opposed to the teachings of the secular humanists, the immorality of homosexual activists, and the views of the abortionists. However, as a Christian I am not called upon to exhibit an attitude of hatred and bitterness toward them because of the negative influence they have had upon our society. Rather, I am to exhibit a testimony that demonstrates the power of a changed life through faith in the Gospel. I am not to spend all my time and energy seeking to bring about superficial, outward change in government or society. Rather, I am called upon to set forth an example of humility, compassion, and concern obeying the admonition of Philippians 2:14-16 which states: **“Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life. . .”** True believers must faithfully point men and women to the Lord Jesus Christ, praying that God would make the message of the Gospel effectual through the power of the Holy Spirit. When a genuine inward change has been wrought in the heart of an individual through the sovereign grace of God it will have a far greater impact than any attempts to

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Christian Testimony

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outwardly reform pagan society.

Paul gives Titus specific directions as to how Christians are to behave themselves in order to maintain a God-honoring testimony in a godless world in the verses under consideration.

CHRISTIAN RESPONSIBILITIES IN SOCIETY (3:1-2)

“Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every work, To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.”

1. Paul instructs Titus to remind his hearers that they are to be submissive to the governmental authorities ordained and put in place by God. Christians are to maintain an attitude of submission and obedience to secular authority and the laws of the land. Romans 13:1 declares **“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained by God.”** Christians are to understand that human government has been ordained and established by God for the purpose of maintaining a measure of stability and order within a society. The very essence of the Christian faith revolves around obedience and submission to the authority of Jesus Christ, believers must exhibit an attitude of submission to the powers that He has appointed. I Peter 2:12-16 plainly outlines our duty with regards to government authorities:

“Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. 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. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.” The only exception to this rule is when obedience to human authority would be disobedience to God. In such a case we are called upon to obey God rather than men, but at the same time we must be subject to the penalty imposed by man even if we feel it is unjust (Acts 4:19-20; 5:29).

2. Believers within society are also called upon to **“be ready to every good work”** meaning that we should not only do what is right, but actively and sincerely be ready to do good to others whenever the opportunity presents itself. Christians should maintain a loving attitude characterized by an

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eagerness to be a blessing to those around us. Galatians 6:10 declares: **“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”** Christians should be known for their unselfish service and helpfulness within a society, even if that society manifests an attitude of hostility for the Christian faith. Regardless how others may treat us, we are called upon to do good unto others in order to follow the command of our Lord who said: **“Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust”** (Matt. 5:44-45).

3. Believers within society are also called upon **“To speak evil of no man”** meaning that we are to have control over our tongues, being careful not to be slanderous or malicious in our speech. It is most unbecoming of Christians when they engage in name-calling, racial slurs, or any other brand of malicious and hateful speech. The inflexible standard for Christian speech with regards to others is recorded in Ephesians 4:29 and 31 which states: **“Let no corrupt communications proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. . . Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.”**

4. In order to maintain a godly testimony within society believers are commanded **“to be no brawlers”** meaning that we are not to be contentious, unfriendly, or hostile toward others. It grieves me when I see professing Christians fighting, fussing, and feuding with one another and the world at large. Romans 12:18-19 states: **“If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.”**

5. The best way to exhibit a Christian attitude within society is to be **“gentle, shewing all meekness unto all men.”** Believers should manifest a spirit of kindness and courtesy as they relate to others within society. We may oppose the immortality and ungodliness that abounds around us, but we must never treat others unfairly or with disrespect. We may abhor the behavior of unbelievers, but we must be careful never to act in a hateful manner towards them. II Timothy 2:24-25 declares: **“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves. . .”**

I agree with the comment of Matthew Henry who wrote:

“We must be of a mild disposition, and not only have meekness in our hearts, but show it in our speech and conduct. Meekness in all instances and occasions, not towards friends only, but to all men. . . Meekness of spirit and demeanor renders religion amiable; it is a commanded imitation of Christ the grand exemplar, and what brings its own reward with it, in the ease and comfort of the disposition itself and the blessings accompanying it.” (1)

MOTIVES FOR FULFILLING THE FOREGOING RESPONSIBILITIES (3:3-7)

“For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost: Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.”

1. The motives for believers to have gracious dispositions towards unbelievers in society are clearly set forth in these verses. When we consider our former estate and God’s longsuffering toward

us, it should cause us to be humble, kind, and longsuffering in our treatment of others. Before we were saved we were just as wicked and undone as those who are presently unsaved. We were no better than anyone. There was nothing in any of us that delighted the eye of a holy God. Rather we were **“sometimes foolish”**, ignorant of spiritual things and failing to heed the warnings of the Scripture. We were at one time **“disobedient”** rebels against the government of God, rejecting the command to repent and believe the Gospel. We were **“deceived”** by Satan into thinking that we were good enough to be accepted by God on the basis of our own merits, or our self-righteous religious performances. We were guilty of **“serving divers lusts and pleasures”** as slaves to our sinful passions and unlawful desires. We also had a disposition marked by **“living in malice and envy, hateful, and hating one another”** meaning that we were often guilty of despising the blessings of others and even hating our fellowman. Oh, what a wretched condition the natural man finds himself in prior to salvation! Because of natural depravity every sinner is void of righteousness, unable to please God and abominable in His sight. It is for these reasons that saved people should be gentle and patient in dealing with the unsaved, because we, at one time, were in the same condition! Rather than looking upon the unsaved with a holier than thou attitude of supposed superiority it would do us well to **“. . . look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged”** (Isa. 51:1). When we remember what we were before the grace of God intervened in our lives it will cause us to deal more patiently and kindly with the unsaved.

2. After describing our deplorable condition prior to salvation, Paul then makes a statement that should serve to humble and astonish every believer. In spite of our wickedness, lewd behavior, and hateful disposition God’s love and kindness were revealed to us through the Lord Jesus Christ. We were most undeserving of any display of kindness, rather we deserved the heat of God’s wrath. We did not merit the love of God, rather we deserved His eternal anger being poured out upon us in the Lake of Fire. In spite of what we should have justly received from the hand of God, displays of love and kindness were granted unto us by our benevolent Lord. Should it not amaze us that God Almighty would pitch His holy affections upon creatures who are unworthy of the least of His blessings? What greater privilege or pleasure could a man possibly enjoy in this world than to experience the love and kindness of God transforming his soul?

3. God’s display of love and kindness was not granted unto us because of anything that we had done to merit

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Christian Testimony

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God's favor. In fact, the very opposite was true. Instead of attracting the eye of God through righteous living, we rather were repulsive in His sight because of our high-handed rebellion. We are not partakers of God's love because we deserve it. We were wholly incapable of producing one righteous deed or affection. We are not delivered from the penalty, power, and presence of sin because of any righteous deeds that we have done. Rather, the very basis of every believer's salvation is in the unmerited grace and boundless mercy of our God. We are saved because of what God has done for us, not because of anything that we have done for Him. The truth of all the foregoing statements is adequately summed up when Paul wrote **"Not of works of righteousness which we have done, but according to his mercy he saved us. . ."** If any truth should serve to humble and abase the heart of man it is the truth of God's sovereign grace. The very thought of God gracing unworthy sinners with His unmerited love should serve to strip believers of all self-righteousness and feelings of superiority in their relations with the unsaved. Were it not for the grace of God we would be in the very same condition that every lost man finds himself in today! We have absolutely nothing to boast in save the grace of God and the righteousness of Jesus Christ.

4. Believers cannot even claim one ounce of credit for the change that has been wrought in their lives. We are not saved because we were more intelligent than other unbelievers. The only reason why we have a spiritual disposition that desires to please God today is because of the regenerating power of the Holy Spirit giving us spiritual life and implanting within us a new nature in connection with the cleansing and converting power of the Word of God. We are saved because of the distinguishing grace of God intervening in our lives **"by the washing of regeneration and renewing of the Holy Ghost."**

5. The renewing power of the Holy Spirit in regeneration was **"shed on us abundantly through Jesus Christ our Saviour."** Because Christ died in our stead, suffering the penalty of sin on our behalf by offering up His body and blood as a ransom, He purchased redemption and all its subsequent blessings for us. The regenerating and sanctifying work of the Holy Spirit in the heart of each of God's elect is a precious fruit of Christ's redemptive work. How blessed God's people are to have the showers of God's sovereign grace poured out upon them abundantly! These blessings of God's grace and mercy are said to be poured out upon us abundantly because they proceed from an eternal and infinite

source. Think of all the vast multitudes of those who have been saved by the grace of God throughout the course of human history. They daily drew upon the store of God's grace and yet He still has the power and ability to abundantly pour out the riches of His grace upon us today! The vast storehouse of God's grace is a treasury that will never be exhausted! Throughout all ages the saints of God will live upon the abundant riches of God's grace.

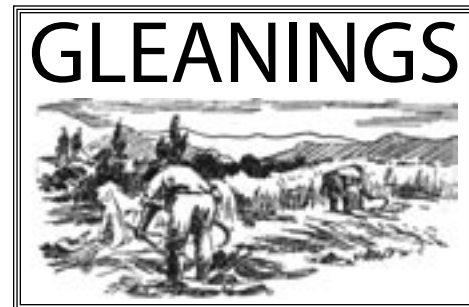
6. The effects of God's grace in our lives are further illustrated by the legal standing that believers have before God. Believers have been justified, declared not guilty, absolved from the penalty of sin through the free grace of God. Because Christ bore all our sins and paid the full penalty that justice required our debt has been completely and eternally blotted out. That is not all, the perfect righteousness of Jesus Christ has been imputed to us! We are now clothed with the immaculate righteousness of the garments of salvation purchased for us by the blood of Jesus. What amazing grace is displayed in the justifying righteousness of Jesus Christ! God now looks at sinners who were formerly abominable as being accepted in the beloved on the basis of Christ's finished work. There is no way that any man could possibly justify himself before the righteous bar of God's inflexible justice. Yet God in His grace formulated a miraculous plan whereby the excellency and dignity of the Godhead would be united with human nature in the person of the Lord Jesus Christ. As **"God manifest in the flesh"** Christ could at once satisfy all the requirements of the law through His perfect life, and then satisfy all the demands of justice on the cross where He shed His precious life's blood to redeem and justify His people! What is even more glorious is that God would include a hell deserving sinner like me in His immutable plan, and then arrange for the Holy Spirit to regenerate me and grace me with the gift of saving, justifying faith in the blood of Jesus Christ. Oh, the matchless wonders of God's sovereign grace. **"Bless the LORD, O my soul: and all that is within me, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies"** (Psa. 103:1-4).

7. God's grace has also secured an eternal inheritance for the objects of His love and favor. We are not only justified by faith in the blood of Jesus Christ, we have also been adopted into the family of God and **"made heirs according to the hope of eternal life."** We were once deserving of eternal wrath, but now because of God's amazing grace we have been made heirs of eternal life! We deserve to have

our eternal portion with unbelievers in the Lake of Fire, instead we will enjoy the glories of Heaven because of God's abundant grace! Should not our hearts be filled with awe and wonder that by the grace of God we will one day bask in the glory of God throughout a never ending eternity of joy and bliss? God's elect are His heirs. Can we possibly conceive of the excellency of being an heir of God, to enjoy the portion that our eternal and infinite Father has reserved for us? **"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him"** (I Cor. 2:11).

CONCLUSION

What holy motives God has given His people to maintain a Christian testimony in the midst of a pagan world! When we consider that God has appointed the powers that be, we should render them due respect. When we consider the condition of the unsaved we should do everything within our power to be a faithful, loving witness for the Lord Jesus Christ, preaching to them the Gospel of grace, and living a life that commends our Christian profession. When we consider what we were by nature, and what we are now by God's transforming grace, we should devote every fiber of our being to obeying His commands with a profound sense of love and gratitude to the Almighty.



Hope for Rough Boys

Do not be discouraged, mother. What though the boys are rude and rough, that should not discourage you. The new farm is rough and rugged when the husbandman first begins to till it, but by patient toil he gradually extracts the roots, removes the boulders, levels the knolls and fills the hollows. If the soil seems at first to refuse a return for his toil – presenting only heaps of rocks, and more unsightly heaps of barren earth – do not let him be discouraged, for there is a mine of wealth in the deeply dug and well wrought field, which shall soon yield ample profits for the labor and patience invested. The old marsh shall blush with beauty and health. The sandhill shall yet be spread with a carpet of green a monarch might be proud to won and tread. The boulders shall yet kiss the feet of both the proud and humble, the poor and the rich,

and draw forth praises from the man of science and of taste. The tough, unsightly tussuck shall yet yield food that feeds the tiller. Do not be discouraged, mother, for those very forbidding characteristics in your boy, when checked and molded by an intelligent and persevering discipline, will be of vast worth to him when a man. It may cost more to subdue and direct a stubborn will, but when the work is done you have made an efficient commander. It may cost more to polish the rude boy, but you have succeeded in giving the world a man instead of a statue. There is a jewel under that forbidding frown and hostile resentment. If you would realize its full value, be very patient. Train surely and carefully. Your investment may not at once yield you a return; nay, it may be years ere it affords you much fruit of a desirable beauty or richness; but be well assured of this: the more diligent and patient you toil, the sooner will you be blessed with a satisfactory return (*The Baptist*, January 11, 1873).



Forbidden Scriptures #3

By Curtis Pugh
of Poteau, Oklahoma

Here is test #3: Read the Scriptures below, then try to remember the last time you heard a sermon on this text. Probably you never have. That is because these verses are among those which contradict the beliefs of most people. Most preachers have never preached on such verses. Often they have never dealt with them except to try to explain them away, assuring their hearers that they do not really mean what they say. So, take the test. Read these verses and decide if you and your preacher and your church really do believe all that the Bible says. Perhaps you will decide that some changes need to be made – not in the Bible – but in your thinking and understanding. Here is another of the "Forbidden Scriptures."

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-

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Forbidden Scriptures

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23).

The Lord Jesus Christ spoke these words to religious people. He spoke about a future day. He says that not everyone who calls Him "Lord" will enter the kingdom of Heaven! Then Christ startles His hearers even more by saying that when people stand before Him in "that day" there will be "many" who think their religious experiences and spiritual power will get them into Heaven. He lists prophesying, casting out demons and the working of awe inspiring miracles as things they think are proof they are saved. Interestingly, Jesus does not deny that they have done these supernatural works. He does not deny that they have called Him "Lord, Lord." Christ does not deny any of their claims. But their claims are irrelevant!

Such people are all around us today. Often they are regarded as "successful Christians." They are full of religious zeal. Their churches may be large and filled with activities for young and old alike. Their worship services are often lively and well attended. Perhaps they claim to work healing miracles and claim to have supernatural or spiritual gifts. They claim to know Christ and make much of His being "Lord." "Jesus is Lord" they often say. Because these things are irrelevant Christ prophesied that He will say to them in that day, **"I never knew you: depart from me, ye that work iniquity."** Living in a man-centered world, they have a man-centered religion. Christ said their religion was "iniquity" – just plain old religious sin! Their faith is in some religious work they did that they think will cause God to look favorably upon them. But Christ will say to them all **"I never knew you..."** Your eternal salvation does not depend upon your religious activities! The question is this: Does Christ know you? The question is not whether or not you think you know Christ, but does He know you? Jesus said of His people, **"...I know them..."** (John 10:27). Jesus knows His sheep! Paul wrote, **"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity"** (II Tim. 2:19). God not only knows about those that are His, He knows them! He knows all about everyone, but He has established an intimate personal relationship with those that are His.

When that judgment day for lost men and women comes, will you be among those who will think they have a right to Heaven because of their religious experiences? Will you list all of your supernatural experiences thinking these things prove you are saved? Will you cite healings, tongues, interpretation

of tongues, great evangelistic meetings, or the great numbers of people whom you have gotten to repeat the magical sinner's prayer? What is your reason for thinking you have a place in Heaven? Spiritual power, real or imagined, does not prove that Christ knows you! In the Bible we learn that lost people can work miracles! Whether or not you spend eternity with God or in the eternal Lake of Fire depends on whether Christ knows you or not. Will Christ say to you on that day, **"...depart from me, ye that work iniquity"**? All the religious "stuff" that you do is just plain old sin unless Christ knows you! Jesus said, **"...Except ye repent, ye shall all likewise perish"** (Luke 13:3, 5). **"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time"** (I Peter 5:6).



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- A STUDY IN THE BOOK OF LEVITICUS -

By Timothy Hille
of Ashland, Illinois

Chapter Four – The Sin Offering

This offering portrays Christ taking the place of the sinner, being made sin for us, who knew no sin. The kind of sin for which atonement was needed is not particularly identified, as is the case with the trespass offering. The sin offering denotes Christ as the substitute sin-bearer. **"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him"** (II Cor. 5:21), (Isa. 53:10-11). Here we see Christ laden with our sin, bearing our guilt. The burnt offering, meal offering, and peace offering, displayed His devotion, holiness, and righteousness before God; but this offering, while showing His holiness, shows Him as the One forsaken of God because of our sins being placed upon Him so that we might be forgiven.

Chapter Outline

- i. The Sin Offering – when offered: vs. 1,2
- ii. The Sin Offering – for the priest: vs. 3-12
- iii. The Sin Offering – for the whole congregation: vs. 13-21
- iv. The Sin Offering – for a ruler: vs. 22-26
- v. The Sin Offering – for a common person: vs. 27-35

I. VERSES ONE AND TWO.

God here sets forth the need for the sin offering. We note that God is the One who requires and provides a sin offering: **"And the LORD spake unto Moses."** God is the One against whom our sins have been committed, first and foremost. God is the One whose justice and righteousness and truth must be uninjured. God is the One who provided



a Lamb to take away the sins of the world in His only begotten Son (John 3:16, Rom. 5:8). God is the One who is **"just, and the justifier of him which believeth in Jesus"** (Rom. 3:26).

We stand in need of an offering to take away our sins; but only God could and does provide an atonement for men's souls in His Son Jesus Christ.

The need for the sin offering is described thusly: **"If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them."** The sin-guiltiness of man brings in the need for a sin offering to make atonement for sin and bring in forgiveness of sins. Sin can only be remitted through the shedding of blood, the giving of life (Heb. 9:22, John 10:11, I Pet. 3:18). The sin of an individual is being spoken of here. Sin is an act of the soul and of the heart (Jer. 17:9). People may sin together, whereof we are warned in the Scriptures, **"Thou shalt not follow a multitude to do evil"** (Ex. 23:2); and, **"My son, if sinners entice thee, consent thou not"** (Prov. 1:10). Nevertheless, they are each personally guilty of sin (Ezek. 18:4, Rom. 3:23). Man is in a fallen condition, and all men, women, boys, and girls are fallen creatures, depraved and corrupt in sin. Men sin because they are sinners, having a sinful nature. All men break God's law and commandments (I John 3:4).

This offering was provided for sins committed **"through ignorance"** (Heb. 5:2;9:7). We all sinned through ignorance, through spiritual blindness and unbelief.

Paul says that he sinned in ignorance before he was saved by God's grace (I Tim. 1:13-15, Acts 3:17; 17:30). When we abode in unbelief, we were in ignorance of the truth of God. Jesus died for our sins which we committed in unbelief and spiritual ignorance. Ignorance does not excuse sin, because the root of ignorance is unbelief, and unbelief is rooted in the sin-darkened heart of fallen men, women, boys, and girls. David prayed, **"Who can understand his errors? cleanse thou me from secret faults"** (Ps. 19:12).

II. VERSES THREE AND FOUR.

The first type, or category, of sin offering described is that which was for the high priest: **"if the priest that is anointed do sin..."** We see here that all are sinners, from the lowest to the highest of men. "No person is so obscure that his sin is overlooked: none so prominent that his fault can be condoned."¹ We note also that the law made men priests who had infirmity, and were weak through the flesh. The priesthood ordained under the law was temporary and imperfect, and would give way to the priesthood of Christ (Heb. 5:3; 7:11-12, 23-28). That priesthood could not make those who came for to worship God at that altar perfect as pertaining to the conscience; but Christ, who is a better and faithful High Priest, does.

The sin offering for the priest consisted of **"a young bullock without blemish."** This bullock was brought **"for his sin"** who had sinned, showing the substitutionary and sin-bearing aspects of Christ as Savior. The blemish-less bullock points to Christ, who **"knew no sin,"** (II Cor. 5:21), and **"through the eternal Spirit offered himself without spot to God,"** (Heb. 9:14). This was brought **"unto the LORD for a sin offering."** God is the One against whom sin is primarily committed, and who is primarily grieved because of sin. Christ's offering of Himself to put away the sins of His people was first and foremost the fulfillment of God's interests, as found in His people whom He would have to be holy. Christ offered Himself **"to God,"** (Heb. 9:14) as the sin offering of His people.

"... for a sin offering; or "for sin": the sin offering is called sin itself, and so is Christ the antitype of it, II Cor. 5:21 Christ is most holy in himself, had no sin in him, nor knew any, nor were any committed by him; yet he appeared in the likeness of sinful flesh, took the place of sinners, and was their substitute, had all their sins laid upon him, and was by imputation made sin itself, and became an offering for it, and so fully answered the type of the sin offering."²

The bullock was brought **"unto the door of the tabernacle of the congregation before the LORD;"** and

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A Study in Leviticus

(Continued from page 126) ◊

the priest would lay his hand upon the head of the substitute, and **“kill the bullock before the LORD.”** The laying of the hand upon the head of the substitute shows identification with the one that was killed, as the believer by faith owns Christ as his or her sin offering. This pictures the sin of the guilty man, woman, boy, or girl being imputed to Christ (Ps. 32:1-2). The death of the bullock points to the death of Christ. His sinless perfection saves none except He died for their sins and shed His blood to make atonement for their souls. This points to the cross of Christ, which is an offence to many. The death of Christ shows the reality of sin as sin, as an offence and transgression against God: but also speaks to those who believe of remission and cleansing from sin. **“The sin offering declared that atonement for guilt could be made only by the sacrifice of life.”**

III. VERSES FIVE THROUGH SEVEN.

These verses describe specifically that which was to be done with the blood of the sin offering. God has respect unto the blood, which is the life of the flesh, and is that which makes atonement for the soul (Heb. 9:22). The blood of the slain bullock was brought **“to the tabernacle of the congregation:”** and when inside the holy place, the first compartment of the tabernacle, the priest was instructed to **“dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the veil of the sanctuary.”** The priest was to go into the holy place, and stand before the veil which blocked the way into the holy of holies, where was located the ark of the covenant with the mercy seat atop it, and sprinkle the blood there in the holy place. This shows that the sin offering was first required to sanctify the sinner toward God. Christ is **“the Lamb slain from the foundation of the world”** (Rev. 13:8), being always in God’s purpose the sin offering of His people. The sprinkling of blood seven times shows that Christ completely atoned for our sins unto God.

Next the blood was put **“upon the horns of the altar of sweet incense before the LORD.”** This golden altar stood within the holy place, and was where the priest ministered daily offering up incense to God. This shows that the worship and prayers of the saints, which are presented to God through the intercessory office work of Christ, must be based upon the atoning blood of Christ which brings remission of sins (I John 2:1-2). Then we find that all the blood of the slain bullock was poured **“at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.”** This

altar stood outside the tabernacle proper, and this pouring of the blood points to Christ’s blood shed at the cross for the sins of many, by which a believer obtains expiation (the removal of sin-guiltiness) and peace with God, and can therefore enter in and worship. God first sees, as it were, the blood sprinkled before Him within the holy place, as Christ came out from God to man bringing salvation: while the sinner sees first the blood shed at Calvary, whereby he or she, through Christ, is saved and enters in unto God’s presence to worship.

IV. VERSES EIGHT THROUGH TWELVE.

That which was done next was the offering of the fat of the bullock upon the brazen altar. **“And he shall take off from it all the fat of the bullock for the sin offering . . . as it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.”** The fat from around the organs was burnt upon the altar similar to the peace offering, just as Christ’s soul, which was the best part of His Person, was made an offering for sin, and thereby peace with God is obtained. Without the sin offering, the sinner could never have fellowship with God, for he or she would always be laden with sin (Isa. 53:6, Rom. 5:9-10).

The bullock, except for the fat which was burned upon the altar and the blood which made atonement for the soul, was taken **“without [outside] the camp unto a clean place, where the ashes are poured out;”** and there burnt. This is a new procedure which was not before commanded. No part of this offering was given to the priest, neither skin nor flesh for food, being offered for his sins (Lev. 6:30). The animal was taken outside the camp of Israel to the place where the ashes of the altar of burnt offering were taken and poured out, and there burnt **“on the wood with fire.”** This pointed to Christ, who bore the reproach of sin and was made a curse, having our sins placed upon Him, and suffered outside of Jerusalem on the cross (Heb. 13:11-12, Gal. 3:13). **“He was made sin, but not a sinner. He became that which kills (sin – Rom. 6:23), without becoming a sinner.”**¹

V. VERSES THIRTEEN THROUGH TWENTY-ONE.

The category of sin offering now described is that which was for **“the whole congregation of Israel,”** should the congregation, that is the people, **“sin through ignorance.”** The whole nation might be guilty of sin in disobedience to the commandments of God (II Chron. 34:18-21). They were guilty, and when the sin was discovered, they were to bring a sin offering unto the Lord as here prescribed. The divine arrangements are similar to the sin offering for the priest. We ought to glean from this that numbers and incorporation are not a

security against sin. We are not safe from falsehood and iniquity because we are joined with others. The sin of a multitude or of an entire congregation is still sin, and is especially grievous because of the many who have been joined together, with or without intentionally being so joined, in sinning.

A young bullock was brought **“for the sin,”** to **“the tabernacle of the congregation”;** and **“the elders of the congregation”** laid **“their hands upon the head of the bullock before the LORD.”** The elders of the congregation, being the leaders of the people and having the responsibility which accompanies leadership, were the ones who identified with the sin offering, showing the imputation of the guilt of the people upon the innocent substitute (James 3:1). Spiritual leaders are **“they that must give account”** (Heb. 13:17), and are to take the lead in confessing sins and making restitution for wrongs and offences (II Sam. 21:1-14, Neh. 1:4-11). Not many spiritual leaders are fulfilling these duties today.

This sin offering was killed, and the priest brought the blood into the tabernacle as prescribed, sprinkling some of the blood **“seven times before the LORD, even before the veil,”** and putting **“some of the blood upon the horns of the altar which is before the LORD,”** the altar of incense. The remainder of the blood was poured out **“at the bottom of the altar of burnt offering, which is at the door of the tabernacle of the congregation.”** All the fat of the animal was taken and burnt upon the altar of burnt offering. Thus did the priest **“make an atonement for them,”** for the whole congregation, and they received forgiveness. The carcass of this bullock was taken and burnt outside the camp, as was the bullock offered for the sin of the priest. The forgiveness of sins is experienced and enjoyed by believers through the mediatory office work of Christ, whom God has made the great High Priest of His people, and who offered Himself for their sins, and whose blood was shed for the remission of sins.

VI. VERSES TWENTY-TWO THROUGH TWENTY-SIX.

We now have the case given, **“when a ruler hath sinned.”** This is distinguished from the sin of the common person, for rulers have a great and a grave responsibility, in that their sins often involve others beside themselves, such as people whom they lead, direct, instruct, control, or influence. That which is seen in rulers often becomes the practice of common persons. Neither is a person’s position in life a guard against sin, or an excuse for sin. Now this ruler, whomsoever he be, when he had sinned, **“and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done,”** was guilty. He stood in need of a sin offering.

This type of sin offering consisted of **“a kid of the goats, a male without blemish.”** The animal was killed on the north side of the altar of burnt offering, and some of the blood was taken by the priest with his finger and put **“upon the horns of the altar of burnt offering.”** The blood of this type of sin offering was not taken within the holy place, and the body was not burned outside the camp. The previous two types required that the blood be taken within the holy place and put upon the altar of incense, as they were making atonement for sins, either of the high priest or the whole congregation including the high priest, who ministered in the holy place. This offering was for a person who did not enter the tabernacle except for the outer court, and who did not offer up incense, but whose gifts were offered by the priests on the brazen altar which stood in the outer court. Ere this ruler could again worship at the brazen altar, there must be an atonement made upon that altar. Thus was the blood placed upon the four horns thereof. As with the peace offering, the fat of the animal was burned upon the altar of burnt offering, pointing to Christ who, though He had no sin in Him, was made to be sin for us, and who reconciles us to God, having made peace by His death for sin. The atonement being made for the ruler **“as concerning his sin,”** we find that **“it shall be forgiven him.”** Every believer has the sure promise of forgiveness from God in Christ.

VII. VERSES TWENTY-SEVEN THROUGH THIRTY-FIVE.

These verses record the class of sin offering which was for **“any one of the common people”** who sinned **“through ignorance.”** We see in this the universal sinfulness of man, and the all-sufficiency of Jesus as Savior.

“No man is free from sin; all sorts of persons, of all ranks and degrees, high and low, rich and poor, men in office, civil or ecclesiastical, or in whatsoever state of life, are liable to sin, and do sin continually, either ignorantly or willingly; and Christ is a sacrifice for all sins and for all sorts of sinners.”²

(Rom. 5:12). The ruler often condemns the common person, and the common person often condemns the ruler; but both alike are guilty of sinning against God, and both alike can only be saved by Jesus Christ through faith in Him. **“I came not to call the righteous, but sinners to repentance”** (Luke 5:32), (I Tim. 2:1-6).

This offering consisted either of **“a kid of the goats, a female without blemish,”** or **“a lamb . . . a female without blemish.”** In either case, the sinlessness of Christ is portrayed, **“who did no sin, neither was guile found in his mouth”** (I Pet. 2:22); and **“who his own self bare our sins in his own body on the tree, that**

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A Study in Leviticus

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we, being dead to sins, should live unto righteousness: by whose stripes ye were healed (I Pet. 2:24). The provision of God is such that all who come to Him by faith in Christ are saved to the uttermost. The guilty sinner laid **“his hand upon the head of the sin offering,”** and slew **“it for a sin offering in the place where they kill the burnt offering.”** The blood was placed upon the horns of the altar of burnt offering, and the rest poured out **“at the bottom of the altar.”** The fat of the animal was burned on the altar, like **“the sacrifice of the peace offerings . . . for a sweet savour unto the LORD.”** The priest thus making atonement, the sinner received forgiveness. No matter who you are, the only forgiveness from God you can experience for your sins is found in Christ (Eph. 4:32; 5:1-2, Acts 3:13-21; 5:30-31).

“None of these sacrifices possessed any intrinsic value sufficient to free the conscience of the sinner from the pollution of guilt, or to obtain his pardon from God; but they gave a formal deliverance from a secular penalty (Heb 9:13-14); and they were figurative representations of the full and perfect sin offering which was to be made by Christ.”³

NOTES

1. Hille, Harry J. “Outlines on Leviticus,” 1979.
2. Gill, John. *Exposition of the Old Testament* (“The Online Bible,” Larry Pierce, 1994-95).
3. Jamieson, Fausset, and Brown. *Commentary on the Whole Bible* (“The Online Bible,” 1995-1997).



Old Testament Today

(Continued from page 121) ♦

Does the Old Testament contain any message for us today? Is it a Christian duty to read it? Do those who carry only the New Testament carry just half of the Bible? These questions deserve Scriptural answers. It is my purpose to answer these inquiries by the Bible in this article.

THE OLD TESTAMENT VERSES THE NEW TESTAMENT SCRIPTURES

Certainly we today do live under the New Testament or New Covenant Dispensation. The Christian is not obligated to offer lambs as sacrifices for sin. Nor are we in any way under obligation to keep the Ceremonial Law of the Jewish nation. But please keep in mind the difference between the Old Covenant which God made with Israel at Mount Sinai and those Scriptures which

we call the Old Testament. The New Testament believer is under obligation to study the Old Testament Scriptures, even though he does not live under the Old Covenant which God made with Israel.

After relating the wilderness experience of Israel to the Corinthian Church, Paul declared in chapter 10, verse 11: **“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.”** Thus I see the Old Testament is a standing monitor to those of us who live in this age. Nothing in the Old Testament is written in vain. God has preserved Jewish history for **“our admonition.”** If this be the case, then it is wisdom and duty for us to receive these instructions.

Then I read in Romans 15:4: **“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.”** Here I observe that what is written in the Old Testament Scriptures is written for the learning of New Testament believers. There is much to be learned by a search of the Old Testament Scriptures. The New Testament is based upon the Old Testament. The gospel of grace which I preach is based on the promises God made to Abraham of all nations being blessed in Jesus Christ, Abraham’s seed. Those who fail to recognize this, deprive themselves of the **“comfort of the scriptures.”**

It is strange indeed how some can say the Old Testament is not for us today. Such expressions reveal gross ignorance of what the New Testament says about the Old. Those who throw out the Old Testament deprive themselves of better than half of the “holy Scriptures.”

New Testament believers often criticize the Jews for rejecting the New Testament books. But this is a little unjust since many of them reject the Old Testament. Some professed Christians even go so far as to say the four gospels belong to the Old Testament. They do not come right out and say this, but this is what they really believe. You can ask them about the conversion of Zacchaeus or the thief on the cross and they will say: **“O that was before Pentecost; we don’t go by that any more.”** Very well, if they don’t go by what is written in Matthew, Mark, Luke, and John, then that is not a part of their faith and practice. Then they really believe the New Testament is composed of the book of Acts, the epistles and Revelation. This leaves little of the Bible, even the New Testament, to be applied to us today. I cannot for a moment subscribe to such a creed.

OLD TESTAMENT PROVES JESUS IS THE MESSIAH

Without the Old Testament Scriptures we could not prove Jesus Christ is the promised Messiah. Revelation 19:10 says:

“The testimony of Jesus is the spirit of prophecy.” This means that all prophecy points to, centers in, and revolves around Jesus Christ. He is the One in Whom all the Old Testament prophecies converged and found their fulfillment. The prophets themselves searched their own writings to find **“what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow”** (I Pet. 1:10-11).

Our Savior made this too clear to be misunderstood. He commanded in John 5:39: **“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”** He again said in John 5:46-47 these words: **“For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?”** Christ in this statement conditions belief of His words upon belief in the Old Testament Scriptures. If a person does not believe the five books of Moses, he cannot believe the New Testament writings. This accounts for Christ’s sharp words to two of His disciples: **“O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself”** (Luke 24:25-27).

Matthew goes to great length to prove that Christ is the promised Messiah of the Old Testament Scriptures. Genesis 18:18 reveals the Messiah is to be a descendant of Abraham. Matthew opens his book with the words: **“The book of the generation of Jesus Christ, the son of David, the son of Abraham.”** It was written in Isaiah 7:14 that the Messiah would be born of a virgin. After Matthew gives his account of the virgin birth of Christ, he says: **“Now all of this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us”** (Matt. 1:22-23). The book of Matthew is filled with such statements.

How did Philip of Bethsaida know Jesus Christ was the promised Messiah? John 1:45 says: **“Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.”**

NEW TESTAMENT EVANGELISTS PREACHED CHRIST FROM OLD TESTAMENT

All the first century preachers preached Christ from the Old Testament for many years after the founding of the church.

On the day of Pentecost, Peter preached from Joel 2:28-32 and Psalms 16:8-11. From the text in Psalm he

preached the gospel of Christ. Look at verses 22-25: **“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption”** (Acts 2:23-27).

The evangelist Philip found the eunuch reading Isaiah 53:7-8. Acts 8:35 informs us: **“Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.”** Many modern preachers hold that you cannot preach Christ from the Old Testament. But Philip preached Christ from Isaiah 53, the Old Testament Scriptures. This was the practice of all the New Testament preachers until the completion of the New Testament in 96 A.D.

The Apostle to the Gentiles, Paul, even in the closing years of his life continued to preach Christ from the Old Testament. Acts 28:23 reads: **“And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.”**

THE OLD TESTAMENT TAUGHT SALVATION THROUGH CHRIST

The Old Testament Scriptures teach the same way of salvation as does the New Testament. Salvation in Christ was the theme of all the Old Testament prophets: **“To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins”** (Acts 10:43). The gospel of Christ was preached to Israel by type and shadow. Hebrews 4:2 declares: **“For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.”** Galatians 3:8 says: **“And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.”** Jesus Christ said: **“Your father Abraham rejoiced to see my day: and he saw it, and was glad”** (John 8:56). Acts 10:36 reveals that the gospel was preached to the children of Israel: **“The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all).”** Yet in spite of these plain texts some will take

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Old Testament Today Study in Santification

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the position that the first gospel sermon was preached on the day of Pentecost in Acts chapter 2.

There is one New Testament passage on how the Old Testament saints were saved which is too clear to be misunderstood. **"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus"** (II Tim. 3:15). There can be no doubt that the Scriptures which Timothy had from childhood were the Old Testament Scriptures. The New Testament was not even written until long after Timothy's childhood days. Notice what Timothy was to see in the Old Testament Scriptures about the way of salvation. He was to see that salvation was through faith in Jesus Christ, just as did all the saints in the Old Dispensation.

THE DEATH BLOW

In II Timothy 3:16 I read: **"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."** Ultra-dispensationalists never seem to consider these words. **"All scripture"** certainly does include the Old Testament Scriptures. Paul says all Scripture is profitable for doctrine---even the Old Testament Scripture. Then he makes it plain that the Christian cannot be thoroughly furnished unto all good works without the Old Testament Scriptures. Remember that when Paul wrote II Timothy the New Testament had not all been written. He then must be speaking of what was in the Old Testament Scriptures.

The Old Testament Scriptures are the Word of the Lord. I Peter 1:25 says: **"The word of the Lord endureth for ever."** It endures because it is profitable for doctrine. It was written for our learning and admonition. Jesus Christ said: **"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"** (Matt. 4:4). Don't be guilty of carrying just half of the Bible to church. Search the Old Testament Scriptures which testify of salvation by faith in Christ.

Without a doubt some of you who read this have been confused by ultra-dispensationalists into believing that God has as many ways of saving a man as the devil does leading men to Hell. Jesus Christ is the only way. Acts 10:43 declares: **"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."**

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text utterly defeats them (by theirs and them I mean all of the Holiness sect, and all others that take the same position that they do) and their nefarious doctrine. We read in the Gospel of John the third chapter and the sixth verse where Jesus said to Nicodemus: **"That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit"** and not the body. The seed spoken of is the Word of God. (Luke 8:11). The reason for all of this confusion is because so many do not know what sanctification actually is, and neither do they know who are the sanctified.

All of the saved are sanctified. I Corinthians 6:11, **"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."** Now in this text we notice four things suggested: First, Paul tells the Corinthian brethren what they were prior to their conversion; and second, he tells them that they have been washed; third, that they are sanctified; and fourth, that they stand justified in the name of Christ. So, from this text we are taught that the saved, and I mean all of the saved, are sanctified. We notice again in the book of Hebrews, chapter two and the eleventh verse these words: **"For both HE that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren"** (emph. WC). And so we have proven conclusively that all of the saved are sanctified, they are the brethren of Christ; but notice again in Hebrews 10:9, 10: **"Then saith he, Lo, I come to do thy will, O God."** verse 10: **"By the which will we are sanctified through the offering of the body of Jesus Christ once for all."** So, by the same will that Jesus came to do we are sanctified. Just as sure as Jesus went to the cross and died for sinners, just that sure, are all who ever at any time believed in the Lord Jesus Christ sanctified. Yes, a thousand times yes, every believer in the world is a saint, or is sanctified.

SANCTIFICATION IS NOT SINLESS PERFECTION

No, sanctification does not mean

sinless perfection, although many try to make sanctification mean sinless perfection, but it does not mean that at all. Yes, many say that because they are sanctified they do not sin. Why I have heard people say that they had not committed a sin in so many years, however, I knew they were telling a falsehood, for anyone that takes that position runs in the face of the Bible, and not only that but calls God a liar at the same time. I John 1:8, **"If we say that we have no sin, we deceive ourselves, and the truth is not in us."** V. 10: **"If we say that we have not sinned, we make him a liar, and his word is not in us."** Thus we can very readily see the folly of claiming sinless perfection. Those that make such ridiculous claims are not only liars, but they call God a liar, for God says that they do sin, and they say that they do not, which one are you going to believe? God, or those that make such claims? I Kings 8:46: **"For there is no man that sinneth not."** And too, we further notice in the model prayer that Jesus taught His apostles to pray as is found in the Gospel of Luke, chapter 11:4, **"and forgive us our sins,"** and thus we see that the Lord Himself taught the apostles to pray for the forgiveness of sins. Now, if they were not subject to sin, why did the Lord tell them to pray for the forgiveness of sins?

We also read in I John 2:1: **"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."** But someone will say that the Apostle John was not sanctified at this time, but the Word of God says that he was, and not only that but we have proven conclusively that everyone that is saved is sanctified, and that they are sanctified the very moment that they believe, and become a child of God, but to give definite proof that John was sanctified at this time let us read the seventeenth chapter of the Gospel according to John, the chapter in which is recorded the prayer of Christ, John 17:17: **"Sanctify them through thy truth, thy word is truth."** And thus we see that in the prayer of the Lord's that He prayed for the sanctification of the apostles, and don't you suppose the Father heard Him when He prayed this prayer?

If sanctification renders a person, or makes a person incapable of sinning, then what about animals? Are animals subject to sin? Did the Lord provide for them in the atonement? Do they have a soul? Will they live on in another world, after they die? Did Christ come into the world to die for the animals? Oh, someone will say that these questions do not make sense, but they make just as much sense as to claim that sanctification is sinless perfection. The

Lord told Moses to sanctify unto Him all of the first born among the children of Israel, both man and beast. Exodus 13:2: **"Sanctify unto me all the firstborn whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine."** So we notice that even the first-born of the beast of the Israelites were to be sanctified. And so I ask again, if sanctification renders anyone powerless to sin, then may I ask, what about the cattle? Can they sin? Why, of course you know that they cannot.

And still again what about inanimate objects. Can a building sin? Matthew 23:17: **"Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold"** of the temple. Now, prior to being sanctified by the temple was the gold subject to sin, that is. Could that gold commit sin? Why the answer is too obvious for comment.

SANCTIFYING THE LORD

We are told to sanctify the Lord God in our hearts. Are we told to do this in order to keep the Lord from sinning? If the theory of some be true, then we keep the Lord from sinning by sanctifying Him in our hearts. Thus we can very easily see where anyone is driven when he takes the erroneous position that sanctification means sinless perfection. Such doctrine is foreign to the Word of God, and disgraces the very name of Christianity, the very ones that claim sinless perfection usually are the most corrupt, the most immoral, and certainly the biggest liars that are to be found anywhere.

NOW WHAT IS SANCTIFICATION?

We are not left to struggle in darkness to find the answer to this question for we turn to the Word of God and find the answer therein. The Word itself demands our attention. In the Old Testament the word is *qadesh*, and means to set apart, and the word in the New Testament is *hagiazō*, and means to set apart, and so we can very easily see that sanctification means to be set apart to the service of the Lord, and that when anyone believes in Christ, and thereby becomes a Christian, that he or she is not only saved, but is likewise sanctified and is a saint and meet for the Master's use. In closing, may I call attention to one other text as further proof that sanctification means to set apart. Exodus 13:12, **"That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast."** Now in I Peter 3:15 where we are told to sanctify the Lord God in our hearts, it means that we are to set the Lord apart in our hearts as the object of our love and devotion, that He is to be our very life, and He is to occupy the throne of our hearts.

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The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

1. What Bible verses would you recommend for a Christian brother or sister who is discouraged? - Mississippi

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There are many different causes of discouragement in our Christian lives. As we attempt to comfort a fellow child of God, it is definitely appropriate to head for the Scriptures! If I were to recommend particular passages, it would depend upon the true cause of the discouragement in our lives. Let me list just a few of the things that might get a Christian down in the dumps, or at wit's end on how to deal with the circumstances in our service for the Master.

1. We might be discouraged because we've been making our own plans and not finding out God's will for us and our family or church. Psalm 139 & Psalm 103:8-18 are good passages for bringing us back to the understanding that our ways are not His ways. Get a solid grip on the FACT that God is sovereignly working out His will in our life and it will comfort us and give us a rock to stand resolutely upon.

2. We can't go wrong in the midst of heavy tribulation and/or persecution to read Psalm 23 and realize that we walk through the Valley of Shadow and death, not alone, but in the care of the great Shepherd! And also Revelation chapters 2 & 3. In each church letter, God knows their works and He knows the desire of our hearts...

3. If your heart is lonely, great comfort can be found in knowing and feeling the everpresent hand of our loving Father and our friend Jesus Christ that sticketh closer than a brother! Read Hebrews 11:13 and meditate also on the implications of II Timothy 4:16-17. And if you look through the tears, you just might find that there is still a Luke in your life, as the Apostle Paul finds in verse eleven. And Mark is available!

4. When there are particular enemies that are discouraging you, read Psalm 73:1-3, and nod your head as the precious Scriptures admonish us to look farther along, reading verses 17-28.

5. If you've been belittled and beaten down, read Joshua 1:1-9. Just like God was with Moses, He will CONTINUE to bless and lead you, me and Joshua...! Be of good courage, dear Christian! Find your strength in the Holy Spirit of almighty God!

6. Many times, the true discernment of the source of discouragement in our life is sin. When we don't purge sin from our daily activities and habits, then it will surely drag us down into the pits of despair. Reassess your life and repent of your sins. Understand that we have an advocate with the Father and He will take our burdens and carry them away as far as the East is from the West! Read and deliberately consider Isaiah 53, particularly verses 4-5 and substitute your name for the word "our." Then read Romans 6 and accept the indictment of Scripture- that we need to live holy lives-separated unto His righteousness!

As a general rule, whenever I get discouraged, there are certain doctrines in the Bible that a study of will "...appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified" (Isa. 61:3). These doctrines are 1) The sovereignty of MY God found in Isaiah chapters 40-49. 2) The doctrine of the providence of God found in the stories of Job (entire book) and Joseph (Genesis 37-50) will encourage you that He is IN CONTROL! 3) The doctrine of the resurrection of Christ (John 20) will lift our hearts as we consider the passing of a loved one (John 11:1-45) or 4) The hope of our future with Him forevermore (I Thessalonians 4:13-18).

My last piece of advice is NOT to merely read the Bible, but to meditate and study the holy passages of God's Word. The words themselves collected in the Book are nothing special. You can find all the words in a dictionary. But the Author of this Book writes to the hearts of men and women around the globe, discerning the needs and dictates of the soul. Read reflectively and listen to Him as you prayerfully linger on the precious words of life and hope- He'll speak love, comfort and peace into the innermost fiber of your being. May God bless, is my prayer!

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Many times have I been asked for

Scriptures that would help one who is discouraged and have volunteered them to those I see who need help during difficult times, myself included.

I would suppose we all have our favorite verses but all of Holy Writ should be a comfort to all of us! Just knowing I have God's Word at my fingertips is a comfort and a blessing. But the ones I like to give out in time of need are Psalms 23-30; read these chapters all in one sitting. But I always say, don't just read them, meditate on them, chew them, take time and digest them. It does no good when you're looking for strength and comfort to haphazardly read those chapters, or any Scriptures for that matter. The Psalms in many places has the word Selah after a verse or chapter, my pastor uses Selah a lot in his writings and it means "stop and think about it." So, STOP, and think about what the Word of God is saying to you if you are really seeking His help.

Many like to give Isaiah 40:31 which is a great and favorite verse, but don't stop at that verse, read on, read chapters 41 and 42 of Isaiah. Also Psalms 4:4-5; 46:10-11 and 84:4 have given me comfort, we need to learn how to "Be Still" and listen to God. Look up the word "Quiet" and study it where it might be of help in your situation.

Since my surgery I have encountered a couple of set backs that have put me in a very bad state and these Scriptures have been a great help in my discouragements, and I hope they will be to you as well. God Bless!

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Genesis 15:1: "...Fear not, Abram: I am thy shield, and thy exceeding great reward."

Exodus 15:2: "The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him."

Deuteronomy 33:27: "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee..."

Joshua 1:9: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest."

Job 22:21: "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."

Psalm 16:11: "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures

for evermore."

Psalm 37:3-5: "Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the LORD; and he shall give thee the desires of thine heart. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass."

Psalm 42:11: "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."

Proverbs 3:5-7: "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the LORD, and depart from evil."

Song of Solomon 2:3-4: "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love."

Isaiah 26:3-4: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength."

Isaiah 46:9-11: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

Lamentations 3:22-25: "It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The LORD is my portion, saith my soul; therefore will I hope in him. The LORD is good unto them that wait for him, to the soul that seeketh him."

John 14:1-3: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that were I am, there ye may be also."

Acts 27:25: "Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me."

Romans 8:28, 37-39: "And we know that all things work together for good

♦ (Continued on page 138)

The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

2. If a congregation excludes a member for any reason, and then disbands before reconciliation is achieved between that member and the congregation, is that excluded member under a lifetime ban from joining any other scriptural church? Under what conditions, if any, could such an excluded member from a disbanded church be received into the membership of another church? – Illinois

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“Let all things be done decently and in order” (I Cor. 14:40).

Two questions are asked and to the first one I will answer NO, he or she is not under a life time ban from joining another church of like faith and practice if the excluding church has disbanded.

Where I pastor now as a missionary that very thing has happened. We have disbanded and are no longer that church and there are some visiting that were excluded from the church that was disbanded and we are hoping they will come and join with us and make things right. So with that I will attempt to answer the second question.

For what ever the reason, if one has been excluded, restitution is always required, the offender must have some sort of repentance and he or she must recognize the excluding church (whether in existence or not) had the authority to exclude, and any sister church should respect that. Since we are a mission, I can't answer for our home church, but I would think they would take the one time excluded member by statement of faith, knowing that they have had Scriptural Baptism, but at the same time they would require them to have some sort of remorse for the offence whether they think the exclusion was just or not. The excluding church acted with the authority that has been given them by the Lord (Matthew 28:18-20), and I believe that should be respected. That would be what I believe in this matter.

But I do know, if it is not done properly, then the receiving church is asking for trouble. I would also add; it takes love and compassion on both the excluded member and the church that now is involved in receiving them.

I would like to say in closing, there is nothing, and I mean nothing, more important than church membership as a child of God. If you have been excluded from any Sovereign Grace, New Testament, Landmark Baptist Church, whether it has been disbanded or not, I plead and urge you with every fiber of my being, make restitution and repent

and get back serving the Lord in one of His true churches, before the Lord comes back. God Bless!

ROGER REED

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Pastor
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There are three Scriptural ways for a church to receive a member into their number. The first is to baptize them upon their confession of faith in Jesus Christ and a showing of the fruit of a godly, repentant heart. The second is by letter of recommendation from another recognized Church of like, precious faith and doctrine. The third way to take in a member is by statement of faith. This would be the pertinent method in the above question.

When a church “excludes a member for any reason” as the question is put, that reason is ultimately that the one being excluded might see the seriousness of their offense and that God will gift them with a spirit of repentance and they would come back before the church and “make things right.” In other words, they would 1) Repent of the offense; 2) Resume a godly life of Christian service; 3) Regain the confidence of the church in their daily walk; and 4) be restored unto full membership again by the vote of the church.

The fact that the disciplining church has disbanded or gone out of existence makes it impossible for said member to come back and receive restoration. As we look into the study of the Lord's church, we realize that individual churches are not promised perpetuity. However, the institution IS granted that promise! There will ALWAYS be found one of the Lord's true New Testament churches that the disciplined saint can locate and then submit to their ecclesiastical authority.

It doesn't really matter that it is not the same church; it's the same KIND of church- Jesus Christ's church! He is the Head of each church and it is HIS authority that we are to submit unto.

Now before someone misunderstands the concept and doctrine of independent, Baptist churches, we must clearly define the parameters of this restoration by

another church. If the church that exercises discipline is still in existence, then that is the ONLY church the ousted member can return unto for restoration. No other church has the right or the authority to override that first church's vote and mandate. She must respect the autonomy and sovereignty of each independent, Baptist church to rule and govern over her members.

It is only in rare and specific circumstances that this third option of receiving a member by statement of faith should be considered acceptable. Each circumstance should be carefully evaluated and once all the facts are in and considered, then each church should act according to the dictates of God's Word in meekness and love, with all authority. **“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven”** (Matt. 18:15-19).

MATTHEW STEPP

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This is a very difficult question to answer because there are so many variables and unknowns. I hesitate to give a definitive answer because there is really no example in Scripture that I know of regarding this issue.

The first thing I would do is find out where the brother was originally baptized and make sure that his baptism was administered by a Scriptural New Testament Baptist Church. Once that is established, I would ask for the exact details as to why he was disciplined and why he had not been reconciled and reinstated. Then I would ask for names of individuals of the disbanded church who may have access to church records and find out if the details match up. If the disbanded church records are not available it really becomes a murky issue. As long as the disciplined member has

scriptural baptism, the church would have to make a determination as to whether the man is honest, forthright, repentant of whatever sin or sins he had been disciplined for, and if they really want him to be a member of their church. It is a judgment call by the receiving church at that point since there is no way for the man to be reinstated by the disbanded church. If the church chooses to do so it could receive the man by statement of faith as a last resort after evaluating all the facts in the case and openly presenting them before the congregation.

If I had any questions regarding the validity of his baptism or the authority of the disbanded church I would recommend that the individual submit to baptism to remove all doubt.

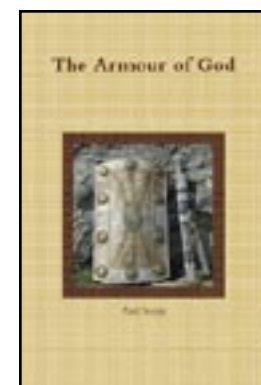
A valuable warning may be drawn from this knotty question. If you are disciplined by a scriptural church, repent right now and seek to be reconciled and reinstated. Don't waste another moment of your life out of fellowship with the Lord's church.

TOM ROSS



The Armour of God

by Paul Stepp



Retail \$12.99

Elder Paul Stepp, pastor of the Indore Baptist Church of Indore, WV has just completed a book titled *The Armour of God*. The book is a commentary on Ephesians 6:10-20. The book expounds on Paul's teachings concerning the armour that the soldiers of Jesus Christ must wear in order to fight in the cause of Christ. The book is available in print and is also available as an ebook.

The printed book is available from our bookstore. The ebook is available from www.lulu.com. The book contains 150 pages.

(Please add \$3 for postage)





From the Pen of a Country Preacher

Milburn R. Cockrell
(1941 - 2002)



True Presentation As to the Way of Salvation

I firmly believe that Satan has deceived more people about salvation than any other doctrine of the Scriptures. I long to see sinners brought to the knowledge of salvation. May Heaven help me not to be a deceiver of souls.

In this article I will not try to set forth the popular belief of the religious world, so as to have the applause of men. Instead, I shall seek to give the Bible's way of salvation. I shall set forth that gospel of saving grace.

First, I want to call attention to:

The gospel is to be preached to all men, but not all men will respond to its preaching. Because of this, eager evangelists and earnest preachers are often distressed. They suppose that stronger appeals, greater personal influence and mightier arguments would bring the indifferent to Christ. Thus they ignore the preliminary work of the Spirit by which alone unregenerated persons may believe the gospel. Only confusion and spiritual darkness can result when the awakening ministry of the Spirit is ignored. Unregenerate men are not able to take one step, apart from the enabling power of the Spirit, in the direction of their salvation. John 6:44 declares: **"No man can come to me, except the Father which hath sent me draw him."**

This verse is unqualified and final. In this same chapter Christ said: **"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."**

The inability of the unrenewed sinner to turn to God apart from Divine grace is disclosed in I Corinthians 2:14: **"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."**

The unsaved cannot know or receive the things of God. The wonderful promises in the Word and the preaching of the cross are foolishness to him. The unconverted remains unimpressed with the way of salvation until he is awakened by the Spirit.

In salvation the Spirit undertakes a work in the heart of the unrenewed man which will cause him to believe in Christ as Savior. In Ephesians 1:19 Paul declares that belief in Christ is owing

to the working of God's mighty power. In Colossians 2:12 saving faith is said to be by **"the operation of God."** It is the indispensable work of the Spirit to give faith to a sinner. I Corinthians 12:9 says: **"To another faith by the same Spirit."** Verse 3 of this same chapter says: **"No man can say that Jesus is Lord, but by the Holy Spirit."** Without the powerful operation of the Spirit no sinner will ever believe in Christ.

THE ARMINIAN EVANGELIST

does not believe this doctrine. He believes any person can, if he will, respond to the gospel at any time without the awakening ministry of the Spirit. He does not have time to wait upon the Spirit. This would hinder him in reaching his pearly goal of a set number of conversions.

Multitudes of preachers use several expressions during the invitational portion of their services which are foreign to the Scriptures. Some will say, "Open your heart and let Jesus come in," or "Bow your knee and pray the sinner's prayer." Others say, "All that desire to go to Heaven, raise your hands," or "come forward and I will pray for you." Still another might say, "Come, make your decision for Christ." These expressions sound good to the religious world. They are acceptable because they place salvation in the hands of man. But such expressions of ignorance do not have as much as one Scripture to support them.

This Arminian foolishness belittles God's wisdom and power. It ignores God's eternal purpose and plan of salvation by grace. These notions dethrone God by elevating man in ability, power, nature and being. They put Christ to open shame by placing the merits of the cross on carnal conditions and by associating His finished work with failure. These weird beliefs dishonor the Spirit making Him a weakling by being outdone by the sinner. They flout and minimize the truth of God's Word. They make the Bible say what it does not say and turn the truth into a lie. They support the teaching of salvation by works, for they make salvation conditional. They make God's family dependent upon His children, and not upon the parent, God the Father.

Too often methods are employed

which require mere outward action, without any heart action. The presence of outside influence is the chief means now used by modern evangelists for success in their work. The Spirit is completely left out. These people tell us that the evangelist must possess a dominating and overpowering personality. This, with other psychological influences, skillfully employed amount to what is almost an irresistible effect. All of this outward influence is focused upon the unsaved person to compel him to do something which may not be a choice of his own. Such methods have a disastrous effect upon a soul, for they cause one to make a profession when there has been no true receiving of Christ. Beware of any method or appeal which encourages men to do aught other than to believe on Christ for these are of infinite and eternal danger.

Salvation is secured, so far as human responsibility is concerned by

BELIEVING IN CHRIST AS SAVIOR.

To this one requirement no other obligation may be added without violence to the Scriptures and total disruption of the doctrine of salvation by grace alone. Men would do well to bring their message and methods into complete agreement to the Bible's teaching of salvation by grace, rather than to attempt to conform His unalterable truth to human ideas.

REPENT AND BELIEVE

Repentance as a separate act is usually added to believing as a requirement on the human side for salvation. The word "repentance" means "a change of mind." Godly sorrow worketh repentance, but godly sorrow is not repentance. Soul anguish must not be mistaken for the change of mind which it produces. Repentance is not a separate requirement for salvation, but it is included in believing and cannot be separated from it. It is possible for one to be sorry for his sins without repenting, and it is possible for one to believe in his head about Christ, but no one can truly repent without believing in Christ as Savior.

One-hundred and fifty New Testament texts condition salvation on believing. Each one of these passages omits any reference to repentance as a separate act. The gospel of John, which presents Christ as the object of faith unto eternal life, does not once employ the word repentance. Likewise, the book of Romans, which is an analysis of salvation by grace, does not use the word repentance in connection with the saving of the soul. Paul and Silas told the jailor: **"Believe on the Lord Jesus Christ, and thou shalt be saved."** Paul failed to recognize the necessity of repentance in addition to believing.

To demand the lost to repent as an act separate from believing is to hinder

the salvation of the lost. This method causes the unsaved to look inward at themselves and not away to Christ as Savior. Salvation is thus made to be conditioned on feelings, not faith. To demand that a self-produced affliction of soul must precede salvation by faith is fatalism and is responsible for having driven countless thousands to despair!

The sinner does not need soul anguish to soften God's heart to pity him. God stands ready to save because of Christ's atonement. Human sorrow cannot atone for sin any way whatever. The unsaved have a gospel to believe. They must never try to coax God into a saving attitude by their tears. If the Bible makes anything clear it makes it clear that God stands ready to save sinners who trust His Son!

BELIEVE AND CONFESS

The sincere desire to bring men to a public confession of Christ has prompted many preachers to present two human responsibilities for salvation. But to contend that a public confession is a prerequisite to salvation is to contend that one hundred and fifty passages where believing alone appears are incomplete and misleading. To demand public confession in addition to believing is to discredit the salvation of those who were saved where public action was impossible.

Confession of Christ is a Christian duty and should be discharged the moment after conversion. It is not a condition of salvation by grace, otherwise human merit intrudes where only the God of all grace reigns.

BELIEVE AND SURRENDER TO GOD

Some religionists say believing in Christ and dedicating yourself to God's will are the grounds of salvation. They substitute consecration for conversion and beauty of life for believing unto eternal life. They make salvation depend upon a self-dedication, not upon free and sovereign grace. The alien sinner cannot dedicate himself to God. He has no desire or ability to do so. Self-dedication is a problem to those already saved. The desirability of a dedicated life on the part of every believer is stressed in the Bible constantly. But self-dedication is not salvation. It will follow salvation, but it does not save or help save anyone.

BELIEVE AND MAKE RESTITUTION

Zealous preachers often give the lost an impression that restitution must be made before one can be saved. This makes salvation of human merit also and only for good people. The preacher should never try to get the natural man to move along lines of reformation instead of regeneration. Reformation is a great enemy to regeneration. The sinner needs to hear that God justifies

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True Presentation As

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the ungodly and that He saves from all sin.

Restitution and reformation most assuredly follow regeneration, but they do not precede it. Now don't get the cart before the horse. The fact remains that one is saved by believing on Christ to the end that grace may abound and be magnified throughout eternity.

BELIEVE AND ASK GOD TO SAVE

None of the errors about salvation seem more reasonable than this, yet here is no more deadly blow at the foundation of free grace. Religionists claim that the sinner must seek the Lord, or plead with God to be merciful. The gospel of reveals that in this age neither Jew nor Gentile **"seeketh after God."** The lost lack the capacity to do this. In this present age there is One who is seeking. Luke 19:10 records Christ as saying: **"For the Son of man is come to seek and to save that which was lost."**

Christ will seek and save every soul given to Him in the covenant of redemption. No soul will ever seek the Lord until the Lord first seeks him!

Men are not saved by praying to God and asking Him to be merciful; they are saved by faith in Christ alone. The sinner is saved, not because he convinces God to withhold judgment upon him for sins, but because he believes that judgment has fallen on his Substitute. We read in Isaiah 53 concerning Christ: **"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed."**

Every feature of man's salvation from the divine election in ages past and on through successive steps is all a work so supernatural that God only can effect it. Should the least human merit be allowed to intrude into this great divine undertaking, the purpose of manifesting the riches of grace would be shattered. It follows that a man is saved apart from any human worthiness by believing in Christ alone.

Notice the jailor's question in Acts 16:30: **"Sirs, what must I do to be saved?"**

This was a direct question. Now notice Paul's reply. He did not say believe and confess, or believe and surrender, or pray through, or be baptized. He said by divine inspiration: "Believe! Believe! BELIEVE! on the Lord Jesus Christ, and thou shalt be saved." Sinners, this means that if you believe in Jesus Christ you are saved for eternity! Saved the moment you believe in Christ. Preacher, that is good news! You bet it is, for that is the gospel of free and sovereign grace.



Marriage the Symbol of the Believer's Union with His Lord

S. P. Callaway

"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church" (Eph. 5:31, 32).

Marriage is the shadow of a great truth – the type of a higher spiritual relation. It exhibits the union of believers with their Lord. The apostle derives a sanction for its sacred observance from the mutual relations which subsist between Christ as the head, and the church as the body. The duty enjoined upon wives is that of subjection; **"Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing."** The duty imposed on husbands is that of tender love for their wives. The right of the husband to exercise authority over the wife is founded in his deep and sacred regard for her person, causing him to give her support and protection; yea, even to lay down his life for her sake, as Christ gave Himself for the church.

Let us tonight contemplate that glorious mystery which marriage symbolizes – one of the deep things of God; one of the grand invisible realities of the gospel – the union of believers with Jesus. I trust that our views of this holy relation will be elevated by looking into those things which it so beautifully shadows forth.

1. In tracing this analogy we remark, first, that as marriage is an ordinance of God, founded in the necessities of our being, so the invisible union which it represents was ordained of the Father for wise and gracious ends.

When Adam came forth from under the molding hands of his Creator, he was a marvelous triumph of omnipotent skill – a grand specimen of the Divine handiwork. In intellectual endowments, in spiritual ennoblement, in physical attributes, he was scarcely inferior to the most exalted of the sons of God. And his surroundings corresponded to the almost Divine dignity which was stamped upon his character. The landscape, varied with every form of natural beauty, spoke to his soul through the eye, while "viewless seraphs charmed the silent air" with their celestial harmonies. Still, his happiness was incomplete, because he was alone. There must be a sharer of his condition, a partner of his destiny, a complement of his own being. These longings were satisfied when he beheld in the woman his second self – the half of his own soul. In the partnership of being they entered into the full enjoyment of their blissful state.

Christ was, from eternity, the beloved of God. He was with His Father in

an intimate communion of glory and blessedness. Heaven, with its "ten thousands harps and voices," sounded the notes of His praise; the universe poured its boundless treasures at His feet. But He was too content to enjoy these glories alone. He must humble Himself that He may win His beloved and bring her up, with shoutings, to share His throne. As the Lord God caused a deep sleep to fall upon Adam, while He took from his side the rib with which He formed the woman, so Jesus passes under the cloud, on Calvary, that from His side might be drawn the water and the blood, which should be for the "healing and cleansing" of His church, that He might "present" her "faultless before the throne of His glory with exceeding joy."

Of all the multiform relations of life, marriage is at once the most honorable, the most intimate and the most productive of happiness. The beneficent Author of our being could not have bestowed a richer boon on his creatures than the ordained union of man and woman in wedded existence. When harmonious natures are thus found walking the same path, pursuing the same ends, devoted to each other's welfare, and, above all, cherishing the same hope of eternal life, the spectacle is one which angels contemplate with joy, and which is crowned with Jehovah's blessing. But it falls infinitely short of that deeper, higher, tendered relation which exists between the saint and his Savior. The believer and his Lord are one, as the Father and the Son are one; not only legally, but really one. The husband and wife may have separate interests, but Christ and those who trust Him are entirely identified. We have no interest except by virtue of our union with the Lord of all. He has no honors which equal that of being husband and head of His church. He showers her with the emoluments of Heaven, settles upon her the heritage of the universe, and crowns her with eternal glory. But, more than all, His love is her comfort, her sufficiency and her reward. His everlasting arm enfolding and bearing her up, is the strength of her heart. Ye husbands, if you would make your wives strong then bear their burdens, give them your love, as Christ's love is the solace of His people in this vale of tears.

2. A marriage implies not only a Divine sanction, but a pre arrangement on the part of the contraction parties, or of others' action of them. Then union of believers with their Lord was decreed from eternity; yea, more, God the Father, in the exercise of His sovereign pleasure, chose the bride, and elected to make her willing in the day of His power to accept His Son. Jesus, to whom past, present

and to come in one eternal NOW, saw her before she had an existence save in His grand purpose, and loved her with a love that knew no limit. The bride – His church – was a present from His Father; precious because of the giver. **"Thine they were, and thou gavest them me."** In the covenant of grace she was pledged to Him, and He pledged Himself to her; to die for her; to do all that it was needful for Him to do to possess His bride; to perfect forever them that were sanctified or set apart in His gracious purpose. As the hope of securing the daughter of Laban as his reward cheered the long toil of Jacob, so Jesus "saw of the travail of his soul, and was satisfied" in beholding His elect ones sitting down to the marriage supper of the Lamb. Who giveth away this woman (the church) to this man (Christ Jesus)? God the FATHER. He has the right; she is His; none can say, what doest thou? "Who art thou, O man, that repliest against God?"

"All that the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out." Oh! ye to whom Jesus has manifested His love, look back over a space of time which no imagination can traverse; back into the eternal ages, and realize, brethren beloved, your election of God – your betrothal to the Savior. Eternity reveals its transactions to you alone, and they all center around you and your Beloved. The love of eternity has an echo in your hearts tonight. "That was a sublime view of the great artist which represented the sculptor as seeing in the yet unshaped block of marble the future state. That is a sublime view which not only foresees the angel or the spirit of the just man made perfect, in the yet ignorant and unrenewed hearer, but which already places an innumerable congregation of such in grand perspective around the throne of God."

3. A marriage requires to be formally celebrated – demands the registering of mutual vows. So there can be no true profession of Christ without the observance of a form prescribed in the sacred Scriptures, and that form is the burial of the believer in water in the name of the Trinity. All who receive Christ are commanded thus to put Him on in baptism. Consent is the essence of marriage, but this consent needs to be formally and openly signified; faith is the means of our being joined to Christ, but submission to the baptismal ordinance is the putting of the wedding ring on our finger. "Side by side with the requirement of faith our Divine Head," has placed that objectism, giving us thus the synonym of death and resurrection as the language in which we must utter our confession of faith, that we may never forget how we were redeemed.

And can those who realize the greatness of those two dangers which are always threatening the church, a bloodless moralism on the one hand, and a spiritless

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Marriage the Symbol

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ceremonialism on the other, be too grateful for the form of this ordinance which the Spirit has thus fixed?

“Substitute, as has been done, the sprinkling or pouring of water upon the person for burial in the water; thus let the cleansing only of the soul be signified in the rite, with no symbolic designation of the method of that cleansing – death in Christ. It is easy for the moralist now to use the ordinance without even having his mind turned to the sacrifice of Calvary. Aye, desiring not to see that sacrifice which means death to the carnal man, he comes readily to view the rite as a kind of Christian circumcision, mocking the sanctifying of human nature, and bringing that into covenant with God. And so, ‘as many as desire to make a fair show in the flesh’ will readily be constrained to adopt it, while both their heart and their flesh would cry out against that baptism into Christ’s death which marks the crucifying and putting off of the old man. And, on the other hand, how easily the idea of mystical efficacy becomes attached to the element of water, unless the form of its use be such as to carry the mind immediately and certainly to Christ crucified and dead. How vitally important, then, that form of doctrine’ prescribed in the Scriptures, namely, the sacramental burial, which, while it so distinctively signifies our union with Him who ‘came by water,’ as distinctively adds the saving clause, **‘not by water only, but by water and blood.’**”

4. There must be not only a formal pledge given to our heavenly Bridegroom; there must also be the performance of those duties which devolve upon us by reason of our assumption of this endearing relation.

In the union of man and woman the rapture of first love may fade into mutual indifference or aversion; domestic discord may embitter the spirit; the sacred vow, the solemn pledge, may be forgotten; promises made under the influence of strong, but short lived feeling, may never be performed, and hopes thereby created may be readily dashed to earth; but in this Divine union, this heaven sanctioned marriage of the soul to Jesus, her living Head, He more than verifies our expectations, more than satisfies our longings; our **“cup runneth over;”** and we exclaim, “Surely, goodness and mercy shall follow us all the days of our lives, and we will dwell in the house of the Lord forever.”

A good wife studies to please her husband; she desires to fill her place, to do her whole duty. So to our Savior we have important duties to perform by virtue of our profession of faith and promise of service. There is (1) the duty of communion with Him. This is His peculiar honor and our delightful privilege. He

would have us pour out our full hearts to Him – hearts full of love and praise and joy – hearts deeply burning downward and loftily flaming upward with zeal and devotion. And when things have not gone well with us; when vexatious cares have come upon us; when little annoyances and big troubles have disturbed our peace and ruffled our spirits, He would have us come to Himself and seek consolation from the only unfailing source, and become quiet again, while exclaiming, **“Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.”** And if we have been tempted into distrust or forgetfulness of Him, or enticed to do any sinful act, He would have us come to the footstool of His mercy with broken hearts, confessing our short comings. (2) He would have us exhibit the purity, dignity, serenity and happiness of His own glorious nature. **“If any man have not the Spirit of Christ, he is none of his.”** You have His honor in your keeping. **“Be ye holy.”** Joined to Jesus – His bride – and yet bedraggled with the filth of earth! May we be saved from such a degradation of our exalted character. Christian dignity should be cultivated. The low jesting, foolish talking, and easy familiarity of some who name that name which is about every other, are a serious blemish upon themselves – a gross dishonor cast upon the Redeemer. Serenity of temper beautifully reflects the Spirit of Christ. An ill, sour individual is a poor apology for a Christian. Jesus would have us be happy. It is an honor to the husband that he can make his wife happy. Shall we be discontented, moping, downcast, when He gives us freely all things to enjoy? You may be poor, friendless, forlorn; but you have Him, His faithfulness, His love to lean upon.

*“Tis joy enough, my all in all,
At thy dear feet to lie:
Thou canst not let me lower fall,
And none can higher fly.”*

If rich, we may enjoy him all; if poverty be our heritage, we may yet enjoy all in him.

5. A marriage cannot be dissolved save by death or that which is worse than death – the infidelity of either party. Whatever human legislatures may enact, or earthly courts decree, one thing alone can vitiate the marriage in the sight of God, while both parties survive.

The union of the believer with Christ is likewise indissoluble. Apostasy alone could effect a severance of the tie, but apostasy cannot be predicated of one who is upheld by the power and preserved by the grace to Jesus; and death but introduces such an one into the joy of the Lord. The union of man and woman is not perpetuated beyond the grave, for in the resurrection they are as the angels of God; but this deep, high, mysterious union of the Savior: and the saved will only be perfectly consummated when every human tie has perished. Of all relationships of which we can form any conception, originating

in this mortal state, this alone survives the wreck of matter, growing stronger with the revolving years of eternity. Who shall separate us from the love of Christ? Nothing in life, nothing in death, that awful test of its strength, no power among the hierarchies of Heaven, or the vengeful demons of the pit, nothing in the illimitable heights above, nor the infinite depths beneath – no creature, none but God can effect this separation, and He cannot deny Himself. The soul that trusts in Jesus is riveted to Him by a chain forged from eternity, every link of which is a Divine promise, heated in the flame of everlasting love, tempered with, the element of all conserving truth, welded by the strokes of almighty power, and cooled and crystallized into an invincible purpose of Jehovah. Here we have strong consolation – immutable things in which it is impossible for God to lie – an anchor of the soul, sure and steadfast. We may and do provoke his displeasure by our wantonness and faithlessness; we may and do affiliate, alas! Too eagerly, with the corrupt elements of this world, and for these things He reproves us and will reprove us further by terrible things in righteousness; but our Maker is our husband still, and calls to us, “Return, O ye backsliding children, for I am married unto you.” And this appeal, enforced by the inflictions of His providence, will ultimately prove effectual for our reclamation. There is not only an indissoluble bond holding the Christian to his Savior – there is also a growing likeness to the DIVINE IMAGE. Deep love and intimate association, such as characterize husband and wife, often produce similarity of tastes, manners, and sometimes even physical resemblance. Not only so, but one becomes necessary, as it were, to the other, so that they cannot be even temporarily separated without a painful void being made in their hearts and lives. Now, this growing likeness of the believer to Jesus is an evidence of the abiding nature of the union which exists between them – a foretoken of that unending blessedness which awaits those who bear the image of the Lord from Heaven. **“I shall be satisfied when I awake with the likeness.” “We shall be like him; for we shall see him as he is.”** We are complete in Christ. He is to us wisdom, righteousness, sanctification, redemption. But we have not yet the fruition. For this we groan within ourselves, waiting for the adoption, to-wit the redemption of the body. We are already quickened and sit together, in spirit, in the heavenly places. But much is future and embryonic. Not while we suffer and sin and toil in these vile bodies is it given us to know that full rapture of redemption. But the Bridegroom will come and will not tarry. We shall dwell in His presence. The church will come up from the wilderness of this world, leaning on her Beloved, and amid the

thronging hosts of God, shall enter into the city. Songs and everlasting joy shall be her crown; joy and gladness her portion, while sorrow and sighing shall flee the realm of eternal brightness. Then the feast will be spread, the marriage supper of the Lamb celebrated, the new wine of the kingdom quaffed. “They shall hunger no more, neither thirst anymore; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of water, and God shall wipe away all tears from their eyes.” Now, we confess ourselves to be pilgrims and strangers, declaring plainly that we seek a better country, even a heavenly. Wherefore God is not ashamed to be called our God, for He hath prepared for us a city.

The Christian’s longing for home is beautifully set forth in a Scotch poem, full of the tender breathings of trust and hope:

*“I am far frae my hame, and I’m weary
often whiles*

*For the langed-for hame a-comin’ and my
Father welcome smile:*

*Ill n’er be full content until my een do see
The golden gates of heaven an my ain
countree.*

*“The earth is flecked wi’ flowers, mony-
tinted, fresh and gay,*

*But these sights and these sounds will as
naething be to me,*

*When I hear the angels singin’ in my ain
countree.*

*“I’ve his gude word of promise that some
gladsome day, the King*

*To his own royal palace his banished hame
will bring;*

*Wi’ een and we’ hearts running o’er, we
shall see*

*The King in his beauty and our ain
countree.*

*“My sins hae been mony and my sorrows
hae been sair;*

*But there they’ll never vex me, nor be
remembered mair;*

*His bluid hath made me white, his hand
shall dry mine ee,*

*When he brings me hame at last to his ain
contree.*

*Like a dairn to its mither, a wee birdie to
its nest,*

*I would fain be ganging noo, unto my
Savior’s breast;*

*For he gathers in his bosom witless,
worthless lambs like me,*

*And carries them himself to his ain
countree.*

*“So I’m watching, aye, and singing as I
wait*

*For the soun’ing of his footfa’ this side the
golden gate:*

*God gie his grace to any wha listen noo to
me,*

*That we a’ may gang in gladness to our ain
countree.”*

(The Baptist, Feb. 7, 1874).



THE BIBLE NEWS PAPER

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.

"CANDY CANE CASE" COULD MAKE HISTORY

(WNS)--It was December 2003, and 8-year-old Jonathan Morgan had packed goodie bags for his classmates. The Plano, Tex., students were to exchange their treasures at the winter party, just like they did every year. But that year, Jonathan did not get to participate. Why? Because he had included candy cane pens and a message about Jesus in his goodie bags. Two years earlier, another Plano student had had pencils confiscated from her goodie bags. They read: "Jesus is the Reason for the Season." School officials in Plano even banned an entire class from writing "Merry Christmas" on cards to U.S. troops serving in Iraq. The 5th U.S. Circuit Court of Appeals in New Orleans will hear the schools' appeal of Morgan et al. v Plano, Texas Independent School District. And Jonathan will have some legal heavyweights on his side. Kelly Shackelford, president and CEO of the Liberty Institute, is asking every Christian to be praying that religious freedom would be upheld. "Think of what (a defeat) would mean," he said. "No religious freedom, no right to respectfully express a different opinion than the government, religious discrimination permitted, and no way for parents to protect their children."

UNAPOLOGETIC HAROLD CAMPING OFFERS ANOTHER PREDICTION

(WNS)--Harold Camping, the 89-year-old founder of the Family Radio Network, used his broadcast empire, thousands of billboards, and an apocalyptic flood of tracts and posters to warn the world that Judgment Day would arrive on May 21. He expected 2 percent of the world's population to be raptured to heaven while the rest would be left behind for tribulations. When May 21 passed without incident, Camping did not apologize for his contribution to parties for atheists and embarrassment for Christians. Instead, he made a new prediction: October 21 is the day the world will end.

GAY-ACTIVIST GROUPS CHALLENGE VIRGINIA'S ADOPTION RULES

(WNS)--For years, Virginia has allowed only married couples or single adults to adopt, and private adoption agencies have been able to make decisions based on their religious beliefs. Family advocates would like to keep it that way. New rules initiated by former Gov. Tim Kaine would have forced private adoption agencies to place children

with gay or lesbian singles. In April, the state Social Services Board voted to stick with the original regulations. Now, a coalition of gay-activist groups, including Equality Virginia and the American Civil Liberties Union, is asking the state to reconsider its decision and accept more public comments on the issue. The groups have threatened legal action. Gov. Bob McDonnell's office said there has already been a lengthy public comment period. "Citizen input during that period ran overwhelmingly in favor of keeping Virginia's adoption regulations in their current, and longstanding, form," said Tucker Martin, a spokesman for the governor.

SUPREME COURT WON'T HEAR ATHEIST'S COMPLAINT OVER PRESIDENTIAL OATH

(WNS)--For the second time this year, the U.S. Supreme Court has turned away an appeal brought by atheist and lawyer Michael Newdow. In the first case, Newdow had challenged the use of "In God We Trust" on U.S. currency. In the rejected appeal, he had sought to stop the chief justice of the nation's highest court from including "so help me God" when swearing in U.S. presidents, claiming the reference to God infringes on his beliefs. "We have religious freedom, and the government's supposed to stay out of that business," Newdow said. "Every American's fundamental rights have been infringed here." For 80 years, U.S. presidents have included the phrase in their swearing-in ceremonies. A federal appeals court told Newdow he lacked standing to sue.

AFTER RECOUNT, WISCONSIN SUPREME COURT MAINTAINS CONSERVATIVE MAJORITY

(WNS)--The Wisconsin Supreme Court will retain its 5-4 conservative majority, after a recount found the incumbent to be the winner of the April 5 election. On June 1, Assistant Attorney General JoAnne Kloppenburg conceded the race to Justice David Prosser, who won by 7,004 votes out of nearly 1.5 million cast. The race drew national attention after Gov. Scott Walker added limits to public employee unions — an issue that is before the state's highest court. Julaine Appling, president of Wisconsin Family Action, said the election was about much more than unions or the governor. She said: "This court will very likely determine the final outcome, among other important matters, of our case challenging the unconstitutional statewide, same-sex-only domestic-partnership registry."

NEBRASKA ADDS PARENTAL-CONSENT LAW, BANS 'TELEMED' ABORTIONS

(WNS)--Nebraska Gov. Dave Heineman, a Republican, has signed two key pieces of pro-life legislation. One requires minors to obtain notarized parental consent before an abortion. The other mandates that abortionists meet with a woman before dispensing the abortion pill RU-486. Republican Sen. Lydia Brasch, who sponsored the parental-consent measure, said: "Such an emotionally charged and irreversible decision should not solely be left to a minor. Nor should she be improperly swayed by someone influential who's not respectful of her regards or well-being." The second law bans so-called telemed abortions, in which an abortionist consults with a woman over a webcam and then uses a remote control to open a drawer containing RU-486. Planned Parenthood clinics in Iowa were the first in the country to offer the risky plan.

OKLAHOMA, MISSOURI PUT PRO-LIFE LAWS INTO PLACE

(WNS)--Oklahoma Gov. Mary Fallin, a Republican, has signed legislation that would limit the use of the abortion pill RU-486. The law requires abortionists to strictly adhere to Food and Drug Administration guidelines when prescribing the drug, as well as examine the woman before she takes the drug and follow up with her afterward. In Missouri, the House and Senate have voted -- with veto-proof majorities -- to ban abortions after 20 weeks based on viability. That means the bill will become law even without the approval of Democratic Gov. Jay Nixon, who has not said whether he will sign it. The legislation also requires two abortionists to sign off on an abortion, and makes performing late-term abortions a felony except in cases where the life or physical health of the mother is in jeopardy.

PRO-LIFE BILLS STALL IN MINNESOTA

(WNS)--In November, the Minnesota House and Senate both switched to Republican control. But Democrats took over the governor's mansion. And now, Gov. Mark Dayton is making conservatives pay. He vetoed two pro-life bills in late May, saying his place "is not between a woman and her doctor." One of the bills would have banned abortion after the 20th week of pregnancy; the other would have ended taxpayer-funded abortion. "We are very disappointed that Gov. Dayton prevented these mainstream measures from becoming law in our state," said Scott Fischbach, executive director of Minnesota Citizens Concerned for Life. "These are reasonable provisions, not extreme, and have overwhelming support from Minnesotans and legislators."

CHAPLAIN GROUPS ASK MILITARY TO CREATE RELIGIOUS LIBERTY PROTECTIONS

(WNS)--Twenty-one religious agencies

that provide chaplains to the military have sent a letter to the military's chiefs of chaplains voicing concern over the absence of religious liberty protections following the repeal of "Don't Ask, Don't Tell." The letter asks the chiefs for their help in urging Congress and the Department of Defense to adopt such protections. The letter is signed by the Southern Baptist Convention's North American Mission Board and the National Association of Evangelicals Chaplains Commission, among others. The Roman Catholic Archbishop for the Military Services USA issued his own statement.

PRO-LIFE GROUP CALLS FOR PEPSI BOYCOTT OVER ABORTED FETAL CELL LINES

(WNS)--Life Issues Institute has called for a public boycott of PepsiCo. The food giant has partnered with Senomyx, a biotech company that uses aborted fetal cells in the research and development of artificial flavor enhancers. Bradley Mattes, executive director of Life Issues Institute, said, "To our knowledge, this is the first time a food product has been publicly associated with abortion." PepsiCo funds research and pays royalties to Senomyx, which uses human embryonic kidney cells (HEK-293) to produce flavor enhancers for Pepsi beverages. The abortion connection motivated Campbell Soup Company to sever all relations with Senomyx.

OBAMA ADMINISTRATION VOIDS PART OF INDIANA'S LAW THAT DEFUNDED PLANNED PARENTHOOD

(WNS)--On June 2, President Obama's Department of Health and Human Services (HHS) effectively voided part of Indiana's new law that had stopped taxpayer funding of the nation's largest abortion business. Signed May 10 by Indiana Gov. Mitch Daniels, the law pulled government funding from "any (Indiana) entity that performs abortions or maintains or operates a facility where abortions are performed." But HHS denied approval of the Medicaid portion of the law, stating that Planned Parenthood is a "qualified health care provider" and thus eligible for such funding.

SWINDLING AMERICA'S YOUTH

By Dr. Mark W. Hendrickson

(WNS)--We older Americans have saddled our youth with a mind-boggling public debt—over \$20 trillion already spent (\$14.3 trillion of "official" national debt plus various off-budget expenditures, according to the U.S. Treasury); trillions more of projected deficit-spending over the coming decade; and tens of trillions of dollars of unfunded liabilities.

By the time today's toddlers can vote, it is likely that both the Medicare and Social Security funds will be exhausted. Many of today's older Americans vehemently oppose any and all attempts to restructure those entitlement programs to extend their

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viability. Instead, the graybeard generation expects younger Americans to endure the oppressive tax burden that will be needed to keep the entitlement promises fully funded.

My generation should be ashamed of what we have done to younger Americans. No, we haven't sold them into child prostitution, but we have placed them in bondage to the most massive debts in world history. We have led these innocent lambs to a financial slaughterhouse.

To add insult to injury, we show our lack of regard for the young by regarding them as second-class citizens in bankruptcy law. A middle-aged businessman with decades of experience can make mistakes and be relieved of his debt burden by a bankruptcy judge. By contrast, a naive, inexperienced teenager, who borrows money for college, then can't earn enough to pay back all the loans, is stuck for life, because college loans, unlike business loans, are not eligible for forgiveness via bankruptcy. The overall, unspoken message is clear: The youth are our society's indentured servants, in permanent debt servitude to their elders.

The young will never make good on all of the federal government's mountains of debt and unfunded promises. These debts won't be paid because they can't be paid; there simply isn't enough wealth in the country for this to be possible.

If the debt burden continues to mount, eventually the young will perceive the enormity of the burden that older generations have imposed on them, and there will be a backlash. They might rebel against the crushing debt burden by repudiating it—an outright default. However, I doubt it will come to that. Uncle Sam has already started to default on those debts—not explicitly, but stealthily, by having the Federal Reserve inflate our debts away. It is likely that there will be a hyperinflationary blow off or a deflationary implosion, either of which will extinguish trillions of dollars of debt before many of today's children are grown.

Few things could tear a society apart more than having the economic interests of young and old arrayed against each other. Yet this is the inevitable bitter fruit of chronic deficit spending and unending accumulation of debt.

Our Founding Fathers warned of this danger. In his Farewell Address, George Washington urged Congress to strive to quickly retire debts resulting from occasional and hopefully infrequent wars instead of "throwing upon posterity the burthen [sic] which we ourselves ought to bear." Thomas Jefferson could think of few things more unjust than loading the living generation with the debt of those who have already died. Writing to John Taylor in 1816, Jefferson wrote that "the principle of spending money to be paid by posterity ... is but swindling futurity on a large scale."

Rather than sentencing today's younger

Americans to a lifetime of bondage to debts that we have incurred, justice and mercy suggest that we need to retire the federal debt burden. We must begin shrinking federal spending this year. If we don't slay the debt monster, our children may someday—and justifiably—curse us.

FAITH-BASED ADOPTION AGENCIES FACE NEW CHALLENGES

(WNS)—A bill sitting in the U.S. House, would force faith-based adoption agencies to choose between closing their doors and violating their religious beliefs. Catholic Charities, the largest private network of social service organizations in the nation, has already ended adoption services in several cities in Illinois because of such restrictions. The Every Child Deserves a Family Act would force any group that receives federal aid to place kids in foster families and adoptive families without regard to the sexual orientation, gender identity or marital status of the prospective parents. The bill, introduced by Rep. Pete Stark, D-Calif., has 52 co-sponsors in the House. Sen. Kristin Gillibrand, D-N.Y., plans to introduce similar legislation in the Senate. Gay activists and their allies claim the legislation is the key to finding homes for waiting children. Yet, in 2009, a record 57,000 U.S. kids in foster care found families, up from 37,000 in 1998, according to a recent Child Trends study. Researchers also found that the number of children waiting for adoption fell to a record low of 115,000 in 2009, down from 135,000 three years earlier.

HOUSE HEARING FOCUSES ON RELIGIOUS FREEDOM

(WNS)—A June 3 hearing in the House highlighted the worldwide oppression of religion. House members discussed U.S. policy to address challenges to the right to religious freedom. "The basic human rights of hundreds of millions of people are being violated," said Chris Smith, who oversaw the hearing. "Their own governments are either direct perpetrators of religious freedom violations or fail to prosecute violations by other citizens, creating a climate of impunity." Smith is the chair of the House congressional panel that oversees international human rights. The hearing, "Prioritizing International Religious Freedom in U.S. Foreign Policy," featured expert testimony on the global challenges to religious freedom before the subcommittee on Africa, Global Health and Human Rights.

INTERNATIONAL BRIEFS ISRAELI PRIME MINISTER SPEAKS TO CONGRESS

(WNS)—In a speech to a joint meeting of Congress May 24, Benjamin Netanyahu drew standing ovations, bursts of applause, and raucous cheers, making little news but working his audience to show how strong support in Congress is for Israel. "Israel has no better friend than America, and America has no better friend than Israel," the conservative prime minister said, one of

many applause lines. "In an unstable Middle East, Israel is the one anchor of stability. . . . You don't need to do nation building in Israel. It's already built. You don't have to export democracy to Israel. We've already got it." When a protestor stood in the middle of his speech and shouted about Israeli war crimes, he said young people in the Middle East are rising up so "that they'll be able to do what that young woman just did." Netanyahu also spoke of the imminent threat of a nuclear Iran: "Time is running out. The greatest danger of all could be soon upon us."

"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3).

ALGERIAN CHRISTIAN SENTENCED BEYOND PROSECUTOR'S REQUEST

(WNS)—The Christian community in Algeria was left stunned when Christian convert Siaghi Krimo was sentenced beyond what the prosecutor had recommended in the criminal court on May 25. Krimo had given a CD about Christianity to his neighbor. His neighbor then accused him of proselytizing and alleged that Krimo had insulted Muhammad, both of which are crimes in Algeria. At the trial, the court sentenced Krimo to a prison term of five years and fined him 200,000 Algerian dinars (US \$2,760). The prosecutor had requested the judge sentence him to just two years in prison and a fine of only 50,000 Algerian dinars (US \$690). Defense lawyer Mohamed Ben Belkacem said that the judge's verdict was surprisingly heavy. He plans to appeal the case. "These types of cases are full of unexpected, last-minute developments, so it is difficult for me to envision the outcome," said Blekacem. Krim said that if the court starts interpreting the law as it did in Krimo's case, then the future of Algeria's Christians is grim. Krimo will not be required to serve his prison sentence until the court hears his appeal and upholds the conviction.



Plight of the Lost

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to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than

having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched." This is a brief, but terrible and frightful look into the fate of all of those that reject Jesus Christ as their Saviour! Isn't it incredible, to know that so many of the folks that live around us, and so many of the folks that live in this nation and world, are living lives that are without any Hope, and without any Saviour! These folks have ignored the one and true Saviour, and they are, even now, unless God would intervene, headed for the pits of that fire that **"is not quenched!"**

And yet, what about those that are saved? What should be our attitude toward those that are lost? Should we despise them? Or, should we just ignore them? Or, should we simply throw our hands up in despair?

Well, I want us to think, for just a little while today, about what should our reaction, and our attitude be, toward those that are lost.

COMPASSION FOR THE LOST

We read these words in Psalms 86:15, **"But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth."**

As the children of God, and as those that have been saved by the Grace of God, we ought to be compassionate towards the lost men and women of the world around us. Those that are lost, and those that do not know the Lord Jesus Christ as their Saviour, are in a terrible and perilous condition – their plight could not be worse.

As an example of someone that showed compassion, let me refer you to Pharaoh's daughter. **"And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her,**

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Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water" (Ex. 2:1-10).

If this heathen woman of the daughters of Pharaoh could have compassion on a helpless child; how much more should we have compassion on the dead and dying souls of mankind which surround us? And, if the plight of Moses in the ark of bulrushes was perilous and hopeless; how much more perilous and hopeless are those that are, even now, living their lives in sin, and oblivious to the damnation that awaits them?

I believe that compassion for the lost must be one of the driving motivations for the work of the ministry of the gospel of Christ – in particular, within the framework of the ministry of the church of Jesus Christ. I think that this is proven when we examine the ministry of the Lord Jesus and the men and the women of His time, and the ministry of the churches and the men and women that followed the ministry of the Lord, whose years of labor are recorded for us in the New Testament.

We read in Matthew 14:14, **"And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick."** There are at least four different occasions, within the gospel of Matthew alone, where the King James translators use the word **"compassion"** to describe the Lord's attitude towards the people that surround Him. Shouldn't we display that same compassion?

In the little epistle of Jude, we read these words that the Lord delivers to us through Jude: **"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh"** (Jude 21-23). Of course, we ought to have compassion on our brethren in Christ; but, we ought to extend that compassion to the lost as well.

Perhaps, sometimes, we demonstrate the opposite emotion of that which we should be demonstrating. In other words, I believe that instead of showing compassion for the lost, oftentimes, our lives indicate that we must despise the lost souls that surround us.

CONSIDERATION FOR THE LOST

It seems to me, that just to have compassion upon the lost is not enough.

We should act upon those compassionate tendencies, and we should consider the condition of the lost, and we should seek to do something about their terrible condition that all of the lost are in. This can be done best, by simply sharing the gospel with the lost – both by our daily lives, and by the spoken (or preached) Word of God. We read about the way that the Lord Jesus Christ dealt with the lost, in Mark 10:1, **"And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again."** It is interesting to notice here, that it was, obviously, the habit of the Lord to teach the people about the gospel of the Kingdom of God. In this verse we are told that Jesus, **as he was wont...taught them again.** We see from this excerpt that it was His usual tendency (**"he was wont"**) to teach the people.

And, He did not just do it once, but He persevered in this teaching. This is seen in the fact that Mark 10:1 (and many other places that give us an account of the ministry of the Lord Jesus) tells us that Jesus **"taught them again."**

Again, just as I mentioned in my first point, I believe that sometimes our lives show an opposition against this consideration for the Lost; indeed, instead of showing consideration for the lost, we seem to ignore the lost. This ought not to be!

CONTENDING FOR THE LOST

So, we, as the people of God, ought to have compassion for the lost, and we ought to have consideration for the lost. Well, this is not all: we should also always be ready to contend for the lost. What I mean by this, can be summed up this way: first, we have a compassion or pity for the lost; and then, secondly, we act upon that compassion and we demonstrate consideration for them and their condition by presenting the gospel of Jesus Christ unto them; and then, thirdly, we contend for the lost by petitioning God, through prayer, on their behalf. You see, our compassion is necessary; and the gospel is indispensable in the salvation of souls; but, the grace of God has been shown unto us, and who knows what further miracles the grace of God can accomplish, if only we will petition God (contend for the lost) on behalf of the lost family members, friends, or acquaintances that we might know of, that are undone, and without hope in their own miserable existence?

The prophet Samuel is an excellent example of a servant of God that contended for the lost souls of the people. We read about this in I Samuel 12:23, **"Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way."** It was also the work of the apostle Paul, in the New Testament, to constantly and

ferently pray for the people that God would save some. And he encouraged the churches to do the same. We can read this exhortation that Paul had for the church of the Thessalonians in I Thessalonians 5:17, **"Pray without ceasing."**

However, it seems apparent, that oftentimes when we ought to be contending for the lost, many times, we, even as Christians, demonstrate the opposite tendency – we seem to be ready to despair over the lost. In other words, we don't spend much effort contending with God for the lost souls of those around us; but, instead, we seem to have already despaired that any will ever be saved.

CONCLUSION

So, what I want us to remember today, is that we, as Christians, should have compassion for the lost, in that we should pity their condition, and desire that they should be saved. And, secondly, as we demonstrate compassion for the lost, we should have consideration for them, in that we should share the gospel with them, and work on their behalf so that they might be saved. And then, lastly, I think that we, as Christians, must be ready to even contend for the lost. And, by this I mean that we must be ready to bring them, and their lost conditions, on an individual basis, before the throne of mercy. Pray for those that are unsaved! Plead with God on behalf of the lost souls that we are acquainted with! May God inspire us to fervently and diligently pray on the behalf of those of our loved ones and friends and families that are, even now, lost and undone, and without any hope in this World!

In conclusion, I want us to notice an example of the Lord Jesus Christ, that He left for us to follow. And, as we notice these things, I want you to

particularly see the compassion that the Lord Jesus had, and the consideration that He had – in that He was willing to labor; and then the exhortation that He gives to His disciples to contend on behalf of the lost – Pray unto the Lord of the harvest. **"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest"** (Matt. 9:36-38). When we read this passage, we notice that, indeed, that Lord Jesus did have compassion on the lost. And, in fact, He even mentions that the compassion that we have for the lost should inspire us to labor on the part of those lost. Then, He goes on to say that we ought to pray unto the **"Lord of the harvest."** All of this proves the points that I have tried to make today. Have compassion; consider the lost and labor on their part; contend with the Lord – pray on behalf of the harvest of souls.

If you are listening to me today, and you are one of those that are unsaved, and without hope in this world; then I urge you to consider your own condition. I pray that God will cause you to see your own miserable estate, and the hopelessness of any righteousness that you might imagine yourself to have; and that God would show unto you your own wickedness and depravity. Flee to God! He is your only salvation! Repent of your sins! Trust in the Blood of Jesus Christ to cleanse you from your sins, and to bring you into the presence of the Father!



How God Always Respects A Broken and Contrite Heart

By Robert Murray M'Cheyne
(1813 - 1843)

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps. 51:17).

No psalm expresses more fully the experience of a penitent believing soul. First, his humbling confession of sin, verses 3, 4, 5; Second, his intense desire for pardon through the blood of Christ, verse 7; Third, his longing after a clean heart, verse 10; Fourth, his desire to render something to God for all his benefits. (1) He says, I will teach transgressors Thy ways. (2) My lips shall show forth Thy praise. (3) He will give a broken heart, verses 16, 17. Just as long ago they used to offer slain lambs in token of thanksgiving so he says he will offer up to God a slain and broken heart. Every one of you, who



has found the same forgiveness should come to the same resolution --- offer up to God this day a broken heart.

THE NATURAL HEART IS SOUND AND UNBROKEN

The law, the gospel, mercies, afflictions, death, do not break the natural heart. It is harder than stone; there is nothing in the universe so hard, Isaiah 46:12---**"Ye stout-hearted, that are far from righteous."** Zechariah 1: 11 --- **"We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest."** Zephaniah 1:12 --- **"I will search Jerusalem with candles, and punish**

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Broken and Contrite

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the men that settled on their lees." Jeremiah 5:3 --- **"They have made their faces harder than a rock."** Isaiah 32:10-11 --- **"Careless women,"** verse 11, **"women that are at ease."**

Why? --- (1) The veil is upon their hearts. They do not believe the Bible, the strictness of the law, the wrath to come --- the face of a covering is over their eyes. (2) Satan has possession. Satan carries the seed away. (3) Dead in trespasses and sins. The dead hear not, feel not; they are past feeling. (4) They build a wall of untempered mortar. They hope for safety in some refuge of lies --- that they pray, or give alms.

May God keep away from you the curse of a dead, unbroken heart. It will not last long --- you are standing on slippery places --- the waves are before your feet. Christ will laugh at your calamity. If you are now cornered, there is hope. Ministers and Christians are ready, Christ is ready; but afterwards He will laugh.

THE AWAKENED HEART IS WOUNDED, NOT BROKEN

The law makes the first wound. When God is going to save a soul, He brings the soul to reflect on his sins. **"Cursed is every one,"** etc. **"Whatsoever things the law saith,"** etc. **"I was alive without the law once,"** etc. Life and heart appear in awful colors.

The majesty of God makes the next wound. The sinner is made sensible of the great and holy Being against whom he has sinned. **"Against thee"** (Psa. 51:4).

The third wound is from his own helplessness to make himself better. Still the heart is not broken; the heart rises against God. It does so because of the strictness of the law because faith is the only way of salvation and is the gift of God, because God is sovereign, and may save or not as He wills. This shows the unbroken heart. There is no more miserable state than this.

Learn --- it is one thing to be awakened, and another thing to be saved. Do not rest in convictions.

THE UNBELIEVING HEART IS A BROKEN HEART TWO WAYS

It is broken from its own righteousness. When the Holy Spirit leads a man to the cross, his heart there breaks from seeking salvation by his own righteousness. All his burden of performances and contrivance drops.

The work of Christ appears so perfect --- the wisdom of God and the power of God --- Divine righteousness. "I wonder that I should ever think of any other way of salvation. If I could have been saved by my own duties, my whole soul would now have refused it. I wonder that all the world did not see and comply with this way of salvation by the righteousness of

Christ." (Brainard, Page 319).

The grace of Christ appears so wonderful. That all this righteousness should be free to such a sinner. That I so long neglected, despised, hated it, put mountains between and yet that He has come over the mountains! Ezekiel 16:63 --- **"That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done."** Have you this broken heart --- broken within sight of the cross? It is not a look into your own heart or the heart of Hell, but into the heart of Christ that breaks the heart. Oh, the blessings of this broken heart! Boasting is excluded! To Him be glory! Worthy is the Lamb! All the struggles of a self-righteous soul are to put the crown on your own head instead of at the feet of Jesus.

Broken from love of sin. When a man believes on Christ, he then sees sin to be hateful.

It separated between him and God, made the great gulf, and kindled the fires of Hell.

It crucified the Lord of Glory; weighed down His soul; made Him sweat, and bleed and die.

It is the plague of his heart now. All my unhappiness is from my being a sinner. Now he mourns sore like a dove, that he should sin against so much love. **"There shall ye remember your ways, and all your doings, wherein ye have been defiled, and shall loathe yourselves in your own sight."**

ADVANTAGES OF A BROKEN HEART

It keeps you from being offended of the preaching of the cross. A natural heart is offended every day at the preaching of the cross. Many of you, I have no doubt, hate it. The preaching of Another's righteousness --- that you must have it or perish --- many, I have no doubt, are often at this in their heart. Many, I doubt not, have left this church on account of it, and many more, I doubt not, will follow. All the offense of the cross is not ceased. But a broken heart cannot be offended. Ministers cannot speak too plainly for a broken heart. A broken heart would sit for ever to hear of the righteousness without works.

Many of you are offended when we preach plainly against sin. Many were offended last Lord's day. But a broken heart cannot be offended, for it hates sin worse than ministers can make it. Many are like the worshippers of Baal --- "Bring forth, thy son that he may die" (Jud. 6:30). But a broken heart loves to see the idol stamped upon and beaten small.

A broken heart is at rest. The unconverted heart is like the troubled sea --- **"Who will shew us any good?"** It is going from creature to creature. The awakened soul is not at rest; sorrows of death, pains of Hell, attend those who are forgetting their resting place. But

the broken heart says, **"Return unto thy rest, O my soul."** The righteousness of Christ takes away every fear --- "casts out fear." Even the plagues of the heart cannot truly disturb for he casts his burden on Jesus.

Nothing can happen wrong to it. To the unconverted, how dreadful is a sick bed, poverty, death --- tossed like a wild beast in a net. But a broken heart is satisfied with Christ. This is enough --- he has no ambition for more. Take away all, this remains. He is a weaned child.



Forum #1

(Continued from page 130) ♦

to them that love God, to them who are the called according to his purpose... Nay in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

I Corinthians 15:57-58: **"But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord."**

II Corinthians 1:20: **"For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."**

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

Ephesians 6:10-11: **"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."**

Philippians 4:13, 19: **"I can do all things through Christ which strengtheneth me... But my God shall supply all your need according to his riches in glory by Christ Jesus."**

I Thessalonians 3:3: **"That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto."**

Hebrews 13:5-6: **"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."**

I Peter 5:6-7: **"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:"**

Casting all your care upon him; for he careth for you."

I John 3:2-3: **"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."**

Revelation 22:20-21: **"He which testifieth these things saith, Surely I come quickly, Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."**

TOM ROSS



The Framers of the Ages

By Milburn Cockrell
(1941 - 2002)

The translators of our English version did a very poor job in translating the Greek word *aion*. It occurs a little over 100 times in the Greek New Testament. In our King James Version it is translated "world" 32 times, "for ever" 27 times, "for ever and ever" 20 times, and by a few other words sometimes. Only two times out of a little over 100 is it properly translated "age" (Eph. 2:7; Col. 1:26). In my honest opinion, two out of a hundred is a very poor record.

What does the Greek word *aion* mean? The *Analytical Greek Lexicon* defines it thusly: "A period of time of significant character. . . an era; an age: hence, a state of things marking an age or era." *Young's Analytical Concordance* says: "Age, indefinite time, dispensation." Elder J. R. Graves maintains the Greek word *aion* always has the meaning of age (See *The Seven Dispensations*, p. 159). Most all Greek scholars agree its primary meaning is always age, unless the context calls for a secondary meaning. It is used with reference to time and marks a specific era of time.

No estimation can ever be made of the misunderstandings which have followed this error in translation. Roman Catholics seize upon this mistranslation in Matthew 12:32 to support the teaching of purgatory. Our version implies there will be some sins forgiven in the world to come. But a proper translation shows no more than the teaching that God will forgive some sins in the Millennial Age to come.

TWO PASSAGES EXPLAINED

When Hebrews 1:2 and Hebrews 11:3 are properly translated they reveal God as the Framers of the Ages or dispensations of time. Hebrews 1:2 should read: **"Through whom also he has made the ages."** This verse teaches that Jesus Christ arranged the various dispensations of time in which

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Framer of the Ages

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He would accomplish His Divine purpose. Hebrews 11:3 should read: **"Through faith we understand that the ages were framed by the word of God, so that the things which are seen were not made of things which do appear."** Christ is seen here as the Framer of the Ages.

Faith is something unseen (Heb. 11:1) and points to something to be fulfilled at some future period. Faith is required to believe Christ has arranged all that happens between the two eternities. I believe Hebrews 11:3 declares that Jesus Christ has fitly arranged all that exists in time and space, visible and invisible, present and eternal. Every event is a single part of His great design and fits perfectly into the harmonious organization of the whole. Hebrews 11:3 reveals His continual providence which carefully planned and carries out all which transpires in time and eternity---the absolute foreordination of all things!

AGE AND AGES

In Matthew 12:32 Jesus spoke of **"this age"** and **"the age to come."** In Ephesians 2:7 Paul wrote of **"the ages to come."** All of these ages are a part of God's great redemptive plan made in eternity past.

This age is the present age of the grace of God, the time of **"the ministration of the Spirit"** (II Cor. 3:8). In this age the gospel is being sent out into all the world. There is no favored nation. God's grace is being preached to all nations. We are not under law as a principle, we are under grace (Rom. 6:14).

This is a wonderful age of God's dealings with men, yet it is not without its problems. Satan is the god of this age (II Cor. 4:4). The righteous and the wicked exist together on earth until **"the end of the age"** (Matt. 13:39, 40, 49). The **"children of this age"** are living in the same cities, countries and even churches as **"the children of light"** (Luke 16:8). Christians are at war against the **"rulers of the darkness of this age"** (Eph. 6:12). But despite such conditions, Christ has promised to be with His churches in preaching, baptizing and teaching **"unto the end of the age"** (Matt. 28:20).

The purpose of God for His people in this age is stated in Galatians 1:4: **"Who gave himself for our sins, that he might deliver us from this present evil age, according to the will of God and our Father."** Christ died to deliver His people from **"this present evil age."** Christians are not to love this age (II Tim. 4:10) nor to become engrossed with **"the cares of this age"** (Mark 4:19). We are forbidden to conform to the standard and dress of **"this age"** (Rom. 12:2). At all times believers are to **"live soberly, righteously, and godly, in this present age"** (Tit. 2:12).

Our present age is to end by the second

coming of Christ, which will usher in the Millennial Age---the age to come. We are seeing the signs of His coming and of **"the end of the age"** (Matt. 24:3). The dead saints are soon to be **"accounted worthy to obtain that age, and the resurrection from the dead"** (Luke 20:35). The living saints will be translated in preparation for the Millennial Age to come. Both groups will rise to meet Christ in the air to enjoy **"in the age to come life everlasting"** (Luke 18:30). This is the glorious future prospect of all believers who have already in their spirits tasted **"the powers of the age to come"** (Heb. 6:5). What wonders will await the saints after the Millennial Reign in the **"ages to come"** (Eph. 2:7) defies description.

A FIXED TIME BY GOD

Christ as the Framer of the Ages can be seen in the use of the Greek word *kairos*, which means "a fixed time." It is used in Acts 17:26 which reads: **"And hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times (kairos) before appointed, and the bounds of their habitation."** Here it is taught that the periods of localities in which tribes and nations flourish is owing to the pre-arrangements of a sovereign God. Nothing happens by chance. God has a fixed plan. In this plan He fixed the rise of each nation, its prosperity, and its fall. The continents and islands of the globe were settled in accordance with God's arrangement and design.

Job declared that **"times are not hidden from the Almighty"** (Job 24:1). Much is said in the Bible about the times fixed by the Framer of the Ages. Luke 21:24 speaks of **"the time (kairos) of the Gentiles."** This is the period of fixed time from Gentile domination of Jerusalem under Nebuchadnezzar till the end of the Great Tribulation (Rev. 11:2). Acts 3:19 refers to **"the times (kairos) of refreshing."** This points to Israel's future repentance at Christ's return to earth and the great spiritual refreshing of that wonderful day. Hebrews 9:10 mentions **"the times (kairos) of reformation,"** which is the time God fixed when the reality of the New Testament superseded the Old Testament types and shadows. Ephesians 1:10 reveals **"the dispensation of the fulness of times"** (*kairos*). This is the time fixed by God for the Utopian Age to follow the Millennial Age.

Hebrews 1:1 informs us: **"God, who at sundry times and in divers manners spake in time past unto the fathers. . ."** To understand the Scriptures we must distinguish between the many parts and ways God has spoken and the different classes to whom He has spoken. Like the children of Issachar, we need **"understanding of the times"** (I Chron. 12:32). Such a careful study of the Word will cause us to see how when a fixed time has run its course that God **"changeth the times and the seasons"** (Dan. 2:21).

It will make us **"discern the signs of the times"** (Matt. 16:3). It will be a means of moving us to look for our Savior **"Which in his times (kairos). . . shall shew, who is the blessed and only Potentate, the Kings of kings, and Lord of lords"** (I Tim. 6:14-15).

"For there is a time. . . for every purpose and for every work" (Eccl. 3:17). the Framer of the times of the ages has determined every thing to be accomplished in each dispensation of the history of the world. Since God is Almighty **"every purpose of the LORD shall be performed"** (Jer. 51:29). His eternal purpose is being worked out in the very time periods fixed by His wisdom and power. World events are fulfilling what He **"determined before to be done"** (Acts 4:28). Our God is the Framer of the Ages.

DISPENSATIONS APPOINTED

The word "dispensation" occurs four times in our English version. (I Cor. 9:17; Eph. 1:10; 3:2; Col. 1:25). It comes from the Greek word (*oikonomia*) which originally meant a steward, a person who managed a household. It is three times rendered in our English version "stewardship" (Luke 16:2,3,4). The nearest English word to convey the meaning is our word "economy." An economy is an ordered condition of things. Thus a dispensation in the Bible is a particular order or condition of things prevailing in one special age which does not necessarily prevail in another.

Consider how "dispensation" is used in Ephesians 1:10: **"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."** "Dispensation" is used here of the arrangement by which God will sum up all things in Christ. Thus a dispensation is God's managing of His great universal household, His various methods of dealings with all intelligences, both angels and men. God's redemptive plan consists of an ordered condition which is to climax when everything in Heaven and earth is subject to Christ.

The whole Bible is about God's redemptive story. It reveals the ages, the times and the dispensations during which He is working out His eternal purpose. In the Scriptures at times God speaks to different classes of people in various ages or dispensations. Sometimes He speaks to Israelites, sometimes to Gentiles, and still at other times to the church of God (I Cor. 10:32). It is our great concern in Bible study to make these necessary distinctions in order to "rightly divide the word of truth," as Paul exhorted Timothy (II Tim. 2:15).

The Bible unfolds how there has already been dispensations of innocence, conscience, human government, promise and law. Today we live in **"the dispensation of the grace of God"** (Eph. 3:2). There is yet future the Millennial Dispensation

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BEREA BAPTIST BROADCAST Financial Report 5-1-2011 to 5-31-2011

Beginning Balance\$6,819.30

RECEIPTS:

Berea B. C., Mantachie, MS225.00
Briar Creek B. C., Williamsburg, KY100.00
Grace B. C., Corbin, KY100.00
Anonymous 50.00
.....475.00
TOTAL.....7,294.30

EXPENDITURES:

Radio Time (US & Philippines)..... 1,680.00
TOTAL EXPENDITURES 1,680.00
.....\$5,614.30
Interest + 26
.....5,614.56
Less Corbin, KY des.-1,843.72
ENDING BALANCE\$3,770.84

CORBIN, KENTUCKY REPORT

Beginning Balance\$2,003.72

RECEIPTS:

TOTAL.....2,003.72

EXPENDITURES:

WCTT160.00
ENDING BALANCE\$1,843.72



BEREA BAPTIST BANNER Financial Report 5-1-2011 to 5-31-2011

Beginning Balance\$2,244.46

RECEIPTS:

Amazing Grace B. C., Stockdale, TX25.00
Berea B. C., Mantachie, MS200.00
Berea B. C., Stonington, IL60.00
Bethel B. C., Pasadena, TX100.00
Betty Harvey, Richmond, KY 15.00
Big Creek B. C., Wayne, WV313.45
Briar Creek B. C., Williamsburg, KY150.00
Citrus M. B. C., Inverness, FL 25.00
Davenport B. C., Davenport, A 60.00
Eve Knowles, Scarborough, ME 150.00
Grace B. C., Corbin, KY100.00
Grace B. C., Winston-Salem, NC 50.00
Grace M. B. C., Marion, IL50.00
Grace M. B. C., Tulsa, OK35.00
Indore B. C., Indore, WV 100.00
L. H. Farrell, Des Allemands, LA120.00
Leroy Bullard, Albuquerque, NM100.00
The Lord's Church, Goose Creek, SC 50.00
Mt. Pleasant B. C., Chesapeake, OH100.00
New Testament B. C., Goshen, IN50.00
Philadelphia B. C., Decatur, AL100.00
Portland B. C., Plumersville, AR 50.00
South Park M. B. C., Seattle, WA 75.00
Sovereign Grace B. C., Northport, AL100.00
Sovereign Grace B. C., Silsbee, TX 30.00
Sovereign Grace B. C., Galena, OH 50.00
Vicki Mills, Lancaster, KY 26.00
Victory B. C., Courtland, VA 25.00
Subscriptions402.00
Dividing checks150.00
Anonymous \$588.00
Sub Total\$3,449.45
TOTAL.....\$5,693.91

EXPENDITURES:

Printing..... 581.00
Postage 764.80
Supplies 35.31
Wages 2,300.00
FICA 187.47
Dividing checks 150.00
Total Expenditures \$4,018.58
ENDING BALANCE \$1,675.33

ANNOUNCEMENTS

Bible Believers Baptist Church of Naples, Idaho will be holding their 2nd Annual Bible Conference Friday, July 1st thru Sunday, July 3rd. Scheduled speakers are Elders Al Malo, Mike DeWitt, Andy Proctor, Jim Tweet, John Pruitt, Justin Meier, Perry Ames, George Kelley, Mike Prater, Larry Killion, and Ted Tweet. For more information contact Pastor Paul Sandelin (208) 290-4625 or (208) 267-3255 or email biblebelieversbaptistchurch@gmail.com

The Sovereign Grace Baptist Church of Northport, AL will be conducting revival services Friday, July 22nd thru Sunday, July 24th. Elder Andy Proctor is the scheduled speaker.

Service times are Friday at 7:00 p.m., Saturday at 10:00 a.m. with lunch following, and Sunday at 10:00 a.m. with lunch following. All are invited to attend.

The Sovereign Grace Baptist Church of Galena, OH is in need of a pastor. Any interested candidates possessing the qualifications and traits concerning the office as found in I Timothy 3:1-7 and Titus 1:5-9 are asked to contact either of the following: Bro. Randy Coffey at (614) 871-2406 or email recoffeypot@aol.com or Bro. Joe Vass at (614) 846-8699 or email jamijoe@wowway.com.

The Bethel Bible Baptist Church, PO Box 85, Mansfield, LA is in need of a pastor. Any interested Elder should call Connie McMellon at 318-872-1647.

The Landmark Baptist Church of Collinsville, IL is in need of a pastor. Any interested Elders may call (618) 288-4236 for more information.

The Windsor Baptist Church at Windsor, IL is searching for a Sovereign Grace pastor. Any one interested may contact Larry Rawlings at (217) 665-3643, or cell (217) 620-4675, or by mail at PO Box 194, Bethany, IL 61914.

The Grace Baptist Church of Winston-Salem, NC is in need of a pastor. The church believes in the Doctrines of Grace, the local church, and is Pre-millennial. Interested brethren should contact Deacon Cletus Snyder at 336-788-5753.

Any church that is without a pastor, please feel free to send your information in regards to the pastoral position for publication in these announcements.



Framer of the Ages

(Continued from page 139) ♦
and “the dispensation of the fulness of times” (Eph. 1:10).

Some make too much of dispensational teaching in the Bible. They teach many plans of salvation. They take away from us as Christians, not only the whole Old Testament, but large portions of the New. This is ultra-dispensationalism. It must be avoided. Then there are those who claim all the Old Testament blessings of Israel for the Gentile church while leaving Israel all the curses of the Old Testament. They make no distinction between Israel and the church. This is anti-dispensationalism. It must be avoided at all cost.

I do see some dispensational teaching in the Bible, but I am not an ultra-dispensationalist. I would never say God has had different ways of saving men, for He has never saved men except through Christ’s atonement (Acts 10:43). I do not mean by dispensational teaching that the Bible can be put into separate water-tight compartments, completely isolated from each other. These dispensations overlap, and some of them which belong to the past, as to God’s dealings, are still in effect. This is certainly true of the Dispensation of Human Government.

The Bible does seem in some measure to divide up into well designated historical periods in order to give us a bird’s eye sweep of the actual course of the ages of time. God fixed this to accomplish His eternal purpose. To read the Bible from cover to cover is to see the gradual unfolding of a plan, from stage to stage, from nation to nation, by which God reaches a glorious climax (Eph. 1:10; 3:9-12).

“The unfolding of God’s eternal purpose of love in a program of spiritual redemption and moral transformation moves around certain great moral and spiritual crises in God’s governmental dealings with man! These periods we call dispensations.

“ . . . God visits the earth each time, at the close of each dispensation in the disruptions of judgment and in the

deliverance of His own people out from those judgments---these disruptions; having delivered His own and wrought judgment, He, then out from the ruins emerges with a new order, or a higher plane and fuller plan of dealing with man governmentally. Each time, God brings in a new principle by which man is tested in that particular dispensation. Each time God tries man, man proves a failure. God is not a failure. God’s plan is not a failure. It is man who goes down in failure, in sin and guilt! The very holiness of God demands judgment! God’s governmental purposes demand judgment. And each time God comes to earth in judgment at the close of a given dispensation. The moral conditions in the new dispensation, upon the new principles of dealing, continue to move on until a crisis is again reached that is so acute that it precipitates judgment. . .” (A.D. Muse in *When God Comes to Earth*, pp. 14-15).

All too many times in my generation I hear godly preachers cry that we need to unshackle ourselves from the dispensationalism of Darby, Kelly, Haldeman, Gillentine, Larkins and Muse. Some are so bold as to publicly state: “I reject all dispensational teaching in the Bible.” If such people are sincere in this outlandish statement, then they should take an offering to a Jewish priest in Jerusalem and keep the feasts of the Old Testament. On the other hand, if they have made an over statement, let them restate their views in such words as: “I reject most dispensational teaching in the Bible.” Then we will know that they are saying what they mean, and meaning what they say.

Can any man honestly say with a straight face: “I reject all dispensational teaching in the Bible”? Is he saying that he sees no distinction between the Old Testament and the New Testament? Is he affirming there is no distinction between Israel and the church in their worship? Is he asserting the conditions in this present age will be no different from the Millennial Age? Is he denying that God has appointed ages and dispensations to work out His eternal purpose? Does he

mean to say God does not have different methods of dealing with different people? Unless he does mean to take such positions, he should avoid boldly saying: “I reject ALL dispensational teaching in the Bible.”

Each verse of Scripture has a primary meaning. This should always be given with consideration to the time, place and person or persons to whom it was spoken. We may be able to make a practical application of what God said to others to ourselves. There is no harm in doing so, unless it causes us to fail to see the primary meaning of the verse. To misapply the Scripture is to handle the Word of God deceitfully; it is to wrongly divide the Word of truth.

I do not believe we can apply indiscriminately the prophecies, promises and responsibilities of Israel to the church, or vice versa. Certain passages apply to one age while another applies to another dispensation. Joel 3:10 commands: “**Beat your plowshares into swords, and your pruning hooks into spears.**” Micah 4:3 says: “**They shall beat their swords into plowshares, and their spears into pruninghooks.**” It would be the height of folly to apply these two verses to the same people at the same time. Such misapplication would make the Bible a bundle of contradictions!

In Deuteronomy 7:2 God told Israel concerning their enemies: “. . . **thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them.**” Jesus taught His disciples: “**Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you**” (Matt. 5:44). Anyone who fails to see there has been some change in God’s dispensational dealings between these two verses is a simpleton.

Jesus told the twelve apostles under the limited commission: “**Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not**” (Matt. 10:5). Jesus said to these same men in Acts 1:8: “. . . **ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.**” Here again there is plainly a change in God’s program of preaching the gospel. In John 7:39 the Bible says the Holy Spirit was not yet given. Then in Acts 2 we see the Spirit given. Here again is a clear change in God’s dispensational dealings. There is no excuse for failing to see this, for it is plainly taught in the Bible.

CONCLUSION

The Bible does teach that Christ framed the ages of time. He is working out His eternal purpose among the countries and people He chose to deal with in time. It is wisdom on our part to correctly discern these ages that we might see that our God is doing all things well.



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