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Seven Surefire Steps to Arminianism

By Curtis Pugh

Berzovia, Romania

Introduction. If you are an Arminian in a sovereign grace Baptist church you can change the nature of your church into the kind of church you want. All you need do is follow all, or at least most of the following steps. And you will find as one step is taken, the next ones come easier and more readily. For several years now I have had the opportunity to see these things working in various churches in the United States and based on those observations I can guarantee the results you desire if you are able to follow these easy steps.

First of all, however, it is tremendously important that you understand the real, basic, fundamental difference between Arminian Baptists and those of the sovereign grace strain. Once you understand this simple difference,



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and keep this difference in mind, all the while working toward changing your church, you can achieve your desired result. The result is guaranteed: your church will become an Arminian one and no longer preach those sovereign grace doctrines you hate so much. You can be sure, even the most Calvinistic Baptist church can be brought into the Arminian camp in less than a generation using these methods.

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Cremation

What the Bible Teaches about Christian Burial

By Wendell P. Furlong

Burnside, Kentucky

It is my task to provide a more serious warning about cremation. This act is not Biblical and is an abomination to God.

Fire, that powerful element which is so useful, and even indispensable to the preservation of human life, is a biblical image of God's judgment. It fell from Heaven as a holy fire.

1. On the Captain and his fifty men (II Kings 1:10).
2. On Job's herd and servants (Job 1:16).
3. On Egypt (Ex. 9:23).
4. On Sodom and Gomorrah (Gen. 19:24).
5. On Nadab and Abihu (Lev. 10:2).
6. On Korah's Band of Men (Num. 16:35).
7. On the grumbling Israelites (Num. 11:1).



Wendell Furlong

8. Fire was threatened against the godless people (Hosea 8:14; Jer. 17:27; Amos 7:4). We find this abominable custom of cremation among the heathen. Later the Israelites, who fell into idolatry, had their sons pass through the sacrifice to Molech (Deut. 12:31; Ezek. 20:31; II Kings 16:3; II Kings 17:17; 21:6).

The abomination of burning a human corpse is shown to us even more

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Baptists Then and Now

By Milburn Cockrell

Mantachie, Mississippi

I continue to be amazed at how Baptists can change from one generation to another. What was considered truth and orthodoxy a few generations ago can become error and heresy in succeeding generations. This is seen on baptism, church organization, mission work, etc.

BAPTISM

In years past Baptists had no problem with affirming baptism as a church ordinance. The Baptists of England in the Second London Confession, Chapter XXVIII, Article 1, said: "Baptism and the Lord's Supper are ordinances of positive, and sovereign institution; appointed by the Lord Jesus the only Lawgiver, to be continued in his church to the end of the World" (*Baptist Confessions of Faith* by Lumpkin, p. 290). The proof texts these old Baptists give are Matthew 28:19-20 and I Corinthians 11:26. You will note these old Baptists looked

upon Matthew 28:19-20, not as an apostolic commission (as some modern-day Primitive Baptists do), nor as preacher authority in baptism (as

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The Christian is a Slave, and Yet Free

By Nathaniel Macon Crawford

(1811-1871)

All men are by nature the slaves of sin. "Whosoever committeth sin is the slave of sin" (John 8:34), is the emphatic declaration of Jesus, for *δουλός*, rendered *servant*, in the com-

mon version means *slave*. Men are made slaves either by the exercise of superior power, or by the choice of the slave, or by being born of a slave. All these titles occur in the servitude of the natural man to sin. Our parents, from Adam down, have all been slaves of sin, and we inherit their condition. Besides, the bondage is too strong for us to break, even if we try, and then the natural man loves sin, and chooses its service.

But in that wherein we are weak the Lord Jesus is strong, and by him the believer is freed from sin. "Being made free from sin, ye became servants [slaves] of righteousness." "Now being made free from sin, and become servants [slaves] to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:18, 22). There is, therefore, a change of service and of proprietor-

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Creation and Regeneration

By Milburn Cockrell

Mantachie, Mississippi

"In the beginning God created the heaven and the earth" (Gen. 1:1).

"And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24).

Regeneration, like creation, has its beginning with God (John 1:1-3, 13; 3:5). There are two foundational truths in the Bible. First, without God there is no creation. Second, without

God there is no new creation. In this message I want to compare the creation of the world to the experience of a soul passing from death to life.

THE STATE OF DISORDER

The original earth was in the form of chaos. Genesis 1:2: "And the earth was without form. . ." The Hebrew word (*tohu*) translated "without form" describes a chaos (Isa. 34:11; Jer. 4:23). The earth at this time was form-

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



Editor: Milburn Cockrell
Foreign Correspondent: Curtis Pugh

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Seven Surefire Steps

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The simple, basic difference in sovereign grace Baptists and Arminian ones is this: sovereign grace Baptists deny the ability of a lost man to come savingly to Christ on his own. They oppose and deny human ability. It is a part of their doctrine of total hereditary depravity. Arminians, on the other hand, understand that man, being a creature of reason, can be brought to the place of making a decision for Christ by use of intellectual reasoning, warnings, promises of God's blessings and heaven, and a whole host of incentives. This is the basic difference and must be kept in mind at all times.

So, do not fall into the trap of arguing against those doctrines that logically spring from the Calvinist's first premise. Don't concern yourself primarily with opposing the doctrines of perseverance of saints, irresistible grace, limited atonement, and unconditional election. These are all founded on and logically follow the doctrine of total hereditary depravity. Remember: the doctrine of total depravity denies man's ability to come

to Christ apart from Divine intervention.

You see, if a person is totally depraved, if all his being has been evilly affected to the extent that he wills not to come to Christ; and if his will acts in accordance with his depraved nature, then it is perfectly logical to understand that God must do all that is required in the salvation of sinners. God must choose to save sinners. God must somehow fully and finally pay for their sins. God must draw the sinner to Christ. God must keep the sinner and work in him to cause him to persevere in faith, love and service to Christ.

But, if a lost man does have the ability to come savingly to Christ, then man can choose of his own free will. We must motivate his will through the preaching of incentives to come to Christ. That is the Arminian position. Do not fall into the trap of arguing those doctrines that spring from this foundational one. Do not even argue against total inability. You will likely be branded a heretic and perhaps even excluded from some sovereign grace churches if you do. Just work patiently and consistently on the steps I will enumerate below. Look for every opportunity to get this agenda brought forward and you and Arminianism will succeed. It is not absolutely necessary that you implement these things in your church in this order, but it is a suggested order that will be successful.

1. Promote human ability in the Sunday School. There is not a better place to begin than with the young people and children in your church. They will soon be voting members, if they are not already, and if they can be brought to see the doctrine of human ability they will silence the sovereign grace voices in your church by their sheer numbers.

One of the best ways is by introducing Arminian Sunday School literature. Several publishing houses produce attractive and well-planned Arminian curriculum. The advantages of a consistent plan of Bible study can be presented to the church in your effort to get its use adopted. The idea that teachers are either not well enough qualified to produce their own lessons, not exciting or interesting teachers or just too busy to adequately prepare their Sunday School lessons can be exploited to the fullest to persuade the church to use Arminian Sunday School literature.

The change will not be rapid, but over a period of years, the ideas connected with human ability will permeate the Sunday School. You will probably be able to notice a change in the terms used to describe evange-

lism, coming to Christ, etc. as these ideas are unknowingly imbibed by both teachers and pupils in the Sunday School.

2. Bring in music that teaches human ability. This is one of the best methods of instilling Arminianism into the minds of people. Tunes stay in minds and the thoughts and words influence thinking, often unconsciously. It does not matter what kind of music is used as long as the words are experience-oriented. That is, the words must deal with what the lost person did in order to bring about his salvation. Stay away from songs that ascribe salvation wholly to God. Such songs are deadening to the idea of human responsibility as Arminians understand it. Your job is to instill the idea that responsibility means "the ability to respond." That is not a scientific definition of human responsibility, but it is catchy and can be used sometimes. Perhaps it can serve as a guiding thought in your selection of songs and hymnbooks. Always remember: man has the ability to respond to the gospel without any action on him by God. It is dangerous to admit that God must act for a sinner to come to Christ, for all do not come, and if you admit that God acts on some people and not on others, you have admitted the doctrine of election. Don't argue, just keep pushing the idea of human ability in the music.

I once heard about a pastor whom I thought believed in sovereign grace. He was seeking help for his financially distressed church - help in purchasing hymnbooks. He openly stated his determination to buy a specific songbook that was a collection of songs by a famous Arminian evangelist. I came to see right then that that pastor did not really believe in human inability, or if he did he was sorely ignorant of the contents and long-term effects of such a songbook on his church.

In some places "Christian Rock" music can be really effective. If there are many young people in your church, they are looking for excitement and this type of music can be quite successful. However, in most sovereign grace churches, it might be wiser to use older, more established forms of music. There are many well-accepted hymns that teach human ability and these can be used most effectively. In other places softer, "Contemporary Christian" music can be introduced with great success, for it is not only effeminate, but shot through with ideas of the ability of all sinners to come to Christ of their own free will. Probably this can best be used with adults in their middle years. In other areas it might be best to bring

in "Southern Gospel" type music. This music is often popular with older folk from certain areas of the country. You will find that often people have a soft spot in their hearts for this type of music as it brings to mind days long gone by, memories of childhood, etc. This music probably has more than it's share of songs that promote human ability. "If working and praying have any reward, then surely some morning I'll meet my dear Lord... If anyone makes it, Lord surely I will" are some of the words of one song of this type. I heard it years ago and those words have stuck with me. I cite it to illustrate the influence music has on the memory as well as the type of messages that are expressed. It really does not matter what type of music you use, as long as the words are suited to the purpose of planting the seeds of human ability in the minds of the people.

I cannot overemphasize the usefulness of Arminian songs in getting a church swayed from the Calvinist position to the Arminian one. Some of the Calvinist preachers are aware of this. I heard a Reformed Baptist say once that there were two things that were keeping their churches from being fully established in the doctrines of sovereign grace. He listed (1) Arminian Sunday School literature, and (2) Arminian hymnbooks. If you cannot get Arminian Sunday School literature in your church and you wish to change it from its sovereign grace position to that of an average Arminian Baptist church, make sure an Arminian hymnbook is used in your church. If you cannot do this, at least see to it, through suggestions, personal requests, etc., that the special music, solos, choirs, quartets, etc., sing songs which stress human ability. Use music to promote the doctrine of human ability.

3. Encourage the support of missionaries who believe in human ability. This is an oft-overlooked avenue towards effecting change from sovereign grace to Arminianism. Several excuses can be used. One of the best is that there are just not enough sovereign grace missionaries to support, so we must support some Arminian ones. You can suggest that it might not be wise to support sovereign grace missionaries with too much money for whatever reason. (They will just use it to purchase, produce and distribute even more sovereign grace literature, etc.) So, you can argue, that your church ought to support many men - even men whose beliefs are not quite in line with those of the church.

Of course it may not be wise to identify these missionaries you want

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to support as "Arminian" ones. These men can claim to be "four pointers" or "Calvinistic" – it does not matter what they claim to be as long as they actually believe in human ability. What ever you do, do not allow your pastor or anyone to question prospective missionaries about their views on human ability! It will be a silent testimony, but having the photos and prayer letters of Arminian missionaries on the bulletin board of your church will convey to members and visitors alike that there are no real, basic differences between those who believe in human ability and those who do not. This is a really effective way of breaking down the wall of separation that exists in the minds of sovereign grace people between the two kinds of preachers. Within a generation or less the majority of members in your church will think there is no appreciable difference between the messages and methods of missionaries – whether Arminians or subscribers to sovereign grace doctrines. This is a major achievement!

This effort at getting your church to support missionaries who believe in human ability will not work in some instances. I heard of one pastor living near a major interstate highway who was often phoned by traveling missionaries. He adopted this approach. He would ask the caller, "Would your sending church support a five-point Calvinist." Horrified at the thought, the Arminian missionary would usually answer, "Oh no, our church would not support a man who believed that." The pastor's standard reply was, "That's the only kind of missionary we do support." If you are in a church where the pastor takes such a strong hand, it would be better to bypass this 3rd step. You can still be effective, but it may take longer for the transformation of your church into an average Arminian Baptist church.

4. Bring in visiting preachers who believe in human ability. This is not as difficult as it may first seem. You can be especially successful in this step if you have the ear of a number of influential men and women in your church and especially if your pastor is in agreement with your agenda. I know this about one church in the far west of the United States. The pastor at that time had the reputation of being a sovereign grace preacher. In fact I had heard this man preach sovereign grace in a conference or two some considerable distance from his church. However, when visiting this pastor's church the situation was far different. Someone was already well

on the way to implementing these steps in that church. I was told that Bro. So-and-so from Texas would be starting a revival in that church in the immediate future. Furthermore, I was assured that they ALWAYS had Bro. So-and-so from Texas preach their revivals. I was urged to attend and was interested to do so, having understood that Bro. So-and-so was an avowed Arminian full of confidence in the ability of all men to come to Christ apart from divine intervention. I attended the first service of the revival and listened to a masterful presentation entitled "Let God!" It was clearly based on the premise that depravity is not total and that man does indeed have the ability to come to Christ. In fact it went further and taught that God cannot do what he wishes in the life of a believer unless and until the individual "lets" him. And this in a sovereign grace Baptist church! You see, these steps do work, though they take some time to bring to fruition the desired result. Today, as far as I know, that church does not support a single sovereign grace missionary. For all intents and purposes it is gone as a sovereign grace testimony.

5. Encourage the use of Arminian terms and methods in evangelization. You can probably even get most sovereign grace Baptists to agree that King Solomon was writing about methods of evangelism when he mentioned "he that winneth souls is wise" way back in Proverbs 11:30, in spite of the fact that Jack Hyles was unheard of in Solomon's time. This is because even in sovereign grace Baptist churches, Arminian terms and ideas are somewhat familiar. Since the days of Moody, Torrey and Finney these ideas have been promoted widely and are imbedded in the minds of most people.

There are a number of so-called sovereign grace preachers (Protestant and Baptist) who espouse this modern style of "soul winning" as opposed to the views about the necessity of Holy Ghost regeneration in conjunction with gospel preaching espoused by Calvinists. It seems they actually believe in human ability although they claim to be Calvinists. Some of their books on evangelism and other pamphlets may prove most helpful as well as their T.V. and radio programs. Be careful and slowly introduce terms like "get saved" and "accept the Lord." Before long you can introduce the idea of man's ability to come to Christ of his own free will if the incentives to come to Christ are presented correctly and in the right atmosphere. In a few years you will have people "opening their heart's doors to Jesus" and "letting Him come

in."

Sentimental songs conducive to getting folks to come down to the front may be a further step in getting your agenda accomplished. You may be able to bring in catchy and repetitive choruses, slogans and contests. You will need to go slowly in some instances, for some old Baptists will want to see Scriptural authority for these things. You can answer that while they are not explicitly commanded or taught, they are not explicitly forbidden. This is often a sufficient answer and will shut the mouths of many sovereign grace Baptists – especially since many of them have already accepted this argument regarding other innovations such as pagan holidays.

Ere long you will have folk thinking they came to Christ by their own ability. Since the Calvinist doctrine of total inability is a concept foreign to the thinking of natural men and one that must be learned, it is really quite easy to re-instill the idea of human ability in people if you use the right tactics. Do not be dismayed if some insist on using the term "free agency" instead of "free will." If you are careful and wise you can make it appear that this is a mere theological quibble and of no real importance. This same tactic (making significant terms appear as mere theological nitpicking) can be used to your advantage in discussing human ability versus human inability. Downplay theological distinctions in favor of "soul-winning."

6. Downplay the importance of doctrinal agreement with new members. Many sovereign grace churches have strong doctrinal statements as well as church covenants. Emphasize the importance of the covenant and do your best to downplay the church's confession of faith.

It has long been the policy of Bap-

tist churches to require that all members be in agreement with the doctrinal statement of the church. If your church has a strong Calvinistic doctrinal statement, do your best to see that it is NOT printed and distributed. Keep all members, especially new ones, ignorant of this document. If you can, persuade the church that new members not be burdened with having to agree to all contained in the statement. You can argue that requiring strict adherence to this confession is unusual in this modern and tolerant day and that such a requirement will keep your numbers small.

But above all, do your best to keep the strong Calvinistic doctrinal statement hidden. This will do at least two things. It will not expose new converts to the idea of total human inability. And secondly, it will allow fellow Arminians to quietly become a part of your church. In this way you can, if necessary and when the time comes, prepare support for your position in case things ever come down to a church vote.

6. Promote books, media programs and periodicals that promote human ability. There are many books, periodicals and radio and T.V. programs produced by those who believe in human ability. Certain T.V. broadcasts are produced by Baptist churches. Others are more interdenominational in nature. Good ones to promote are the so-called "Christian Psychologists" or "Christian Counseling" ones. They are all based on human ability and will do much to tear down the old Baptist idea of total inability. Their presentations are slick. They are professional. They are educated and have much about them to appeal to people. These can be of great assistance in promoting your agenda. Rest assured, in these programs and presentations you will not hear anything about human inability! Just as you will want to keep old Baptist authors from being read and promoted by your church members, you will want to promote these more recently enlightened authors.

When you have succeeded in getting your fellow church members hooked on these "very helpful" magazines, books, and media programs – including the internet – all of which promote human ability – you are well on the way to changing your church from a sovereign grace one to an average-type Arminian Baptist church.

7. Promote the call of a pastor who believes in human ability. In all probability, if you remain in a sovereign grace Baptist church long enough, and if you pursue your goal fervently, keeping in mind constantly

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that you want to change people's views on one little thing – human ability, you will have the opportunity to call a new pastor. Either the old one will sense the changes taking place and see he is out of step with the church, or he will for another reason move on. Perhaps he will die. But if you have prepared the people with the basic idea of the ability of all men to come to Christ apart from Divine causes, you can probably influence the church to call as pastor a man who shares your views.

It does not matter what the doctrinal statement says. Once you are firmly entrenched with a pastor who shares your views, the confession of faith can be rewritten to suit human ability. Don't worry about the founders of the church and what they believed. Don't worry about the older members and what they believe. They can be outvoted if you have done your work well, forced out if necessary, or perhaps they will just leave out of disgust and discouragement when they finally see how much their church has changed. If you have successfully achieved several of the above steps, you can be assured you will eventually bring even the most Calvinistic church into the Arminian fold.

Conclusion: I hope every reader is aware that I have written this as if I were an advocate of Arminianism – which I am not! The Scripture says, "...we are not ignorant of his (Satan's) devices" (2 Corinthians 2:11.) I have tried to set before you some of the tactics (devices) currently being used to sabotage sovereign grace Baptist churches. I have often been amazed to see churches transformed into cages of Arminianism – churches that I thought were well taught in the doctrines of grace – the doctrines of the Bible.

Let it be clear and let all of us remember. The battleground for all the doctrines of grace is total depravity, especially that portion of that theo-

logical subject that deals with the total inability of men to come to Christ. Remember Jesus said, "**No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.**" (John 6:44.) And again, "**And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.**" (John 6:65.)

Our churches are not in doctrinal danger from the onslaught of Arminianism attacking us head on. But it is the menacing danger of humanism that eats away at the truth of God's Word. And humanism in religious garb is called Arminianism. Ours is a revealed religion and unknown to the natural man. Let us hold fast to the truths we see in the Scriptures and be aware that the foundation of the doctrines of grace is total depravity. May God give us grace to "**earnestly contend for the faith which was once delivered.**" (Jude 3.)

Cremation

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clearly in the light of the New Testament when we attentively read I Corinthians 15 regarding burial of the human body. Inspired by the Holy Spirit, Paul said that the earthly body is *sown* as a natural body and is *raised* as a spiritual body.

I Corinthians 15:42-44 is taken practically, this means that in the mortal body, a spiritual seed, which cannot be analyzed, is present. Although this seed cannot be touched, it is so real and so strong that its immortality is manifested at the time of the body's resurrection.

This is similar to what our Lord said about His own body, "**Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it bringeth forth much fruit**" (John 12:24).

When the human body dies, the spirit-soul, either goes into glory or to eternal darkness where it awaits the

last judgment. The spirit-soul and body, at the Lord's command, will be united at the great resurrection of all saved (I Thess. 4). Anyone who has themselves cremated is interfering with divine order in an abominable way, and this will not go unpunished.

King Josiah destroyed the first crematorium (II Kings 23:10) and proponents of cremation were punished by God in the Old Testament (Amos 2:1-3).

The most powerful angel, Archangel Michael, quarreled with Satan over Moses' body (Jude 9). So there must be something very special about our body even after the spirit-soul has left it.

There is no point arguing about what happened to the martyrs after they were burned. Martyrs are people who were forcefully robbed of their bodies for Jesus' sake. In Matthew 3:9 the Lord Jesus said to the scribes and Pharisees: "**God is able of these stones to raise up children unto Abraham.**" The Lord who uttered these words is also the One who will restore a resurrection body to the martyrs, His blood witnesses. Did He not miraculously save his three faithful servants from Nebuchadnezzar's burning furnace (Dan. 3:19-27; Isa. 43:2)?

The same applies to people who are killed in fires and explosions, and to those who may be accidentally consumed by corrosive acids. It also applies to those who were burned in ovens during the Nazi time or were destroyed by fire during communist actions. God can restore the resurrection body in all these people. But to be voluntarily cremated is comparable to committing suicide.

Anyone who gives his body to this devil of cremation is not a martyr. He is committing an outrage and is desecrating the body entrusted to him by God. Take warning regarding cremation which is of the Devil!

I refuse to accept the argument there is no longer space enough to bury the dead. The Lord said, "**Replenish the Earth**" (Gen. 1:28). The earth is far from being filled with living people. Is there then not enough space for the bodies of the saints who have died?

Read about Saints burial:

1. Deborah, Rebekah's nurse (Gen. 35:8).
2. Aaron (Deut. 10:6).
3. Ruth (Ruth 1:17).
4. Jehoshaphat (II Kings 14:16).
5. David (Acts 2:29).
6. Abraham and Sarah (Gen. 25:10).

The Gospel pictures three things Christ did for the elect: death, burial and the resurrection (I Cor. 15:3-4).

ADDENDUM

At the age of 18 I attended revival

meeting at Siloam Baptist Church, Barren County, Kentucky. I heard the Word preached, was convicted greatly, received the Lord Jesus Christ, and was gloriously saved. Yes, faith comes by hearing and hearing by the Word of God (Rom. 10:17).

That fall night, upon receiving Christ, the people and building looked fresh and so beautiful. Except a man be born again he cannot see the kingdom of God (John 3:3).

I immediately ceased to be a natural man (I Cor. 2:14). I became a new creature in Christ Jesus (II Cor. 5:17). I am going to my heavenly home some glad day—all because of His purpose, grace, and mercy, and not by any works of righteousness (Titus 3:5). I serve Him because I love Him that first loved me (Rom. 5:6).

In recent weeks my brother, and his wife, and my wife, Juda Bowles Furlong, and I were privileged to view the two stones on each side of our dear parents in old Glasgow, Kentucky cemetery. Yes, we had everything chiseled into the 2 stones except our date of departure from this life and this old world. My wife and I held hands, and wept, and took note of His many years of grace and mercy at His unprofitable servants (Luke 17:10).

On the tombstone of Wendell and Juda Furlong is this epitaph: "We expect our salvation, not as profitable servants, but as pardoned sinners."

Yes, somehow and someday, that is strange and beautiful, the Lord will keep vigil over our very remains until the resurrection morning (Rom. 8:11).

The spirit, soul, body will then be joined and raised to ever be with Him. Notice, death, burial (not cremation), resurrection, yes, we are depending on Him. Our hope is sure, and our salvation, is secure. Yes, we are depending on Him!

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WFTA, Tupelo, MS	Sunday 9:30 - 10:00 a.m.	101.9	3,000 FM
WJOR, Saint Joseph, TN	Sunday 1:00 - 1:30 p.m.	101.5	1,000 FM
WVSA, Vernon, AL	Sunday 7:00 - 7:30 a.m.	1380	1,000 AM
WLZA, Starkville, MS	Sunday 1:00 - 1:30 p.m.	710	2,500 AM
WCNA, Myrtle, MS	Sunday 12:30 - 1:00 p.m.	95.9	3,000 FM
WCTT, Corbin, KY	Sunday 9:00 - 9:30 a.m.	680	5,000 AM
KARI, Blaine, WA	Saturday 10:30 - 11:00 a.m.	550	5,000 AM
KORE, Springfield, OR	Sunday 8:00 - 8:30 a.m.	1050	5,000 AM
DXRA, Davao City, Philippines	Sunday 8:15 - 8:45 a.m.	783 Khz	10,000 AM
DWSS, Manila, Philippines	Sunday 5:30 - 6:00 p.m.	1494	16,000 AM

NEW HYMNAL

We continue to work on *The Berea Baptist Hymnal* (No. 3) We are going to reproduce Number 1 as it was with the other songs which are different in Number 2, plus some new songs by our people as well as a few others which are no longer under copyright. Number 3 will be the largest hymnal yet with more songs than in either of the first two. We now have orders for over 500 and we hope to go to 1,000 in order to get the best price. Send no money at present. Please do tell us how many books you may want. The book is almost completed and we are waiting for a price from the printer. It will have a good cover.

Baptists Then and Now

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some modern-day neo-Landmarkers do), but as a commission given to the church as an institution.

We have some Baptists today who will not affirm that baptism is a church ordinance even when hard pressed for an answer. They have rejected the idea that the church has the authority to administer baptism. But they cannot decide if baptism is a preacher ordinance or a Christian ordinance. If baptism is a preacher ordinance, then any preacher can baptize, and then baptism would have nothing to do with the church. This does not seem very tenable. Baptism would then not be a church ordinance. If baptism is not a church ordinance, then maybe the Lord's Supper is not a church ordinance either. Thus they would do away with the ordinances of the church.

If baptism is a Christian ordinance, then any Christian (baptized or not), could administer this rite. Women could baptize men, and little children their parents. Yea, a man who is a Christian could baptize himself. At least one brother in this generation has gone so far as to affirm self-baptism.

I am aware of the self-baptism of John Smith and his group of Arminians in England. Before one goes off after sebastism, I suggest that he read the words of Thomas Crosby (1700s) as to what the English Baptists thought about the baptism of John Smith. Crosby writes: "If he were guilty of what they charge him with, 'tis no blemish on the English Baptists; who neither approved of any such practice, nor did they receive their baptism from him" (*The History of the English Baptists*, Vol. I, p. 99-100, 1738 edition).

CHURCH ORGANIZATION

In my early ministry I never thought we would come to a time when we would debate how we ought to start Baptist churches. To me, it was a settled matter in my early days, and to date I have obtained no "new light." Churches may be started in two ways. First, a church may give us some of its members to form a new church in another locality. The churches I have pastored have often done this in my 43 years in the ministry. Second, a church may send forth a missionary who is a member of their church to baptize converts and organize a church. These two ways are tried and tested ways, which are approved in holy Scriptures and well attested by Baptist history. But if you insist upon these two ways today, you will be dubbed an "apostate Landmarker" or

"a new Landmarker" by some Baptists of this generation.

First, we heard that there is no clear Scripture for one church starting another church, but it was a very good way to start a new church. Second, we were told that two or more Scripturally baptized, sound members-in-good-standing from another church or from other churches as they are led by the Holy Spirit, could meet, covenant, and organize themselves into a true New Testament church. Such a church need not secure authority from another true church or other true churches in organizing, nor is it essential that a minister or missionary from another true church or other true churches be present with any authority from another true church or from other true churches. Those advocating this did not explain how these members could dismiss themselves from another church or churches without obtaining letters and still be "sound members-in-good-standing." Although often demanding Scripture from others for their practice, to date they have not produced one single text on where a church member can dismiss himself without the consent of his church.

You will note especially in the above material that some modern-day Baptists hold that a church can be started without "a minister or missionary" being present. This was not the opinion of the early American Baptists. Morgan Edwards (1722-1795), the Baptist historian, said of church organization: "A meeting of the candidates and one minister at least. There is no example of a set of lay men forming themselves into a church. One minister may do, as appears from the case of Barnabas at Antioch and Titus in Crete, Acts 1:22-24, Titus 1:5. But two or more will do better, for the sake of the promise in Matthew 18:20, and because Peter and John were at the constitution of the church of Samaria, Acts 8, and Paul and Silas and others at the constitution of the churches of Macedonia, II Cor. 8:5" (*The Customs of Primitive Churches*, p. 7, 1774 edition).

The new idea about church organization has now taken a third phase. Now scripturally excluded members can constitute themselves into a church. Now we are told: "Not one case has ever been produced where one church constituted another." Read this modern-day statement and compare it with the words of Morgan Edwards. Then decide who the real apostate Baptists are. To our surprise, some who say this confessed their church was started by another church. If there is no New Testament precept or example where one church started another church, then all churches started by another church are

unscriptural! Some brethren who believe this should disband and reorganize.

We are also told the term "mother church," "extending an arm," and "branch churches" is the worst sort of heresy—something invented by a new radical modern-day Landmarkers. But what are the facts of history? Let us examine the records and then decide about this.

TENNESSEE

The following information is given regarding the organization of the Spring Creek Baptist Church which was near what is now Clarkesville, Tenn. Their meeting house was near Spring Creek, a tributary of the West Fork of Red River and in Montgomery County, Tenn., a short distance south of the State Line, and it took its name from this pretty stream of water.

"The members who worshipped at this meeting-house before being organized into a church were fourteen in number all of whose names may still be seen in the journal. Before the Red River Church received its name it was called the Fork Meeting-house Church, and the fourteen members who worshipped at Spring Creek Meeting house were what was called an arm, or wing, or branch of the Fork Meeting-house Church. These arms, wings, or branches were under the supervision and care of the mother church until regularly constituted, when they set up for themselves, and managed their affairs in their own way.

"The Spring Creek wing in 1807 concluded they would like to organize, and petitioned the mother church to give them permission to undergo the necessary transformation, which was granted by the kind old mother; a presbytery, consisting of Elders Jesse Brooks, Josiah Horn, Josiah Fork, and others, was sent down when the wing, or arm was organized into a regular body, or church. This was done on Saturday, April 2, 1808.

"In the month of June following, an order was passed that it should be called 'The Spring Creek Church of the West Fork,' which name it still bears. On the same day petition was made for admission into the Red River Baptist Association. This is a brief history of the

origin of this old mother of churches" (*Life and Times of Elder Reuben Ross*, pp. 157-158).

The book I have just quoted from was first published in 1882. The introduction was written by J. M. Pendleton of Upland, Pa., Feb. 1, 1882. This book was reprinted in 1977. It sells for \$25 and can be purchased from Ann Alley, 3287 Port Royal Rd., Adams, TN 37010.

Elder J. H. Grimes (1851-1941), the Tennessee Baptist historian, wrote the



J. H. Grimes

following of the organization of the Big Cedar Lick Baptist Church:

"This old church is situated in the little railroad town of Leeville, eight miles west of Lebanon, Wilson

County, Tennessee, and was constituted April 25, 1801, by a presbytery consisting of Elders Patrick Mooney, Moore Stevenson, Clifton Allen and Frank Weathered. These elders were members of West Station Camp Church, of Summer County, and the church at Leeville, strictly speaking, is a branch of that church from which she drew a good per cent of her first members. The records are so soiled we cannot ascertain the number of constituent members.

"This church is the fruit of the labors of that noble man of God, Elder Moore Stevenson, who first planted the Baptist Standard in Wilson County. The church was first called Cedar Lick after a creek, hard by, by that name. Not long after an arm of this church was extended to another point and denominated Little Cedar Lick, and from this time the mother church was known as Big Cedar Lick, till 1843, when it was changed to Mt. Olivet" (*History of the Middle Tennessee Baptists*, p. 35, 1902 edition).

Elder Grimes then writes of the Bradley's Creek Baptist Church the following:

"This church is situated near the village of Milton, twelve miles east of Murfreesboro, Rutherford County, Tennessee. The first Baptist preaching done in this community was by that consecrated servant of God, Elder Moore Stevenson, and this point was held as an arm of Big Cedar Lick Church (now Mt. Olivet), Leeville, Tenn., until May 17, 1806, when it was moved to Statesville, Wilson County, and constituted into an independent church now known as Smith's Fork.

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Reuben Ross

Pastor of Spring Creek Baptist Church from 1810-1839.

Baptists Then and Now

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Some time afterward Smith's Fork Church extended an arm near the same point and became foster mother of the same interest. This church was constituted May 22, 1819, by Elders Joshua Lester, Gibeon Rucker, John Warren, and David Gordon. The church was first called Philadelphia, which title she held till 1833, when a new house was constructed some distance north from the first, and the church moved and the name changed to Bradley's Creek. We have no means of knowing the number of members in the constitution of this church (*History of Middle Tennessee Baptists*, p. 38, 1902 edition).

The above information is very interesting as it all occurred before J. R. Graves was born in 1820. In these books we see how Baptists in Tennessee believed in starting churches in pre-Graves times. Had neo-Landmarkers of today been present in those days they would have told these old Baptists they did not know how to start Baptist churches. I believe that the old Baptists in Tennessee did know how to start churches, but modern-day neo-Landmarkers do not.

Some of us could wish that Baptists had kept to the old landmarks on church organization, but such is not the case. Once there was a great Baptist church, but problems arose in it. A prominent member of the church brought charges against the pastor. The pastor answered these charges. Rather than apologize for false accusation against an elder, this man and a group which followed him left the Baptist Church where they were members. The old church gave them 30 days to return to the church or face discipline. They did not return and were subjected to discipline.

These disgruntled members joined another Baptist church in the same state and were lettered out to start a new church. Needless to say, the old Baptist church which excluded them did not recognize them as a proper Baptist church, believing that a new church should not be started with excluded members from another true Baptist church. This problem remains until this day.

Those who left could have returned to the old church and then been later asked to be dismissed by letter to form a new church, or they could have joined some other true church. None of this was done. In other cases unhappy church members have returned and been granted authority to organize a new church. I know of one case in Mississippi and one in Tennessee. Even today these excluded mem-

bers could make things right with the old church and come to some satisfactory solution. Seeing many years have past since this happened, I would think it would not be difficult to do.

As the years have passed, this new church, which started with disciplined members from a true Baptist church, has obscured its history a bit. Now it is generally reported among the brethren that this church came from another true Baptist church. The fact they were all disciplined from another true Baptist church has been obscured for various reasons. Some brethren know this to be true, but remain as silent as a church mouse about it. Some of us older preachers still know what Paul Harvey would call "the rest of the story."

PENNSYLVANIA

Horatio Gates Jones (1822-????) gives this information of the origin of



H. G. Jones

the Roxborough Baptist Church of Philadelphia: "The number of Baptists in Roxborough having quite considerable, and access to Philadelphia, where the nearest Baptist church was located, being difficult, especially in winter, it was wisely concluded to organize a church in this place. This was 1789, at which time there were in the entire city and county of Philadelphia only two Baptist churches. One, the Pennepek or Lower Dublin, which had been constituted in January, 1688, and in 1789 had only 66 members, and the other the First Baptist Church of Philadelphia, founded in 1746, having, in 1779, 104 members.

"As all the Baptists at Roxborough were members of the Philadelphia Church, application was made by them for a letter of dismissal to organize a church at Roxborough.

"The records of the Philadelphia Church are as follows: 'August 3, 1789. A request from our brethren and sisters at Roxborough for a dismissal in order that they may be constituted a church, being delivered to this church July 12 last, after communion, it was read and the church agreed that they be dismissed. Bro. Ustick (the pastor) to draw the letter'" (*Centennial Memorial History of Roxborough Baptist Church of Philadelphia*, pp. 10-11, 1890 edition).

Then follows the names of the persons going into the organization of the

new church. The book then continues:

"Having invited Samuel Jones, D.D., of Pennepek, Rev. Thomas Ustick, A.M., of Philadelphia, Rev. Thomas Ainger of Wilmington, Del., and Rev. James McLaughlin of Hilltown, Bucks County, these ministers proceeded, according to the usages of the Baptists, and duly constituted the above named thirty-two persons into a church, as the record states: 'The church of Jesus Christ, on the Ridge Road, Roxborough Township.' The organization of the church thus took place in the Roxborough school house, August 23, 1789. That was a



Old Roxborough School House

happy day to them, perhaps happier than the recent Centennial occasion was to us; for we had to mourn the loss of loved ones whom we should have rejoiced to have with us, joining in our thanksgiving to God for His mercies during the past century.

"CHURCH COVENANT"

"The following church covenant was agreed to by the members of the newly constituted church, viz., 'In the name of the Lord Jesus, we, whose names are hereafter written, heretofore members of the Baptist Church in Philadelphia, but now regularly dismissed to be constituted a separate distinct church of Jesus Christ in this place. . .'" (p. 11).

As I said at the beginning of my article, I marvel how what was considered Baptist practice and scriptural for nearly 200 years has now become heresy. I marvel how people will go so very far to justify a church which was organized out of properly excluded members from another true Baptist church. I marvel that we are now told no "formal organization" of a church is necessary. I predict there will be a fourth phase which is rapidly approaching. It will be any and everything is a church and baptism has very few, if any, essentials.

Christian is a Slave,

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ship. In regard to sin, the Christian is free; in regard to God, he is a slave.

The Christian is a slave because he has been bought. "**Ye are not your own. For ye were bought with a price: therefore glorify God in your body, and in your spirit, which are God's**" (I Cor. 6:20). Paying a price is acknowledgment of another's claim, and is the ground of Christ's present proprietorship. He has paid such a price as shows the earnestness of His purpose to obtain the property. "**Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot**" (I Pet. 1:18). Paul also declares that God purchased the Church "**with his own blood,**" (Acts 20:28) and the song of Heaven says, "**thou hast redeemed [literally bought] us to God by thy blood, out of every kindred, and tongue, and people, and nation**" (Rev. 5:9).

The apostles and ancient Christians glory in styling themselves the slaves of God and Jesus Christ. Good old Simeon, taking the child Jesus in his arms, calls himself the slave of God. The apostles, in their memorable prayer, after the miracle wrought by Peter and John on the lame man, call themselves the slaves [*Δουλός*] of the Lord (Acts 4:29). Paul, James, Peter, James, Jude, and the beloved John, call themselves slaves of God (Rom. 1:1; Gal. 1:10; Phil. 1:1; Tit. 1:1; James 1:1; II Pet. 1:1; Judg. 1:1; Rev. 1:1 [Gr.] *doulos* in every case).

When the inspired writers thus call themselves and other Christians slaves of God, it is not in the use of figurative language, nor in affected humility. They used the word because Jesus had in fact bought and paid for them, and now claimed and exercised over them unlimited control; and because they acknowledged his claims in their broadest extent, and felt themselves honored by being placed in that relation. When Paul said, "**Whether we live or die, we are the Lord's,**" and "**Ye are Christ's,**" (Rom. 14:8; I Cor. 3:23) he both asserted, and gloried in God's ownership of Christians; and uttered a truth which was to be a matter of rejoicing to all who were embraced within it. And if we look further at the relation existing between Christ and the believer, we shall find every thing that characterizes the most absolute bondage, and that it is well for the bondman that it

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is so.

The Christian belongs wholly and absolutely to Christ. There is no divided title, nor any participation in the property. **"No man can serve two masters,"** and Jesus claims unlimited and exclusive ownership over all whom He has bought. His right extends to the entire man, in all his powers and in all his time. The Christian, therefore, is incapable of holding any property as his own. As he is himself the slave of Jesus, so all that he has belongs to his master, Christ. If it was otherwise, the ownership would not be entire. If any power or faculty of the Christian is his own, Christ cannot control or interfere in its exercise; if any portion of his time is his own, Christ cannot command him at that time. But as all the time and faculties of the believer belong to Christ, all that he can obtain or do must likewise belong to him. Again, if Jesus did buy he must obey. Jonah would have escaped from the service at Nineveh, but could not; he must do his Lord's bidding. Paul was called to a life of never-ceasing labor, hardship, and suffering; no matter for that; the Lord has a right to every service. He has bought us with His own blood; we belong to Him, to Him alone. Therefore let us glorify Him in our bodies and in our spirit, for they are God's.

The slave must submit in all things to his master's will. The motives which influence that will may be unknown; the will itself may appear hard or capricious when really it springs from feelings, and is governed by principles which, if known, would commend it to entire approval. But it is the authority of the master, and not the goodness or wisdom of the choice which binds the slave. His duty is simply submission. But in the service of Jesus there is no room for doubt about points like these. While his authority is unquestionable, his goodness, wisdom, and power also are unlimited, and the choice which He makes for His people is always best—most for His glory, most of their happiness. In our ignorance we would often choose for ourselves what our Lord has not chosen, but His choice is best: and He has the unrestricted right to choose all things for us. The Christian's duty is submission; in every trial, in all suffering and sorrow we owe prompt, cheerful submission: nor in the whole range of experience is there any thing sweeter than the spirit of complete, unreluctant submission to the heavenly will. It is our struggles that cause the pain. When the subdued will yields, and lies passive in the hand of

the Lord, the serene pleasure that fills the soul spreads delight through every feeling, and lightens the spirit with the glory of Heaven.

But the Christian, notwithstanding, is free. **"If the Son shall make you free, ye shall be free indeed"** (John 8:36). As the natural man is a slave to sin because born of sinful parents, so the Christian is free because he is born of the Spirit, and is a son of God. Being a new creature in Christ Jesus, he inherits by his new birth the heavenly birthright of freedom. As the natural man is a slave to sin, because sin is stronger than himself, and he cannot break its chain: so the Christian is free, because Jesus Christ has broken asunder the bonds of sin, and let the ransomed go forth. As the natural man is a slave to sin, because he chooses and loves its service; so the Christian is free, because by the new spirit given him he now hates sin, and approves, loves, and chooses the ways of holiness. As in his natural state he was held in bondage by a triple title and a threefold chain, so now he goes forth free by a triple title to enjoy the glorious emancipation which is secured by his heavenly birth, the power of Jesus, and the Holy Spirit implanted within him. The Christian, then, is free, and possesses all the attributes which characterize the most perfect freedom.

He is a free man who acts as he pleases, subject only to fixed, known, and beneficial laws. The statutes of Jesus are all fixed, known, and beneficial; they restrain the Christian only for his good. The ascertained will of Jesus becomes also the will of his subject. When the Word, the Spirit, and the providences of God indicate the duty to which the believer is called, he obeys, and his own choice will concur, sooner or later, with the command of his Lord; for so great pleasure is attached to the faithful performance of duty, that it enlists the feelings as well as the principles of the believer. Even employments which are reluctantly entered upon become sources of highest happiness, and are joyfully continued. Many a Christian when he first hears the soft whisper of Jesus calling him to preach His gospel would draw back like Moses, or flee like Jonah. Yet, being led forward, he is so happy in preaching, that he continues to do for love and pleasure what he at first endured as a heavy cross. At first he may say, I do this work because it is a duty which I cannot avoid; at length he says, I do this work not only as a high and solemn duty, but also as a high privilege in which I enjoy holy pleasure. Once it may have been a burdensome task; but it is now felt as a precious grace. **"Seeing we have this ministry, as**

we have received mercy, we faint not" (II Cor. 4:1). Thus turning away from earthly honor and worldly ease, in poverty and peril, in want and weakness, in sorrow and sickness, he whom Jesus calls preaches the gospel—O, how willingly! Freely he has received, freely he gives.

But not the preacher only, but all Christians will find their own will concur with their Master's. The faithful service of Jesus is productive of so much peace and pleasure, that the child of God delights in it, and chooses it as his own portion. God's people are a willing people in the day of His power. Operating by His Spirit through manifold agencies, He controls the mind and heart. While the love of Christ constrains us, there is in every duty a sweetness which makes labor pleasant. If therefore, in the service of Jesus work is required, the Christian works willingly; if money is required, he contributes willingly. And in the long history of his life, if indeed he lives to be old, memory can rest on no act of service with regret, on no self-denying sacrifice with sorrow. These are not the recollections which will cast a shadow on life's desponding scenes or closing hours. We may regret disobedience or service reluctantly performed, but willing service never! This, indeed, is the Christian's true happiness. When fully realizing his oneness with Christ so that his heart feels, his mind thinks, his hand acts in unison with the will of his Savior, he has the spirit of Heaven, and anticipates the enjoyment of the holy city. In this free and willing service the Christian is blessed, and his Lord is honored.

The ownership of property is an attribute of freedom, and **"all things"** are the Christian's. That is real ownership where a thing may be rightfully used so as to enjoy its benefits; and the Christian has such a right as to get good from all things. **"We know that all things work together for good**

to them that love God" (Rom. 8:28). Property that cannot be used, or being used brings no profit, is worthless. We have already alluded to the traveler, who, passing through the African desert, threw away his gold when he strength was failing. He could not use it there, and its possession was an encumbrance that hindered him from pressing on to a place where water could be obtained. In his circumstances gold was not wealth, but water was. But, inasmuch as all things are so arranged as to bring forth good to the Christian, he is the owner of all things; and only a freeman can be a proprietor. An infant is the legal owner of the estate which he inherits from his father, though during his minority it must be managed by a guardian. Christians, while on the earth, are infants, the free heirs of all things, while Jesus Christ, as guardian, is managing their estate for them.

The Christian is also free from the guilt of sin. While in a natural state the guilt of sin bound him to punishment, but Jesus has freed him from the guilt and released him from the punishment. By the blood of Christ he was redeemed, for that blood was shed in his stead, and by it he is cleansed. **"Without shedding of blood there is no remission;"** but **"the blood of Jesus Christ cleanseth us from all sin"** (Heb. 9:22; I John 1:7). As in the Mosaic dispensation, when sin was laid upon the head of the animal, he bore the guilt and the man was free; so, under the gospel sin is laid upon Christ, that the Christian may be free.

The Christian is free from the law and its curse. While a sinner, he was under the law and bound by it. Its obligation was perfect and entire. Complete obedience and full punishment are its demands, and that punishment is its curse. **"Cursed is every one that continueth not in all things which are written in the book of the law to do them"** (Gal.

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Funnybone

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

There was a blunder in last Sunday's church bulletin at the Possumtrot Baptist Church. Pastor Brown announced in the church bulletin the title of his sermon: "Gossip," preceded by the hymn, "I Love to Tell the Story."

Little Jimmie Johnson got in some trouble in the Possumtrot school. An exasperated school teacher spoke sternly to this difficult thirteen-year-old. When she had finished, he said to her, "But teacher, I'm not incorri-

gible. I'm a Baptist."

Irene Brown was trying to impress people at the church social of the Possumtrot Baptist Church. "My family's ancestry is very old," she boasted. "It dates back to the days of King James." Then, turning to Sadie Smith who was sitting quietly in a corner, she asked condescendingly: "How old is your family, my dear?"

"Well," came back Sadie with a quiet smile, "I can't really say. All our family records were lost in the Flood."

Christian is a Slave,

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3:10). Here is the ground of the convicted sinner's distress. He sees the law, "**holy, just, and good;**" and the more holy, just, and good it appears, the more it seems to demand his punishment and to utter its curse. How shall he escape? Sinai hangs over him, as if ready to fall and crush him; the thunder peals with its loudest voice, and the lightning gleams with its brightest flash, as if to consume him. But while the heavens are blackest, and the earth shakes as if to open and devour him, he hears a voice, sweet as the music of angels, saying, Fear not, I have borne the curse and will save you; and he sees a light richer than the glories of a summer eve, and through that light behold the cross where Jesus hangs. Believing that Christ bore the curse for him, the Christian rejoices, for henceforth he is free. He is "**not under the law, but under grace,**" for "**the law of the Spirit of life in Christ Jesus has made [Him] free from the law of sin and death**" (Rom. 6:14; 8:2).

The Christian is also free from "**the spirit of bondage.**" All the service which the impenitent ever attempt is in the spirit of a slave, striving to escape from punishment. But the believer receives "**the Spirit of adoption,**" by which he approaches God as a friend, and calls him Father. For "**the Spirit himself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Jesus Christ; if so be that we suffer with him, that we may be also glorified together**" (Rom. 8:16-17).

But in all the glory and blessedness of the Christian's state, one great difficulty and source of sorrow and trouble remains. The old corruption of his sinful nature cleaves to him. "**I am carnal, sold under sin,**" exclaims Paul, "**for that which I do, I allow not: for what I would, that do I not; but what I hate, that I do**" (Rom. 7:14-15). Sin still dwells in the Christian, counteracting the principle and spirit of holiness. When he would "**do good, evil is present**" with him; he has the will, but not the power; he fails to do the good that he would, and he does the evil which he would not. After the inward man, he delights in the law of God, but there is another law in his members, bringing him into captivity to the law of sin. With his mind he serves the law of God, but with his flesh the law of sin. In view of this bondage well may the Christian exclaim: "**O, wretched man that I am! who shall deliver**

me from this body of death?" Be of good cheer, believer, and "**thank God, through Jesus Christ our Lord.**" He will presently release you even from "**this body of death.**"

Let the Christian, therefore, rejoice in his slavery to Christ, and in his freedom; for both are alike honorable, both full of blessing. Let the Christian be humble, as being the slave and exclusive property of Jesus; let him be exalted as being employed in the highest service of the highest of all Kings. When he is lowest in humility, he is highest in hope, and in blessing. "**Let the brother of low degree rejoice in that he is exalted: but the rich in that he is made low;**" (James 1:9) for in Christ all are brethren. The brother of the lowest degree, and he that is highest, are brethren of one another and of Jesus Christ. So also they are honored and blessed in their freedom. How greatly is the Christian exalted in the exercise and maintenance of his freedom! No earthly struggle is so noble as the contest of the believer for spiritual liberty. No Marathon or Thermopylae, no Bannockburn or Yorktown is so glorious as the spot where the Christian makes good his freedom against the hosts of earth and Hell. No Leonidas or Tell, no Bruce or Washington, is so truly great as he who bravely stands and nobly strikes for deliverance from spiritual slavery. "**Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage**" (Gal. 5:1). Be this the watchword of Christ's freemen. Let them raise high their glorious banner, and let their shout ring clear and loud, as it proclaims, "Liberty to the land. Independence to the people!"

One caution is needed. "The price of liberty is eternal vigilance," as well in our case as among the nations of the world. We must be equally watchful against our foes, and guard not less against the licentiousness into which liberty is apt to degenerate. Let us therefore beware, "**for, brethren, ye have been called unto liberty; only, use not liberty for an occasion to the flesh, but by love serve one another**" (Gal. 5:13). Let our manner of life be "**as free, but not using our liberty as a cloak of maliciousness, but as the slaves of God;**" (I Pet. 2:16) and let us ever remember that "**where the Spirit of the Lord is, there is liberty,**" (II Cor. 3:17) and ONLY THERE. O, for that day when the people of Christ shall glory in their freedom, stand fast in it, and proclaim it with the trumpet of the jubilee to the ends of the earth, that the bondage of sin may be broken, and the nations rejoice in the glorious liberty of the children of God.

Creation and Regeneration

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less, shapeless, tenantless—a non-descript mass of matter with no distinctly traceable outline apparent.

This is the condition of man as fallen in Adam. He is out of harmony with the ultimate purpose of God: "**For all have sinned, and come short of the glory of God**" (Rom. 3:23). Of man in his natural state Romans 8:7-8 says: "**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.**"

Second, the earth was also characterized by emptiness: "**And the earth was without form and void. . .**" (Gen. 1:2). The Hebrew word (*bohu*) translated "void" means "void" or "empty." Here again is man's spiritual condition after the fall, for he is "**without God in the world**" (Eph. 2:12) and "**alienated from the life of God**" (Eph. 4:18). Within himself he is unable to produce any good: "**For I know that in me (that is, in my flesh,) dwelleth no good thing**" (Rom. 7:18). Romans 5:6 says he is "**without strength,**" and Jesus said such a man can do "**nothing**" (John 15:5). Psalm 39:5 tells us that "**every man at his best state is altogether vanity.**" Man is utterly "empty" (Matt. 12:44) apart from the moving of the Spirit (Job 14:4).

Third, the original earth was a place of darkness: "**. . .and darkness was upon the face of the deep**" (Gen. 1:2). The earth was a fluid mass of earth and water without any light or motion. The idea that God does not create darkness is invalid, for God said in Isaiah 45:7: "**I form the light, and create darkness.**" This darkness was the absence of light.

The word darkness is used in a spiritual sense to denote ignorance. To be under the power of sin is to be in a state of darkness. Regeneration is being turned "**from darkness to light**" (Acts 26:18). The unregenerate man "**walketh in darkness, and hath no light**" (Isa. 50:10; cf. John 8:12; I John 1:6; 3:11). His whole body is "**full of darkness,**" and "**how great is that darkness**" (Matt. 6:22-23). The carnal man loves "**darkness rather than light**" (John 3:19).

THE WORK OF THE SPIRIT

The Spirit of God brought life to the earth: "**And the Spirit of God moved upon the face of the waters**" (Job 26:13; Ps. 104:29-30). The Hebrew word (*merahepheth*) translated "**moved**" can also mean "brooded" or "hovered over," as a hen does her chickens (Matt. 23:37) and an eagle

over her young (Deut. 32:11; cf. Luke 1:35). The Holy Spirit became to the rude dead mass of earth and water a quickening and comforting Spirit.

In regeneration the Holy Spirit is dealing with a sinner utterly lifeless and devoid of spiritual life. The moving of the Spirit is the beginning of spiritual life and makes the man alive unto God: "**And you hath he quickened, who were dead in trespasses and sins**" (Eph. 2:1). Hence we read of the "**regeneration. . .of the Holy Spirit**" (Tit. 3:5). Jesus said: "**It is the Spirit that quickeneth, the flesh profiteth nothing. . .**" (John 6:63). This is why He is called "**the Spirit of life**" (Rom. 8:2). II Corinthians 3:6 tells us that "**the letter killeth, but the Spirit giveth life.**" The Holy Spirit must impart spiritual life before man can engage in any activities of life. Spiritual life began "**in the Spirit**" (Gal. 3:3).

There is no evolution in Genesis chapter 1. What we see is a creation (1:1). God created the earth without the use of previously existing materials. The Hebrew word (*bara*) translated "**created**" in Genesis 1:1 means to produce something new which never had a previous existence (Isa. 65:18; Ps. 51:10).

Regeneration is not the outcome of the movements of the natural heart. What man needs is not evolution, but a new creation. The Bible says regeneration is a new creation: "**Therefore if any man be in Christ, he is a new creature: old things have passed away; and behold, all things are become new**" (II Cor. 5:17). The Greek word (*ktisis*) translated "**creature**" is translated six times "creation," and is so translated in Romans 8:22. So the verse could read: "**If any man be in Christ, he is a new creation.**" "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creation" (Gal. 6:15). Also in this verse "creature" is in the Greek *ktisis* which can mean "creation" as I have so translated it. The Spirit does for the sinner exactly what He did for creation that was dead and devoid of life.

THE ILLUMINATION OF THE WORD

"**And God said, Let there be light: and there was light**" (Gen. 1:3). The psalmist tells us: "**By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. . . For he spake, and it was done; he commanded, and it stood fast**" (Ps. 33:6, 9). "**Let them praise the name of the LORD: for he commanded, and they were created**" (Ps. 148:5). The Spirit not only gave life, but He also gave light.

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Creation and Regeneration

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The same is true in the new creation. The Spirit first gives life and then He gives light. This is the Divine order, and it cannot be reversed, nor can you separate life and light as some try to do. **"But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. . . . For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ"** (II Cor. 4:3-4, 6).

The fault is not in the light of the gospel, but in the veil over the heart of man (II Cor. 3:13-18). Unbelievers are blinded by the Devil, and they are incapacitated from gazing upon the light of the gospel of the glory of Christ. Spiritual enlightenment can come only through God's intervening grace (Eph. 1:19-20), for, left to himself, the sinner will wander in darkness. The past tense **"shined"** points back to the moment of their conversion.

God did not allow the earth to remain in darkness, but He commanded the light to shine upon it. This same God dispels spiritual darkness from the heart of man by allowing the light of the gospel to shine upon him. While the Prince of Darkness delights to keep men in darkness, God illuminates men and allows them to behold His glory in the person of Jesus Christ. Life and immortality are brought **"to light through the gospel"** (II Tim. 1:10).

DIVINE SEPARATION

The darkness and the light were separated by God: **"And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day"** (Gen. 1:4-5). These are literal days of 24 hours (Ex. 20:8-11). **"Evening"** and **"morning"** would hardly apply to a period of thousands of years. This was a cosmic light, and it was not yet solar light (Gen. 1:14). The earth is a perfect balance of darkness and light.

Just as God separated the darkness from the light, even so He has separated the unregenerate from the regenerate: **"But know that the LORD hath set apart him that is godly for himself. . . ."** (Ps. 4:3). The elect were set apart from the rest of

mankind in the before-time covenant (Eph. 1:1-13). God separated Israel from the Egyptians: **". . . that ye may know how that the LORD doth put a difference between the Egyptians and Israel"** (Ex. 11:7). God's people are not a part of the Satanic world system (John 17:16), and there can be no communion between darkness and light (II Cor. 6:14).

God has separated the sheep from the goats, the wheat from the tares, the godly from the ungodly. Therefore, we should be a people separated from the world. Paul wrote to the Corinthians: **"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty"** (II Cor. 6:17-18). To the Ephesian church he wrote: **"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. . . . And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret"** (Eph. 5:8, 11-12).

THE MANNER OF FRUITBEARING

Genesis 1:11 declares: **"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."** Implanted in each created organism was a seed which would reproduce that type of organism. Each organism was to reproduce after its own kind, not after some other kind. The Lord made apples, but man has made over 300 different varieties. You can have varieties within the divinely set bounds of each class or kind, but that is as far as it goes. A corn seed will not produce a bean plant.

Fruit bearing is the outcome of light and the moving of the Spirit. This is true of the original creation and of the new creation. In the born-again soul the Spirit bears fruit after His kind, and He has the seed in Himself: **"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law"** (Gal. 5:22-23). We can know a born-again Christian by his fruit: **"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.**

Wherefore by their fruits ye shall know them" (Matt. 7:17-20). A true believer, **"filled with the fruits of righteousness"** (Phil. 1:1; Heb. 12:11; 13:15), has his fruit **"unto holiness"** (Rom. 6:22). He will bear fruit even in old age: **"They shall still bring forth fruit in old age; they shall be fat and flourishing"** (Ps. 92:14).

Not all regenerated believers produce the same amount of fruit. Matthew 13:23 says: **"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."** The three stages of fruitfulness here in Matthew 13:23 compares with **"fruit"** (v. 2), **"more fruit"** (v. 2), and **"much fruit"** in John 15.

THE POSITION OF LIGHT

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth" (Gen. 1:14-17).

The sun, the moon, and the stars are to diffuse light. These lights were not given so men and women could be ruled by the stars. There is no help here for American pagan society who constantly consult with astrologists and their horoscope. Paganism is alive and well in most parts of the globe.

These lights were above the earth so as to shine upon it. The Christian must live above the world, if he is to have any influence over it. Paul urged the church at Philippi: **"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world"** (Phil. 2:15). Christ taught His disciples that they were a **"city that is set on an hill"** (Matt. 5:14). Then He commanded: **"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"** (Matt. 5:16; cf. I Pet. 2:12).

THE IMAGE OF GOD

The climax of God's creative power resulted in His own likeness: **"And God said, Let us make man in our image, after our likeness: and let them have dominion over the flesh of the sea, and over the fowl of the air, and over the cattle, and**

over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26). This was the Creator's masterpiece. This image marked the distinction between man and animals. Man was not made in the image of an ameba, or a jelly-fish, or a frog, or a lizard, or a bird, or an ape. He was made in the image and likeness of his Creator.

What is this image of God in man? Romanists says it is the natural attributes of the soul. Arminians, Unitarians, and modernists contend this image is man's dominion over the lower creation. But man's dominion is not part of the image, but the gift of dominion is the consequence of that image, foreshadowing God's sovereignty over all things. This image cannot be physical likeness, for God is a Spirit (John 4:24), and He has **"no similitude"** (Deut. 4:12).

In the strictest sense of the word, it consists of man's knowledge of God, his original righteousness, and holiness. Ecclesiastes 7:29 tells us God made man upright. Man lost this moral likeness to God in the fall. This image is restored in regeneration: **"And that ye put on the new man, which after God is created in righteousness and true holiness"** (Eph. 4:24). In the broadest sense, it includes man's rational and natural faculties. In this sense man still retains some of the likeness of God (Gen. 9:6). James 3:9 discloses that even fallen man is **"made after the similitude of God."**

The fallen moral image in man is restored in three different stages. First, there is regeneration which concerns the spirit of man: **"And have put on the new man, which is renewed in knowledge after the image of him that created him"** (Col. 3:10). Second, there is progressive sanctification which concerns the soul: **"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord"** (II Cor. 3:18). Third, there is glorification which concerns the body: **"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself"** (Phil. 3:20-21). **". . . we know that, when he shall appear, we shall be like him; for we shall see him as he is"** (I John 3:2). Both God and the elect will be satisfied when they are perfected in His likeness (Ps. 17:15).

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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 the office of deacon a scriptural office? or should it be abolished in the modern-day church? --- West Virginia



Garner Smith
113 Keith Drive
Clarksville, TN 37043

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


In the above mentioned passage of scripture we see that God has given us the qualifications of a deacon: therefore, they must have a scriptural office if they qualify.

The term deacon as used in the qualifications of a deacon is used in the relation to his work. It may be better understood as one designated for a specific work. This was the case of those seven men designated in Acts six to take care of the neglected widows. The word deacon is not used in the grammar of Acts 6:1-6, but the context of the job description and qualifications describe such a position.

They are an office designated by the church for a specific purpose decided by the church. They have no more authority than any other office or member except to carry on their specified responsibility.

I have no objection to deacons when needed by a church, but I do not believe that the scripture teaches that a church must have a specific number of deacons or any deacons at all to be a church. Different churches have different needs at different times and I think the specific need of a church should be the deciding factor in what offices it has other than the pastor.

GARNER SMITH



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


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

The office of a deacon is definitely a scriptural office in the church. It was created in Acts chapter six (6:1-8). The qualifications of a deacon are set forth in First Timothy (3:8-13). The responsibilities of a deacon revolve around serving others, especially with regards

to temporal and physical needs.

I am sure that there are some pastors who would like to see the office of the deacon abolished because of run-ins with "long-horned" deacons who mistakenly think that it is their responsibility to run the church. However, good deacons are a great blessing to the church, as well as the pastor. Our church is privileged to have a model deacon who is willing and faithful to serve in whatever capacity he is called upon. I pray that God will raise up many more men like him to serve in the Lord's churches.

TOM ROSS



Jimmie B. Davis
309 Carroll Road
Fulton, MS 38843

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

In I Timothy 3:10 Paul, moved by the Holy Ghost (II Pet. 1:21), wrote about the office of a deacon. The fact that he wrote of the office, and gives the qualifications of those holding the office must be received as evidence of its legitimacy. I believe that we cannot successfully omit the office of a deacon in a church on the claim that it is no longer scriptural. There is nothing stated in scripture which would indicate that this office was temporary, or of no importance in one of the Lord's churches.

Having said this, it should be pointed out that a church does not have to meet a requirement of having deacons in order to be a true church. It is my understanding that deacons augmented the service ministry of bishops, according to the context of I Timothy 3:1-13. In the context of the New Testament as a whole, the deacon acts in a servant role within the church, assisting in duties which would keep the bishop from prayer and study of God's Word. This is especially true if you hold the view that the seven men in Acts 6:5 were deacons.

Since the title deacon is derived from a Greek word meaning servant, it should be clear that the word deacon in English translations comes from the use of the word servant as

the title of an order of ministry. When a church has a large membership, as did the church at Jerusalem, deacons would fill a very important ministry in assisting the bishops. Churches where the membership is small may never have a need of having deacons to assist the pastor in fulfilling his duties. Thus, it is my position that the duties and obligations upon the pastor determines whether a need of deacons exists.

JIMMIE B. DAVIS



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

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

"For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus" (I Tim. 3:13).

The office of deacon is a scriptural office. They were chosen to look after the temporal needs of the church (Acts 6:1-4). "Deacon primarily denotes a servant, whether as doing servile work, or as an attendant rendering free service, without particular reference to its character" (W. E. Vine).

The deacons should see that the financial obligations of the church are met and that the property of the church is cared for. In just about every church, there are members who have special needs. The church may have widows who are widows indeed, some that are poor, and others who may have some temporal need. It is the duty of the deacons to look after these needs. I believe that they also have a duty to look after the temporal needs of the pastor. Not that they are to determine what the pastor receives, but that he has what is needed. The pastor must give himself **"continually to prayer, and to the ministry of the word"** (Acts 6:4).

The office of deacon is just as permanent as the office of pastor. Paul gives the qualifications for both in I Timothy 3:1-13. Each church should have deacons that are truly deacons. Men who will be a great blessing to the church and its pastor.

DAVID O'NEAL

**BEREA BAPTIST BANNER
Financial Report
12-31-2000 to 1-31-2001**

Beginning Balance	\$2,273.20
RECEIPTS:	
A. D. Richardson, Cedarville, WV	50.00
Aldena Osburn, Lavalette, WV	20.00
BC of Brimfield, Brimfield, IL	24.00
Berea B. C., Mantachie, MS	200.00
Berea B. C., Stoning, IL	60.00
Berea B. C., Westpoint, TN	50.00
Berea M. B. C., Mansfield, OH	50.00
Bethel B. C., Pasadena, TX	20.00
Big Creek B. C., Wayne WV	300.00
Briar Creek B. C., Williamsburg, KY	125.00
Central Avenue B. C., Tampa, FL	25.00
Citrus M. B. C., Inverness, FL	20.00
Esther Hall, Knob Noster, MO	400.00
Faith B. C., Seffner, FL	50.00
Faith M. B. C., Clarksville, TN	100.00
Gerald B. Price, Johnso CItty, TN	25.00
Grace B. C., Corbin, KY	60.00
Grace B. C., Georgetown, KY	35.00
Grace M. B. C., Tulsa, OK	45.00
Grace M. B. Mission, Marion, IL	25.00
Indore B. C., Indore, WV	100.00
J. B. Wild, Flint, MI	20.00
J. L. Sadler, Alford, FL	25.00
LeRoy Bullard, Albuquerque, NM	75.00
Lois Ehm, Phillipsburg, KS	15.00
Lord's Church, Goose Creek, SC	50.00
Meadow Branch B. C., Millport, AL	100.00
Matt James, Farmington, NM	23.00
Mt Pleasant B. C., Chesapeake, OH	325.00
New Testament B. C., Bristol, TN	10.00
New Testament B. C., Goshen, IN	50.00
Norris Hines, Sterling Heights, MI	8.00
Ocoonita M. B. C., Keokee, VA	40.00
Philadelphia B. C., Aztec, NM	25.00
Philadelphia B. C., Birmingham, AL	200.00
Philadelphia B. C., Decatur, AL	50.00
Portland B. C., Plumerville, AR	50.00
Sovereign Grace B. C., Columbus, MS	50.00
Sovereign Grace B. C., Fulton, MS	100.00
Sovereign Grace B. C., Raleigh, NC	100.00
Sovereign Grace B. C., Northport, AL	100.00
Sovereign Grace B. C., Silsbee, TX	30.00
Sovereign Grace B. C., Burghill, OH	75.00
South Park M. B. C., Seattle, WA	25.00
Victory B. C., Courtland, VA	100.00
Subscriptions	177.00
Anonymous	655.00
Dividing Check	275.00
Sub Total	\$4,475.00
TOTAL	\$6,748.20
EXPENDITURES:	
Wages	2,274.50
Printing	521.00
Postage	820.92
FICA taxes	193.17
Supplies	71.00
Dividing check	225.00
Total Expenditures	4,105.59
.....	2,642.61
Bank charge	-12.11
ENDING BALANCE	\$2,630.50

MARK OF THE BEAST

Look at your name on the front page of this month's paper. If you see the mark 3-01, so detestable to a Baptist, wash it out by renewal of greenbacks. If not your paper will stop next month. We are not able to credit. It is not a good plan.

**BEREA BAPTIST BROADCAST
Financial Report
12-31-2000 to 1-31-2001**

Beginning Balance	\$3,229.16
RECEIPTS	
Grace B. C., Corbin, KY	100.00
Berea B. C., Mantachie, MS	100.00
Livingstone B. C., Barboursville, V	250.32
Berea B. C., Westpoint, TN	132.00
.....	582.32
TOTAL RECEIPTS	3,811.48
EXPENDITURES:	
Radio Time	1,171.55
TOTAL EXPENDITURES	1,171.55
BALANCE	\$2,639.93
CORBIN, KENTUCKY REPORT	
Beginning Balance	\$2,033.32
RECEIPTS	
Total	2,033.32
EXPENDITURES:	
WYWY (Jan)	140.00
WCTT (Feb)	160.00
Total Expenditures	300.00
ENDING BALANCE	\$1,733.32

The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

What does "live of the gospel" mean in 1 Corinthians 9:14? -- Texas



Garner Smith
113 Keith Drive
Clarksville, TN 37043

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

The context of this passage of scripture is dealing with the subject of the care of God's called ministers.

In verses seven through nine the apostle gives an illustration of how others in their designated positions have the right to be compensated as a result of their work, and so it is with a servant called by God and designated by Him to be a full time servant of the Lord to the Lord's people. When others render service to their clientele they are maintained in their own life by the results or profit received from their services to others, so should it be with a pastor that gives his time and effort for the spiritual welfare of those he leads and teaches. As the pastor's people profit spiritually from his work on their behalf so should he be cared for by the results of their work.

The God called pastor or missionary has been designated by God to serve His people by feeding or maintaining them scripturally in teaching them the Word of God. As the people are maintained spiritually by the pastor, so should they maintain physically and materially the needs of the pastor in order for him to have the time to take care of their spiritual needs.

I realize that most people have no idea of the time and effort it takes on the part of the pastor to truly sustain and maintain his people spiritually. It takes hours of study, praying, meditation, and concentration to know the needs of his people and supply that need in ministering to their spiritual growth. He also has the duties of ministering many times to their physical, material, and emotional needs. He cannot fulfill these responsibilities and have to spend a lot of time working to supply the needs of his own family.

As a pastor has blessed his people in ministering to their spiritual needs so should the people minister to his

physical and material needs (II Cor. 11:28).

GARNER SMITH



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

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

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14). In the context of this chapter Paul is comparing the way in which the Old Testament priests who ministered in the Temple were supported, with the way that New Testament ministers are to be supported. The Old Testament priests were supported physically in part by portions of the offerings they offered upon the altar. They were allotted certain parts of certain animals for their physical sustenance. They were rewarded for their spiritual service with physical sustenance. By way of comparison Paul reasons that those who are called to minister in spiritual things should be supported physically by the Lord's churches.

It is in the best interest of every New Testament Baptist church to support their pastor materially to the best of their ability so that he will be free to minister to them in spiritual things. The more time a pastor or missionary must work a secular job to provide for the needs of his family, the less time he will have for the work of the ministry. Many pastors must work a secular job in order to supplement their income. Even Paul was a tentmaker/missionary. So I do not believe it is wrong or sinful for a pastor to work a secular job. Some pastors have misinterpreted this verse and nearly starved their family by not providing for their needs. I do believe that every God-called pastor must live of the Gospel in the sense that the ministry must be a top priority in his life. Those pastors who are bi-vocational must be careful not to allow their secular work to take precedence over the work of ministry.

TOM ROSS



Jimmie B. Davis
309 Carroll Road
Fulton, MS 38843

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

The truth recorded in I Corinthians 9:1-14 is clearly teaching the importance of God's ministers being supported by the contributions of God's people. In this chapter the apostle affirms that God's way of caring for the priests who ministered about holy things must be through the support of those tribes to which the priesthood had not been given. The scripture is very plain in showing that the priest who ministered about holy things should be a partaker with the altar—a part of the animals going to the service of the altar, and the rest shared by the priests (Deut. 18:1, Lev. 7:6).

Paul asked some very important questions when he wrote, **"Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?"** It would require taking the statement in verse 14 completely out of its context to try to make it mean anything other than the fact that those who have the gospel preached to them are responsible to take care of the one preaching the gospel.

Paul's words in I Corinthians 9:15, **". . . I have used none of these things: neither have I written these things, that it should be so done unto me. . ."** should not be taken to mean that he stood in opposition to church members contributing to the livelihood of those who preach the gospel. He simply means that he would engage in secular work before making demands upon the church, if in so doing he would hinder the ministry given to him by his Lord.

Like Paul, many of those who preach the gospel engage in, or have engaged in secular work in order to carry on the ministry to which they have been called. However, this does not excuse those who are so unfaithful in supporting the gospel ministry. I would point out that it has been my observation that those who most

loudly object to supporting those who preach the gospel are, in most cases, the first to demand or expect his service when they have a need.

On the other hand there are some churches which are simply unable to do what they would love to do toward the support of their pastor. We thank God for preachers who recognize this and accept it.

JIMMIE B. DAVIS



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

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

Paul begins this chapter with a defense of his apostolic office and goes on to show that he has a right to have a wife if he had so chosen, and that he has a right to forbear working. To be supported by the preaching of the gospel He uses an illustration of a man who goes to war which expects to have the provisions of a soldier furnished, a man who planteth a vineyard and expects to eat of the fruit, and one who feeds a flock and expects to drink milk from the flock. Then he refers to the law of Moses which states: **"Thou shalt not muzzle the ox when he treadeth out the corn"** (Deut. 25:4). In verse ten, he shows that this was recorded for our sakes. To show that the labourer is worthy of his hire (Luke 10:7).

It is clear that Paul was teaching that one who preaches the gospel is to live of the gospel. In verse eleven he said, **"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"** To show the importance of this truth he reminds them that those who ministered in the temple also lived of the temple. They ate of the shew-bread and of the sacrifices. In sending out the twelve, Jesus said, **"Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat"** (Matt. 10:9-10).

One of the first responsibilities that a church has is to support those that God has called to preach the gospel. God has placed these in the church, **"for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ"** (Eph. 4:12). A pastor which feeds the church with spiritual things has the right to have his carnal things supplied by the church. (Gal. 6:6; I Tim. 5:17).

DAVID O'NEAL

Creation and Regeneration

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THE CROWN OF HONOR

“And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (Gen. 1:28). This command established man as God’s steward over the created earth. Of man it is said in Psalm 8:6: **“Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet.”** The writer of Hebrews says: **“But now we see not yet all things put under him”** (2:8; cf. John 21:3, 5-6). Man has failed in his stewardship due to his depravity and Satan’s interference.

Man will not be the true lord of the earth until he regains power and authority by being like Christ in body, soul, and spirit. When Christ reigns on this earth in the millennium and puts all enemies under His feet (I Cor. 15:24-28), we shall share in this reign. Revelation 5:10 reveals the saint in Heaven saying: **“And hast made us unto our God kings and priests: and we shall reign on the earth.”** Revelation 20:6 declares: **“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and**

of Christ, and shall reign with him a thousand years.”

CONCLUSION

1. The hope of the chaotic world and the hope of a confused sinner is all in the brooding Spirit of God who can bring order out of chaos, life out of death, light out of darkness, fruitfulness out of barrenness. The Spirit of God must brood over the heart of man who has fallen into darkness and chaos through sin.

2. It was the movement of the Spirit upon the earth that caused life and motion. Unless the Spirit gives life man must remain in darkness and emptiness. This is a humbling truth. Man at his best state is still “waste and void,” if the Spirit has not come upon him.

3. To this work man can contribute nothing. **“The earth was without form and void,”** so it could not do anything to help the Spirit. The Holy Spirit is the Spirit of order, but man is in disorder. He is the Spirit of light, but man by nature is in darkness. What is in man’s heart to induce the Spirit of God to begin a work of grace in him? Nothing!

4. Once the Spirit came, His work was carried on to completion. This work continued six days. Once the Spirit starts a work of grace in the soul, He will continue to move and work until all is accomplished. **“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ”** (Phil. 1:6).

Karin Stanford is the former head of Rainbow-PUSH’s Washington bureau. She taught political science and African-American studies at the University of Georgia. She is author of a book about Jackson, *Beyond the Boundaries: Reverend Jesse Jackson and International Affairs*.

After being exposed in the press Jackson said, “I am father to a daughter who was born outside of my marriage. This is no time for evasions, denials or alibis. No doubt, many close friends and supporters will be disappointed in me. I ask for their forgiveness, understanding and prayers. I fully accept responsibility and I am truly sorry for my actions.” Was he sorry for his sin, or was he sorry he got caught? Time will tell.

Jackson provided his mistress with \$40,000 in moving expenses, a \$365,000 house and \$10,000 a month in child support. Jackson’s national network of non-profit organizations takes in an estimated \$15 million per year. Jackson is a millionaire but does not have a full-time job. He gets paid to speak and apparently has a steady flow of income. He runs four organizations, and two of them are tax exempt.

In 1998, the Rainbow-PUSH Coalition cited \$1.2 million in travel expenses. But no receipts were provided in the Illinois tax return. In 1982, the IRS reviewed Jackson’s non-profit status. Jackson was ordered to repay about \$700,000 to the government. It took him years to do it. The IRS did not charge him interest or a penalty.

The press in America is Jackson’s best defender. While they blasted Jimmy Swaggart and Jim Bakker for their sexual immorality, they have been very sympathetic toward Jesse Jackson. Our American press is racist. Our government and the IRS are both afraid of Jesse Jackson. Jackson rams his political and social agenda down our throats. He goes unchecked, for no one wants to be slapped with a racist tag.

Mr. Jackson, reported Reuters on December 18th, called the presidential election a coup. He said, “Blacks, Holocaust victims, college students and other Democratic-minded Americans were intentionally excluded from the voting process by a right-wing conspiracy that engineered delays and fraudulent vote counts.”

Mr. Jackson seems to seldom get his facts correct. As the *New York Times* noted, some 900,000 black Floridians voted, which was about 400,000 more than in 1996. Jackson had no concern about thousands of felons estimated to have voted illegally statewide, as reported by the *Miami Herald*. His so-called “roadblock” around Tallahassee supposedly aimed at preventing black voting was nothing more than a “routine, 90-minute driver’s license-faulty equipment checkpoint, more than 2 miles from any polling place just like other stops established 31 times in the region in the month prior to Nov. 7. . .Of

150 drivers stopped, 18 received citations or warnings, six were minorities, and 12 were white” (See *USA Today*).

Last year he came to Mississippi and told the world that the authorities were covering up the murder of a young man found hanging from a tree. This was not true. The evidence was overwhelming that the man committed suicide. Jackson never apologized.

Both President Bush and Jerry Falwell were among the first to call and express Christian pity. Jackson spoke at Falwell’s Thomas Road Baptist Church, Sept. 1, 1985.

In his statement, Jackson said he would temporarily step aside from public life to revive his spirit and reconnect with his family. He has been married to his wife, Jackie, for 38 years; they have five children.

However, Jackson changed his mind after supporters urged him to continue a public role, and on Jan. 22 he pledged to work to end the death penalty, support abortion, and oppose the nomination of John Ashcroft as US attorney General. He also praised Bush for selecting a racially diverse cabinet.

Jackson is a Baptist minister and former aide to Martin Luther King Jr.

Days before Jackson’s admission, black California Pastor Jesse Lee Peterson organized the second annual “National Day of Reputiation of Jesse Jackson” near Jackson’s office in Los Angeles. About 100 people participated in the demonstration led by Jesse Lee Peterson, who pastors a nondenominational church called The Up From Slavery Ministry. Peterson said Jackson had become “a national embarrassment,” describing the liberal black leader as “a self-serving racist, a problem profiteer who with the help of the liberal media has co-opted Dr. King’s dream and turned it into a nightmare.” (MRC)

“Thou shalt not commit adultery” (Ex. 20:14).

NO PEACE IN JERUSALEM YET

With the election of Ariel Sharon on Feb. 6th, the Israeli-Palestinian peace process which began seven years ago is now deceased. Palestinian leader Vasser Arafat chose the road to violence. By demanding everything Arafat doomed himself to getting nothing.

Under pressure from Bill Clinton who wanted some kind of legacy, Prime Minister Ehud Barak made a generous offer to Arafat in July at Camp David. For the first time ever, an Israeli government accepted an independent Palestinian state. In addition, it offered to give that new country all of Gaza and almost all of the West Bank in exchange for peace and even to take back 100,000 or so Palestinian refugees while arranging compensation for all the rest.

Arafat rejected the Israeli proposal. He then mounted an officially sponsored up-



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CC

THE JESSE JACKSON SCANDAL

Internet gossip writer Matt Drudge disclosed on Jan. 17 that the latest issue of the *National Inquirer*, the supermarket tabloid, would report that Mr. Jackson, 59, had fathered the 20-month-old daughter of a former top staff member of Mr. Jackson’s Rainbow-PUSH Coalition.

The *New York Post* reported the affair in a front-page story on Jan. 18. The story was accompanied by a photograph of Mr. Jackson with Karin Stanford, 39, the woman who was his mistress, and President Clinton in the Oval Office, taken on a visit to the White House in December 1998. Miss Stanford was pregnant at that time.

You will recall that Mr. Jackson was

spiritual adviser to Mr. Clinton, praying with the president after the August 1998 televised speech in which Mr. Clinton admitted his “improper” relationship with onetime White House intern, Monica Lewinsky. Mr. Jackson was well qualified to counsel Mr. Clinton, for they both had broken the Seventh Commandment. The age of Jackson’s child suggests she may have been conceived about a month before Jackson began counseling Bill Clinton about his affair.

We can be thankful the woman Jackson impregnated was pro-life, at least regarding this child. Jackson is radically “pro-choice.” He even opposes legislative attempts to restrain the procedure known as “partial birth abortion.”

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rising, sparked and organized by the media under his control. Schools were closed so that young people could demonstrate daily. The militia of Arafat's Fatah group launched armed attacks on Israeli soldiers. Islamist radicals were released from prison and helped to restart terrorism. The police were ordered to stand by and do nothing, when they didn't actually join in with their own guns.

Under pressure from President Bill Clinton, Prime Minister Barak offered even more concessions to the Palestinians. In December, he added to his earlier offer a readiness to give them control over all the Arab neighborhoods of East Jerusalem, sovereignty over the Muslim holy sites on the Temple Mount and to trade an equal amount of Israeli land for minor border modifications on the West Bank. (The last time the Arabs controlled Jerusalem, they prevented Jews from praying at the Wailing Wall.)

Once again Arafat rejected the proposal, as if it were an Israeli trick. This rejection guaranteed there will be no peace agreement, not end of Israel presence in the West Bank and Gaza, and no Palestinian state. In the continued strife the Palestinians will probably suffer more than the Israelis.

The world knows that when Ariel Sharon cries "Shalom" (Hebrew greeting for "peace"), he is saying he will negotiate peace from strength, which means that any deal signed by Ehud Barak and backed by Bill Clinton is no deal now.

The confrontation with the Palestinians has tapered off in recent days, but Israel is keeping an eye on the northeast, where Syria has put its military forces on high alert and Iraq's Saddam Hussein has massed troops in hope of a clash with Israel.

If Israel were to give up land for a Palestinian state, she would have to keep control over a significant strip of the Jordan Valley to defend against a possible attack from east by Iraq, Iran or Syria, which would cross Jordan with or without permission from the Jordanian government.

Israel has warned that it will retaliate strongly if Hezbollah guerrillas in southeast Lebanon, who operate with Syrian backing, continue to attack Israeli-controlled territory.

Israeli officials believe that Syria's new leader, Bashar Assad, is not eager for war, although he is less careful than was his late father, Hafez Assad, in avoiding provocations.

Waiting eagerly for the chance to join in regional war is Saddam Hussein, who has no fondness for any president in America named "Bush." He said that if Syria or Jordan permitted his army access to their borders with Israel, he could bring

the Jewish state to its knees in six months. He has twice massed several divisions close to his border with Syria since the Palestinian uprising began four months ago.

We may be seeing the stage set for Armageddon (MRC).

"And he gathered them together into a place called in the Hebrew tongue Armageddon" (Rev. 16:16).

FBI BELIEVES IT HAS FOUND REMAINS OF ATHEIST LEADER

CAMP WOOD, Tex. (EP)—An FBI team unearthed three skulls and a metal artificial hip at a Texas ranch Jan. 28, and claim they are the remains of atheist leader Madalyn Murray O'Hair and two family members.

O'Hair, who disappeared at age 77, often called herself the most hated woman in America. She was best known for her successful court battles in the 1960s to ban government-sponsored prayer and Bible reading in public schools.

O'Hair disappeared six years ago along with her son, Jon Garth Murray, and her adopted granddaughter, Robin Murray O'Hair. Prosecutors believe the O'Hairs were kidnapped, forced to pull money out of various atheist organizations under their control, then murdered, dismembered, and buried on a private 5,000-acre ranch in 1995.

At the time of her disappearance, some believed O'Hair had fled the country to avoid tax problems and was living out her life in New Zealand. Others suggested she had gone somewhere to die in private, where Christians couldn't pray over her.

Roderick Beverly, special agent in charge of the FBI's San Antonio office, said the FBI believes the remains are those of the O'Hairs. "The bones indicate three sets of human remains," Beverly said. "All appeared to have their legs cut off. The remains and the ground and bones were charred, indicating a fire at the scene."

The metal hip may have belonged to O'Hair, who had a hip replacement operation several years before she disappeared. Beverly said the remains seemed to be the O'Hairs' because of "the likelihood of three individuals walking around here, one of which has a hip replacement, and the trauma and marks we see on the bones."

Investigators hope to confirm the identity of the victims through DNA tests, dental records, and the serial number on the metal hip.

Investigators got a break in the case just before the scheduled beginning of the trail of David Roland Waters, who faced kidnapping and extortion charges in connection with the atheist leader's disappearance. It is believed that Waters made an agreement with authorities and led them to the bodies.

Bill Murray, O'Hair's born-again son,

told the *Houston Chronicle* it's time for people to move on. "I'm glad to see there is resolution for all concerned—for family and everyone else," Murray said. Murray was a public school student in Baltimore in 1960 when his mother filed a lawsuit on his behalf, challenging religious activities in his school. He later became a Christian and began a career as an evangelist. He now chairs the Religious Freedom Coalition, which promotes abstinence, adoption "and other socially conservative concepts that we believe strengthen the family."

Of his murdered family members, Murray said he hoped "that in their last few tortured days or hours... they had the opportunity to indeed invite Christ into their lives."

"The fool hath said in his heart, There is no God" (Ps. 53:1).

DENOMINATIONAL BREAK-DOWN OF CONGRESS FINDS CATHOLICS STILL IN MAJORITY

WASHINGTON, D.C. (EP)—Roman Catholics still dominate the U.S. Congress, according to the latest survey conducted by Americans for Religious Liberty.

The survey found 150 Catholics in Congress—91 Democrats and 59 Republicans. Catholic lawmakers most often represent districts in the northeast, the Great Lakes region, and California.

Baptists are the second-largest group in Congress, with a total of 72 Baptists—37 Republicans and 34 Democrats. Methodists are the third most-represented denomination with 65, followed by Presbyterians at 49. Members of Congress from these three Protestant denominations are primarily from the south.

The survey also found 37 Jews, including 33 Democrats and three Republicans. There are also 41 Episcopalians, 20 Lutherans, 15 Mormons, and eight members of the United Church of Christ. Some members of Congress are nondenominational Protestants and others claim no religious affiliation. There are no Muslims, Hindus or Buddhists in Congress.

"My heart is sore pained within me..." (Ps. 55:4).

JOHN ASHCROFT DEFENDED

Never in the history of our country has a man's character been subjected to the assassination of that of John Ashcroft. What liberals like Ted Kennedy did not say the atheistic left-wing press did say. *The New York Times* described Ashcroft as "a man of cramped vision, unyielding attitudes and limited tolerance." *The Gazette* (Charleston, W. Va.) said his "beliefs were causing alarm." Why? "Ashcroft has religious views shared by only a fringe of Americans" the *Gazette* explained. Patrician Ireland, a radical feminist, described Ashcroft as "a religious-political extremist." *USA Today* said he was championed by the Christian right" (showing they saw

no evil in a man being championed by the Christian(?) left). Marianne Means, a columnist for Hearst New Service, slapped Ashcroft for possessing a "rigid religious ideology." Ralph Neas, president for the ultra liberal American Way, said, "John Ashcroft is well-qualified to head the Christian Coalition. . . . He is not qualified to be attorney general of the United States" (showing this ultra liberal does not think a devout Christian can serve in the government—making Christians second-class citizens).

What is all the fuss about? What is wrong with a member of the Assemblies of God being attorney general of the United States? Evidently, some think crooks and communists could qualify, but not a committed Christian who is the son of a minister.

Surely the liberals and leftists do not object to a man professing religion of some kind. What about Al Gore, Bill Clinton, and Joe Liberman to mention a few? What is so bad about John Ashcroft? Ashcroft lives by his faith—publicly and privately, in personal matters and in public policy. He cannot be corrupted and is beyond the reach of the liberal elite. Ashcroft is so religious he will not go to the dance or drink alcohol! He does not even believe in baby killing!

John Ashcroft is a dangerous man. He will enforce the law without fear or favor upon all—including the liberal elite in Washington! Our former attorney general had to spend her time keeping Bill Clinton out of jail and murdering professed Christians. It will be interesting to see what a man who believes the Bible to be the Word of God will do as attorney general (MRC).

"When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn" (Prov. 29:2).

GLEANINGS HERE AND THERE

Under one-worlder Clinton, the US now spends \$100 billion per year less in real dollars on the military than it did in the 1980s (*Straight Talk*, 12-28-00).

Forcible rapes, aggravated assaults, larcenies and auto thefts increased nationwide during the first half of this year, the FBI reported on Dec. 18 (*Washington Times*, 12-25-00).

The France of today, with it 60 million people, is steeped in the thinking of its historical philosophers such as Voltaire and Sartre. God is not part of the national consciousness. A French pastor said: "Our country's biggest problem is that we have taken all references of God out of our nation. We have a generation of people who have never heard about God" (1-01 *Charisma*). Suicide, depression and alcoholism are rampant: 40,000 French youth attempt suicide each year; 10 percent of

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adults take antidepressants; and 4 million French are alcoholics. Meanwhile, French authorities are trying to pass a law that would, in effect, make it illegal to share one's faith, labeling this as "mental manipulation of the public." Tragically, our nation seems to be headed in this same godless direction (*Calvary Contender*, 1-1-01).

Rap music, filled with obscenity-laced chants from the mean streets about drug deals, murder, prostitution, and crime, surpassed country music last year as the biggest-selling genre after rock-n-roll. But it is not just poor African-American children who are buying rap. White, affluent, privileged children from the suburbs have become one of rap's biggest audiences (*World*, 1-6). Rap's biggest star to date is an angry white male, Marshal Mathers, who goes by the name of Eminem. His raps about murdering his wife and raping his mother take the form of new lows of depravity (*ibid.*).

California abortionist Bruce Steir, convicted in April of involuntary manslaughter in the botched-abortion death of 27-year-old Sharon Hampton, left the Riverside County jail September 17 after serving 114 days of a 185-day sentence. Steir, 69, received time off for good behavior (*National Right To Life News*, 12-00).

Contrary to popular belief, the American Enterprise Institute has found that voter participation fluctuated during the century "without any clear trend." It was high in 1952 and 1960, but low in 1920, 1924, 1948, 1996. The party balance in Congress, meanwhile, similarly alternated between Republicans and Democrats, with the latter in the majority for more than half of the century. Finally, the number of women in Congress rose from zero in 1900 to 65 in 1999 (worth noting, the proportion of women who reported doing four or more hours of house-work each day fell from 87 percent in 1925 to 14 percent in 1999), and the number of black elected officials in America grew from an estimated 50 in 1990 to almost 9,000 in 1998 (*The Washington Times*, 1-8-14-01).

The number of abortions in this country has declined by 17.4 percent, dropping from a high of 1.608 million abortions in 1990 to a low of 1.328 in 1997, the recent year for which figures are available (*ibid.*).

Reform Jewish leaders want to force the Boy Scouts of America to include homosexuals and are calling on its members to renounce the organization and withdraw all financial support (*The Washington Times*, 1-15-21-01).

GEORGETOWN, KY – Faith Baptist Church in Georgetown is the latest Kentucky Baptist congregation to cut ties to the Southern Baptist Convention. The Jan. 7 action capped a six-month process sparked by the SBC's adoption of the 2000 Baptist Faith and Message statement. Members voted 162-13 to delete the SBC from a list of affiliations in the church constitution. "We look at this as a symbolic action in a sense," said Pastor Greg Earwood. "The SBC has moved to such a far conservative position that we cannot in good conscience be formally aligned." Faith Baptist Church is at least the fourth Kentucky Baptist congregation to move away from SBC involvement since SBC messengers revised the denominational faith statement last June. First Baptist Church of Frankfort, Central Baptist Church in Lexington and Crescent Hill Baptist Church in Louisville took similar action last fall (*Western Recorder*, 1-16-01).

"Liberal groups opposing the nomination of John Ashcroft for attorney general received about \$45 million in government funding annually," John J. Miller and Ramesh Ponnuru write at nationalreview.com, citing an analysis by the Capital Research Center.

Eight years ago, when President Clinton revoked President Reagan's pro-life executive orders, Tom Brokaw, Dan Rather and Peter Jennings all portrayed it as a promise kept. But on Jan. 22, after President Bush kept a campaign promise and reversed Mr. Clinton, the three top network anchors all portrayed the move as a payoff to the right wing, the Media Research Center noted (*The Washington Times*, Jan. 29-Feb. 4, 2001).

AMBON, Indonesia (EP)—Three Christian congregations living in the Ambon and Maluku Islands of Indonesia have converted to Islam in order to save themselves from Muslim militants. Muslim jihad warriors gave Christian civilians and pastors in the area the ultimatum to either convert to Islam by Dec. 31 or die. One Roman Catholic priest in Ambon told the Associated Press that over 260 people on Seram island had been forced to convert. President Abdurrahman Wahid acknowledged that such gunpoint conversions were taking place and denounced the actions of the warriors. "There is an effort by Islamic extremists to convert Christians to Islam in the Moluccas," Wahid said in a speech at a Jakarta mosque. "This is not right." Approximately 90 percent of Indonesia's population is Muslim.

Last week the U.S. Supreme Court let stand a ruling obliging an Indianapolis church to pay \$6 million in back taxes on employee paychecks and fines. Members of Indianapolis Baptist Temple said after the ruling they expect federal marshals to soon seize their church property. Without

comment, the court refused to accept the church's argument that its religious freedom exonerates it from having to withhold Social Security, Medicare and income taxes for workers (*Western Recorder*, 1-23-01).

HIGH POINT – Looking for a place to go dancing in downtown High Point on a Saturday night? Try First Baptist Church. The 175-year-old Main Street church is starting a concert series in its gymnasium, where anyone can trade in their Sunday best for shagging shoes. There won't be a sermon or songs from the choir, but the beach-music selections by local band Changed Heart will have a definite Christian twist. "It will be a place where people can come, spread out a blanket, wear their blue jeans," said Bill Slater, pastor of the church. Although the Baptist denomination traditionally has frowned on dancing, concertgoers are welcome to move to the music (*News & Record*, Greensboro, N.C., 1-15-01). *Editor's comments:* What we see today is Baptist churches in apostasy. These people should be honest and take down the church sign and put up a sign saying "honky-tonk."

APPLETON, Wis. (EP)—Three young men in Wisconsin have been charged with committing a hate crime against a Christian. The case is believed to be the first of its kind under the state's hate crime law. Daniel C. Lewis, 18, allegedly sprayed a man in the face with mace and yelled "Satan rules, Jesus will not prevail." Two accomplices have already been convicted of being involved in the incident. One, a juvenile, was able to reduce his jail sentence by agreeing to wear a sign in public stating, "I'm convicted of a hate crime against a Christian." According to the criminal complaint, the three attackers were out driving when they saw a house with a sign in the yard stating, "You think you got it all? Got Jesus?" Lewis reportedly told the others he wanted to attack the home's residents because "he was sick of all the Christian religious talk and how he was raised by his parents." When a man answered the door at the house, Lewis sprayed him with pepper spray, and also yelled, "Jesus is a fag." A second minor involved in the incident was given probation and ordered to perform 100 hours of community service.

THE HAGUE, Netherlands (EP)—Homosexual couples in the Netherlands will be allowed to marry and adopt children by spring. Two recent bills passed by the Dutch parliament require the government to remove language in civil codes that refers to marriage as solely a union between males and females, replacing it with "partner" language. Homosexual couples will also be granted equal rights with heterosexual couples when it comes to adopting children. Both laws go into

effect in April.

WASHINGTON, D.C. (EP)—A story about President-elect George W. Bush leading a young man to Christ during a banquet is making the rounds on the Internet. It's an inspiring story—but it also appears to be a hoax.

JERUSALEM, Israel (EP)—As many as 400,000 Jews and Israelis from around the world gathered near the Jaffa Gate in Jerusalem Jan. 9 to participate in a pro-Israel demonstration for the unity of the city. The rally was held in response to President Clinton's proposal to divide Jerusalem between Israelis and Palestinians. The rally, which was surprisingly peaceful and not associated with any particular political party, featured speakers who demanded that Jerusalem remain under Jewish control. People at the rally held signs that pledged allegiance to Jerusalem, waved Israeli flags and sang songs based on Psalm 122. "No nation in the world was ever asked to give up its holiest treasures to placate another nation," Mayor Ehud Olmert told the crowd. Clinton's plan included dividing control of the Temple Mount, which houses holy sites important both to Jews and Muslims, between the Israeli government and the Palestinian Authority. "The holy city of Jerusalem will have to be shared religiously," former Prime Minister Shimon Peres told the Associated Press. "The holy city spread over an area of 800 meters is full of complications. There can be a compromise on politics, but not on religion. . . We cannot give monopoly to any religion on the holy city. We have to enable every person to pray to the Lord in the language he wishes, in the tradition he cherishes."

LONDON, England (EP)—In a majority vote, England's House of Lords voted Jan. 22 to expand existing laws that allow the creation of cloned human embryos for scientific research, and experimentation on embryonic stem cells. According to supporters, the expanded guidelines pertaining to England's Human Fertilization and Embryology Act of 1990 will allow scientists to further disease research and create possible life saving treatments. But those who oppose the changes, including the majority of England's religious community, say that the research poses moral dilemmas.

WASHINGTON, D.C. (EP)—President George W. Bush fulfilled a campaign promise Jan. 22, issuing an executive order reversing a Clinton-era policy and reinstated a Reagan-Bush policy banning the use of federal funds to promote or perform abortions overseas. It was his first major policy action since being sworn in.

Announcement of the order came as pro-life activists across the nation rallied to commemorate the anniversary of *Roe*

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v. Wade, the Supreme Court decision which legalized abortion-on-demand throughout the U.S.

WASHINGTON, D.C. (EP)—Making a pledge to remain a virgin until marriage is effective in delaying sexual activity among young people, according to a government study published in the *American Journal of Sociology*. The study found that adolescents who took such a pledge delayed having sex an average of 18 months longer than their peers. About 2.5 million teen-agers made such pledges in the 1990s, according to the report. The pledge movement began among Christian churches, and includes the "True Love Waits" movement.

LONDON, England (EP)—In the last 20 years, England's congregations have shrunk significantly; adult church attendance dropped from 10 to 7.7 percent. But Religion Today reports that there is hope. English churches that are actively involved in evangelism have reported an increase in attendance in the last decade. Evangelical Anglican churches report 18 percent growth while Baptists report 11 percent during the 1990s.

WASHINGTON, D.C. (EP)—Dozens of churches are preparing to launch radio ministries under a new low-powered FM license being offered by the Federal Communications Commission. About half of the first 255 licenses issued went to churches and ministries. Operating at 50-100 watts, the new stations will have a broadcast range of just a few miles—perfect for a church wanting to reach its neighborhood. However, commercial broadcasters are strongly opposing the program, arguing that the small stations could interfere with major broadcasters. An amendment to the enabling legislation limits the program by excluding licenses for stations where a low power broadcast might interfere with a full-power station.

WASHINGTON, D.C. (EP)—President George W. Bush said Jan. 26 that no federal money should be used for research on fetal tissue or non stem cells which come from abortions. "I do not support research from aborted fetuses," he said. Bush did not say whether he would act to block federal funding currently being used for such research. "I believe there are some wonderful opportunities for adult stem-cell research," Bush said. "I believe we can find stem cells from fetuses that died a natural death, but I do not support research from aborted fetuses."

NEW YORK, N.Y. (EP)—Americans believe the U.S. would be a better nation if people got more involved in religion—

but they don't care what religion. That's the conclusion of a study funded by the Pew Charitable Trusts. The study found that 70 percent of Americans want religion's influence on society to grow, and 76 percent said which faith grows doesn't matter to them. The study also found that 68 percent of Americans believe there is prejudice toward evangelical Christians. Three out of four evangelicals said they believe that many journalists have a built-in bias against religion, a view shared by 56 percent of the general public.

WOODLAND PARK, Colo. (EP)—Christians in Woodland Park, Colo., were surprised to discover that a group of seven men who represented themselves as missionaries were actually escaped prisoners from Texas. Members of the gang that escaped from a Texas prison in December visited the city's Christian bookstore and attended Bible students at a campground where they were hiding out before their recapture in late January. Convicted rapist Larry Harper, who committed suicide when four other members of the group were arrested Jan. 22, even talked at length about his faith with Charlee Schwery, owner of Touch of Love Christian Books and Gifts. Sgt. Bill Sumner of the Woodland Park Police Department said the gang put on a religious act to blend in.

NEW DELHI, India (EP)—India is not doing enough to stop attacks against its Christian population, said U.S. Senator Arlen Specter (R-Pennsylvania) during a recent visit with Indian officials. "I am not satisfied by the steps taken by Indian government to curb such incidents," Specter said after the meeting, reports the Baptist Press. Reportedly, Indian officials fear that continued attacks against the Christian population will negatively affect foreign relations with the United States. According to the international group Human Rights Watch, there have been more violent attacks in India against Christians in the last two years than in the years since the country first gained its independence from Britain in 1947. In 2000 alone, over 100 attacks against Christians were reported. In a related story, two Christian workers were beaten by Hindu extremists Jan. 4 for publicly showing the JESUS film in the village of Jehra, reports Compass Direct. Both men were severely injured and remain hospitalized.

GENEVA, Switzerland (EP)—The Lutheran World Federation (LWF) recorded record growth in 2000 with the addition of more than 800,000 people to Lutheran congregations, bring the total population to 64 million worldwide. According to LWF, the largest amount of growth was recorded in Africa while membership in Europe's Lutheran

churches declined by 106,000. In North America, Lutheran membership declined by 33,000, while Latin America churches gained about 15,000 members.

NEW YORK, N.Y. (EP)—According to a new reference book on religion in the 20th century, Christianity is still on top as the world's most popular religion. The World Christian Encyclopedia, published by Oxford University Press, states that Christianity "has become the most extensive and universal religion in history" and is "massively accepted as the religion of developing countries in the so-called Third World." According to the Encyclopedia, over 1.9 billion people, or 31 percent of the global population, consider themselves Christians. Islam is the second most popular religion with 1.2 billion followers. Christianity's largest gains during the 20th century were related to Pentecostal and Charismatic movements. However, the book notes that Christianity suffered heavy losses during the 20th century with the rise of Communism in Russia and Eastern Europe, secularism in Western Europe and

materialism in America.

BEIJING, China (EP)—The Bible is a national bestseller in China. Even though the Chinese government restricts the sale and distribution of the Bible throughout the country, 25 million copies have been sold in the last 13 years, reports Idea News Agency. Since bookstores aren't allowed to sell copies of the Bible churches have been the main source of sales.

MONTGOMERY, Ala. (EP)—Justice Roy Moore, best-known as the "Ten Commandments Judge," has decided to hang his plaque of the Old Testament laws in his office, rather than in the Alabama Supreme Court chamber. Moore was sworn in Jan. 15 as chief justice of his state's highest court. Moore waged a highly publicized battle in state and federal court to keep the homemade plaque on display in the courtroom where he served as a circuit judge before winning the race for chief justice last year.

The Parenthesis of the Seventy Weeks

By Milburn Cockrell

Mantachie, Mississippi

"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined" (Dan. 9:26).

Amillennialists hold that the Seventy Weeks followed in succession. They reject the thought of any gap in this period of time. To them the Seventy Weeks ended sometime during the life of Christ. Others, like myself, hold there is a parenthesis between the Sixty-Ninth Week and the Seventieth Week. Those who believe the first view hold to the continuous fulfillment theory, while we hold to the gap or parenthesis theory.

Generally, amillennialists argue against a gap between the Sixty-Ninth Week and the Seventieth Week by calling attention to the 430 years Abraham's descendants sojourned in Egypt (Gen. 15:13; Ex. 12:40; 3:17), the 40 years the children of Israel wandered in the wilderness (Num. 14:34), and the 70 years of Babylonian captivity which were fulfilled to a day. But they ignore the fact that there is no indication of a gap in any of these prophecies, yet the Seventy Weeks is given in three different time periods, 7 weeks, 62 weeks, and 1 week. Amillennialists have no explanation for the threefold division of the Sev-

enty Weeks.

THE ERROR OF THE CONTINUOUS THEORY

Most amillennialists attempt to make the Seventy Weeks to end at Calvary. The fallacy of this continuous theory is seen from a number of things. First, Daniel 9:26-27 indicated the Messiah would be crucified after the Sixth-Ninth Week and before the confirmation of the covenant in the Seventieth Week. Second, the purpose of the Seventy Weeks were to be accomplished at the end of the whole period, not at a part of the period. Third, the Seventy Weeks were determined upon Daniel's people and Jerusalem, not the crucifixion of Christ. Fourth, two events predicated to happen between the last two weeks, the crucifixion (A.D. 30) and the destruction of Jerusalem (A.D. 70), required a period of at least 40 years. There is no way the four events of Daniel 9:26 can be crowded into the brief ministry of Christ on earth.

THE GAP THEORY VINDICATED

Those who hold to the parenthesis theory believe there is a great gap of time between the Sixty-Ninth Week and the Seventieth Week during which the four events predicted by the Prophet Daniel came to pass. Our basic arguments are as follows:

First, two gaps of time are indicated between the 49 years and 434 years and between the 434 years and the 7

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Parenthesis of the

Continued from page 55

years. Thus two parenthesis are indicated in Daniel's prophecy; otherwise, there is no reason for the threefold division of time. Between the Sixty-Ninth Week and the Seventieth Week is an indefinite period of time without any chronological bounds. This gap takes in the entire church age, a thing not revealed to the Old Testament saints. This period has already lasted over 1900 years. When the churches and the saints are removed from the earth by a pre-trib rapture, the Seventieth Week will begin and run its appointed course.

Second, a gap is demanded between the historical fulfillment of the two events of verse 26. The Messiah was cut off in A.D. 30 and the destruction of the temple occurred in A.D. 70. It would be utterly impossible to make the Seventieth Week, a period of 7 years, to be 40 years. Albert Einstein could never do that at his best state.

In an attempt to escape this problem the amillennialist either makes the Seventy Weeks highly symbolical numbers, or they say the Sixty-Nine Weeks were literally fulfilled while the Seventieth Week was an indefinite period. In the main the amillennial theory does not provide a literal interpretation of the text and its numerical chronology. It seeks to escape all theological difficulty by the spiritualization of the Scripture under consideration.

Third, the events of Daniel 9:24 are yet future to the nation of Israel. There has never yet been the national conversion of Israel, or the anointing of a new temple in Jerusalem. The literal fulfillment is still to occur, if the prophecy is to be fulfilled. Since the purpose of the Seventy Weeks has not been accomplished in the case of Daniel's people, there must yet remain the Seventieth Week.

Fourth, gaps are not uncommon in Old Testament prophecy, even when not indicated in the verse or context. In Psalm 2 the two advents of Christ are together, and in Isaiah 9:6 the two comings are together in one verse. There is no indication of a gap in Isaiah 9:6, but we know there is one of almost 2,000 years. The same may be said for Zechariah 9:9-10. The Old Testament prophets foretold **"the sufferings of Christ"** and some times in the same verse **"the glory that should follow"** (I Pet. 1:11).

Fifth, Christ spoke in the Olivet Discourse of **"the abomination of desolation"** (Matt. 24:15) being future and of it being associated with His return to earth. After giving the

signs of the end of the age (Matt. 24:3-14), He said: **"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)."** Christ refers to the idol of the desolator mentioned in Daniel 9:27 which is to be set up in the Jewish temple in Jerusalem.

The Saviour continues: **"Then let them which be in Judea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray that your flight be not in the winter, neither on the Sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened"** (Matt. 24:16-22).

Christ makes this time of unparalleled suffering to terminate by His second coming: **"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory"** (Matt. 24:29-30).

Christ did not apply Daniel 9:27 to His death at Calvary. He applied it to the time of **"the great tribulation"** just prior to **"the coming of the Son of man"** (Matt. 24:21, 27). Christ is putting a gap between the Sixty-Ninth and Seventieth Week, a gap which reached from His first advent all the way to His return to earth.

A LOOK AT THE GAP

What was to happen between the two gaps in the program of the Seventy Weeks? The walls of the city of Jerusalem would be rebuilt during the first 49 years, but as to what would happen between the 49 years and 434 years we are not told by Daniel. However, Daniel 9:26 reveals four events which are to occur after the Sixty-Ninth Week and prior to the Seventieth Week. These four events strongly demand a gap in the time element of the Seventy Weeks, a time which takes in the time when the Jews are not in control of Jerusalem.

MESSIAH CRUCIFIED

Daniel says: **"After threescore**

and two weeks shall Messiah be cut off. . ." Please note that Daniel did not say: "In the middle of the Seventieth Week," or "At the end of the Seventieth Week." This cutting off of the Messiah was to happen after the elapse of the Sixty-Ninth Week, in the great parenthesis before the Seventieth Week. "After" does not mean immediately, but it denotes that which is to succeed (Gen. 15:14; 23:19; 25:26).

The word rendered "cut off" means "cut down." In Exodus 4:25 it refers to circumcision, and in other places to cutting of the head of a man (I Sam. 17:51; 31:9; II Sam. 20:22), or to cut off from the land of the living (Jer. 11:19; 50:16), or the execution of the death penalty (Lev. 7:20), or the destruction of the wicked (Ps. 37:9). The general meaning is to cut off by physical death.

The anointed One or Messiah is our Lord Jesus Christ. He was cut off by His death upon the cross of Calvary (Isa. 53:8). The words, **"but not for himself,"** may indicate the substitutionary aspect of the death of Christ. He died for the elect of God, for He had no sins of His own.

Some translated the Hebrew "shall have nothing," or "there was nothing to Him." This is nearer the meaning of the Hebrew text. This would mean Christ did not receive the kingdom of David promised to Him (Luke 1:30-33). Instead of receiving His throne, Christ was crucified and did not enjoy the glories of the Messianic Kingdom. He received no crown, except the crown of thorns. The Messiah was suddenly cut off by a violent death and so was the expectation of His disciples (Luke 24:21). This cutting off of the Messiah was all a part of God's eternal purpose, foretold hundreds of years before by Daniel the prophet.

THE COMING PRINCE

The next thing to claim our attention is the expression: **". . .the prince that shall come. . ."** The prince is not the Messiah Who had already been called a Prince by Daniel (Dan. 9:25), but it is another prince to come after Christ is crucified. This coming prince's people would be the Romans; Christ was a Jew. This prince who would come after Christ is Antichrist. The Saviour spoke of him thusly: **"I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive"** (John 5:43).

This prince was not Antiochus, nor Titus Vespasianus, nor Herod the Great. The use of the words **"people"** and **"prince that shall come"** imply that neither Titus nor Herod could be the prince, for the words **"shall come"** mean the prince would come after the destruction of Jerusalem. This coming prince was well-known to Daniel as the Little Horn, the head of the revived Roman Empire (Dan. 7:7-8, 23-27).

JERUSALEM AND THE TEMPLE DESTROYED

Now observe the words: **". . .and the people of the prince that shall come shall destroy the city and the sanctuary. . ."** This refers to the destruction of Jerusalem in A.D. 70 by the Roman legions under Titus Vespasianus. Caiaphas, the high priest, had foretold this event: **"The Romans shall come and take away both our place and nation"** (John 11:48). The Gentile invaders destroyed their place of worship and deprived them of what little share they had in the government. Since A.D. 70 the children of Israel has been **"many days without a king, and without a prince, and without a sacrifices, and without an image, and with-**

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Roman Armies approaching Jerusalem

Parenthesis of the

Continued from page 56

out an ephod, and without teraphim" (Hos. 3:4). They have had no temple or nation. Jerusalem has been "**trodden down of the Gentiles**" and the Jews "**led away captive into all nations**" (Luke 21:24).

Jesus Christ ceased to recognize the Jewish temple as God's house after the events of Matthew 21. He said in Matthew 23:38: "**Behold, your house is left unto you desolate.**" On the evening of the next day He looked over Jerusalem from the Mount of Olives and foretold its destruction: "**And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down**" (Matt. 24:1-2).

This was literally fulfilled. Josephus says that Titus finally ordered the whole city and the sanctuary to be razed to its foundations, except three towers and part of the western wall, and that all the rest of the city wall "was so completely leveled with the ground that there was no longer anything to lead those who visited the spot to believe that it had ever been inhabited" (*Wars of the Jews*, Book VII, Chap. I, Sec. 1).

THE DESOLATION OF PALESTINE

The last expression reads in our Authorized Version: ". . .and the end thereof shall be with a flood, and unto the end of the war desolations are determined." The Septuagint reads: ". . .and to the end of the war which is rapidly completed he shall appoint the city of desolations." The Latin Vulgate renders it: ". . .after the end of the war desolation is determined." Prof. Stuart translates it: ". . .and unto the end shall be war, a decreed measure of desolations." Albert Barnes has it: ". . .and unto the end of the war desolations are decreed." A. C. Gaebelein gives it: ". . .and the end thereof shall be with an overflow, and unto the end war, the desolation determined." Regardless of the rendering you may choose to accept, the meaning is the sudden destruction of Jerusalem and the decreed desolations upon her to the end.

This is exactly what happened in A.D. 70. The war the Romans waged with the Jews ended in the destruction of the city and temple and overthrew the whole Hebrew polity. No war was ever marked by more desolations.

The Great Jewish War of A.D. 66-70 deserves our attention that we might better comprehend the desolation of Jerusalem in Daniel's prophecy. When Procurator Gessius Florus demanded 17 talents from the temple treasury, this led to a local rebellion and the rise of Jewish nationalism in the form of Zealotism. The rebellion exploded into a full war. After Gessius, King Agrippa II, and Proconsul Cestius Gallus failed to stop the spread of it, the emperor of Rome sent a large army under Vespasian. Just a few days before the final assault on Jerusalem, Vespasian was crowned emperor of the Roman Empire. This made Titus a prince. The army that destroyed Jerusalem and the Temple was commanded by a prince, according to the prophecy of Daniel 9:26.

In A.D. 70 Titus besieged Jerusalem a few days before the Passover. He had at his disposal four full legions plus numerous auxiliaries. For five months the Holy City held out against this force. At last the central fort—Antonia, the Temple, and the Herodian Palace—were taken foot by foot. The temple lay in ruin and as many as a million Jews were killed or captured. The city was so razed that there remained nothing but three towers (Hippicus, Phasacl, Mariamne) and part of the west wall. These stood lonely against the hard sky in the midst of desolation.

The depth of the tragedy is seen in the bitter cry of the Talmud that "for seven years the Gentiles fertilized their vineyards with the blood of Israel without using manure" (Babylonian Talmud, Nashim VII, Gittin, 57a, Vol. XXI, 264-265).

Rabbi Joshua summarized the general feeling of the Jews: "Since the destruction of the temple there has been no day without some curse, the dew has not fallen to the good of the

crops, and the taste of the fruit is gone."

No Jewish community of any size survived in Judea. The population was destroyed, deported, or reduced to utter destitution. The Jews endured to the fullest extent "**the desolations determined**" by Almighty God.

Under Hadrian the Romans began to refortify Jerusalem as a Gentile city and call it Colonia Aelia Capitolina. This name described it as a Roman colony. Under the leadership of Rabbi Akiba and Bar Kochba Palestine became the scene of a major challenge to Roman authority. Half-million Jews died as Severus Hadrian's general subdued the country city by city.

Finally everything Jewish was forbidden—Sabbath observance, fasts and holy days, and the study of the Torah. Jews were forbidden even to enter the pagan city built on the site of Jerusalem. A temple was built where the former Jewish temples had stood on Mount Moriah and dedicated to the heathen god, Jupiter Capitolinus.

The name Aelia continued for several centuries. Constantine removed the ban against Jews entering the Holy City. In A.D. 614 the Persians under Chosroes II captured Jerusalem and massacred the inhabitants. From 637-1517 the city alternated between the possession of Moslems and Christians, the Crusaders capturing it in A.D. 1099. Three times since that time has the city been in Christian hands and as many times fallen into the hands of the Moslems.

Jerusalem has been the scene of numerous wars since A.D. 70, for the whole Gentile age is a time of "**wars and rumors of wars**" (Matt. 24:6). The wars and desolations will continue into the Seventieth Week of Daniel. Revelation 11:2 reveals: "**But the court which is without the**

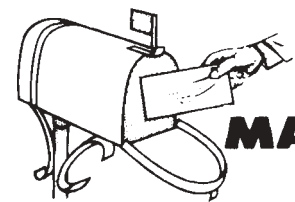
temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." There will be a war raging in Jerusalem when Christ comes back to the Mount of Olives (Zech. 14:1-9). The desolating wars of Jerusalem will not terminate until the Millennium (Isa. 35:1; 55:13; Joel 2:24-26).

CONCLUSION

In 1897 the Zionist movement began. Scattered Jews began to seek a home in their ancient land. In May, 1948, Israel became a nation for the first time since A.D. 70. In 1967 she fought a war which gave her control of the city of Jerusalem for the first time in many centuries. Thus there are some good reasons to believe that God is getting ready to deal with Israel as a nation once again and to terminate the "**times of the Gentiles.**"

You and I live near the end of the great parenthesis, or the gap covering the whole of the church age. Events in the Middle East point to the rapid commencement of the Seventieth Week of Daniel's prophecy. The revival of the ten nations out of the land area of the Old Roman Empire is fast in the making. Soon the coming Roman prince, the Antichrist, will appear to unite these ten nations and make a covenant with Israel. This second Antiochus will pollute their temple and fill their land with bloody desolations.

The rapture of the saints can occur at any moment. The words of Christ: "**Behold, I come quickly,**" has emphasis today which will increase with tomorrow, until it ceases to be prophecy, and is seen actualized in the sight of them that look for Him.



FROM THE MAILBOX

Dear Bro. Cockrell,

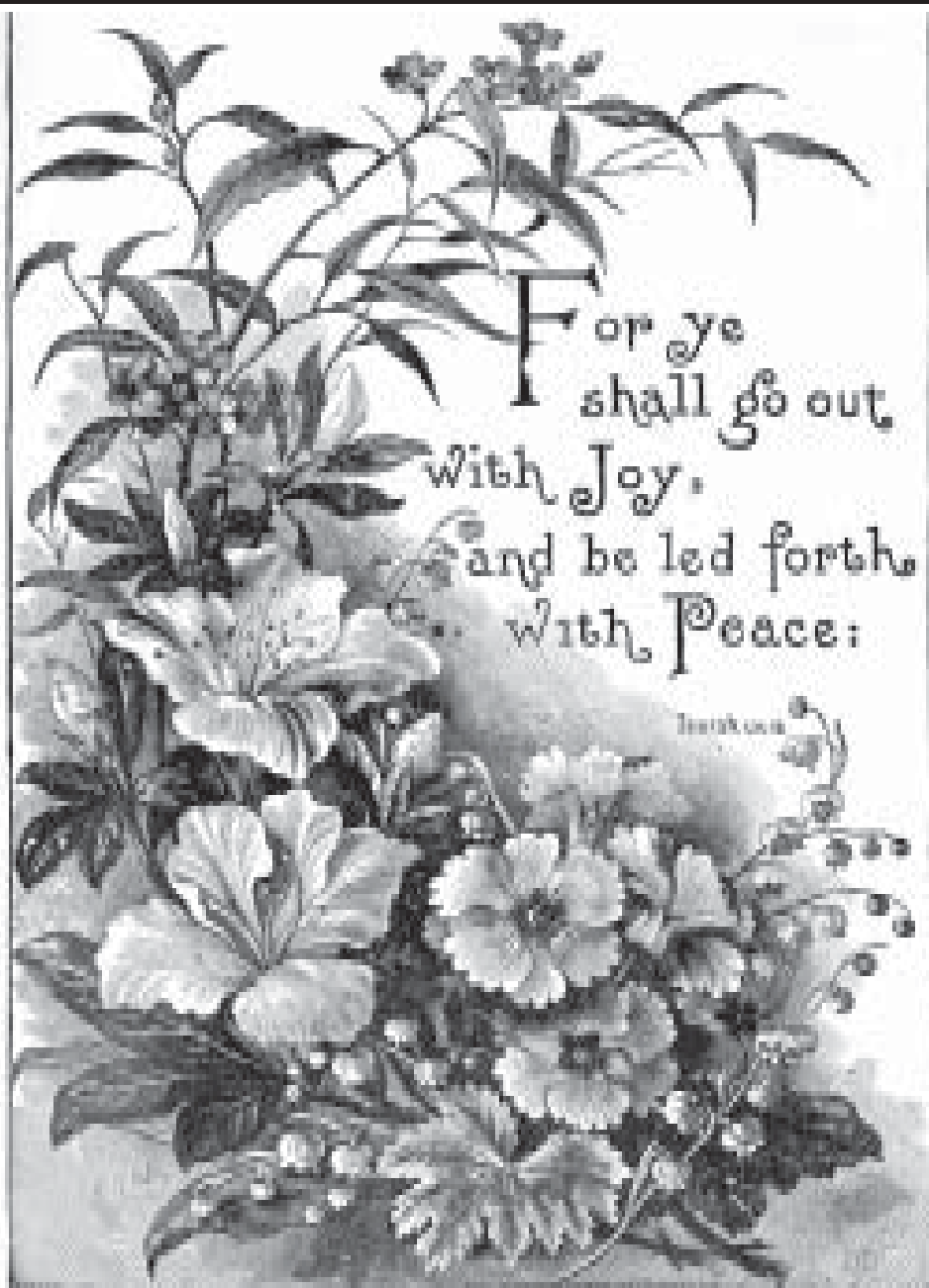
Thank you very much for your thoughtful and courageous "Cockrell's Corner" of December 5th about former President Jimmy Carter's departure from the Southern Baptists and about certain other hypocritical developments, including the Reverend Barry Lynn's Americans United for Separation of Church and State and the liberals preaching raw politics from pulpits across the nation.

If Christian conservatives had tried that, they would long ago have been crucified, smeared, ridiculed and threatened with cancellation of their tax-exemption status plus whatever else they and their champions, and liberal media could



Wailing Wall at Jerusalem

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From the Mailbox

Continued from page 57
dream up.

Let me add a bit to Jimmy Carter's record, the man who wants a Nobel Peace Prize above all else, it seems. As a candidate, Carter promised voters many times, "I'll never give up the Panama Canal" and "I'll never lie to you." The day after inauguration, President Carter did the exact opposite: He signed the order to commence negotiating what turned out to be unconstitutional Treaties. That's the only way he could get them, survey showed.

Worse than that: He kept hidden from the US Senate Panama's counter-reservation to the Treaties that required Panama's "cooperation" before any future US defense of the Canal. There were other illegal aspects of the Carter-Torrijos Treaties, all documented in my two books on the Canal Treaties and in literally hundreds of articles and speeches.

Later, US presidents and senators refused to take any corrective action for political reasons and for a cowardly attitude about protecting our interests at the Canal. Now, the Red Chinese are ensconced in control positions at each end

of the Canal.

Yes, I am well aware of Jesus' admonition about judging in His Sermon on the Mount (Mt. 7:1). He also said something about being judged. I am ready to be judged by any qualified to judge. My prayer every day is that I be fair, accurate and Christian, particularly in my speech and writings, and always the courage to speak the truth.

Congratulations on your fine paper and many thanks for using me. You are welcome to use this letter in the paper, if you wish.

—Virginia, G. Russell Evans

Dear Bro. Cockrell,

Happy New Year! I'm going to be sending you some more tapes. I hope they working out OK. If not, let me know.

I want you to know I sure enjoy hearing your messages and have learned so much. I want to continue learning more of your teaching. Thank you so very much.

I continue to pray that the Lord will provide us a church or move us one! We need that so very much in our lives!

—Arkansas

Dear Bro. Cockrell,

Praise the Lord! We have another member added to our church. He is a man that says he is called to preach and has been preaching to some in our area but they have all left him. He said that he heard years before of the necessity for scriptural baptism and church authority but at that time refused to accept them (he sat under Brother Paul Jackson, if you know of him). He now says he does believe these things and submitted himself to the church for scriptural baptism. He said he also realizes the need for authority and said he believes this is why the Lord did not bless the work he had, because of lack of authority. He said the Lord had been using all of this in dealing with him. He greatly enjoyed the copy of *The Trail of Blood* we gave him. He has also asked me to write you and get his name put on the mailing list for a subscription. Would you please add him? I will be glad to send you the money for it.

—Georgia

Good Morning, Pastor Cockrell,

Want to wish you and all your family a blessed New Year. We are in the middle of our second winter snowstorm—about 6 inches here on the coast last week and it looks like another six inches at least from this one. Still coming down and I have a picture postcard scene here. God's handiwork is beautiful.

Hope all is well with you all. Looking forward to receiving the next issue of the *Banner*. Love the paper.

—Maine

GLEANINGS



SELECTIONS FROM "THE BAPTIST" in 1867-1868

Editor J. R. Graves (1820-1893)

UNION SOCIETIES:

"During the recent Baptist anniversaries in Boston, Dr. Backus said that 'the Saviour, if on earth, would not belong to the American Tract Society or the American Sunday School Union, because these organizations, of necessity, and according to the understanding of those who form them, 'keep back part of the truth.'" (*The Baptist*, Memphis, 1867).

THE RIGHT SPIRIT:

"The most marked utterance at Boston" (during the recent Baptist anniversaries there) "came from the ven-

erable Dr. Welch. In condemning a book of the" (American) "Sunday School Union, called THE IVY GREEN, and in advocating the necessity of a pure Baptist literature, he said: 'When were Baptists to become Baptists in reality? They should enunciate and call attention to first principles.' He believed that Christ had no kingdom visible on earth, except his own redeemed and baptized people. Outside of this designated kingdom there were simply religionists: and while he was willing to take such by the hand and pray with them, he was not willing to enter into communion with them, and could not sacrifice to them any of the principles he held most dear." (*The Baptist*, Memphis, 1867).

THESIS:

"Christ has never instituted a plan of missions which disregards or ignores the direct agency of the churches as churches." (*The Baptist*, Memphis, April 27, 1867).

TITLES:

"The passion for, and pride in, titles on the part of Baptist ministers is a disgrace to the profession and a reflection on Christianity." (*The Baptist*, Memphis, April 27, 1867).

CONSISTENCY: (and Mr. Spurgeon)

"Mr. Sawtelle, pastor of the First Baptist Church, San Francisco, Cal., not long ago since embraced open communion views, was very properly excluded from the Baptist Church, and Baptist ministers very properly refused to invite him to preach in their pulpits. His only offense was, he had openly abjured the faith and practice of orthodox Baptists touching the ordinance of the Lord's supper, and the offense was sufficient to justify the act, and all thinking men must say that Baptists are consistent in so doing. But it is well known to all that Mr. Spurgeon is an avowed and practical open communionist, ye he is invited to visit this country during the anniversaries of the Northern Missionary Societies, and if he accepts, he will be received with open arms by the representatives of the Northern churches, and will be invited to preach in all their pulpits, and to celebrate the Lord's supper in their churches. Now, is this consistent? Does the fact that Mr. Spurgeon is a great and vastly popular man change the principle? If we should withdraw our church and pulpit fellowship from one open communion Baptist minister, who has but little influence to harm, ought we not much more to withdraw it from one of a thousand times more influence

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Gleanings

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to injure us?" (*The Baptist*, Memphis, April 27, 1867).

"TOWARD ROME:

The Baptist churches of England, with now and then an exception, have surrendered their ground and recognizing the baptisms and ordinations of the Romish Church have ceased to be the true witnesses of Jesus. Spurgeon is looked upon by some as a great reformer, but he needs himself to be reformed before he would be qualified to preach to one of our most obscure churches." (*The Baptist*, Memphis, Feb. 8, 1867)

ORDINATION:

Regarding preachers, "All admit that his call must be admitted by some scriptural church, and that he must, by the authority of that church, be duly ordained to the gospel ministry."

ORGANIZATION OF A CHURCH:

"Humbolt, Tenn., June 1867:

A Church was organized on Saturday, the 11th of May. The presbytery consists of Elders M.E. Senter, Matt. Hillsman, and D.B. Ray. Eld. Matt. Hillsman was chosen Moderator, and M.E. Senter, Clerk.

The letters of the candidates were then read and approved and their names enrolled. After which the abstract of principles were read and approved, and the hand of fellowship mutually extended in solemn covenant to walk together as a church of Jesus Christ. Prayer led by D.B. Ray, and charge delivered by Eld. Matt. Hillsman. Two excellent brethren were then chosen to the deaconship, Bros. Embsey and Perry. D.B. Ray was chosen to supply the church as pastor. The regular meetings of the church to be on the second Sabbath in each month and Saturday's before. This church has nearly forty members in the organization. The exercises then continued as follows: B.D. Ray preached at night on the origin and organization of the church as the Kingdom of Christ, and administered baptism at 9 o'clock on Sabbath morning. Bro. Matt. Hillsman preached on the communion at 11. It was an able and thoroughly baptistic sermon. At the close of the sermon the church proceeded to the commemoration of the death of Jesus, in the participation of the Lord's supper. There were many brethren from the surrounding churches were present, and God appeared to be present in the hearts of his people; for we had a good time indeed. Bro. Hillsman

preached again at night to a large congregation on 'Christian Union.' He showed that this union was alone to be obtained in the visible body of Christ, and not in the various sectarian establishments. I trust that his sermons on this lay will result in much good. May God in his mercy grant that this church may prove to be the 'light of the world' in this thriving and intelligent little city, and that no discord shall ever disturb the perfect harmony of this church of Jesus Christ. Amen. D.B.R." (*The Baptist*, Memphis, June 15, 1867, p. 6).

CHURCHES ORGANIZED:

"Baldwin Church: This church was constituted by Bro. M.P. Lowery on the 1st Sabbath in July. Before the meeting closed the church increased to twenty-seven members. It promises to become a strong church. We are indebted to Bro. D.R. Burris for this information." (*The Baptist*, Memphis, July 27, 1867, p. 4).

"Pocahontas Church: We visited their town on the Memphis and Charleston Railroad, last Saturday and Sabbath, and preached to large and attentive congregations. In the afternoon we assisted the pastor, Bro. Parrott, and Eld. Bryant in organizing the church. (*The Baptist*, Memphis, July 27, 1867, p. 4).

"A BAPTIST CHURCH AT DYERSBURG, TENNESSEE:

According to previous announcement, a Presbytery met in Dyersburg for the purpose of constituting a church on Tuesday, July 7, 1867. The following is the order of exercises upon the occasion, viz:

1. Sermon by Elder M. Hillsman.
2. Organization of Presbytery as follows: Eld. Matt. Hillsman, Moderator, R.W. Nixon, D. Wagster, R.A. Coleman, W.E. Faucett, Wm. Hill, Elders. Joseph H. Borum, Secretary. Twenty-eight brethren and sisters gave in their names, and were constituted into a Church of Jesus Christ, upon a declaration of faith and church covenant, as found in the Encyclopedia of Religious Knowledge, the brethren signifying their fellowship for each other. Prayer by Eld. D. Wagster. Charge by Eld. R. W. Nixon. Word of Recognition by the Moderator. Right hand of fellowship by the Presbytery.

The writer was elected pastor for the incoming year. Brethren William Jordan and E.G. Sugg were elected deacons.

In the ordination service, Eld. William Hill led in prayer. Bro. E.B. Pendleton was elected clerk. The meetings continued until the following Lord's Day, when two more were

added by baptism... Joseph H. Borum, Durhamville, Tenn., July 8, 1867." (*The Baptist*, Memphis, July 27, 1867, p. 6).

"SCRIPTURAL BAPTISM:

Two of our churches have appointed a colored member *unordained* to administer the ordinance of baptism to the colored people.

Is he a scriptural administrator, and ought our churches to receive such members as scripturally baptized?

Will you or some of the corps *Editorial* give us your views on the subject? Their minister gave the baptisms of the Eunuch by *Philip* as authority for baptism by unordained administrators.

I entered my protest against this innovation on Baptist usages as unscriptural. Was I right? Give us the law and the testimony on the subject.

During the war, the First Church in New Orleans called to its pastorate W.W. Carpenter, not till then, if we remember right, even a licentiate. He preached with acceptance to the church and numbers were converted. The question arose, who was to baptize them? They wished to ordain Bro. Carpenter, but there was no minister within striking distance – the Coliseum Place Church being occupied by a military chaplain. The church and also Bro. Carpenter wrote to the ministers of Mobile to know what course ought to be pursued under the circumstances, a lady being sent through the lines to carry the letters. The response was unqualifiedly: 'Let the church set Bro. Carpenter apart itself as pastor: this will amount to regular and scriptural ordination, and let him proceed as such to baptize.' The church acted accordingly, and no one, we presume, would reject those baptisms – that is, his official acts. In the case before us we think, as in that of the New Orleans church, the authority and appointment of the church amounts to ordination, and the act of such appointee should be recognized." (*The Baptist*, Memphis, Nov. 23, 1867, p.5). (This Brother was later regularly ordained in Feb. 1968 – for account see *The Baptist*).

Webster's American Family Dictionary

\$23.95

This is a dictionary which covers Bible terms, American History and Civics, Proverbs, and much more. It contains 1,124 pages. Add \$4 for shipping & handling.



Directory of New Testament Churches

by John Heading

\$8.99

The writer holds to a dispensational view of the church with which I do not agree, but he has some good information about the local churches of the New Testament with a map showing where they were located. Add \$3 for postage & handling.

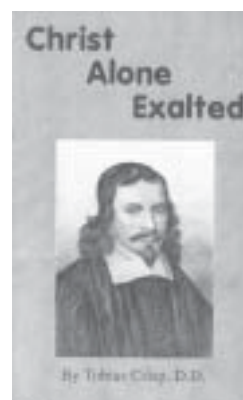


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WORLD SCENE

By G. Russell Evans - Norfolk, Virginia

No Way will the Clintons Just Fade Away



Presidents love legacies—especially flattering ones. Perhaps no one ever worked harder than Bill Clinton for historical glory. But, he may be surprised!

His real legacy, like carved in stone, said Michael Kelly in his Jan. 17th column: "He was absolutely corrupt and he corrupted, absolutely."

Columnist George F. Will wrote on Jan. 11th: "Clinton is not the worst President the republic has had, but he is the worst person ever to have been President."

AIDES TRY HARD

Clinton's aides, lawyers and other clever demagogues did a Gargantuan job of trying to cover-up the corruption and hypocrisy of what has been called, many times, "the worst administration in the history of the United States."

No way could so many scandals and lies be hidden or explained away—even with Big Media soft-pedaling. Almost daily we were insulted with evasions and double-talk of apologists such as: spin-meister Paul Begala, "attack dog" James Carville, slick lawyer David Kendall and sweet-talking George Stephanopoulos. And Lenny Davis.

CLINTON BOASTS

Within a few days of his inauguration in 1993, Clinton boasted he'd have "the most ethical administration in history."

Later, in 1996, while scandals were unfolding right and left, he was still bragging: "No one ever, even my strongest opponent, never suggested that there was a hint of scandal in my administration."

After his impeachment by the House of Representatives in 1998 for perjury and obstruction of justice and the Senate "sell-out" at his trial for removal from office, Clinton said he had "paid a pretty high price," adding that Republicans owed the country an apology for their failed effort to remove him from office. He said, "I apologized, but they never apologized for impeachment and all the other things they did."

This is the warped reasoning of an "El Supremo," a psychopath.

POLL RATINGS

Public opinion polls give Clinton high marks for "job performance" and a very low rating in trust and honesty. Many politicians and others say that's OK. They just want the job done.

The job can be done far better with

trust and honor. Without good character, the job will be skewed, at times, by the leader's greed and self-interest: Witness the arrogant bombings in the Balkans to distract public attention from Clinton's personal problems.

Messrs. Clinton and Gore gave the "peace," prosperity and fat pocket-books so popular with the voters—albeit, the foundations for prosperity were poured in the Reagan-Bush years, many say—and the "peace" was marred by the Clinton-declared Balkan wars.

LAST-DAY PERKS

The Clintons were busy-busy during their last days in the White House issuing illegal Executive Orders to tie up more public lands, gathering personal gifts for their new home, granting pardons and, for the president, riding around in Air Force One at approximately \$17,500 an hour saying "goodbye" to his buddies in Cincinnati, Chattanooga and Chicago—all good fun, courtesy US taxpayers.

White House aides were busy vandalizing public property: tearing the "W's" from computers, gluing lamps to tables and other childish pranks. Willful destructive of public property is a federal offense, except for Clintonites, that is.

THE MARC RICH PARDON

A classic example of Clinton corruption is the shameless last-minute pardon of Marc Rich, big time commodities trader and fugitive from justice, living in Switzerland since 1983 to evade \$48 million in US income taxes and 64 other charges—never tried, never punished. Wife Denise

lobbied the Clintons with a \$1.2 million donation to Hillary's senate campaign. Ergo, the Clinton pardon!

So, on Sunday morning TV, there's Rich's lawyer, Jack Quinn, also Clinton pal, with an inch and a half thick "brief" defending Rich.

Art. II, Sec. 2 of the US Constitution gives the president unlimited pardon power, used heretofore to correct injustices, such as too harsh punishment or questionable conviction. As with the meaning of the word "is" during the impeachment scandal, Clinton has found a new meaning for the word "pardon." It is "political pay-off."

NO FADE AWAY

The obvious crimes of Bill and Hillary and Al Gore—illegal solicitation of campaign donations in 1996 from Red China, illegal use of FBI and IRS files and massive voter fraud to register illegal aliens, to name a few—will go unpunished by federal prosecutors since Special Prosecutor Robert Ray has thrown in the towel.

However, that nasty old non-government Judicial Watch is going to court in 2001 with tons of credible evidence to seek civil penalties in seven federal lawsuits. Moreover, criminal prosecution could also result.

As he headed out of town with Senator Hillary, Bill said, "I have apologized and did my best to atone for what I did." Still the hypocrite! No amount of apologizing can atone for the damage to natural security and our justice system by greedy politicians like Bill Clinton, hellbent for power whatever the cost.

Crimes have a price, set by our laws—laws that must be enforced with justice and fair play if our republic is to survive.

Meanwhile, beware: No way will the Clintons just fade away!

(Capt. Evans's columns are distributed by the Americanism Educational League.)

ANNOUNCEMENTS

The Central Baptist Church, Marion, Ky., and Pastor Clint Keith will have a conference March 16-18. There will be preaching and fellowship. Services start at 7:00 p.m. on Friday. If you need more information call the church 270-965-2814 or the parsonage 270-965-3037.

We were not able to get all the material for the article "The Life and Times of Harold Harvey" before publication deadline. It will appear in the next issue, God willing.

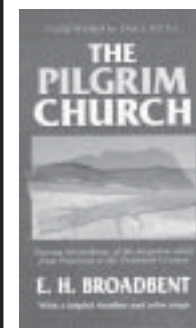
Thanks for the good response to our Bible correspondence courses and the outline books on the Bible. We are trying to fill all orders as soon as they arrive. The response has been so good the church has already voted to purchase a small printing machine. Soon we expect to engage in mass production of our booklets as well as increase the number of them as well as our tracts.

The Home Missionary Baptist Church, G-8475 N. Saginaw St., Mt. Morris, Mich., and Pastor Don Titus will have a Bible Conference April 17-19. The meeting will begin Tuesday night at 7:00 p.m. and continue through Thursday night. Speakers are Elders Garner Smith, Clyde Hancock, Larry Killion, Roger Jones, Jerry Asberry, and nine others. For more information call 810-686-6006.

The Pilgrim Church

by E. H. Broadbent

\$24.99



This book traces the pathway of forgotten saints from Pentecost to the Twentieth Century. It was first published 60 years ago. You will find information about the Paulicians, Bogomils, Albigenses, Waldenses, Anabaptists, etc.

While there are some things in this book that I do not agree with, it is overall a very good book. It also has a helpful timeline and color maps. Add \$4 for postage & handling.

Coming in the next issue . . .

The Forgotten Seventy by Curtis Pugh
The Sufficiency of God's Revelation by Milburn Cockrell
The Prince of the Seventy Weeks by Milburn Cockrell

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