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The Scriptural View of Church Succession

By Randy L. Graber

Melbourne, Florida

Introduction

There is much discussion today concerning the fact of Church succession, specifically how that succession occurs. Some see the view teaching that all true Churches come from other true established Churches. Some men do not see the necessity of one established Church starting another new Church. It is the belief of this author, that there is only one way to scripturally start a new Church, and that is by the authority of an existing true New Testament Baptist Church. I believe that if the Word of God was approached honestly, and prayerfully, there would be no controversy over the one and only pattern that is given in God's Word. It is sad to say, but I fear too many good men have let the beliefs and practices of some mis-

guided men, both of today and days gone by, lead them away from the Word of God. Today we need men that will stand for the Word of God, and not be swayed by

those who do not have a clear understanding of the Bible, or even worse, are knowingly and willingly ignoring God's Holy Word. When I hear things like, "these are just traditional additions" I wonder what biblical

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Randy Graber

Who Is To Blame for School Shootings?

By G. Russell Evans

Norfolk, Virginia

The violence and killings in our schools didn't just happen. They are caused absolutely—and the culprits must be called to account absolutely! We say there are four main ones: the president, the media, the Supreme Court and the National Education Association.

After the Columbine High School massacre in Littleton, Colorado, the president grandly announced a White House strategy session to "unite in action" against school violence, adding, "We must all be looking for ways to take responsibility." Will the president also "take responsibility?" He offers the gun lobby a seat at the table.

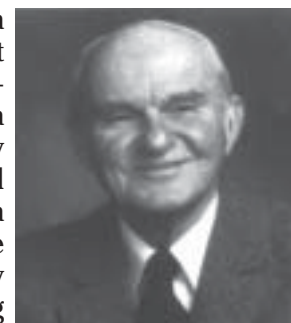
Marvelous. But, Second Amendment rights to "keep and bear Arms" is not the problem. The problem is in the hearts of the offenders—instilled

there by a president without morals, by media motivated by profit and greed, by a Supreme Court guilty of removing God and prayer from classrooms and by an NEA guilty of the decline of quality education and morality. Let's look at each one.

THE PRESIDENT

When a fourth grader says, "Mom, the president lies, why can't I?" something is wrong. What is wrong is a should-be role model impeached for

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G. Russell Evans

The Fruit of the Spirit is Peace

By Tom Ross

South Point, Ohio

The third aspect of the fruit of the Spirit listed in Galatians 5:22 is peace. The spiritual fruit of peace naturally follows the fruits of love and joy. When an individual has the love of God



Tom Ross

shed abroad in their hearts, they experience the joy of the Lord, which allows them also to experience a deep settled peace and tranquillity of soul. Spiritual peace is absolutely vital to the health and well being of every believer. Where Spirit-wrought peace abounds in the soul the saint of God is able to face every trial with supreme confidence in God who ". . . hath

done all things well" (Mark 7:37).

The peace produced in the heart of believers by the Holy Spirit may be defined as a sweet composure,

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280 Big Thumbs and Toes

By Milburn Cockrell

Mantachie, Mississippi

"And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hands: and they slew of them in Bezek ten thousand men. And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites. But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. And Adoni-bezek said,

My text reads as follows: "But I would not have you to be ignorant, brethren, concerning them which are ASLEEP, that ye sorrow not, even as others which have

Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died" (Jud. 1:4-7).

The Book of Judges opens in a war-like atmosphere. At once we are plunged into military preparation and councils of war. The Israelites have

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no hope. For if we believe that Jesus died and rose again, even so them also which SLEEP in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are ASLEEP. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:13-18).

I chose this word for my title to not only explain it, but to let us see just how much the Greek language lines

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



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Who Is To Blame

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lying under oath, obstructing justice and desperately trying to cover-up with a phalanx of sleazy lawyers—all at tax-payers' expense and all supreme at deceit and obfuscation.

President Clinton is hardly a role model—and neither is our Congress when most members are too timid to oppose a president popular with the voters, despite overwhelming evidence in the impeachment hearings for removal from office.

The president cannot escape responsibility for his record of infidelity, adultery and deception that influences youngsters everywhere. He is on TV every day in some great endeavor and always is the question, "Can we believe him today?"

THE MEDIA

Hollywood deserves top billing for sleaze, slime and smut with anything-goes productions for big bucks, often glorifying violence, homosexuality and fornication along with frequently trashing Christian values.

Perhaps the anything-goes syndrome emboldened the 14-year-old Norfolk boy to smash science teacher

Therese Adams in the eye last January, causing serious and permanent injury and for which Judge Bruce Kushmer punished with 50 hours of community service—not even a slap on the wrist. Shame on the judge, obviously a bleeding heart wimp!

Pornographic magazines, such as *Hustler* and *Penthouse*, corrupt morals and editors like Larry Flynt push perversion to the hilt.

THE SUPREME COURT

The final word on every major controversy comes from the Supreme Court and the following decisions mark the decline in morality and education:

* In 1947, the Court issued its famous ruling on separation of church and state, a decision absolutely not supported by the Constitution.

* In 1962, the Court ruled against prayer in schools.

* In 1963, the Court ruled against Bible reading in schools.

* In 1977, the Court recognized atheism as a religion.

* In 1980, the Court prohibited posting the Ten Commandments in schools.

* In 1986, the Court recognized secular humanism as a religion.

Thus, the liberal Court has swapped Christianity for atheism and secular humanism. Textbooks today must omit reference to God and most of the great principles of our Founding Fathers, of whom 52 of the 65 were evangelical Christians.

Moreover, soon after prayer and Bible reading were banished from schools, America led the world in divorce, crime, abortion, illegal drugs and illiteracy. Justices, take a bow! And think about Columbine as a crowing glory!

THE NATIONAL EDUCATION ASSOCIATION (NEA)

The NEA began in 1857 and grew into a powerful labor union with 2.1 million members. Progressive teachers provide textbooks for the NEA "goal of collectivism" which, by the 1960s, was subverting the thinking and values of our children. How? The NEA features moral relativism, values-free sex education and homosexuality as an alternate life style. Math, reading and student behavior were neglected.

The NEA is bad news for American education, but, nonetheless, has been glorified into a full blown Department of Education, the payoff by Jimmy Carter for votes in the 1976 election. The drop in aptitude scores and student conduct qualify the NEA for a major share of blame for the violence and killings in our schools, where permissiveness outscores discipline.

(Capt. Evans is author of *Death*

Knell of the Panama Canal? available on the Internet at Amazon.com).

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tradition will fall next. I have even had men tell me that they saw the biblical pattern of one Church starting another Church, but that it was not absolutely essential for Churches to be started that way today. How sad! I believe that if a person will honestly, and prayerfully read this article, and along with it study the Word of God, the truth about the one true biblical pattern will clearly be seen I also believe, that if a biblical pattern is clearly present, we have an obligation before God to follow it exclusively. After all, Landmark Baptists have always claimed that the Bible was their final rule for faith and practice. I believe that it is high time for us to stand up, and do just that!

THE FACT OF CHURCH SUCCESSION

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:18-19).

First, we know the Rock is Christ, note the same Greek word, *petra*, in I Corinthians 10:4: ". . . **they drank of that spiritual Rock that followed them: and that Rock was Christ.**" Clearly Peter was not the true Rock!

Secondly, we can see that the word "build" means "to build up;" "the act of building up," the thought of it is, "an ongoing process." Ongoing is His Church, to this very day! Next, let's look at the phrase, "**and I will give unto thee the keys.**" Some want to deny that there is any reference to power or authority there, but Strong says: "denotes power and authority of various kinds." It should be clear to the reader, that Christ did not give [away] His power and authority, but rather told His Church to operate *under* His power and authority. The next phrase we need to look at is, "**the gates of hell shall not prevail against it.**" Note that it's the Church that is on the offense. The Church is to be going out and spreading the truth, and the gates of Hell will never prevail against it! Also, the "gates of hell" is a picture of death. Now we understand that *death cannot prevail against it*, thus the death of the apostles can not prevent the perpetuity of the

Church, proving that the promise of perpetuity was given to the Church, not to a group of men.

Now we see the *perpetuity of in the CHURCH, not the design.* This means that any other true Churches must come from the original Church, and not just a copy of the design. This should be easy for us to relate to as human beings, for my family name to have perpetuity, I must have some descendants that come *from* me, not just a copy of my appearance.

The next verses we need to examine are Matthew 28:16-20: "**Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world, Amen.**"

The first observation here is that the eleven disciples are the Church, note: I Corinthians 12:28: "**And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers. . .**" Christ had the authority to send the church, and He did, into "**all nations.**" They were commissioned to go, to teach, and to baptize; clearly these things are the work of the Church. We, as the Lord's true New Testament Baptist Churches, are to be going, and going under Christ's authority! It is obvious, that no one Church could go into all of the world, but *from* the one true Church that the LORD started, other true Churches could be established. Remember, because the Lord promised perpetuity to HIS Church, all other true Churches must come *from* HIS Church!

Still, some try to question the extent of the "authority" of the local Church to start other new Churches. We saw Matthew 16:19 and Matthew 28:18-19, and now along with Mark 13:34: "**For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.**" This is clear proof that Christ "gave" His servants, (members of the Church) the "authority" to operate, and carry out the great commission. To say that "His servants" in the passage above, has reference to only pastors, seems to be out of order, because, it is by the authority of the

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Church, that pastors are scripturally ordained. I personally believe the one who we see as representing the pastor in the verse currently in consideration here is the "porter," for he is commanded to watch. Look at Hebrews 13:17: "**Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account.**" The context of Hebrews 13 clearly teaches this to be the pastor.

At least one more passage is needed to be examined, that we may see a clear picture of this power and authority. "**But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth**" (Acts 1:8). Again, we see that the LORD said, "**and ye shall be witness. . . unto the uttermost part of the earth.**" The only logical way for this one Church to be a witness to the, "**uttermost part of the earth,**" is to establish other Churches, in other areas, *from* the first Church! Just so that we are all clear about the extent of this "*power,*" we will note the definition according to Strong; "*strength, power, ability.*" Apart from Almighty God, no Church has the strength, power, or ability to do anything scriptural or lasting. Thus when men operate on their own, apart from the Church and its power, it too is unscriptural and will not last. We should be able to clearly see that the ultimate goal of the Lord's Church is reproduction! Let us now look and see the Biblical pattern for this reproduction, "like begets like" –

THE ACT OF CHURCH SUCCESSION

First, let us note when our Lord told them *not* to go. "**And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high**" (Luke 24:49). We see here, the Church was not to go in its own power! No power means, not ready and not able to go start another Church! The power and authority was given to Christ's Church, and apart from this, no one should be going. Oh that some men would see this today! *After* this power which was given from on high, on the day of Pentecost, we see the Church going such as in Acts 11:22: "**Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.**" It is clear that this group

at Antioch, was not called a Church until after Barnabas was *sent* there from Jerusalem. "**They assembled themselves with the Church, and taught. . .**" (Acts 11:26). At this point in our study we must notice the word "*sent,*" according to Strong; "to send forth, send away." Now notice "sent" in Romans 10:15 (a). . . "**And how shall they preach, except they be sent?**"

The question that should cause us to think is, "sent by who?" We would say, "by the Holy Spirit" of course. Any true preacher of the Word of God, will acknowledge only the Spirit of God as the "sender," and when we look into God's Word we clearly see that the Holy Spirit always "sends" His preachers out of *His Church*. Note the pattern in the Word of God: "**Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus**" (Acts 13:1-4). Clearly we see that the Holy Spirit sent Barnabas and Saul out of one of His true Churches. We go on to note that Barnabas and Saul were working in that local Church. Next we see that they were sent, not of the Church alone, nor apart from the Church, but rather the Holy Spirit led them *and* the Church, *causing* the end result. Certain men being sent from a certain Church, led to a certain place! Vertical leading of God, resulting in the horizontal work of them *through the Church*. We can also see the Church at Antioch as the sending Church, and as having authority by observing that, Barnabas and Paul came back to Antioch to give a report to the Church.

We should note their message when they returned: "**And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles**" (Acts 14:26-27). Lets look at the word "fulfilled," according to Strong; "to make full; to cause to abound to furnish or supply liberally; to render full, i.e. complete;

fill to the top; so that nothing shall be wanting to full measure.

Now we must ask, was all of the work of the gospel done, or *fulfilled*? Had they talked to everybody in the areas they went to? Was everybody saved where they went? No! What then had been fulfilled, completed, or furnished? The Churches that they started! They had proper organization, and beginning by the authority of the Church at Antioch, which Barnabas and Paul had passed on to them while on their missionary trip.

God's pattern is clear, Jerusalem sent men to Antioch, and Antioch sent men to, and so forth! Each individual local Church may differ on the procedural details of how this business is conducted, but one thing that can not be eliminated is the necessity of the new Church being established through the authority of an existing Church. With as clear of a pattern as we see in God's Word, concerning how Church work is to be done, some would ask, "Why would anybody try

to do God's work apart from God's pattern?" We will at this time try to answer this question, and many more common questions to this subject.

MISCELLANEOUS QUESTIONS ANSWERED

Since we can see it as the Biblical pattern, why would men try to "start" Churches differently? A.) A disgruntled group of people, that because of being scripturally disciplined from a Church, can't get proper authority, may try to "start" their own "church." "**Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them**" (Acts 20:30).

How, during times of persecution, was this formal "chain link" succession possible? A.) GOD is able to work out the details (Acts 8-11) Whenever I hear this question I always think, "My God is big enough to handle it, apparently yours is not." My God is bigger than circumstances, also he is able to cause a group to wait for

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F u n n y b o n e

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

Pastor Brown asked, "Is there anybody in the congregation who wants a prayer said for their shortcomings?"

"Yes," was the answer from a man in the front pew. "I'm a spendthrift. I throw money around like it is growing on trees!"

"Very well," said Pastor Brown. "We will join in prayer for our brother—just as soon as the collection plates have been passed."

Two counterfeiters visited the Possumtrot country store. One of

them asked Tom Jones, the proprietor, "Hey Mister, can you make change for a fifteen-dollar bill?"


Without batting an eyelash Tom inquired, "How do you want it, Sonny? Five threes or a seven and an eight?"

Sadie Smith applied for a secretarial position at the Possumtrot Baptist Church. She came to the question: "Marital status," and she wrote without hesitation: "Hopeful."



Here we have "three preachers" one "big" preacher (Elder Curtis Pugh) and two "little" preachers (Elder Todd Bryant and Elder E. D. Strickland).

Cockrell's



Corner

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

A man's house should be on the hilltop of cheerfulness and serenity, so high, that no shadows rest upon it, and where the morning comes so early, and the evening tarries so late, that the day has twice as many golden hours as those of other men. He is to be pitied whose house is in some valley of grief between the hills, with the longest night and the shortest day. Home should be the center of joy, equatorial and tropical (Henry Ward Beecher, 1813-1887).

The Confession of Faith and Ecclesiastical Principles of the Union of the Baptist Churches of France in 1879 says under the topic "Formation of Local Churches": "The apostles, or their companions in labor, after having baptized the first believers, organized them to form the local churches, to which they communicated the divine laws which they were to follow. It is thus that the churches of Jerusalem, of Antioch, of Corinth, of Philippi, of Ephesus, of Rome, of Colosse were formed. This was the apostolic rule.

"Today still, in order to form a local church, it is necessary that the missionary begin by baptizing those who have accepted the evangelical doctrines. Once constituted, this association continues to add to itself as new members the baptized believers who desire to unite with it.

"Baptism, which is the entrance into the church, constitutes between the new member and the old ones a true covenant with reciprocal engagements. The candidate in submitting to baptism accepts publicly the evangelical doctrines, with those to whom he is united, and the church, on its part receives him into its bosom as one of its members and makes him partaker of all its spiritual privileges" (cited from *Baptist Confession of Faith* by W. J. McGlothlin, p. 361).



Above is the sign out in front of the First Baptist Church, Charleston, South Carolina. Note the words "mother church."

Below follows some wise and witty sayings of Will Rogers (1879-1935) the great American humorist:

Prosperity American style: "We'll show the world we are prosperous, even if we have to go broke to do it."

Taxes and Finance: "Alexander Hamilton originated the 'put and take' system into our national treasury. The tax payers put it in and the politicians take it out."

The High Cost of Living: "Last year we said, 'Things can't go on like this,' and they didn't, they got worse."

On National Conventions: "If we didn't have two parties, we would all settle on the best men in the country and things would run fine. But as it is, we settle on the worst ones and then fight over 'em."

Elections and Parties: "The short memories of America voters is what keeps our politicians in office."

Some of our Presidents: "I told (President Harding) I wanted to tell him all the latest political jokes. He said, 'I know 'em, I appointed most of them.'"

On Congress: "We have the best Congress money can buy."

On American Foreign Policy: "There's one thing no nation can accuse us of—that is secret diplomacy. Our foreign dealings are an open



Will Rogers

book—generally a check book."

On Russia and Communism: "It just looks to me like Communism is such a happy family affair that not a Communist wants to stay where it is practiced. It's the only thing they want you to have but keep none themselves."

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this proper authority to organize.

I see the basic pattern in the Word of God, but how can we limit God to that one way? A.) Multiple ways would be very confusing, God is not the author of confusion. **"For God is not the author of confusion, but of peace"** (I Cor. 14:33). A.2) If we find a pattern for a course of action on any given subject, and then choose to operate in our own methods, we are adding to the Word of God. This is a terrible place to be! **"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book"** (Rev. 22:18-19).

Doesn't it bother you that many men of our day think this position is based only on tradition? A.) Not at all, I have to answer to God for what I teach, not to men. **"But with me it is a very small thing that I should be judged of you, or of man's judgment"** (I Cor. 4:3).

Where does the Bible clearly show of a Church voting to start another Church? A.) Again, a pattern of operation is present, we can clearly see the Churches in the book of Acts voting on Church matters in Acts 1:26: **"And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."** This is a scriptural way of finding the Lord's will about a matter: **"The lot is cast into the lap; but the whole disposing thereof is of the LORD"** (Prov. 16:33). Also it fulfills our duty to do things orderly. **"Let all things be done decently and in order"** (I Cor. 14:40).

Where does the Bible show any group of believers as less than a true Church? A.) Believers at Antioch were not called a Church until *after* Barnabas was sent (Acts 11).

If this is so clear in the Bible, why didn't more of our "great" Baptist forefathers see it? A.1) Many of them

never saw the truth about the "local" Church, how could they see it? A.2) Some of our Baptist forefathers did see it. . . Paul, Barnabas, Peter, John, Philip, etc.

Why can't proper baptism be the "link?" A.1) If baptism were the proper "link," what would stop a properly baptized, but also scripturally disciplined people from leaving, and starting their own "church?" **"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them"** (Acts 20:30). A.2) Proper baptism is a *result* of a scriptural Church, it can not be the "link" to start one.

Doesn't the Bible teach of a purely "vertical" transfer of power or authority? A.) Yes, *once* in the empowerment of the Lord's Church in Acts 2. Then after that we see the Lord leading in the "horizontal" efforts of the Church. Acts 8:14-17 says: **"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost."** (Also in Acts 13, we already studied.)

Where else in Scriptures do we see this kind of "horizontal" transfer of power or authority? A.1) Several places, all power and authority, including governmental authority comes only from God: **"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God"** (Rom. 13:1), still we hold elections to place people in office. A.2) Marriage is another good illustration, God ordained marriage, but we can not simply agree to live together, rather we must go to someone and get married. A.3) Probably the most obvious illustration is in man himself, God created man, then *from* man He created the woman, then it is clear to see that all people come *from* people.

It is true, that if God chooses not to "come down" and take up residence, there is no Church? A.) Absolutely! **"In whom ye also are builded together for an habitation of God through the Spirit"** (Eph. 2:22). This is why it is so important to follow the biblical pattern!

Is it wrong for an ordained preacher, to baptize a group in "prospect" & "organize" them later? A.) Yes, the Bible teaches that believers are *always* baptized *into* a Church:

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"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles. . ." (I Cor. 12:13). This truth is also seen in Acts 2:41: **"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."**

Doesn't the Bible teach, that where 2 or 3 are gathered in Christ's name, they are a Church? A.) If they are truly gathered "in Christ's name," they will be following Biblical patterns!

Why can't we consider this a matter of, "individual soul liberty?" A.) NO! This is a foundational truth of our Lord's Church. **"For other foundation can no man lay than that is laid, which is Jesus Christ"** (I Cor. 3:11). Without a scriptural beginning there is no Church, just a group of deceived people.

Questions to those that believe it is possible to start a Church, apart from Church authority; and thus, do not believe in the scriptural teaching of true Church succession.

1) Why would some say that mission giving, baptism, the Lord's Supper, discipline, etc. must be done only in and through the authority of a local Church, then go on to say, that a new Church can scripturally be established apart from the authority of an existing local church?

2) Concerning this "vertical authority," if our Churches have no tangible proof of who that other true Churches are, such as an organized Church granting the authority to start new ones, how will we ever guard against "alien immersion" (baptism outside of like faith and order)? To say it another way, if we have no definite way to start Churches, we then have no definite way to know which ones are true Churches, this leaves us with no definite way to guard against alien immersion. How then, will we keep our Churches pure?

3) Will you go on doubting God, and His ability to carry out the promise to His Church? Will you claim His promise to His Church as your very own, giving Him all the honor and glory in and through the Church? Will you see by faith, that through true Church succession, His power hasn't failed, and will not fail?

I will conclude this article with these thoughts. Ephesians 3:21 says: **"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."** When we see a pattern as clear as this one in God's Word, what right do we have

to say that there could be "other" ways? Beloved let the Protestant do things their own way, but let Independent, Landmark Baptists start Churches the one scriptural way, by other Churches! It is truly high time that we put our actions where our words are, and make the Bible our final rule for faith and practice! If any say they see the biblical pattern, and are still teaching others that there are multiple ways to start a new Church, I respectfully submit that you are teaching men to go astray from the truth, and that is something that one will have to answer to God for!

Koimeterion

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up with THE KING JAMES VERSION. *Koimeterion* is a word that the saints in the early centuries used to describe what they believed the Bible taught about the condition of "deceased" saints. This word was used by the Greeks in their everyday language in those days to describe the place where traveling strangers would rest from their journey, or while still on their journey. IT WAS NOT A PERMANENT RESTING OR RESIDING PLACE.

A MOTEL

This is exactly what this "resting house" was. It was for those who did not expect to stay very long; just long enough to rest and get some food. How many times have you and I been traveling and became so tired, that just seeing a motel sign brought joy and relief? It's a place sought after and valued very highly by those who are in need. Without these motels, it would be very wearisome for travelers on long journeys.

TRAVELING STRANGERS

Hebrews 11:13-16 tells us that those mentioned in the previous verses were **"PILGRIMS AND STRANGERS,"** seeking a better place to live. Even our text we used at the beginning of this article speaks of those departed saints as ASLEEP. Asleep in their motel room waiting for the appointed wake up call (I Thess. 4:16). Many of these weary travelers have been on a very long journey; so long that their hair is now white, whereas when they started, it was black. These dearly departed ones never could find a place they could call home, for as each day passed, they knew they were that much closer to "the finish line." They knew that with each passing moment they were closer to leaving their temporary homes and loved ones behind.

So much importance is placed on things such as homes, cars, and many other possessions. But the truth is, that

our homes we live in are nothing more than the tents that Abraham and all his seed used to live in while out in the desert. We would be better off if we had to live in actual tents; for then there would be no such thing as "keeping up with the Jones."

REST FOR THE BODY

Only those saints who try to live for the Lord are the ones who are really tired when they've reached the end of their journey. Only those, are the ones who can look death in the eye and say: **"O death, where is thy sting? O grave, where is thy victory?"** (I Cor. 15:55). Dying grace is given from God; to where the departing saint can say as the hymn goes "And while passing through the air, farewell, farewell, sweet hour of prayer." For the body of the saint if it has traveled very long is worn and beaten. It's evident that the world doesn't care about the health of our bodies, for it's because of this world, and the sin that's in our bodies, that they have become worn and tired. The dear saint could find no comfort anywhere in this life, for it's because of this life that anguish came. All this is by God's design so that the saint will not get to conformed to this world (Rom. 12:1-2).

NOT EXPECTING TO STAY LONG

I Corinthians 11:26 says: **"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."** Then, over in Revelation 22:20 it says: **"He which testifieth these things saith, SURELY I COME QUICKLY. Amen. Even so, come, Lord Jesus."** So from these two separate scriptures we can see that the Lord has promised that He will come after His own quickly. Therefore, we can read and believe these promises, and go through life knowing that when we go to the grave, we will not be there for long.

A PLACE SOUGHT AFTER AND VALUED HIGHLY

When you and I go to sleep, we are unaware of the hours as they come and go. On the average, eight to nine hours goes by and we're not even aware of this time span. Our sleep is much like that of the death of a saint. It's the most peaceful time we have here in this life. The weary mind can find rest whenever sleep finally comes. Worries about tomorrow fade into the dark, as the body rests peacefully through the night. Sleep is sought after very much. After working all day, I'm ready to find my resting place. No one has to force me to go to sleep, for my body tells me it's time to lay down.

For those saints who are permitted to live a long life, at the end of their

journey, they are looking forward I'm sure to their rest. Death is a blessing to those who are THE LORD'S. Once the saint dies there is no more aches and pains. The every day battle of just moving, or getting out of a chair will be over with for those older saints.

For those saints who have walked closely with Jesus Christ, they know that as soon as they take their last breath, they will be forever in His presence (Phil. 1:23). This is what makes the saint desire death. Not because they hate life down here, but because they have a much greater desire to be with their Savior. I'm to esteem highly the thoughts of my own death. I'm not to run from death, but to understand that it is God's gift to me. When He gives it to me, I will be immediately in His bosom.

LET US HAVE HOPE

I preached the funeral of one of the Lord's saints not long ago. She had been very sick and she was wanting to renew her wedding vows with her husband. It was a beautiful sight indeed! But the sickness she had finally won out and the family asked me to preach at her funeral. As she laid in the casket, I told all who were there to take a good look at this dear sister, for her body will one day come alive again. I told them that her eyes will once again open, and that she would not only come alive again, but she would come out of her grave. My own father whom I believe was saved, will once again come out of his grave when his Savior calls. Just hours before he died my mother said he sang a couple of hymns. You see God's children whether they're in the Bride or not, are able to leave this world with a sure hope!

If I was an unbeliever I would not be able to have this joy that I have right now as I'm writing this article. There would be no hope of a bright future for God's children.

NOTHING IS HARDER THAN DEATH

It's by God's design that it be this way. If death was easy, we would flee

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Koimeterion

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into it when our path way became dreary. If it was easy, the Lord's churches would have a hard time staying in existence for the membership would run to death when trouble, persecution, and trials would come our way (Rev. 2:10).

One hymn goes: "Does Jesus care when I've said "good bye" to the dearest on earth to me, And my sad heart aches till it nearly breaks, is it aught to Him? Does He care?" Then that wonderful chorus breaks forth with the words: "O yes, He cares, I know He cares, His heart is touched with my grief; When the days are weary, the long night dreary, I know my Saviour cares." That hymn no doubt was birthed by the experience of losing a loved one. You see, even though there seems to be doubt in some verses by the song writer, yet, there's FULL ASSURANCE in the chorus that The Good Shepherd is always near.

Listen to what our brother Job says in Job 19:26: "**and though after my skin worms destroy this body, yet in my flesh shall I see God.**" So from what we have read so far, let us find strength and courage when our lives become vacant with the loss of a loved one. When you're hurting to the point that you feel that your heart is going to stop beating, REMEMBER DEAR ONE, THAT IF YOUR LOVED ONE WAS SAVED, THEY WILL LIVE IN BODY ONCE AGAIN!

We must keep in mind that as hard as death is, that when a child of God leaves this world they have just "pulled over for the night" to rest for eternity's tomorrow.

The Fruit of the Spirit

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tranquil contentment, and an absolute trust in the goodness of God in every given circumstances of life. Several times in Scripture God is referred to as "**the God of peace**" (I Thess. 5:23), so it is only natural that He would desire this quality to be reproduced in the lives of His children by the power of the Holy Spirit. Jesus Christ is called "**The Prince of Peace**" (Isa. 9:6), so it makes sense that the spiritual fruits of peace with God and the peace of God would flow from our faith union with Him. Every believer is commanded by God to have their "**feet shod with the preparation of the gospel of peace**" (Eph. 6:15) which requires them to walk in paths of peace testi-

fying to others of the sweet peace that only God can give in the Gospel of grace.

There are basically three aspects of the spiritual fruit of peace which include peace with God, personal inward peace, and practical outward peace in our relationships with others. Each of these aspects of peace follow a natural progression and order. Peace with God in justification is the foundation for the personal peace produced within the believer by the Spirit's work of sanctification. Only when we experience personal sanctifying peace within, can we effectively promote outward peace in our every day relationships with others. All three of these aspects of peace must work together in our lives if we are to have an effective testimony for the Lord Jesus Christ. An individual who has been justified from all things through faith in the blood of Jesus Christ naturally desires the peace of God that is afforded through the sanctifying work of the Holy Spirit. The personal inward peace that is produced by the Holy Spirit enables the saint of God to follow the command of Hebrews 12:14 which states: "**Follow peace with all men, and holiness, without which no man shall see the Lord.**" May God be pleased to grace us with an abundance of His peace!

THE POSITION OF PEACE

1. Every man inherits a sin nature that may be traced all the way back to his fallen father, Adam, who willfully rebelled against his Maker in the Garden of Eden. Every child that is born of earthly parents is included in the unholy succession of sin and involved in the perpetuity of human depravity. Romans 5:12 declares: "**Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.**" Because every man inherits a sin nature he enters into this world at odds with God. By nature man does not enter this world at peace with God, neither does he occupy a state of neutrality with regards to the government of God. With each passing year of his existence the natural man manifests his hatred for God by exhibiting a rebellious hostility to His law. Romans 8:7-8 expresses this truth in the following way: "**Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.**" The natural man is at war with God! God is light, yet man would rather dwell in the darkness of depravity and sin. God gave man a law that is characterized as being "**holy, and just, and good**" (Rom.

7:12), yet man prefers to be a high handed rebel against the government of God. The natural man is in a war with the wrong Person, a war that he cannot possibly win. The rebellious sinner is destined to be a prisoner of war, eternally confined and tormented in the Lake of Fire unless he is brought to a position of peace with God.

2. Because of man's sin nature he finds himself allied with Satan, the greatest enemy of God. The natural man, often without even realizing it, is a captive in Satan's armed forces. The sinner willingly follows the course of rebellion laid out by his pernicious commander in chief. Ephesians 2:2-3 declares: "**Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh and of the mind; and were by nature the children of wrath, even as others.**" Man is so blinded by Satan and polluted by sin, he does not know "**the way of peace**" (Rom. 3:17). As a result he finds himself in a state of misery. Man's sense of enmity with God is the source of all his unrest. In seeking for a sense of peace man often turns to religious ceremonies, civic duties, and good deeds in a vain attempt to appease his guilty conscience. Yet all of man's good works and religious exercises will never free him from the captivity of Satan or the bondage of sin. Try as he may, the natural man cannot enter the position of peace with God by his own efforts.

3. The wrath of God abides upon the unbelieving sinner. The justice of God demands full payment for man's sin and rebellion. How then can man be brought to the position of peace with God? A qualified Mediator is needed to represent God and man in order to establish terms of peace that satisfy all the law's demands. Before the world began God appointed His only begotten Son to be the Mediator of the covenant of grace and peace.

Jesus Christ, the eternally begotten Son of God, agreed to become a man, to die in the stead of the elect, to offer His life and blood upon the altar of the cross in order to bring them into a position of peace with God. Thus, this position of peace has been achieved and secured for the elect by the merits of Jesus Christ. Peace with God is bound up in the person and work of the Lord Jesus Christ. There will be no peace between an offended God and sinful man apart from faith in the finished work of Jesus Christ. The Scriptures are very clear in asserting this truth. Romans 5:1 declares: "**Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.**" Ephesians 2:13-15 states: "**But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us: Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.**" Colossians 1:20-22 reveals how the position of peace was secured for the elect: "**And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight.**"

4. The above Scriptures describe how the terms of peace were accomplished by the finished work of Jesus Christ. However, the question remains, how is sinful, rebellious man brought into the actual realization and enjoyment of peace with God? Man's willful rebellion must be conquered, his hostile mind must be changed, and his wicked heart turned to God. All these things are accomplished by the

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STATION	TIME	DIAL	WATTS
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DWSS, Manila, Philippines .	Sunday 5:30 - 6:00 p.m.	1494	16,000 AM

The Fruit of the Spirit

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Spirit of God in the work of regeneration. In the new birth man is translated out of the darkness of sin and the dominion of Satan into the kingdom of God's dear Son (Col. 1:13). Entrance into God's spiritual kingdom is brought about by the sovereign and mysterious work of the Spirit in the new birth (John 3:3-8). The Holy Spirit imparts spiritual life and implants a spiritual nature that enables the enlightened sinner to throw down the weapons of his warfare through repentance and faith in the Lord Jesus Christ. Thus, the actual application of the position of peace is wrought in man by the power of the Holy Spirit. The elect are brought to see Christ's sacrifice of peace for them through the Spirit of Christ's work in them.

The harmonious work of Christ and the Holy Spirit joined together to bring about the position of peace is beautifully set forth by George Bethune who wrote:

"In order, then, to the restoration of peace between an offended God and sinful men, it is necessary, on the one hand, that His just wrath be appeased, the pardon of our sins justified, and His loving kindness warranted; and on the other, that the enmity of our hearts against Him be taken away, and that we become cheerfully obedient to His will. The first, Christ hath accomplished by His sufferings, obedience, and intercession on our behalf; the latter is accomplished in the heart of the believer by the Holy Spirit, for Christ's sake."¹

PROMOTING PERSONAL PEACE

Once a believer has been brought into the position of peace with God through justification by faith in Christ, they are able to begin the process of promoting personal peace within through the grace of the Holy Spirit. Justification is a legal, permanent position that is never altered, diminished, or aborted. By way of contrast, the cultivation of personal peace, often referred to as "**the peace of God,**" is a progressive, daily process that may increase or diminish on any given day. The peace of God is directly related to the believer's daily experience and growth in grace. There are some definite disciplines that serve to aid the believer in cultivating and promoting personal peace.

1. The moment the Holy Spirit regenerates a sinner He plants the seeds of internal peace within the heart of the child of God. When those seeds are saturated with the pure water of the Word of God internal peace begins to grow and blossom within the

heart of the child of God. Psalms 119:165 declares: "**Great peace have they which love thy law: and nothing shall offend them.**" As we love, obey, and apply the Word of God to our daily lives we will enjoy more and more of the peace of God. As you read the Word of God and begin to apply the promises of God your heart will be filled with tranquillity and quiet confidence in God. Proverbs 3:1-2 shows the correlation between cherishing God's Word with cultivating the spiritual fruit of personal peace: "**My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee.**" If you will examine your experience as a Christian you will find that those times you neglected the intake of the Word of God were the very times when your level of inward peace was greatly reduced. The study of the Word of God enables you to grow in knowledge and spiritual discernment. The more you know of God and His ways the greater your level of inward peace will be.

2. Closely related to the discipline of taking in the Word of God for spiritual nourishment is solemn meditation upon spiritual truths. When our thought life is governed by and saturated with the Word of God the more spiritually minded we will become. The more we think deeply upon God and His ways, the greater will be our enjoyment of the peace that only He can give. Isaiah 26:3-4 declares: "**Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the LORD forever: for in the LORD JEHOVAH is everlasting strength.**" Romans 8:6 reveals the correlation between meditating upon spiritual truths and the cultivation of personal peace: "**For to be carnally minded is death; but to be spiritually minded is life and peace.**" When your mind is defiled by sinful thoughts and worries your conscience will be troubled as well. When all you can think about are your problems and adverse circumstances your inward tranquility will be greatly reduced. However, when your thoughts and affections are fixed upon the glory of the Lord Jesus Christ by way of solemn meditation you will experience great inward peace. What peace would fill our souls if only we practiced what the Psalmist prayed for in Psalms 19:14: "**Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength and my redeemer.**"

3. The next key to promoting personal inward peace is inseparably linked to the study and meditation of

the Word of God. The more you feed upon the Word and think upon God the more you will learn to trust Him in every circumstance of life. When you place all your trust in God and daily commit your soul to His loving care you will experience great peace. As you learn to trust God in the good times as well as the bad, believing His promise that "**all things work together for good to them that love God**" (Rom. 8:28), you will be able to face adversity with faith in God. Peace floods the heart of the saint who can cast all his cares and burdens upon the Lord. God is much stronger than we are! If the government of this entire universe rests squarely upon His shoulders, then we can rest assured that He can get us through the difficulties we face in every day life. Confidence in God will enable you to have inward peace in the most trying of times. Proverbs 3:5-6 declares: "**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.**" When we can learn to unreservedly obey the command in this portion of Scripture we can claim its promise. If God is directing our paths, what do we have to be troubled about? We don't know what is going to happen from one day to the next, but God knows all about our future. Therefore, our inward peace will be greatly enhanced when we can trust that the Lord knows what He is doing in our lives, and resign ourselves to His gracious care. Oh, that God would enable us to say with the Psalmist: "**I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety**" (Psa. 4:8).

I love what George Bethune wrote concerning trust in God:

". . . When the renewed man has been taught to receive with child-like simplicity Divine truth, and to know that the great Disposer of all events is his Father and his God; when he believes that the will of God in every event is love towards him, and that by walking in the way of His commandments he is certain, by Divine grace, or reaching everlasting life, all doubt is banished, and the Sun of Righteousness, dissipating the clouds and shadows, sheds healing peace and certainty upon his soul. He may walk in what to the world is darkness, and seem to have no light, but he will be still confident, staying himself upon his God."²

4. Another way in which to promote inward personal peace is found in the refuge of prayer. When it seems as though your circumstances are overwhelming you and certain defeat looms over you, give yourself to fer-

vent prayer. I can't count the number of times I have finally been broken by God and have come to an end of myself only to find the balm of prayer as a soothing ointment to my troubled soul. My heart has been encouraged and refreshed every time I have made application to Jeremiah 33:3 where God says: "**Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.**" Should not peace flood our souls when we consider that the Great God who reigns as the supreme sovereign of the entire universe, has invited us to come to Him in prayer every time we have need of grace? Hebrews 4:16 declares: "**Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.**" After Jesus spoke much upon the subject of prayer He said to His disciples: "**These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world**" (John 16:33). Notice how closely connected prayer is to the cultivation of personal peace in Philippians 4:6-7 which states: "**Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.**"

5. Finally, another key in promoting inward personal peace is to live a godly life marked by righteousness and obedience. The practice of sin will greatly disturb your peace, whereas the practice of righteousness will greatly enhance your peace. When your conscience is clear, and you are doing what God has commanded, your heart will be filled with tranquility. There is a great sense of peace in knowing you are doing what is right and pleasing in the eyes of God. Isaiah 32:17-18 states: "**And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.**"

PURSUING AND PRESERVING PRACTICAL PEACE

By practical peace, I mean the peace that we should practice in our every day relationships with our fellow man. In order to pursue and preserve peace with others we must know what it is to have peace with God and the peace of God.

Jerry Bridges wisely observed:

"Only when we have experienced

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peace with God, through bringing our anxieties to Him, are we able to deal with the third aspect of peace: peace with other people. Inner conflict and turmoil often result in conflict with others, so we must achieve inner peace to effectively pursue peace with others.³

1. The first step to pursuing and preserving practical peace in our relationships with others is to recognize the responsibility we have to obey the commands of God relating to this aspect of peace. The Spirit of God has made it very clear in Scripture that God's children should strive to live peaceably with others. Romans 12:18 declares: **"If it be possible, as much as lieth in you, live peaceably with all men."** Hebrews 12:14 commands: **"Follow peace with all men, and holiness, without which no man shall see the Lord."** It is obvious from these verses that God wants His people to make an earnest effort to live in peace among their fellowman. The next time you are about to engage in unnecessary strife, remember these commands of Scripture and refrain from contention.

2. In order to pursue and preserve practical peace with others we must look for ways to edify and encourage others rather than tearing them down. Romans 14:19 declares: **"Let us therefore follow after the things which make for peace, and things wherewith one may edify another."** I fear that some Christians are more interested in stirring up trouble and starting arguments than they are in pursuing a path of peace with other people. People who are constantly looking for things to criticize in others are disturbers of the peace. One of the things that God considers to be an abomination is **"he that soweth discord among brethren"** (Prov. 6:19). Though there may be times when disputes arise over doctrine or practice in which we may have to take a stand against erring brethren, we must take our stand in a gracious and loving manner. Proverbs 16:7 declares: **"When a man's ways please the LORD, he maketh even his enemies to be at peace with him."**

3. In order to preserve practical peace in our relationships with others we must learn how to implement the golden rule in our every day lives. Jesus commanded: **"And as ye would that men should do to you, do ye also to them likewise"** (Luke 6:31). Would you like to be treated with respect, courtesy, and kindness by other people? If so, then it is your solemn duty to obey our Lord's com-

mand to treat others how you would want to be treated. It grieves my heart when I see people who profess to love and believe the truth of the Word of God treat others disrespectfully or in an unkind manner. What reproach this brings upon the lovely name of Christ! God's people should not be marked by a mean and hateful spirit in their dealings with believers or unbelievers. Guidelines for our behavior toward fellow believers are clearly outlined in I Peter 3:8-11 which states: **"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessings; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it."** These principles certainly could be applied to our dealings with unbelievers as well. If we are really concerned about preserving practical peace we will learn how to control our tongues as well as our temper.

4. If we are to preserve practical peace we must learn to walk in meekness and humility, following the example of our Savior who said: **"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."** I fear that there is too much pride, self-seeking, and arrogance among many professors of Christianity. Usually those most given to disturbing the peace and stirring up strife are those whose lives are marked by pride, arrogance, and anger. Proverbs 13:10 declares: **"Only by pride cometh contention: but with the well advised is wisdom."** Proverbs 15:18 states: **"A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife."** I wonder if the reader may be able to say what Paul said to the elders of Ephesus before he departed from them: **"I have been with you at all seasons, Serving the Lord with all humility of mind, and with many tears. . . I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than receive"** (Acts 20:18-19, 35). No wonder Paul was so greatly used of God! His ministry was marked by humility and compassion in dealing with others. May God give us all grace to obey the admonition given by Paul in Philippians 2:3-4: **"Let nothing be done through strife or vainglory;**

but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others."

5. Another way in which to pursue and preserve peace is to have a spirit of reconciliation and forgiveness when others offend us. It is a fact of life that we are going to encounter conflicts with other people. There will be times that we are the offended party, and there will also be times that we will offend others. In both cases, it is our responsibility to take the initiative to restore peace. Rather than allowing sinful attitudes and grudges to fester, if we are offended or know that we have offended someone else, we must go to them and seek peace. Matthew 5:23-24 declares: **"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."**

I agree with the observation of Jerry Bridges who wrote:

"Jesus taught that it makes no difference whether you have wronged your brother or he has wronged you. Either way, *you* are always responsible to initiate efforts toward peace (see Matt. 5:23-24 and 18:15). If we are serious about intently pursuing peace, we won't be concerned about which of us is the offending party. We will have one goal; to restore peace in a godly manner. Unresolved conflict between believers is sin and must be treated as such; otherwise, it will spread throughout the body like cancer until it requires radical spiritual surgery. Far better to deal with it when it is easily contained."⁴

Think how much better our relationships in our homes, churches, and workplace would be if we were earnest in pursuing and preserving peace! Jesus promises blessings and happiness to those engaged in peacemaking: **"Blessed are the peacemakers: for they shall be called the children of God"** (Matt. 5:9). God has promised a rich reward for those believers who are spiritually mature enough to pursue and preserve peace: **"The meek shall inherit the earth; and shall delight themselves in the abundance of peace. . . Mark the perfect man, and behold the upright: for the end of that man is peace"** (Psa. 37:11, 37). If our final destination is a place of peace and rest in Heaven to dwell eternally with the Prince of Peace, then certainly it is in our best interests to diligently pursue personal and practical peace until we reach the land of glory.

I close with another quote from

George Bethune:

"Let us cherish this holy peace: peace with God, peace with our own souls, peace with our fellow men. Nothing will make life pass so pleasantly, the path of duty seem so easy, the trials of earth so light, or the hope of Heaven so full of glory. Nothing will resemble us so much to God Himself. What infinite tranquility there must be in the Divine Mind! What perfect concord in His holy attributes. How calmly must He look down upon all the changes and events of His vast dominions! Yet they, who rest in His loving bosom, taste of this sublime composure."⁵

FOOTNOTES

1. Bethune, George, *The Fruit of the Spirit* (Swengel, PA, Reiner Publications, first printed in 1839 by Harrison Hall) p. 72.
2. Ibid., p. 78.
3. Bridges, Jerry, *The Practice of Godliness* (Colorado Springs, CO, NAVPRESS, 1985) p. 196.
4. Ibid., p. 199.
5. Op. cit., pp. 83-84.

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declared war on the Canaanites and Perizzites. These had to be driven out, if Israel was to colonize Canaan. Righteousness must be developed in Canaan, and from those who would settle there the Savior would be born. Jehovah used the Israelites as a sword to slaughter an idolatrous race. My text is the first case of retribution in which Israel served the justice of God.

The central region of Western Palestine was ruled by Adonibezek. He had been successful in conquering 70 other kings in his immediate area. The city of Bezek was probably near the Jordan Valley, about half-way between the two great lakes. This bloody tyrant mutilated the hands and feet of his enemies, and then he forced them to eat under his table like dogs. But the evil career of Adoni-bezek was at an end. The Israelites had been appointed by God as revengers **"to execute wrath upon him that doeth evil"** (Rom. 13:4).

The verses I read were not put in the Bible to fill up space. Every word in the Bible is profitable for instructions to us. A number of important lessons to be learned.

I. THE INSTABILITY AND UNCERTAINTY OF WORLDLY POSITIONS AND POSSESSIONS.

The God of providence put the mighty and noble in slippery places: **"Surely thou didst set them in slip-**

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perly places; thou castedst them down unto destruction” (Ps. 73:18). The great men and women of the earth walk every day of their life in slippery places, and they are liable to fall down any moment without warning. In Moses’ last great sermon he said: **“Their feet shall slide in due time”** (Deut. 32:35). David wrote: **“Let their way be dark and slippery: and let the angel of the LORD chase them”** (Ps. 35:6). The only things which preserve the high and mighty in their position and power is the pleasure of the Lord.

Adoni-bezek was a mighty conqueror. Some 70 kings had been defeated in battle by him. This cruel monarch had forced his vanquished foes to eat the crumbs which fell from his table. Now the tables have turned. Suddenly he is defeated, dethroned, disgraced, and dismembered. Jeremiah 45:5 reads: **“And seeketh thou great things for thyself? seek them not.”** Romans 12:16 commands: **“Mind not high things.”**

Let not the strong be secure, for God can suddenly make them weak as He did Adoni-bezek. Let not the honorable assume he shall always be esteemed highly by his friends. God can bring the honorable to dishonor, and He can turn his friends into his enemies. **“Nevertheless man being in honor abideth not: he is like the beast that perish”** (Ps. 49:12). **“Surely every man walketh in a vain shew: surely they are disquieted in vain; he heapeth up riches, and knoweth not who shall gather them”** (Ps. 39:6).

We live in a changeable world. We know not what a day may bring forth. **“but this I say, brethren, the time is short: it remaineth, that they that have wives be as though they had none; And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not: And they that use this world, as not abusing it: for the fashion of this world passeth away”** (I Cor. 7:29-31).

Great generals have been defeated. Think of Napoleon and George Armstrong Custer. Politicians have been disgraced. Ponder Richard Nixon who was forced out of the presidency. Our president, Bill Clinton, was impeached, but he was not removed from office because of the moral cowards in the Senate. Mighty men have been put down. Hitler and Mussolini came to bitter ends. Mighty monarchs have been

murdered. The czar of Russia was murdered when the Communist took over. King Adoni-bezek was punished for his crimes against humanity.

II. SOMETIMES JUDGMENT OVERTAKES THE SINNER IN THIS LIFE.

Adoni-bezek was treated by the Israelites as he had treated his 70 conquered kings. He had cut off 28 thumbs and big toes. Now the Israelites cut off his thumbs and toes. Adoni-bezek was punished in this world for his sins. You can **“be sure your sin will find you out”** (Num. 32:23).

Others were punished in this life for their sins. Adam was expelled from Paradise for his sin. The filthy Sodomites were burned alive by God. The flood in Noah’s day drowned the world of the ungodly. **“Remember Lot’s wife”** (Luke 17:32), for looking back on Sodom, she was turned to a pillar of salt. The lying servant of Elisha became a leper. Ananias and Sapphira were killed for lying to the Holy Spirit. Herod was eaten by worms for claiming to be a god. **“But the righteous shall be recompensed in the earth: much more the wicked and the sinner”** (Prov. 11:31). **“There shall be no evil happen to the just: but the wicked shall be filled with mischief”** (Prov. 12:21).

My grandfather, Billy Cockrell, told me a true story of a wealthy and wicked man who lived in Alabama in the late 1800s. My grandfather was a teenage boy when this event happened. He lived in Alabama at the time with his parents who were sharecroppers. This wicked man was put on his death bed by God. My grandfather told me what he witnessed as this man was leaving this world. He said the man cried and screamed that the Devil had come after him with red-hot chains. Here was another man who suffered for his sins in this life.

There are natural and necessary consequences of sin. The slothful man will come to poverty (Prov. 24:30-31). The drunkard will ruin himself and his family (Prov. 23:21, 29-33; Isa. 5:11; Nah. 1:10). The fornicator contracts incurable diseases (Lev. 18:20; Prov. 6:32). The criminal is brought to shame and prison (Rom. 13:1-4). Psalm 9:15 says: **“The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.”**

Because God has the attribute of justice in Himself, He cannot let sin go unpunished. The moral law of God by which He governs the universe requires that sin be punished because of its inherent demerit. **“but he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons”**

(Col. 3:25). The holiness of God necessitates reaction against sin, and this reaction manifest itself in the punishment of sin (Jer. 9:24).

Much punishment is future. There is the **“wrath to come”** (I Thess. 1:10). But it is also true that men often experience the beginning of sorrows on earth. God measures out to people even as they have measured to others: **“For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again”** (Matt. 7:2). **“He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come upon his own pate”** (Ps. 7:15-16). **“Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him”** (Prov. 26:27; cf. Gen. 9:6).

III. PUNISHMENT IS INFLICTED AFTER LONG DELAY.

Adoni-bezek had not merely cut off the big toes and thumbs of one or two kings. He had repeated his sin 70 times and probably over many years. His sin was often repeated, and it was of long standing. God had been long suffering with this wicked king. God had given him considerable space for repentance. The forbearance of God had only hardened him in his wicked course. Ecclesiastes 8:11 declares: **“Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.”**

Delayed punishment is hard for the righteous to understand: **“Righteous are thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?”** (Jer. 12:1). Asaph was grieved over the prosperity of the wicked (Ps. 73:1-17). But a delay in the execution of divine justice is no escape from it. The wheels of divine justice grind exceedingly slow, but they grind exceedingly sure. In Psalm 37:36 it is written: **“I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.”**

No earthly rank or position secures one from the punishment of his sins. Pope and presidents do not escape. Preachers and politicians are not exempt. Time never wears out the guilt of sin. **“These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will**

reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver” (Ps. 50:21-22). You cannot outwit the law of divine retribution. God’s strong and terrible hour of judgment is coming. The judgment of evil men **“lingereth not, and their damnation slumbereth not”** (II Pet. 2:3).

IV. GREAT IS MAN’S INHUMANITY TO HIS FELLOW BEINGS.

Adoni-bezek had no love for his fellowmen. He cared about no one but himself. He dismembered the 70 chiefs he conquered. He cut off their thumbs and big toes for sport. He removed their thumbs so they could not use a sword, and their big toes so they could not stand well to fight in battle. What a cruel and barbaric act to cut off 280 thumbs and big toes!

Ever since Cain murdered Abel, men have been engaging in the bloody business of exterminating each other. Many of the early Christians suffered martyrdoms at the hand of pagan Rome. In later times some 50,000,000 Anabaptists were murdered by the false church, during what some call the Devil’s millennium.

The brutes and butchers of world Communism have murdered millions. Lenin destroyed hundreds of thousands of Cossacks. The Kremlin starved more than seven million in the Ukraine. Mao murdered millions of Chinese peasants during his “land reform.” Pol Pot’s Khmer Rouge massacred two million in Cambodia’s killing fields. Ho Chi Minh sent 850,000 Vietnamese to their graves. Castro buried hundreds of dissenters on the infamous Isle of Pines.

In more recent times Red China has silenced the voices of freedom at Tiananmen Square. Red China continues to jail and murder Christians while our State Department looks the other way and talks of “human rights.” Our government has rewarded the Reds for this persecution of Christians by granting them most favored nation status, and we have sold them highly advanced computers so they can better aim their weapons of mass destruction at us. Our State Department is the only madhouse in our country which is run by the inmates.

Muslim-dominated nations now have surpassed the Communist nations in persecuting Christians. Believers are routinely sentenced to death for blasphemy in Pakistan. Islamic mobs continue to burn churches and Christian homes in Indonesia. The Muslims in Sudan have waged wars which have resulted in 1.9 million lives lost in the last 15 years. As the

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The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

Is there such a thing as a spiritual Israelite? Or, should we say a spiritual Gentile? --- Texas



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Men who are in Christ and walk so as to please God are said to be spiritual and have the mind of Christ (I Cor. 2:13-16). "The spiritual man is one who walks by the Spirit both in the sense of Gal. 5:16 and in that of 5:25, and who himself manifests the fruits of the Spirit in his own ways" (W. E. Vine). If we are asked if there is such a thing as a spiritual Israelite, we must answer in the affirmative. Every Israelite that is saved by the grace of God is a spiritual Israelite and every Gentile that is saved by the grace of God is a spiritual Gentile.

There are those who believe that the saved Gentiles of this age make up the spiritual seed of Abraham and that all of the promises God made to Abraham will be fulfilled in them. The term "Abraham's seed" is used three times in the New Testament. In John 8:33-37 the Jews claimed to be the seed of Abraham and Christ affirmed that they were indeed the seed of Abraham. In Galatians 3:27-29 Paul said that as many that had been baptized into Christ have put on Christ and that there is no difference between the Jew or Greek, the bond or free, male or female; for they were all one in Christ Jesus. **"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"** (verse 29).

There are three different ways in which one can be said to be the seed of Abraham. First, those who are born of Abraham which are his natural seed. Second, those of the natural seed who are saved become the spiritual seed, and thirdly, those of the Gentiles that are saved partake in the promises as stipulated in the Abrahamic Covenant. ". . .and in thee shall all families of the earth be blessed" (Gen. 12:3). The only way in which Gentiles can become the seed of Abraham is in Christ Jesus. **"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"** (Gal. 3:29). It is

in Christ that the promises will be fulfilled. **"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ"** (Gal. 3:16).

The Gentiles do not take the place of Israel in the Abrahamic Covenant. In this covenant there are promises made to Abraham. There are promises to his seed (national promises), and there are promises made to the Gentiles. Abraham did not receive all that was promised Him (Heb. 11:13). God who cannot lie (Titus 1:2) must fulfill all that He has promised; therefore, the promises that were given to Abraham must be fulfilled by Abraham, and the promises given to Abraham's seed must be fulfilled by Abraham's seed. The promises given to **"all the families of the earth"** will be fulfilled by the Gentiles.

One must not make the blessings that are promised to the nation of Israel the same as the blessings promised all the nations. The church is not Israel. In Romans 11 Paul shows us that God has taken the nation Israel out of the place of blessings but only temporarily. **"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes"** (Rom. 11:26-28). It is clear that Paul is speaking of the natural seed of Abraham. The Gentiles are to be fellowheirs and partakers of God's promise in Christ (Eph. 3:6), but in no way do they take the place of Israel.

DAVID O'NEAL



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I believe the body in Ephesians 5:30 is the church. To separate verse 30 from the context would not be proper, and in my opinion, contrary to the rules of

proper biblical exegesis.

From verse 23 to verse 32 Christ is pictured in His relationship with His church. The earthly relationship of a husband and his wife when entered into in obedience to God's ordained order shows the proper, or scriptural order of Christ and His church, in their relationship.

In the illustration given by Paul in verse 31 a man is to be separated unto his wife. When joined unto his wife the two become one flesh. Verse 32 informs us that the things taught in the preceding verses, concerning the headship of the husband and submission of the wife in her reverence toward him, is a mystery to us. However, it speaks of submission of the church to Christ the Head of the church.

It seems clear that the Holy Spirit uses Paul to show us the great love Christ has for His church, and how the church in response to His great love, should reverence Him and submit to His Headship without any question.

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I believe the body mentioned in this verse is the Bride or future Wife to be of the Lord Jesus Christ. I think I Corinthians 6:15 bears out this truth. In I Corinthians 6:15 the Apostle Paul was speaking specifically to the local church at Corinth, as emphasized in I Corinthians 11:2.

In Ephesians 5:21-33 we see an analogy of husband and wife with the Lord's Church (v. 32). The church of the Lord Jesus Christ is His body here on earth. His kind of church is the only visible means of seeing Christ today on the earth. We as His body or church are to represent Him (II Cor. 5:20). Again we see that this is written to the local church in Corinth. Christ is the Head of each of His local churches, and each local church is His body representing Him in that particular location.

Just as Christ came to this world as the express image of God to manifest God to the world (Heb. 1:3). God is a spirit and fleshly mankind cannot see a

spirit so it was necessary that a body be prepared for God that He might be seen by man on earth. Also it is necessary that Christ having ascended back to the Father and is among us only in the person of the Holy Spirit have His church as His body to be seen by mankind that He might be known to the world as the only Lord and Savior.

Just as Adam in Genesis 2:21-23 claimed Eve to be of his flesh and bone having been created from his side so also is the Lord's church of the Lord's flesh having been created by the suffering and death of His flesh (Eph. 5:25; Acts 20:28; John 19:34).

GARNER SMITH



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Anyone who has been born of the Spirit in regeneration and indwelt by the Spirit in sanctifying grace is considered spiritual whether they be a natural born Jew or a Gentile. The very moment the Spirit of God creates a new nature within God's elect they are partakers of a holy, righteous, Divine nature that is purely spiritual (Eph. 4:24; II Pet. 1:4; I John 3:9). Colossians 3:10-11 declares: **"And have ye put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all."** So we could rightly call any born-again Israelite or Gentile spiritual in the strictest sense of the word.

The phrases "spiritual Israelite" and "spiritual Gentile" are not found in Scripture. The phrase "spiritual Israelite" has been used theologically to refer to saved Gentiles who have been made partakers of the spiritual blessings that were largely confined to elect Israelites prior to the New Testament dispensation. The phrase "spiritual Israelite" has probably come into use by way of inference from such verses as Romans 2:28-29 which states: **"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God"** (cf. Rom. 9:4-11; 11:11-17; Gal. 3:3-9; 3:26-29; Phil. 3:3).

TOM ROSS

The Berea Baptist Banner Forum

Submit questions on any Bible topic

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PO Box 39

Mantachie, Mississippi 38855

What is the body in Ephesians 5:30?

--- Oklahoma



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Ephesians 5:29-30 states: **“For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones.”** The body referred to is obviously the body of Jesus Christ which is His kind of church. Since Paul was writing to the saints at Ephesus the body referred to in Ephesians 5:30 would be the body of Christ, the local congregation of baptized saints, that assembled in the city of Ephesus. Every true, local, New Testament Baptist Church may rightly be called **“the body of Christ”** that assembles in His name in a particular locale.

Entrance and membership into the body of Christ is directly linked to the ordinance of scriptural baptism according to the leadership and will of the Holy Spirit of God (I Cor. 12:13, 18 cf. Acts 2:41, 47). The metaphor that likens the New Testament church to a body is very suggestive. Every human body resides in a specific location. A human body must be unified and assembled in order to function effectively. A human body submits to the commands that come from its brain, i.e. its head. There may be a plurality of human bodies, just as there may be a plurality of churches, each one independent under the Headship of Christ, yet still considered a complete body of Christ. All of the inferences drawn from the metaphor that likens the church to the body of Christ support the teaching of a local, New Testament Baptist Church as opposed to the heretical teaching of a universal, invisible church. It is interesting that the Greek words *katholikas* (universal) and *ecclesia* (church) are never found together in the New Testament because they are mutually exclusive. A real church is one that is a called out assembly, not a universal invisible myth that has never assembled.

TOM ROSS

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ” (I Cor. 12:12).

In I Corinthians 12:12-31 Paul uses the analogy of the human body to teach the unity of the church. As the body is made up of many members but only one body so also is the church. The church acts as a unit. **“. . . whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular”** (I Cor. 12:26-27). The Lord’s church is called a body (Col. 18 & 24).

The Greek New Testament used the word *ekklesia* which is translated in our English Bible “church.” The meaning of this word is a local, visible assembly. The Bible knows nothing about a universal, invisible church. Our Lord, and the Holy Spirit, used a word which was already in use and its meaning clearly understood. There is not the slightest hint in the Bible that it was used in a way that was foreign to its current use. It is improper for anyone to speak of a universal, invisible assembly for such can not exist. There is no such thing as all the saved on the earth being assembled in one place; therefore, never being assembled, all the saved could never be said to be an *ekklesia*.

The word *ekklesia* is used at times when it does not refer to a particular church and is to be understood in the institutional sense. This is when it is used in a way that it is to be applied to each true church. When Paul said in Ephesians 5:23 that Christ was the head of the church; and the savior of the body, he was saying that He is the head and savior of each church.

In Ephesians 5:30 the body is the church. Paul used the relationship between the Lord and His church to illustrate the relationship between the

husband and his wife. Christ is no more the head of some universal, invisible church than the husband is the head of a universal, invisible wife. In this verse Paul states that those who are members of a true New Testament church are members (parts) of a body of Christ.

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It is my personal view that much misunderstanding has been caused by such phrases as “spiritual Israelites” and “spiritual Gentiles.” I feel that the attempt by some to make spiritual Jews out of believing Gentiles has left untold numbers in mass confusion.

God chose the nation of Israel as an earthly people, but has never, so far as I am able to determine, said that one must be a member of this nation in order to be saved. To the contrary, the Bible teaches that a clear distinction between being an Israelite and being a Gentile is ever present. THE ONLY EXCEPTION to this rule is in Christ where there is neither Jew nor Greek (Gal. 3:27-28).

Some use Romans 2:28-29 as grounds for saying a Gentile must become an Israelite (inwardly) to gain acceptance before God. I am thoroughly convinced that these verses teach no such thing, but rather sets forth the identity of those who are true Jews in God’s sight. I fail to see any teaching that suggests a Gentile must become a Jew inwardly.

Through a system of hyper-spiritualization the church to many has become spiritual Israel. Generally, those who hold this position say that God is through with Israel as His earthly people. His only concern, they say, is the church. To make the church and Israel the same, or to say the church is spiritual Israel today takes an unusually bold attempt in interpretation of scripture. The New Testament, as I understand it, always makes a clear-cut line of demarcation between the two.

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To be spiritual one must of necessity be indwelt with the Holy Spirit (Rom. 8:9). Whether Jew or Gentile neither can be truly a spiritual being without the regeneration and indwelling of the Holy Spirit.

The promise of God to Abraham in reference to his physical or natural seed was for the natural blessings such as the Holy Land, not spiritual blessings. The promises of God to Abraham regarding spiritual blessings were to be to Abraham’s spiritual seed, as seen in Romans 4:1-11 and Romans 9:1-8. Paul explains that it was not the natural seed but the spiritual seed that the spiritual promises were made. In Romans 4:7-11 it tells us that it is to those that believe in Christ as the seed of Abraham, by promise through Isaac, as Abraham did that have the condemnation of sin removed, whether Jew or Gentile. The promise is not just to the circumcision, mark of Abraham’s natural seed, but to those who believe as Abraham did and it was counted unto him for righteousness.

It is to those that believe that the Holy Spirit regenerates and dwells within. Therefore true spiritual Israel is true believers whether Jew or Gentile.

GARNER SMITH



BEREA BAPTIST BROADCAST
Financial Report
3-31-99 to 4-30-99

Beginning Balance	\$ 2,928.05
RECEIPTS	
Berea B. C., Mantachie, MS	100.00
Grace B. C., Corbin, KY	100.00
Berea B. C., Westpoint, TN	132.00
Sovereign Grace B. C., Northport, AL	25.00
Oakvale B. C., Danese, WV	100.00
Livingstone B. C., Barboursville, WV	548.71
Calvary I. B. C., Everson, WA	100.00
.....	1,105.71
TOTAL RECEIPTS	4,033.76
EXPENDITURES:	
Radio Time	819.55
Postage	47.05
Tapes	155.40
Total Expenditures	1,022.00
Sub Total	3,011.76
Bank Charge	- 1.55
ENDING BALANCE	\$3,010.21

CORBIN, KENTUCKY REPORT

Beginning Balance	\$1,113.32
RECEIPTS	
Total	1,113.32
EXPENDITURES:	
WYWY	140.00
Total Expenditures	140.00
ENDING BALANCE	\$973.32

Bible & the Newspaper

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their lives. Struck by bullets and shrapnel, Schnurr clutched her abdomen and gasped, "Oh my God!"

"God!" one of the killers taunted. "Do you really believe in God?"

Schnurr later told her mother that she was afraid to say yes, because she had seen what happened to Bernal. But after a few seconds she said, "Yes, I believe in God."

"Why?" the gunman demanded as he reloaded his weapon. "I do believe in God," Schnurr insisted again. Her memory of the next few minutes is hazy, but she believes she babbled for a few seconds, then crawled away under a table to join her friend, who was also shot and bleeding. Schnurr survived, but her friend Lauren Townsend died.

A third shooting victim, Rachel Scott, was also known for her Christian faith. She was sitting outside the cafeteria with a boy when the killers approached and shot her in the leg. The boy fled and was shot several times before falling, wounded—but fatally. According to his testimony, one of the killers leaned over Scott and had a brief exchange with her before shooting her in the head at point blank range. Because of her reputation as a believer and the pattern the killers followed, it is very likely that Scott also testified to her faith in God before being killed.

Columbine High School has an active student prayer group that meets once a week. It is one of the largest in Colorado, with 80 students in attendance. Steve Cohen, a senior, is the president of that group. Steve and his sister, Diana, a sophomore, were in the cafeteria at the time of the shooting. They and their friends took cover under the table, joined hands and prayed.

The funerals of some of the victims were broadcast on CNN, giving a worldwide audience a chance to hear the Christian faith of these young martyrs. Trinity Christian Center Pastor Bruce Porter, speaking at Scott's funeral, called her a "modern-day martyr" and noted that a bloodstained torch of God's love in Christ had fallen from her hand. "When I asked, 'Who will take up this torch?' hundreds of young people jumped to their feet and held up their arms to stand with Rachel," Porter said. "It was an electrifying moment. I could sense the tangible presence of God, and the angels seemed to hover over that great crowd as the youths seemed to stand as one person, and expressed their determination to walk as Rachel walked in Christ!"

Pastor Gino Ceraci of Calvary Chapel in south Denver, just three blocks from the high school, was one of the first to arrive at the school. Geraci, a police chaplain, helped officers evacuate the kids from the south perimeter of the school. He talked and prayed with the terrified teens as they came out of the school. Geraci believes the boys in the Trenchcoat Mafia were only acting out what they really believed. He said, "They believe they came from nowhere. That life didn't matter." Geraci says we have made our

schools "moral-free zones." Geraci says kids want hope and sees this tragedy as an opportunity to reach out. He urges believers to send letters to students, school administrators and teachers telling them that God loves them and cares for them.

Appearing on NBC's "Meet the Press," former Education Secretary William Bennett said some of the blame for the tragedy belongs to the killers' parents, teachers and other adults who permitted the young men to constantly wear black trench coats, idolize Hitler and indulge in gory video games and violent rhetoric. "These kids were immersed in a culture of death that gives them instructions on how to take life and hate life," Bennett said. "We have to be a little more intrusive into the things that are destroying our kids. The costs of bad parenting are much worse than they used to be."

Journalist Fred Barnes suggested that spiritual forces were at work in the killings. Speaking with Brit Hume on FNC's "Special Report," Barnes said, "Maybe it's something for journalists to do, and that is to look into Satanism in the United States. You know it's cropped up in a number of these incidents where students who have shot other kids, they've been worshipers of the devil. Now most of us think that's crazy. How could any kids be doing that? And yet it's obviously having some impact on them. The kids were worshipers of Hitler. They were obsessed with death. They wore black—that's the only thing they wore. There's darkness and there's light. They were darkness; they were followers of Satan."

Liberal syndicated columnist Mary McGrory used the Littleton tragedy as an opportunity to disparage those who believe in prayer. In a column published in the April 22 *Washington Post*, McGrory wrote, "When it comes to preventing violence in our schoolyards, some fathead is bound to say that prayer is the solution."

Radio "shock-jock" Howard Stern, whose nationally syndicated radio program is carried in Denver on KXPB-FM, made crude jokes about the killing. "There were some really good-looking girls running out with their hands over their heads," Stern said. "Did those kids [the killers] try to have sex with any of the good-looking girls? They didn't even do that? At least if you're going to kill yourself and kill all the kids, why wouldn't you have some sex?" In response, Geico Direct Insurance instructed its ad agency to pull its ads from the Howard Stern program. A spokesperson for another Stern sponsor, Snapple, said the beverage company has also discontinued its advertising on the Howard Stern program. The Internet bookseller Amazon.com continues to be a major sponsor of Stern's program, and said it will continue to advertise widely on a variety of programs, adding, "However, we do not endorse any opinions expressed by individuals on these programs."

". . . the earth was filled with violence" (Gen. 6:11).

GLEANINGS HERE AND THERE

NEW YORK, N.Y. (EP)—The principal of a private Christian school known

for her tough stand against drug abuse has been charged with running a narcotics ring at her elementary school. Delores Hill, 53, is accused of leading a small drug ring at the Tabernacle Church of God Elementary School in Brooklyn, New York. Hill allegedly sold \$25 bags of cocaine to an undercover policewoman on school grounds. Others arrested include the school nurse, a janitor and another worker. Authorities shut down the 160-student school.

WASHINGTON, D.C. (EP)—Vice President Al Gore and his wife, Tipper, paid \$52,951 in federal taxes for 1998, or 23 percent of their \$224,132 adjusted gross income. Gore, who was criticized last year for giving only \$353 to charity the previous year, more than made up for it in 1998 giving. The Gores donated \$15,197 to various causes, including religious institutions. President Clinton and his wife Hillary, paid \$89,951 in taxes, or 17 percent of their \$504,109 adjusted gross income. The Clintons deducted \$161,938 for charitable gifts.

TANGALE, Nigeria (EP)—Muslim bandits reportedly attacked the Christian community of Tangale in northern Nigeria, killing 36 people and causing nearly \$4 million in property damage. According to a report from Compass, about 430 houses were set on fire, thousands of bags of grain were destroyed, and more than 2,000 cattle were stolen by the bandits, who also took an estimated \$1 million in cash. Muslim bandits believed to be from the neighboring countries of Chad and Niger have tormented the Tangale community for more than a decade. They have been "slaughtering male adults and children in the most barbaric way in full view of their mothers and wives," as well as "raping women and girls in the presence of their husbands and fathers," said a community spokesman. The Nigerian government has refused to take action to protect the villagers.

TORONTO, Ont., Canada (EP)—A Canadian research team has been unable to replicate an earlier study suggesting a genetic basis for homosexuality. According to a report in the journal *Science*, a team of researchers was unable to confirm a widely publicized study linking male homosexuality to a small region of the X chromosome. In 1993, Hamer reported that in a study of 40 pairs of homosexual brothers, 33 of the pairs had an identical area on the bottom half of the X chromosome. A 1995 study by Hamer found similar evidence for such a link, although the effect was smaller. But the Canadian researchers, who analyzed the DNA of 52 pairs of homosexual brothers, concluded that their data "do not support an X-linked gene underlying male homosexuality."

DAYTON, Ohio (EP)—Kenneth Nance was sentenced to life in prison for shooting and killing his pastor, Andrew Lofton, at Christ Apostolic Church in Trotwood, a suburb of Dayton, Ohio. Nance, 59, never explained the killing, but police believe the murder was motivated by doc-

trinal differences. At Nance's sentencing, Lofton's daughter Candace Henry told him. "We pray that you spend the rest of your days on this earth thinking about the senseless crime you committed and the grief you caused our family and others to suffer." Nance shot Lofton Sept. 16, following a Bible study in which Lofton urged parishioners to prepare themselves for the afterlife.

INDIANAPOLIS, Ind. (EP)—Federal officials have charged an Indiana man, Jay Scott Ballinger, in connection with arson attacks on 10 churches in Indiana and Georgia. Ballinger, who has a history of involvement with satanic cults, has reportedly confessed to 30-50 such crimes since 1994. Although much has been made of a possible racial motive for the recent flurry of church burnings, all 10 of the churches Ballinger is charged with burning have predominately white congregations; Ballinger is also white. In at least one case Ballinger is known to have engaged in a Satanic rite while setting fire to a church. He was arrested after seeking treatment for burns suffered while attempting to set fire to a church. Prosecutors may seek the death penalty for Ballinger, since a fireman died while fighting one of the church fires he set.

TEMECULA, Calif. (EP)—A former pastor from Temecula, California, was convicted of sexually assaulting a teen over a period of nearly two years. Kerry Clyde Martin, 43, was convicted in mid-April on 50 counts, including lewd and lascivious acts and five counts of rape. Martin, who is married, assaulted the girl beginning when she was 14 and he was pastor of Temecula Valley Baptist Church. Martin resigned after being found out, and later wrote to church leaders that "carnality has gripped me in a vise."

AUSTIN, Tex. (EP)—Texas Gov. George W. Bush said he and his wife paid \$3.77 million in 1998 federal income taxes on an estimated income of \$18.4 million. Bush, a possible Republican candidate for the 2000 presidential election, profited from the sale of the Texas Rangers baseball team; he was managing partner of the team before his 1994 election as governor. The Bushes reported donating \$334,425 to churches and charitable organizations during 1998.

PATAN, Nepal (EP)—Riot police attacked a group of Christians in Nepal on Good Friday; 28 Christians were hospitalized. Police denied permission for a Good Friday service at the last minute, even though Nepalese Christians have a constitutional right to gather for worship. Hundreds of Christians had gathered for the widely publicized service, and when an estimated 500 Christians went to the police office to find out why permission to meet had been rescinded, they were attacked by club-wielding riot police. Women, children and the elderly were beaten. Witnesses told Compass Direct News Service that the police said to one another, "This is the time to beat these

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Christians." The church in Nepal has experienced great growth in the 1990s, now numbering more than 300,000 believers. It faces increasing hostility in a country of 17 million that is overwhelmingly Hindu.

SOCARTE, Ecuador (EP)—A mob surrounded an evangelical indigenous church in southern Ecuador on Easter eve and briefly held 100 church members hostage. According to Compass News Service, members of the church in Socarte were gathered for an Easter celebration when the mob, led by a Roman Catholic priest, marched on the church and threatened to burn the building with the believers still inside. The mob tried to burn one man, dousing him with gasoline, but the victim escaped. During the attack, one church member managed to call a nearby missionary who notified government officials, including the provincial governor. Two carloads of police and military personnel were sent to investigate. But by the time they arrived, the mob, after being alerted by the priest, had freed the church members. The worshippers were reported to be shaken but unharmed.

A Democracy cannot exist as a permanent form of government. It can only exist until the voters discover they can vote themselves largess out of the public treasury. From that moment on the majority always votes for the candidate promising the most benefits from the public treasury with the result that democracy is always to be followed by a dictatorship (Professor Alexander Fraser Tytler, 250 years ago in Colonial America).

On January 22nd police and school officials in Chicago reported that there had been a rash of break-ins at school nurses' offices where Ritalin is stored. The officials stated that the stolen drug was being traded illegally among teenagers who use it to achieve a cocaine-like high. (Ritalin is classified by the federal Food and Drug Administration as a Class II narcotic, along with opium, codeine, morphine, and cocaine.) An estimated four million school-age children are being sedated with the drug. Occasionally, "hyperactive" youngsters will clandestinely stash their supply of Ritalin (which costs 50 cents or less) and pawn them in the illegal street drug market (for up to \$15 each) (*The New American*, 5-12-99).

FRANKLIN GRAHAM: REBEL WITH A CAUSE—That is the title of an interesting and revealing autobiography by Billy Graham's son Franklin. It covers his smoking, drinking and rebellious rock music years, and how he came to succeed Bob Pierce at the helm of Samaritan's Purse. He told of his father ministering in Poland in 1978 and praying that "the Holy Spirit would unite the hearts of Roman Catholics and Protestants in worship together." At a later trip to Russia, orchestrated by the Communists, he thanked

Lenin for "converting the Orthodox church" by taking its property and stripping it of its power so it "turned to God." Franklin said, "Communist officials carefully controlled Daddy's schedule during that trip, but never hindered his preaching. . ." Why? "Daddy never spoke against Communism in his sermons" (*Calvary Contender*, 4-1-99).

The Times of London reported March 24 that drug running has funded the growth of the Kosovo Liberation Army (KLA) from a minuscule entity into a formidable military force. The Islamic guerrillas, who now have U.S. airstrikes in support of their war against Serbia, may be "fueling the heroin trade across Europe," *The Times* speculates. The police forces of three European nations, along with the EU's Europol police, have launched investigations. "We have intelligence leading us to believe that there could be a connection between drug money and the Kosovo Liberation Army," Walter Kege, head of the Swedish police intelligence service's drug enforcement unit, told *The Times*. According to the paper, a Western intelligence report indicates that 450 million German marks in drug profits have reached the Kosovo Albanian rebels since the intense wave of KLA terrorism in Yugoslavia began last year (*Human Events*, 4-2-99).

The Methodist Church broke with centuries of Christian tradition in February and included the first prayer to "God the Mother" in its 600-page Methodist Worship Book for the Millennium (*Christian News*, 3-1). It is the first time in Britain that a mainstream church has referred to God as a woman in an official service book, although feminists and liberals have pressed for it for decades" (*Calvary Contender*, 4-1-99).

As many as 180,000 of the one million people who became U.S. citizens last year had criminal records (*Straight Talk*, 3-25-99).

Over the past 20 years, handgun ownership has doubled while the murder rate has dropped significantly.

While U.S. Foreign aid to South Africa was nil under the white rule, last year it topped \$120 million to the black Marxist regime (*Straight Talk*, 4-1-99).

Over one-fourth of America's households were touched by a violent crime or theft in 1994.

In half of the 50 States welfarites receive the equivalent of a \$19,000-a-year salary (*Straight Talk*, 3-11-99).

Paul Marshall says Western media are not interested in religious persecution in Sudan, "the largest country in Africa which still practices crucifixion" (3-99, *Imprimis*). He said: "After enduring over forty years of civil war, the predominantly Christian population in southern Sudan is subject to torture, rape, and starvation for its refusal to convert to Islam. Christian children are routinely sold into sla-

very. Muslims who dare to convert to Christianity are faced with the death penalty." In the last 15 years, Sudan's death toll is far greater than that of Rwanda, Bosnia, and Kosovo combined. Yet we fight to protect Muslims in Kosovo, while Muslims torture, enslave, and kill Christians in Sudan and other places (*Calvary Contender*, 5-1-99).

It was just five years ago that the Republicans seized the majority in Congress with a Reaganite message of smaller and smarter government. Five years later the government hasn't shrunk at all. Almost no program of fiscal consequence have been eliminated. No cabinet agencies have been dissolved. Many domestic programs that were once slated for elimination are now bulkier than they were when the Democrats ran Capitol Hill (*Human Events*, 3-19-99).

Summon the ACLU, Americans United for Separation of Church and State, and all other self-appointed custodians of the "Wall of Separation" between church and state: The U.S. Agency for International Development (USAID) has been funding witchcraft in Haiti with taxpayer dollars. According to Haiti's International Planned Parenthood Federation's (IPPF) 1995 annual report, IPPF subsidiary called PROFAMIL began "a campaign to reach voodoo followers with sexual and reproductive health information. . . by performing short song-prayers about STDs and the benefits of family planning during voodoo ceremonies." Information provided by USAID to the Senate Foreign Relations Committee indicates that the agency contributed \$295,000 from April 1998 to March 1999 to PROFAMIL (*The New American*, 4-26-99).

The "Big Tent" Republicans just can't restrain themselves. Their tent isn't big enough for the "religious right," but there is plenty of room in it for the sodomite left. According to the January 29th issue of the *Washington Blade*, the "gay" newspaper of note in our nation's capital, "U.S. Representative Tom Davis (R-Virginia) became one of the highest ranking members of the Republican Party ever to address a Gay organization." As chair of the Republican National Congress-

sional Committee, Davis' appearance is political portent of some significance (*ibid.*).

The liberal press gave conflicting reports of the school shooting at Columbine High School at first. They said the gunmen had targeted athletes. Later it was minority students. But the eyewitnesses suggested the killers were after Christians, and asked their victims about belief in God before shooting them. It is worth noting that Satanism has been involved in three school shootings, yet there is no outcry against Satanism. Why? Buns are condemned, but not Satanists. Question: Who is one of the greatest promoters of Satanism in America? Answer: The public school system who promotes Halloween parties each year. It's okay to teach kids about Satanism (a religion), but you cannot teach them: "**Thou shalt not kill**" (that's Christianity, a religion). How dumb can you get? (MRC).

President Clinton in a recent White House interview by Dan Rather said he does not see his impeachment vote as "some great badge of shame" and said he felt "honored" that it gave him a chance to defend the Constitution! He said he never thought about resigning, "I just, I prayed about it" (*H. Times*, 4-1). Even after receiving the best (or worst?) counsel liberals/religionists (Schuller, Hybels, Wogaman, Campolo) could give, Jeremiah 6:15 was/is needed: "**Were they ashamed when they had committed abomination? nay, they were not all ashamed, neither could they blush: therefore they shall fall. . .**" (*Calvary Contender*, 5-1-99).

It was against the law at Columbine High School to post the Ten Commandments. But young men 17 years of age could come to class every day in black trench coats, threaten to kill other students, routinely express racist views and still be considered "good" boys. The tragedy in Littleton, Colo., last week is the latest example of what will become increasingly routine so long as our society expels God from the schools while allowing the raw sewage of Satanic rock and death-dealing video games to flood the shopping malls and Internet (*Human Events*, 4-30-99).

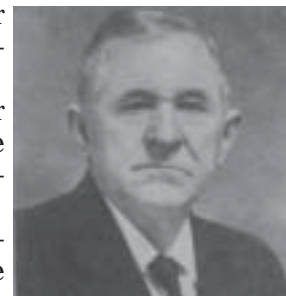
Some of the Differences Between Baptists and Campbellites

By J. W. Porter

(1863 - 1937)

1. They differ radically as to the Plan of Salvation.
2. They differ as to the meaning and nature of repentance.
3. They differ as to what constitutes faith.
4. They differ as to an experience of grace.
5. They differ as to the design of baptism.
6. They differ as to Christ's baptism.
7. They differ as to the duty of the lost to pray.

8. They differ as to total depravity.
9. They differ as to the Lord's Supper.
10. They differ as to the name of the church.
11. They differ as to the



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scripturalness of foreign mission work.
12. They differ as to the foundation of Christian union.

13. They differ regarding church government.

14. They differ as to the worth of creeds.

15. They differ as to a call to preach the Gospel.

16. They differ as to the person and office work of the Holy Spirit.

17. They differ as to the Nature of the Holy Spirit.

18. They differ as to the Security of the Saints.

19. They differ as to the sinlessness of Christ.

20. They differ as to the duty of praying for the lost.

21. They differ as to when the Gospel was first preached—by Peter or Christ.

22. They differ as to the efficacy of the blood of Christ.

23. They differ as to the nature and results of regeneration.

24. They differ as to man's sinful nature.

25. They differ as to the federal headship of Adam.

26. They differ as to the personality and work of Satan.

27. They differ as to the time of the setting up of the Kingdom.

28. They differ as to the assurance of salvation.

29. They differ as to the Deity of Christ.

30. They differ as to the elective purposes of God.

We might extend the list of differences between us and the Campbellites much further; but it is unnecessary. The man who would confound the Baptist with the Campbellite doctrine must be woefully ignorant of the faith and practice of the two denominations, or he must lack moral honesty enough to do us justice. Mr. Campbell himself claims to have made a radical change in the whole course of religious instructions; for he declares, of his reformation, that it "Introduces a change in the whole course of religious instruction as new and striking as was the Baconian philosophy, when first applied to the dogmas of the schools, founded on the oracles of Plato and Aristotle." If Mr. Campbell has changed "the whole course of religious instruction," then it follows that no part of his doctrine is held in common with the Baptists. I hope that the Campbellites will cease trying to gain favor with us by crying peace, peace, when there is no peace. When it suits their policy the Campbellites are free

to pour out all their vials of wrath on Baptists by denouncing them as *antichrists*, and as having descended from the Red Dragon through Rome. And when they now talk about *union* and *communion* with Baptists, I am confident they, like Sanballet and Tobiah with the Jews, are trying to hinder the great work in which we are engaged in order to commune or consult with our bitterest ecclesiastical enemies!

1. BAPTISTS AND CAMPBELLITES DIFFER CONCERNING THE PLAN OF SALVATION.

In the very nature of the case, no article in the creed of Christendom can be of more vital importance than the plan of salvation. No greater question can be asked by a lost soul than—"What must I do to be saved?" Through the centuries, Baptists have believed and taught that salvation is by grace through faith. This fact will not be denied by their bitterest foes. They believe that repentance and faith connects us with the merits of the blessed blood. When the jailer asked of Paul and Silas—"Sirs what must I do to be saved?" the reply was prompt, direct and explicit. "**Believe on the Lord Jesus, and thou shalt be saved, thou and thy house**" (Acts 16:30, 31).

This is the only case in the New Testament, in which a penitent believer asked of an inspired disciple what was necessary to salvation, and in which he received a clear and explicit answer, and was immediately saved. It will be noted that Paul did not say to him, that it was necessary for him to be baptized to be saved. If baptism was essential to salvation, then Paul did not know the plan of salvation, or else deliberately misled the jailer. Either hypothesis is unthinkable.

"**Being therefore justified by faith let us have peace with God through our Lord Jesus Christ**" (Rom. 5:1). It is stated that we are justified by faith, and baptism is not even mentioned. Peter preaching to the house of Cornelius said: "**To him bear all the prophets witness, that through his name, everyone that believeth on him shall receive remission of sins. While Peter yet spake these words the Holy Ghost fell on all them which heard the word**" (Acts 10:43,44). It is here stated that everyone that "**believeth**" should receive remission of sins. It was further stated that the Holy Ghost fell upon them. Peter marshals all the prophets in support of his statement. Not one word about baptism.

Luke 7:50—"And he said unto the woman thy faith hath saved thee, go in peace." Like quotations

can be many times multiplied. It is worthy of note, that there is not a single statement in all the New Testament, in which it is stated that "He that is *baptized* not, shall be lost." In many places it is stated that he that *believeth not*, shall be damned. It is true that in Mark 16:16 it is said, "**He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned.**" It does not say that he that is not *baptized* shall be condemned. To have so asserted would have made him contradict himself and the entire teaching of the New Testament. It should be further noted that Dr. McGarvey believed the sixteenth chapter was an interpolation. To affirm certain things of a certain class does not necessarily deny it to others. For example, the writer could safely say that "He that believeth and is baptized, and partakes of the Lord's Supper, shall be saved," though this is not equivalent to saying that those who do not, partake of the Lord's Supper shall be damned.

If there is a single doctrine taught in the New Testament, that is beyond all question, it is that "**By grace are ye saved through faith; and that not of yourselves: it is the gift of God.**" (Eph. 2:8). One is not saved by water, or waterworks, but by grace through faith.

The author of this book does not mean to say, as they say of all unimmersed believers, that they are all lost. To the contrary, there are not a few among them who are really and truly saved. The writer would say that no mortal was ever saved by believing the doctrines of Alexander Campbell. The saved among them, are saved in spite of his doctrines, and not by them. If Campbell's plan of salvation is scriptural, practically the entire Christian world will be lost.

2. BAPTISTS AND CAMPBELLITES DIFFER AS TO THE MEANING AND NATURE OF REPENTANCE.

Mr. Campbell used the word "Reformation" as a substitute for repentance. He says: "Repentance is actual ceasing to do evil and learning to do well. This is repentance unto life, or what is truly called 'reformation'" (*Christian System*, p. 53). His repentance is destitute of Godly sorrow, or conviction of sin. He says: "Speak we of Godly sorrow? No. This is not to be expected from unconverted and ungodly persons" (*Christian System*, p. 225).

He further says: "In the ancient gospel, it was first a belief in Jesus next immersion, then forgiveness." In this he finds no place for repentance, and whenever he used the words "repentance and faith," he always makes faith precede repentance, though there is

not a single instance in the Scripture where faith precedes repentance. The order of administration must be observed, if the ordinances are effective. A man must be tried before he is condemned. There is no use to try a man after he has been punished for a crime.

The order is as necessary as the ordinances. Jesus said: "**Repent ye and believe the Gospel,**" and not believe the Gospel and repent. Paul said: "**Testifying both to the Jew and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ.**" Campbellite repentance knows nothing of a Godly sorrow, that worketh repentance, and not to be repented of. With Mr. Campbell repentance is merely an outward reform, and not a work of grace wrought by the Holy Spirit. The disciples of Mr. Campbell make repentance and baptism identical. He says: "immersion alone was that act of turning to God." The repentance of Campbellism is not repentance and the Lord Jesus tells us, "**Except ye repent, ye shall all likewise perish.**" "**Repent ye therefore and be converted, that your sins may be blotted out**" (Acts 3:19).

Should I owe a man ten dollars and go to him and say, "I owe you ten dollars, but I won't owe you any more." Such an act would not pay what I already owe. Campbellite repentance promises to quit sinning, but expresses no sorrow for past sins.

3. BAPTISTS AND CAMPBELLITES DIFFER AS TO WHAT CONSTITUTES FAITH.

Baptists believe that saving faith involves trusting Christ and a committal to Christ. They do not believe that a mere historic faith e.g., that George Washington was the first president of these United States, will save anyone. Mr. Campbell said: "the belief of one fact, and that upon the best evidence in the world, is all that is requisite as far as faith goes, to salvation. The belief of this one fact, and submission to one institution, expressive of it, is all that is required of heaven to admission into the church.

"The one fact is expressed in a single proposition, that Jesus the Nazarene is the Messiah. The one institution is baptism into the name of the Father, and of the Son, and of the Holy Ghost" (*Christianity Restored*, pp. 118, 119). According to Mr. Campbell's views, the devil and all the lost have faith, for they one and all believe that "Jesus the Nazarene is the Messiah." According to Mr. Campbell all that is necessary for the salvation of Satan and all the unregenerate is "Submission to one institution" and

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that one institution is immersion. The "good confession," that "Jesus Christ is the Son of God" was the shibboleth of Campbellism, until the appearance of the Revised Version, which left out Acts 2:38 upon which this good profession was based. Mr. Campbell claimed that faith was dead and was only made alive by baptism. He did not have and did not claim to have the assurance of salvation. The only assurance he claimed to have, was that he knew he had obeyed in baptism. We have been young and are now old, yet we have never heard a follower of Mr. Campbell claim any assurance of salvation except his baptism. And this reminds us of the rather trite saying, that if one can have religion and not know it, he can lose it and not miss it, and if he can lose it and not miss it, what is it worth to him? It is a sad but tragic truth that thousands are cherishing a counterfeit faith, devoid of trust.

4. BAPTISTS AND CAMPBELLITES DIFFER CONCERNING

AN EXPERIENCE OF GRACE.

Mr. Campbell taught that there was no internal evidence of regeneration. In this connection he says: "Our consciousness of forgiveness is not made to proceed from any inward impulses, voices or operations, either instantaneous or gradual, but from a surer and more certain foundation—the testimony of God. I believe the testimony concerning Jesus of Nazareth, in the Apostolic import of it. I then feel myself commanded to be immersed for the forgiveness of sins: I arise and obey, I then receive it and am assured of it, for God cannot deceive. Thus I walk by faith, and not by feeling" (*Christian Baptist*, p. 520).

Thus it appears that Mr. Campbell denies all evidence of regeneration, except the act of baptism. He further says: "Hence neither praying, singing, reading, repenting, sorrowing, resolving, nor waiting to be better was the converting act. Immersion alone was the act of turning to God" (*Mil Harbinger Extra*, p. 35). It will be noted that he says he does not walk by "feeling," yet in the same paragraph says, "I feel myself commanded to be baptized." Surely the legs of the lame are not equal.

Baptists believe with John, "That he that believeth on the Son of God hath the witness within himself." "We know we have passed from death unto life, because we love the brethren." "And His spirit beareth witness with our spirits" that we are his children. "Wherefore

the Holy Ghost is also a witness to us."

No where in all the Scriptures is one's baptism made the basis of assurance of salvation. In the early stages of the Reformation the doctrines of an experience of grace, was ridiculed, and is yet denied by many of his followers. It is worthy of note that our Campbellite friends never relate an experience of grace. They claim they have none to relate.

5. BAPTISTS AND CAMPBELLITES DIFFER AS TO THE DESIGN OF BAPTISM.

Mr. Campbell says: "In, and by the act immersion, as soon as our bodies are put under water, at that very instant, all our former, or old sins are washed away" (*Christian Baptist*, p. 100). "We stagger not at the promise, but flee to the sacred ordinance which brought the blood of Jesus in contact with our conscience" (*Christian Baptist*, p. 521). "Immersion is the first act of a Christian's life, or rather the regenerating act itself in which the person is properly again-born of water and spirit—without which into the Kingdom of Jesus he cannot enter" (*Christian Baptist*, p. 439).

"I am bold therefore to affirm, that every one of them, who, in the belief of what the Apostle spoke, was immersed, did in the very instant in which he was put under water receive forgiveness and the gift of the Holy Spirit" (*Christian Baptist*, p. 416).

"The Holy Spirit avails nothing in personal regeneration except the act of immersion" (*Christian System*, p. 202).

In these quotations Mr. Campbell, beyond all possible question, teaches that baptism is essential to salvation, and that it is the one and only act that secures salvation. According to this all pedo-baptists, many of them as great and consecrated as ever lived, have one and all been lost. Such an opinion shows an egotism that almost amounts to genius.

With Baptists baptism is not a saving ordinance, but an ordinance for the saved. Baptists baptize a person because he is saved, and not to save him. Baptism is the answer of a good conscience. Because a child obeys his father does not make him his child, but he obeys his father because he is his child. Many have been baptized who frankly admit they are not saved.

The proper design of baptism is as essential to scriptural baptism as the mode of baptism. The writer would much prefer baptizing one to cure rheumatism than to baptize him for the remission of sins. According to Campbell, water possesses far more potency in the equation of salvation than the blood of Christ. In keeping

with this, it would be the duty of Christians to force all who believe that Jesus is the Son of God, to be baptized. This is the inevitable logic of baptismal regeneration and has resulted in the murder of thousands. Far better no baptism, than baptism for the forgiveness of sins.

Baptism symbolizes the fundamentals of the Christian faith and we deny these fundamentals in endorsing a baptism administered to secure forgiveness of sin. Since there is only one Lord, one faith, and one baptism, and since Baptist and Campbellite baptism are distinctly different, it follows that the baptism of one, or the other is fatally defective. If Baptist baptism is scriptural, it necessarily follows that Campbellite baptism is unscriptural. Only things that equal the same thing equal each other. Dr. J. E. Graves well says: "The Disciples (or Christian) church, therefore unite with the teachers of an apostate Christinity in placing the water before the blood, thus bringing an unpardoned, unregenerate sinner to water baptism as the sacrament of salvation. Surely no church of Christ can endorse this pernicious doctrine, by receiving those immersed by Catholics, or Disciples (or Christian), as scripturally baptized, without herself rejecting the faith of the gospel."

6. BAPTISTS AND CAMPBELLITES DIFFER CONCERNING CHRIST'S BAPTISM.

Mr. Campbell, in speaking of the baptism of Jesus said: "Begotten of God he may be, but born of God he cannot be until born of water." The Holy Spirit made the literal body of Jesus by its influences, and afterward filled it. But it was not until he was

born again in the Jordan, that the Holy Spirit in the form of a dove descended upon him" (*Mil Harbinger*).

If this be true then Christ was born a sinner as other men. It will be noted that Mr. Campbell states in explicit terms that Christ was "born again" in the river Jordan. According to this had Christ died before His baptism, then Christ would have been lost. According to Campbell we worship a Savior who needed saving. In other words, we worship a mere man who was conceived in sin and born in corruption. It is unthinkable that Deity can commit sin. Of course Mr. Campbell did not, and logically could not, believe in the Deity of the Lord Jesus.

Christ claimed that He was the Son of God. The Scriptures clearly teach that He was the Son of God, and being the Son of God, our Savior. In the beginning was the "Word," and the Word was God. He knew no "sin," either after or before baptism. He claimed to be the "way," the "light," the "vine," and was crucified because He counted Himself "equal" with God, and the Son of God. He was without "spot," or "blemish," the Lamb of God for sinners slain.

The Deity of Christ is the one vital and fundamental doctrine of Christianity, and upon it the entire Christian system must stand or fall. It is, indeed, difficult to understand, how any professed Christian can reject this truth, and at the same time claim to be a Christian. The very thought that our Savior was an unregenerate man, and therefore lost, until he was baptized, is abhorrent to every disciple of the Lord Jesus. Such a belief is a species of pious profanation, from which may the good Lord deliver us.

Nebeculaest, Cito Transibit

By A. G. Randalls

Part 3

Bournemouth, England

He is a little cloud; he will soon pass away. *Athanasius*

The spirit of Mr. Watkins is far from right in this controversy. His quarrel with 'immersion' consists mainly of scandal and mockery of Baptists to frighten the sheep awya from the dip. William Gadsby wrote:

For us Jesus was baptized,
In tremendous agony;
Mighty vengeance like a flood,
Overwhelm'd the Lamb of God.

Come ye saints, with wonder view
What the Lord has done for you;
View the mighty waters roll,
And break in upon his soul.

View the swelling floods of wrath,
Sink your Saviour low as death;
Grief him cover'd like a grave,

When he died you souls to save.

This was baptism indeed!
Well might mountains shake with dread!
Surely sprinkling ne'r can show,
Such a scene of matchless woe.

Paedobaptists are certainly the poorer spiritually by treating baptism by immersion with such a b h o r r e n c e . How much they lose by not being 'buried' with Christ by baptism into death.'



A. G. Randalls

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Why negate His burial? When Mary broke the alabaster box of ointment and poured it on Christ's head, HE said, 'She did it for MY burial.' Is not baptism 'a good work' upon Christ seeing it is love looking back to the day of his burying? We now proceed with our analysis of 'Part 2, The Symbolism of Baptism, The Spirit of the Gospel' [FPM May 1998].

Mr. K. H. Watkins, QUOTE: *The GS reply admits that this includes purification, but denies that biblical purification is better represented by applying water to the person (sprinkling) than by applying the person to the water (immersion).* ANSWER: Simple logic would tell KMW that we can immerse a human being but we cannot sprinkle him if this is how he wants to debate? To sprinkle someone we would need to put him through a mincer. However to immerse or dip a person we just place them in liquid, or like Nicander, dip the vegetable in vinegar.

QUOTE: *We read of "the blood of sprinkling" (heb. 12:24), and the "sprinkling of the blood of Jesus Christ" (I Pet. 1:2), but never of an ocean of blood. The attempt to turn Zechariah's precious fountain (see Zech. 13:1) into a pool is unsuccessful. A fountain is a spring that pours out water, not a pool containing water.*

ANSWER: How did this get past the Editor of the Free Presbyterian Magazine? Can KMW tell us why the attempt to turn Zechariah's precious fountain into a pool is unsuccessful? We can! He cannot distinguish between βαπτίζω ῥαντίζω or χέω - dipping, sprinkling or pouring - three distinct words.

What is wrong with poetic licence in sacred verse? The Apostle John tells us that **"one of the soldiers with a spear pierced Christ's side, and forthwith came there out blood and water"** [John 19:34]. Can we not say that a rich stream flowed from Jesus' side? Surely the poet, William Gadsby, was thinking of Micah 7:19 when he used the word 'ocean,' **"He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."** What is a sea but an ocean? And what is Micah's imagery referring to if it does not denote the hiding of all our sins by a blood sacrifice so great that it exceeds all the oceans of blood shed under the Law, **"As far as the east is from the west, so far hath he removed our transgressions from us. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed**

thee" [Psalm 103:12; Isaiah 44:22].

Has KMW no poetic feeling in his heart? A man is certainly the poorer without it. FP ministers quote 'uninspired hymns' in their sermons now and then. William Cowper was a 'Paedobaptist' and member of the Church of England and wrote without offence:

There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains.

And what about the Fps Goliath of Paedobaptism, Joseph Irons, an 'uninspired hymn writer,' who wrote and published his own hymn book to be sung in his own chapel at Camberwell? He wrote:

What sacred Fountain yonder springs
Up from the throne of God,
And all new covenant blessings brings?
Tis Jesus precious blood.

What stream is that which sweeps away
My sins just like a flood,
Nor lets one guilty blemish stay?
Tis Jesus precious blood.

Many other paedobaptist 'hymn' writers have used similar poetic freedom for the edification of the elect. QUOTE: *Dismissing the rich breadth of baptism's symbolism, the G.S. harps instead almost entirely on the single string of burial. Without Scripture to help, a man-made hymn has to be employed to support the idea that "the baptismal pool represents the grave of the Lord Jesus."* ANSWER: Untrue! It is a sacred harp which is tuned to the burial of Christ. It sings, **"O grave, where is thy victory?"** Death could not hold Christ in the tomb for **"death is swallowed up in victory"** [I Cor. 15:54-55].

KMW contends for *man-made* paraphrases of the Psalms against sound, doctrinal and experimental Hymns which clearly describe in the language of the New Testament the three Persons of the Trinity in their respective Covenant offices for our salvation. If KMW objects let him ponder the shortcomings of the Metrical Psalms 'uninspired' poetical cadences that rarely rhyme, and are unwieldy to sing, and compare them with Joseph Irons' lovely compositions.

The fundamental error of Paedobaptist exegesis is applying the Old Testament to the New Testament contrary to Christ's own mode of expounding *in all the Scriptures the things concerning Himself* [Luke 24:27, 44]. The same is true of its treatment of the Psalms. Exclusive Psalmody has a serious exegetical problem here inasmuch as the mystery of Christ is hidden from us in its prophecies and

shadows as it was from the Jews [Rom. 11:7-10; 16:25; Col. 1:26-27]. This is why New Testament churches need the Psalms in the language of the New Testament for use in Christian worship otherwise we take upon our lips the language of the old religion which is now done away. If Christ is hidden from us in singing the Psalms then we sing with the veil of Moses upon our hearts [II Cor. 3:15].

'Covenant Theology' is a denial that Christ's coming into the world was the *time of reformation* [Heb. 9:10]. It builds again the things which the Gospel annulled: **"For ye are not come unto the mount that burned with fire, but unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem. . .and to Jesus the mediator of the new covenant"** [Gal. 2:18; Heb. 12:18-24]. As the Gospel age dawned Christ said, **"Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . .But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him"** [John 4:21, 23]. The old religion was to pass away **"which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation"** [Heb. 9:10]. This *pre-reformation* worship was **"done away in Christ"** [II Cor. 3:13-14]. Jesus said, **"All things must be fulfilled which were written. . .in the Psalms concerning me"** [Luke 24:44]. The Hebrew Psalter was fulfilled in its Substance and New Testament singing introduced:

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" [Eph. 5:19]. **"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord"** [Col. 3:16].

Note how the Apostle writes of **"psalms and hymns and spiritual songs"** and not 'psalms and psalms and psalms.' Neither does he call them the three divisions of the Psalms but uses the term to include all singing.

Another problem for exclusive Psalmody is the use of musical instruments urged in the Psalms. If the 'regulative principle' is to be adhered to strictly by the Fps in singing the Psalms let them sing David's *tunes* accompanied by David's *inventions* [Amos 6:5]. If this is objected to let them reflect on David's piety: **". . .and four thousand praised the LORD with the instruments which I made,**

said David, to praise therewith" [I Chron. 23:5]. Evidently this was spoken by the inspiration of God: **"All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern"** [I Chron. 28:19].

KMW has a real problem here with certain Psalms which appear to give support for what he would term 'uninspired' musical instruments and 'fleshly' dancing in the solemn worship of God: **"Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp"** [149:3]. On the other hand New Testament singing is free from that which moves the natural feet and feelings only which Luther called Papistical deceptions: **"I will sing with the Spirit, and I will sing with the understanding also"** [I Cor. 14:15].

What hymns did Israel sing before the Psalter? The Bible tells us that, **"Moses. . .wrote this song the same day, and taught it the children of Israel"** [Deut. 31:22]. Did not Moses' song have the same divine authority as the Psalms? And what of Exodus 15 and Judges 5? Even the Church in the Revelation sings **"the song of Moses the servant of God, and the song of the Lamb"** [15:3]. Why censure sincere Strict Baptists for singing with *the spirit and with the understanding* hymns by godly men such as Gadsby, Hart, Newton and Watts which even children can follow? Baptists have Biblical warrant to sing *hymns and spiritual songs* as well as Psalms. Let KMW grant Baptists true Gospel liberty to sing Zion's NEW Songs to the Lamb also.

QUOTE: *The attempt to equate immersion under water with Christ's burial above ground in a cave (because in both the "whole body was hidden from sight") is desperately unconvincing. Water is transparent! And baptism is about washing not hiding.*

ANSWER: We apologise to our readers for quoting this! Water was 'transparent' until KMW muddied it!

QUOTE: *How right John Owen was when he wrote, "There is not one word nor one expression that mentions any resemblance between dipping under water and the death and burial of Christ."*

ANSWER: Poor John Owen! He would have given up all his learning if he could have preached one sermon like the Bedford dipper! Both are now in Heaven.

QUOTE: *Preoccupation with burial has led the G.S. to accuse us falsely of denying any significance to Christ's burial. We endorsed Robert Dabney's point that Christ's burial is not a cardinal transaction of redemption, and therefore not to be sacramentally commemorated.*

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ANSWER: KMW misquotes Robert Dabney! Dabney reads, 'sacraments. . . are only adopted by God to be commemorative of the MOST cardinal transactions of redemption. Christ's burial was not such' [*Systematic Theology*, p. 761] - not, *Christ's burial is not a cardinal transaction of redemption*. Dabney is not denying the place of Christ's burial in his redemptive work but its importance as a symbol of baptism. Though we differ from Dabney here KMW is wrong to distort his sense.

Tyndale clearly links Christ's 'burial' with the rite of baptism in his 1534 New Testament translation: "**Remember ye not that all we which were baptised in the name of Jesus Christ, are baptised to die with him. We are buried with him by baptism, for to die,**' etc.

Tyndale's baptismal doctrine is 'immersionist' and built upon the three pillars of the Gospel, "**he died. . . he was buried. . . he rose again**" [I Cor. 15:3-4]:

"The plunging into water signifieth that we die and are buried with Christ, as concerning the old life of sin, which is Adam. And the pulling out again signifieth that we rise again with Christ in a new life, full of the Holy Ghost." (Quoted from *Three Reasons Why I am a Baptist*, by J. M. Pendleton, p. 107).

KMW speaks impiously of 'the less important burial' [FPM Feb. 1997]. If it is of so little importance why did Jesus say to Mary when she anointed him, "**She did it for my burial. . . Let her alone: against the day of my burying hath she kept this**" [Matt. 26:12; John 12:7]. Did not Christ go into the grave to deliver us from the power of death? Hosea says, "**I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction. . .**" [13:14]. The Apostle Paul endorses this, "**O grave, where is thy victory?**" [I Cor. 15:55]. With what solemn weight Christ spoke of His own burial in Matthew 12:39-40:

". . . and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

If *Christ's burial is not a cardinal transaction of redemption* why did He refer to "**being three days and three nights in the heart of the earth**"? Christ drew out 'the sting of death,'

that is, sin's damning power by the law; "**O death, where is thy sting?**" [I Cor. 15:55-56]. It is in Christ's burial that His victory over sin, death and Hell is seen.

QUOTE: *The Saviour's burial IS precious indeed, but nothing is advanced to refute Dabney other than the idea that the "summary of faith [in I Cor. 15] lists three things including burial. However, we find four things there, not three. Christ died; He was buried; He rose again; and He was seen. The cardinal points remain death and resurrection. Being seen was proof of resurrection, and burial was proof of death.*

ANSWER: KMW still refuses to bow to the testimony of the Word of God which says that *we are buried with him by baptism into death*. Why did the Apostle Paul stress 'burial' in Romans 6:3-4 and Colossians 2:12, if it is *less important*, as KMW believes? The redemptive work of Christ rests on three pillars, [1] "**he died,**" [2] "**he was buried,**" [3] "**he rose again the third day**"—the central pillar being 'burial' [I Cor. 15:3-4]. However, KMW claims *we find four things there, not three. Christ died; He was buried; He*

rose again; and He was seen. The Scriptures are plain enough: "**For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once. . .**"

Being seen of many witnesses is not the fourth pillar of the Gospel but proof that Christ was alive from the dead. Man's eyewitness account was not *according to the prophetic Scriptures*. However, the death, burial and resurrection of Jesus Christ was *according to the Scriptures*. It is striking, "**He was buried. . . according to the Scriptures.**" Isaiah confirms this, "**He made his grave with the wicked**" [53:9]. Again, Acts 2:31 states, "**David seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption**" [cf. Psalm 16:10].

(To be continued)

An Explanation Offered

By O. L. Hailey

(1852 - 1934)

The following is submitted as to the order and sequence of the facts and incidents concerning the crucifixion, burial and resurrection of Jesus Christ, together with the time when each incident transpired.

On the afternoon of the 13th of Nisan (Mark 14:17), which we would call Tuesday, Jesus and His disciples came in from Bethany into the city of Jerusalem to eat the Passover supper, which two of His disciples had previously made ready. (Luke 22:14). On Wednesday, the 14th of Nisan, the day which immediately followed Tuesday the 13th, beginning at six o'clock, and in the evening of that day, the 14th—and at the beginning of it—Jesus and His disciples ate the regular Passover, at the same time that the other Jews were eating it (Luke 22:15, 16). Whatever day of the week it was, Bible students must admit that it was the same day, according to Jewish reckoning, on which Jesus was crucified, the crucifixion taking place the next morning, but on the same day. At the Passover, Jesus instituted the Memorial Supper (Luke 22:19, 20) and discoursed with the disciples and prayed with them (John 14th to 17th chapters). Towards midnight they went out to the garden of Gethsemane, where the mob arrested Him and led Him away to Annas first, and then to Caiaphas. Later they led him to a night session of the Sanhedrin, and then to an early morning session of the Sanhedrin (John 18:24;

Luke 22:66).

On the morning of the 14th (John 18:28), the same day in which the Passover was eaten but which, according to our reckoning we would call Wednesday, early in the



O. L. Hailey

morning, soon after six o'clock, the Jews led Jesus to Pilate in order to secure His sentence of death upon Him. Because the next day was "**the feast of unleavened bread**" (Matt. 26:17), which Luke and John often include in their term "**the Passover**" (John 2:23), it was, according to the laws of Moses, a Sabbath day, because it immediately followed the Passover (Lev. 23:3-8). The Jews would not enter Pilate's judgment hall lest they should be defiled and so prevented from eating the "**Passover**" or the "**feast of the unleavened bread,**" which followed the Passover supper and lasted for a week.

At nine o'clock on the morning of the 14th (Mark 15:25), Wednesday, according to our count, the same day which began the evening before at six o'clock, they crucified Him. This was the same day of the Passover, but in the morning part of the day, which followed the night, when the

Passover was eaten, but still a part of the day in which they ate the Passover. The next day, Thursday, which would begin that same evening (Wednesday) at six o'clock, was a Sabbath (Exod. 12:16; Lev. 23:6, 15, 16). But this was not the regular weekly Sabbath. It was the "**Passover Sabbath,**" which always came the next day after the Passover supper (Luke 22:7; Lev. 23:15). "The morrow, the 15th," being a Sabbath, this day, the 14th, would be a "**day of preparation**" (John 19:31; Luke 24:54), "**the preparation**" of the Sabbath (Mark 15:22), and a "**preparation of the Passover**" (John 19:14). Always, the day before any Sabbath, or before the Passover, was a "**day of preparation**" (Matt. 27:52; Mark 15:42). Jos. Ant. III, 10:5 says:

"In the month of Xanthieus, which is by us called Nisan, and is the beginning of our year, on the fourteenth day of the lunar month, when the sun is in Aries (for in this month it was that we were delivered from bondage under the Egyptians), the law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the Passover: and so we do celebrate this Passover in companies, leaving nothing of what we sacrifice till the day following. The feast of the unleavened bread succeeds that of the Passover, and falls on the fifteenth day of the month, and continues seven days, wherein they feed on unleavened bread; on every one of which days two bulls are killed, and one ram, and seven lambs. Now these lambs are entirely burnt, besides the kid of the goats which is added to all the rest, for sins; for it is intended as a feast for the priest on every one of these days. But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them."

But because this was both "**the preparation of the Sabbath**" and "**the preparation of the Passover,**" it was called by both phrases, "**the preparation of the Sabbath,**" and "**the preparation of the Passover**" (John 19:14). The next day, the 15th, then, was a Sabbath. Because it was in the Passover week it was called "**a great day**" or "**a high day**" (John 19:31). And because the next day was a Sabbath and a Passover Sabbath it would be unlawful for the bodies to hang on the crosses during that day. The Jews, therefore, besought Pilate to break the legs of the victims in order to hasten their death.

Jesus expired at three o'clock in the afternoon (Mark 15:34; Luke 23:44). Then Joseph of Arimathaea (Matt. 27:57) obtained from Pilate the privilege of burying the body. Joseph and Nicodemus buried the body. The burial took place on Wednesday afternoon and evening, in the end of the 14th and in the beginning of the 15th; beginning the same day on which they ate the Passover, and on which He

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An Explanation

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was crucified and which ended in the evening at six o'clock, almost twenty-four hours after He ate the Passover. The burial was completed in the first minutes of the next day, Thursday, the 15th. The 15th day, which was the "Passover Sabbath," began while they were burying him and Luke described it by saying that "a Sabbath drew on" (Luke 23:54). We must remember that the hour of the burial, as indicated in Luke 23:54, is the same hour of the resurrection, as indicated in Matthew 28:1, because the identical word *Epiphoskein* is used in these two places as marking of the hour of the day.

The women who came with Him from Galilee and who watched them burying Him, were at the tomb when "the Passover Sabbath" of Thursday began (Luke 23:54). Since this was the Sabbath, "a Passover Sabbath," and "a high day," they would be sure to observe that day as a Sabbath. And on that day they would do no work; but rest, as Mark 16:1 and Luke 23:56 say they did.

To again state here the order definitely, let it be said that at the beginning of the 14th of Nisan, which was Wednesday, they ate the Passover. At nine o'clock the next morning (but still Wednesday), the same day on which they ate the Passover, He was crucified. At three o'clock in the afternoon of Wednesday "he yielded up the ghost." That evening, the closing minutes of Wednesday and opening minutes of Thursday, Joseph and Nicodemus buried Him, the burial being completed just after six o'clock, which would be in the early minutes of Thursday, the 15th. The 15th was a Sabbath, the Passover Sabbath, because it immediately followed the Passover day. On that day the women rested. This was Thursday. The next day, Friday, the 16th, was not a Sabbath and on that day the women brought and prepared the spices. Mark 16:1—"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him." The next day, Saturday, was a Jewish Sabbath, the regular weekly Sabbath. And although they prepared the spices, they did not then go to anoint the body of Jesus before the weekly Sabbath came on. Therefore, they rested on that day also, because it was the regular weekly Sabbath. Luke 23:56—"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 24:1—"Now upon the first day of the week (properly Sabbath), very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." The burial, a Sabbath of rest, the preparation of the spices, rest on another Sabbath, morning

visits.

But in the evening before, just as the weekly Sabbath ended (Matt. 28:1), Mary Magdalene and the other Mary came to see the sepulcher and "saw an angel (one angel) in shining raiment" sitting on the stone which he had rolled away. He said to them, "He is not here for he is risen as he said." We hope to show conclusively that this was on Saturday evening just after six o'clock.

Let us, guided by Luke 23:54 - 24:1 and Mark 16:1, follow these women through their experiences and activities from the burial on Thursday evening till the resurrection on Saturday evening. They were watching the burial as the Passover Sabbath began. They rested on that day. On Friday when the Sabbath was past (Mark 16:1), they bought and prepared sweet spices. Then as the weekly Sabbath came on, they rested on that Sabbath also (Luke 23:56). That brought them to Saturday evening, six o'clock, when the week ended. Matthew 28:1 says, that in the end of the Sabbath, some of them "came to see the sepulcher." But a new order breaks upon them. "The first day of the week," which dawns when the weekly Sabbath ends, is a Sabbath also (Matt. 28:1). So the Greek. And early on this "first day of the week," which in the Greek is called a Sabbath (Luke 24:1 and Matt. 28:1; Mark 16:2; John 20:1), the women came to the tomb with their spices. Keep the three Sabbaths in mind. They are in the record. They are the Passover Sabbath which "drew on" as they buried him: the regular weekly Sabbath on which the women "rested according to the commandment," after they had prepared the spices (Mark 16:1; Luke 23:54), and the *First Day of the Week*, which for the first time, but throughout the New Testament from that time forth and without exception is called "Sabbath." This first Christian Sabbath was the day of all those stirring things which took place around the empty grave. The soldiers, the Sanhedrin, the women, the Apostles, the angels and Jesus Himself, now risen from the dead, all help to fill up the history of this great day.

Jesus lay in the tomb, then, from just after six o'clock Wednesday evening until just after six o'clock Saturday evening, three full days and three full nights, which brought the time a little past the close of the regular Sabbath as "it began to dawn into the first day of the week," called a Sabbath (Matt. 28:1). At that hour Mary Magdalene and the other Mary came to see the sepulcher. At that time a great earthquake occurred. "For an angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it." They saw one angel on that visit and his countenance was like lightning and his raiment as white as snow; and for fear of him the keepers did shake and become as dead men, and the angel answered and said unto the

women. "Fear not ye: for I know that ye seek Jesus who was crucified. He is not here, for he is risen, as he said. Come see the place where the Lord lay" (Matt. 28:2-7). As they were going from the tomb Jesus met them and said, "All hail." They worship Him, and "lay hold of his feet" (Matt. 28:9). Then some of the watch which had been overwhelmed by the appearance of the angel, fled into the city and reported what had happened. Matthew 28:11 ff. "Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done." The first ten verses of Matthew, 28th chapter, read like a continuous narrative. There is nothing that would indicate that a part of it recites experiences of the next morning. These things all took place in the evening of what we would call Saturday. But they really took place in the beginning of Sunday, for Sunday began at sunset or at six o'clock Saturday night. At that time the tomb was empty, for Jesus was risen as the angel said, and he soon afterwards appeared to the women before they left the garden (Matt. 28:9).

None of the other visits of the women to the tomb have anything to do with *the hour of His resurrection*, for all of them occurred some twelve hours later, and in the morning hours of that same day, Sunday. That Sunday dawned at six o'clock in the evening while the two Marys were going to the tomb. Early on Sunday morning, but not at the beginning of the day, "while it was yet dark." Mary Magdalene came to the sepulcher alone and found the stone rolled away (John 20:1), but she saw no angel at that time. She ran to tell Peter and John, "They have taken away the Lord out of the tomb" (John 20:2). Then came the women from Galilee with their spices to anoint his body. They came in the "deep twilight" of the morning (Luke 24:1). They found the stone rolled away and entered the tomb, but found not the body. They saw "two angels in shining garments" standing by them who said, "Why seek ye the living among the dead? He is not here, but is risen" (Luke 24:6). They returned from the sepulcher and confirmed what Mary had said to the Apostles (Luke 24:9-10). Then Peter and John ran to the tomb, entered, saw the linen clothes lying in order, and believed and went away (John 20:3-9; Luke 24:12). It was after this that Mary Magdalene and the others came together to the tomb bearing their spices, "in the deep twilight" of the morning. This is the meaning of *Orthrou batheos*.

And before they all reached the tomb the sun appeared (Mark 16:2). They also "find the stone rolled away and enter the tomb." They see "one angel in white, sitting on the right side." He says to them, "Ye are seeking Jesus the Nazarene, who was crucified; he is risen; he is not here." In trembling, fear and astonishment they fled from the tomb and told no one at that time what had hap-

pened (Mark 16:2-8). But Mary Magdalene lingers at the tomb and as she weeps, stoops down to look into the tomb and "sees two angels in white, sitting the one at the head and the other at the foot where the body of Jesus had lain." The angels ask why she weeps and she tells them (John 20:3-15). Then Jesus appears to her and she discovers his identity by His calling her by name. As she seeks to worship Him, He forbids her to touch Him, but He sends her to tell His disciples that He is about to ascend to His Father (John 20:14-17). This takes account of the women at the sepulcher, and shows the order of their visits. It is possible that we shall have to accept the personal interview with Mary, which is mentioned in Mark 16:9, and which will be explained later.



BEREA BAPTIST BANNER Financial Report 3-31-99 to 4-30-99

Beginning Balance	\$583.72
RECEIPTS:	
Grace B. C., Corbin, KY	60.00
Big Creek B. C., Wayne WV	300.00
Central Avenue B. C., Tampa, FL	25.00
Sovereign Grace B. C., Silsbee, TX	30.00
Sovereign Grace B. C., Fulton, MS	50.00
Berea B. C., Westpoint, TN	50.00
Briar Creek B. C., Williamsburg, KY	125.00
Portland B. C., Plumerville, AR	50.00
Berea B. C., Mansfield, OH	50.00
The Lord's C. at Bev. Hills, Goose Creek, SC	50.00
Berea B. C., Mantachie, MS	100.00
Victory B. C., Courtland, VA	100.00
Sovereign Grace B. C., Columbus, MS	50.00
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Morris St B. C., Hobbs, NM	50.00
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Grace B. C., Tusla, OK	35.00
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Evelyn Oakes, Veron, AL	6.70
Olmstead B. C., Olmstead, KY	250.00
Ocoonita, B. C., Keokee, VA	20.00
Berea B. C., Stonington, IL	60.00
B. C. of Brimfield, Brimfield, IL	25.08
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First B. C., Nappanee, IN	150.00
Jack Farmer, Mobile, AL	25.00
Northland M. B. C., Delaware, OH	100.00
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Joseph Jurzec, Lake-in-the-Hills, IL	25.00
Grace B. C., Georgetown, KY	42.00
Esther Hall, Knob Noster, MO	310.00
Harry Balmer, Franklin Furnace, OH	50.00
Grace B. Mission, Marion, IL	25.00
Anonymous	245.00
Subscriptions	351.00
Dividing Checks	\$150.00
Sub Total	\$4,300.07
TOTAL	\$4,883.79
EXPENDITURES:	
Wages:	
Milburn Cockrell	425.00
Sharon Cockrell	700.00
Marsha Kiser	450.00
Christopher Cockrell	350.00
Total Wages	1,875.00
Postage	718.94
Printing	537.14
FICA taxes	143.72
Dividing checks	150.00
Supplies	91.00
Total Expenditure	3,515.80
.....	1,367.99
Bank charge	-8.81
ENDING BALANCE	\$1,359.18



World Scene
By G. Russell Evans - Norfolk, Virginia

*Fellow Travelers Never Die;
Neither Do They Fade Away*



Not only do Communist fellow travelers and sympathizers never die, neither do they fade away. They also never forgive nor forget—if they are exposed.

That's the story with Elia Kazan, the brilliant movie director who was awarded a special Oscar for lifetime achievement at the recent Hollywood extravaganza and who was smeared and sneered at by many of the Beverly Hills crowd for naming Communist party members back in the 1950s.

Kazan had the courage in 1952 to stand before the House Un-American Activities Committee, admit his Party membership and, later, identify eight other members who were writing, directing and otherwise injecting the party line into American movies. These eight were all adults, old enough to understand the Communist objective to "overthrow the existing social and political order of things" (Sec. IV, *The Communist Manifesto*): Lewis Leverett, J. Edward Bromberg, Morris Carnovsky, Paula Miller, Tony Kraber, Clifford Odets, Phoebe Brand and Art Smith.

KAZAN VILIFIED

Now, instead of vilifying Kazan as a traitor and stool pigeon, the Arthur Millers, Lillian Hellmans and Rod Steigers should be on their knees thanking Kazan for putting his country first in exposing those who were subverting our values.

Instead, there's the pudgy 74-year old Rod Steiger on the Larry King TV show, almost apoplectic about the honor to Kazan, the man who made Steiger a star in the film "On the Waterfront."

Come to think of it: Marlon Brando won an Oscar in that film. So, where was Brando that night? It would have been nice for him to present the award to the 89-year-old man who helped make him a star.

KAZAN NAMED NAMES

Kazan had named names and that was never acceptable to the Hollywood elitists, nor to the liberal press, whose editors tried to tie Kazan to Senator Joe McCarthy. They couldn't.

Demonstrating bias and shallow research, Sharon Waxman of *The Washington Post* and Robert Koebler of the *Los Angeles Times* smeared Kazan as an "informer" for McCarthy's House Un-American Activities Committee. Hardly, McCarthy, as a senator, could not chair a House Committee. Not to be outdone, *TIME* maga-

zine jumped in (March 22) and called the Communist penetrations in the 1950s "an ideological battle," emphasizing that Kazan had been labeled "a director (not) deserving an honorary Oscar." *TIME* is brilliant at obfuscation.

Actors Charlton Heston and Karl Malden strongly defended Kazan from the beginning emphasizing the Communist goals to control communications. 1999 marked the third time Kazan had been nominated.

To his credit, Kazan never relented, writing in his 1988 autobiography that he "would thoroughly expose the Communist Party as a vicious, narrow-minded, oppressive crew who were controlled by Moscow and who bullied unmercifully those who failed to toe the party line."

JANE FONDA, TOO

Unfortunately, actress Jane Fonda never understood either, or preferred communism. She is probably best remembered today, not for her movies, but for the photo in North Vietnam manning an anti-aircraft gun—and later, saying, in effect, "We should be on our knees being thankful for the Communists."

At the 1999 Oscar awards, many refused to applaud or stand for Kazan, but most did. Allan K. Ryskind reported in *Human Events* (March 19) that not a soul leading the charge against Kazan today was harmed by Kazan—but are "basically, onetime—and longtime—Stalinists who still appear somewhat dreamy about communism."

Most of Hollywood very probably still hate Kazan and still smear him;

but, according to the record, anyone back in the 1950s could still get a job by confessing and naming party members.

It was important then, and important now, to identify the Communist Fifth Column in America—the patriots like Elia Kazan given hero status, a commodity very selective with the Hollywood prima donnas.

(Captain Evans is a consultant for the National Security Center. His columns are distributed by the Americanism Educational League, Buena Park, California.)

ANNOUNCEMENTS

The Bethel Baptist Church, Mansfield, LA, is in need of a pastor. Any interested elder should call (318) 872-9230.

The Sovereign Grace Baptist Church, Fulton, MS, and pastor Jimmy B. Davis will have special services June 2-4 at 7:30 p.m. nightly. The speaker is Elder Ron Crisp, Independence, KY.

The West Griffin Baptist Church, 1614 Piedmont Rd., Griffin, GA, and Pastor James Walters will host a Bible Conference June 18-20. Various speakers are on the program. For more information call (770) 228-7545.

The Faith Baptist Church, Lawtey, FL, is seeking a pastor. Any interested elder should contact Brother Wayne Massey (904) 782-3415.

The West Milton Baptist Church, 1070 South Miami St., West Miton, OH 45383 and Pastor Randy Titus will host a Bible Conference June 24-26. All meals provided. Call (937) 698-6242 or email rititus@juno.com.

Coming in the next issue . . .

Helping Children to Grow by Curtis Pugh
The Fruit of the Spirit is Longsuffering by Tom Ross
NEA Influences School Violence by G. Russell Evans

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