

The Berea Baptist Banner

XVIV, Number 5

Mantachie, Mississippi, May 5, 1999

Whole Number 242

The Fruit of the Spirit is Joy

By Tom Ross

South Point, Ohio

One of the greatest pleasures in the Christian life is to experience the "joy in God through our Lord Jesus Christ" (Rom. 5:11). This joy in God begins with the Spirit revealing Christ to our sinful hearts by His regenerating power. This joy is carried on by the Spirit in the work of sanctification as we "taste and see that the LORD is good" (Psa. 34:8) on a day to day basis. The fullness of this joy will one day be complete when the Spirit conforms us to the blessed image of our Savior enabling us to "see him as he is" (I John 3:2), and hear Him say: "Well done, thou good and faithful servant. . . enter thou into the joy of thy Lord" (Matt. 25:21). Thus, the joys experienced in salvation, sanctification, and glorification are all directly related to the Spirit's sover-



Tom Ross

ign working in our lives. This deep-seated joy produced in the heart by the Holy Spirit is based upon spiritual realities rather than favorable circumstances or human emotions.

How we ought to praise God for pouring the oil of gladness into our heart's through the work of the Holy Spirit. It is the Spirit who plants the seeds of joy in our hearts, carefully watering them by the precepts and

Continued on page 86

The Limitations

By O. L. Hailey

(1852 - 1934)

WHAT MUST BE EX-PLAINED

Whoever fully explains the crucifixion, burial and resurrection of Jesus Christ must take account of the following facts, circumstances, incidents and Scriptures, and show that each is true, and is in harmony with the others.

1. The Passover which Jesus ate with His disciples, "the same night in which he was betrayed," must be the regular Passover Supper, and partaken of at the regular time, on the



O. L. Hailey

14th of Nisan, at evening when all the Jews were taking it.

2. The crucifixion must take place on a day of "preparation," which was at the same time "the preparation of the Passover" and "the preparation of the Sabbath," as a Sabbath immediately followed. Both the Passover and the Sabbath must have a "day of preparation." And the day following the crucifixion must be, not only a Sabbath, but "a high day."

3. The burial must take place just as the Sabbath "began to dawn," that is at the beginning of the Sabbath. That Sabbath must have one working day between it and another Sabbath. And this second Sabbath must be the regular weekly Sabbath, which corresponds to our Saturday.

Continued on page 83

An Arminian Bible

By Milburn Cockrell

Mantachie, Mississippi



Milburn Cockrell

In reading books written against sovereign grace I have noticed that they have accused us of twisting and turning the Bible. The implication of this is that we do not believe

what the Bible teaches. In truth, it is the Arminian who does not believe the Bible. If his theory is correct, the Bible would sure read differently in certain places.

The verses which follow are NOT quotes from the Bible. I urge you to read these verses in your Bible as they are. However, I will give the verses as they would read, if Arminianism were true.

VERSES ON ARMINIAN ELECTION

"Many are called and many are chosen" (Matt. 22:14).

Continued on page 89

The Sacrifice of Christ

By Milburn Cockrell

Mantachie, Mississippi

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:13-14).

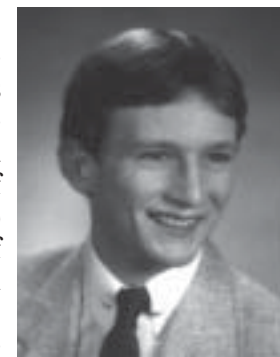
Under the Mosaic Dispensation priests offered slain beasts upon smok-

We have recorded here in Matthew's gospel the institution of the Lord's Supper by Jesus during His earthly ministry on the night that He was betrayed, the night of the obser-

ing altars on behalf of the waiting worshippers. These animal sacrifices were typical of the coming self-offering of Christ. Nevertheless, Christ's death was not a sacrifice after the precise Jewish pattern. There is some difference between the type and the antitype. A picture may be a type of a man, but the man differs from the picture. The sacrifices of Judaism were an outward material representation;

Continued on page 82

vance of the Jewish Passover. Jesus gave this ordinance as a memorial of Himself unto His kind of church, and every true New Testament missionary Baptist church has the duty to properly observe this ordinance until Christ returns to take His bride and all the elect out of this world. The Lord's Supper is important to the Lord's churches because it reminds them of their Head and Bridegroom, who gave Himself to ransom them from sin and the clutches of Satan. "For there is one God, and one mediator between



Timothy Hille

Continued on page 84

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

The Berea Baptist Banner

THE BEREBA BAPTIST BANNER (UPS 546470) is published monthly for \$3.00 per year by the authority of the Berea Baptist Church, 3881 Highway 363, Mantachie, Mississippi 38855. Periodical Publication postage paid at Mantachie, Mississippi.

POSTMASTER: Send address changes to THE BEREBA BAPTIST BANNER, P. O. Box 39, Mantachie, Mississippi 38855-0039.

PUBLICATION POLICIES: All matter for publication should be sent to the editor. All manuscripts are to be typed and double spaced. All such material becomes the property of BBB and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication.

The publication of an article does not necessarily mean the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

COPYING PRIVILEGES: Unless otherwise stated any article published in this paper may be copied by other publications, provided they give proper credit line stating that such was copied from this publication, and the date of publication; provided that such materials are not published for profit. If we are not on an exchange list with the publication copying, it is requested that a copy of the issue containing the article be sent to our address. All copyrighted materials may not be copied without written consent.

PUBLISHED MONTHLY with paid circulation in most states in the U.S.A. and some foreign countries.

SUBSCRIPTION RATES

| | |
|-----------------|---------|
| One year..... | \$3.00 |
| Two years..... | \$5.00 |
| Five years..... | \$12.00 |

PLANNING TO MOVE? Notify us three weeks in advance. The post office will only forward second class mail for 90 days. They charge us \$.50 for each "change of address" they have to send us. Please save us this expense and the post office time.

BUNDLES TO ONE ADDRESS: These are sent for \$2 per paper for a year. An example: 10 papers for one year at \$20 or 20 papers for one year at \$40.00.

LOCATION OF PUBLISHING CHURCH: Our church is located on state highway 363 about one mile south of Mantachie, Mississippi. Readers are always welcome to visit our services.

CHURCH PHONE: 1-601-282-7794.

EDITOR'S PHONE: 1-601-282-7233.

A PAPER WITHOUT SUBSCRIPTION: Some times people write to us and say that they did not subscribe for the BBB. They are receiving our paper because someone else has paid for their subscription. We trust the BBB will be received as an outstretched hand to you. Take what you find helpful and discard what you cannot use.

If you do not want to receive such a gift subscription, please write to us. We are happy to cancel such a subscription. We do not want to go where we are not wanted.

DISCLAIMER: The Editor assumes that the articles submitted for publication in the BBB are written by the person whose name they bear, unless otherwise indicated by a quote from another writer. However, the Editor cannot personally guarantee that this is the case in all articles which appear in the BBB.

VISIT US ON THE WORLD WIDE WEB AT:

<http://www.intop.net/~bbchurch>

OUR EMAIL ADDRESS IS:

bbchurch@intop.net

aAaAaAaAaAaAaAaAaA

Sacrifice of Christ

Continued from page 81

the sacrifice of Christ is an inward spiritual reality.

A SACRIFICE

Under the old dispensation the priests offered many sacrifices. There were sacrifices for the Jewish nation, for the family, and for the individual (Lev. 16). There was a difference between a sacrifice and an oblation. There was real change or destruction of a sacrifice offered. It was wholly or in part consumed by fire. An oblation was a simple offering or gift without any change at all. The bloody sacrifice was made of living creatures to obtain God's forgiveness of sin. This is the sacrifice the writer of the Book of Hebrews has in mind in the text, for these were always typical of salvation by Christ.

As our great High Priest, Jesus Christ gave Himself "for us an offering and a sacrifice" (Eph. 5:2). The effect of Christ's sacrifice was the expiation of guilt and the propitiation of God, which is the appropriate effect of a sin-offering (Heb. 9:26; 10:12). Paul told the Corinthian Church: "For even Christ our passover is sacrificed for us" (I Cor. 5:7). Christ saved us as a priest did—by a sacrifice.

A BLOODY SACRIFICE

Blood is the circulatory life-fluid of the body. Very early in the history of the human race a peculiar sacredness was attached to the blood: "But the flesh with the life thereof, which is the blood thereof, shall ye not eat" (Gen. 9:4). The blood was identified with the life. The blood was viewed as the basis of physical life, and life in the flesh was preeminently in the blood.

Hebrews 9:22 declares: "Without shedding of blood is no remission." The life was in the blood, and the life of the sacrifice was taken and offered to God, as a representative and substitute for the offerer. "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:11).

The sacrifice of Christ was a bloody sacrifice. In my text the writer of the Book of Hebrews called it "the blood of Christ." Nothing less than this could make expiation for our sins. When Christ instituted the memorial supper, He said: "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). Paul wrote to the Colossians: "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14). In Hebrews 13:12 it is written: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Of our Redeemer John said: "Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5).

Our Lord Jesus Christ offered His sacrifices on earth, as Jewish high priests did without the tabernacle. Having offered His sacrifice on earth, He passed through the visible heavens, as Levitical priests pass through the outward tabernacle, into the Heaven of Heavens, of which the most Holy Place was a type. Christ entered the presence of Jehovah with "his own blood" as it had been shed upon earth. Our great High Priest entered Heaven in virtue of His blood—not His perfect character, not by keeping the law, not by personal worthiness. Christ did not enter Heaven except by "his own blood" (Heb. 9:12). Neither can we enter Heaven except by the blood of Christ. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. 10:19).

Our Savior, the Holy One, entered God's presence "through his own blood," and some dream of entering Heaven apart from that blood. One tells us he will present himself to God as having "done his best." Another says he will be in Heaven because he

was the member of some church or religious order. Still another expects to be there by his confirmation and baptism. There could be no more absolute and eternal insult to the God whose Son entered His presence "through his own blood." Poor deceived soul, have you never come to see your lost, guilty condition? Are you relying on your own profession instead of the blood of Christ? Do not die deceived! All sinners enter Heaven by the shed blood of Jesus Christ.

Wherever you hear a new preacher and a new message look for blood redemption by Christ. Beware of any preacher who does not preach that sinners enter Heaven by the shed blood of Jesus Christ. If the test of the blood is not met, the message may sound attractive, but it is a new gospel with salvation left out of it!

A SELF-SACRIFICE

The text says that Christ "offered himself." "Himself" is in a sense emphatic. There is a contrast between the conscious, voluntary, self-determining nature of the sacrifice of Christ and the unconscious, involuntary, compulsory animal sacrifices. The animal went blindly and unwittingly to its death at the will of another. Christ willingly made Himself a sacrifice. The creature sacrifice was a mere animal act with a mere animal virtue. The sacrifice of Christ is a moral and spiritual act, and as such had a moral and spiritual efficacy.

Self-offering was the disposition of which the blood was the expression. "Offered himself" implies a free act on the part of our Redeemer. He was not forced to make a sacrifice, but He did it voluntarily of Himself. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25). As "the Prince of life" (Acts 3:15), Christ had power to lay down His life (John 10:17-18). He freely gave "his life a ransom for many" (Matt. 20:28; I Tim. 2:6). Paul told Titus that our Lord "gave himself for us" (Tit. 2:14). The word "offered" in my text implies that Christ made Himself a ransom price, for it properly signifies "to bring to." Christ willingly brought Himself to God for us to redeem us.

I doubt that any of us fully understands the words "gave himself." According to some, Christ gave a little of Himself. Others would say He gave His human nature. But I understand by the words "gave himself" that He gave Himself as the God-man to make an infinite atonement. Everything that He was He gave to purge us from our sins.

A DIVINE SACRIFICE

The words in my text "through

the eternal Spirit" have been understood in two different ways. Today most make "the eternal Spirit" the Holy Spirit of God. The Latin Vulgate, which reflects the fixed "Catholic" understanding, reads: "through the Holy Spirit." Many Protestants agree, saying that Christ was anointed with the Holy Spirit for the fulfillment of His mediatorial high priestly office. This is true and proved by other Scriptures (Isa. 41:1; 61:1; Mark 1:10; Luke 4:18), but I do not think Hebrews 9:14 proves this.

I have always been uncomfortable with the view that "the eternal Spirit" in Hebrews 9:14 is the Holy Spirit. It seems that when we say this we have the Spirit helping in redeeming us. This would contradict Hebrews 1:3 which tells us "by himself" Christ purged our sins. It was not God the Father or God the Holy Spirit Who died for us; it was God the Son.

It is best to understand by "through the eternal Spirit" the heavenly aspect of His deity, or the divine nature of Christ, which is Spirit and at times distinct from His human nature (Rom. 1:3-4; I Tim. 3:16; I Pet. 3:18). As God, Christ is an eternal Spirit, a truly divine spiritual personality, conjoined with His assumed humanity.

A number of translators apply "the eternal Spirit" to the divine nature of Christ. J. B. Rotherham has: "who through an age-abiding Spirit." Kenneth S. Wuest in his expanded translation gives it: "who by virtue of the intermediate instrumentality of (His) eternal spirit (His divine essence as deity, thus by His own volition as a member of the Godhead) offered himself." J. B. Philips renders: "who in his eternal spirit offered Himself." The Twentieth Century translation put it: "through his eternal Spirit." A. T. Robertson writes on the expression, "the eternal Spirit, thusly: "Not the Holy Spirit, but Christ's own spirit which is eternal as he is. Thus there is a moral quality in the blood of Christ not in that of other sacrifices" (*Word Pictures in the N.T.*, Vol. V, p. 400).

A number of commentators take this position. Moses Stuart gives it: "in an eternal spiritual nature" (I would call it "spiritual spirit," although this would not make much sense in English—MRC). John Trapp (1601-1669) wrote on this expression: "That is, by his Deity, called the Spirit of holiness, Rom. 1:4, and the Spirit, I Tim. 3:16, that gave both value and virtue to his death, both to satisfy and to sanctify" (*Com. on N. T.*, p. 679).

I want to give some reasons why I favor making "the eternal Spirit" in my text the divine nature of Christ. First, the Hebrew writer as a rule

Continued on page 83

Sacrifice of Christ

Continued from page 82

when referring to the Holy Spirit uses the term **"Holy Ghost"** or **"Holy Spirit"** (2:4; 3:7; 6:4; 9:8; 10:15). If on one occasion he uses another term, the assumption is that he has in mind another idea.

Second, there is nothing to suggest the Holy Spirit in the context. The writer is dealing with Christ's voluntary offering of Himself to God. His own will, His own spirit, inspired the surrender and made it so infinitely acceptable. If the Holy Spirit inspired our Savior's surrender, then it was not, genuinely and simply, Christ's offering of Himself. The real merit of the offering belongs to the Holy Spirit who inspired it, not to Jesus.

Third, the sacrifice of Christ purified the inner personality because it was the action of a personality which belonged by nature to the order of Spirit or eternity. This is why Christ obtained **"eternal redemption"** for us (Heb. 9:12). This is why He made a sacrifice which never needs to be repeated.

John Brown (1787-1858) has well said on this verse: "Had it not been for our Lord's Divine nature, He could not have yielded acceptable and effectual substituted obedience and satisfaction. A mere creature can never yield more obedience than it owes for itself; and a mere creature has no right, were the thing practicable, to make a sacrifice of its own happiness to obtain the happiness of another. It was the living God manifest in the flesh who was both our High Priest and Victim; and He stamped His own glory on the propitiation for our sins, both on the priestly act and on the ransom offered" (*Hebrews*, p. 402).

The words **"offered himself"** implies acting strictly from within, and proceeding properly from Himself. It was not His purely human soul, which He shared in common with other men (Isa. 53:10) that made the offering. It was not even His purely divine nature, which before His incarnation had consented to His sacrifice, and whose presence was certainly necessary to the efficacy of His offering. It was the blending of His human and divine natures which gave to His act a certain element of humanity and divinity.

That the divine nature of Christ was involved in His sacrifice can be seen in other Scriptures. In I Corinthians 2:8 it is said men **"crucified the Lord of glory."** In Acts 20:28 the blood of Christ is called the blood of God. It also appears in the fact that **"the last Adam was made a quickening**

Spirit" (I Cor. 15:45).

Objectors will say that Christ's blood was a material, external, carnal thing. They will ask, "How could it have such spiritual vigor?" I would answer that His blood was offered by the eternal Spirit whose blood it was. Christ our priest being an eternal Spirit can save us eternally. From an eternal Spirit proceeds eternal redemption which delivers from eternal damnation. He who died is the Son in human nature. Since in Him the divine and human natures are one person, His blood is of eternal and unspeakable value.

A SPOTLESS SACRIFICE

Mark carefully the words in my text **"without spot."** The sinless Savior was seen in the fact that the animal sacrifices were to be **"without blemish."** This was especially true of the paschal lamb (Ex. 12:5). This was true of other offerings (Lev. 22:19-21; Mal. 1:8, 14). This was designed to suggest the purity of Christ's nature and sacrifice. The justice of God could find no fault with the sacrifice of Christ. This is why those He died for shall be unblameable and irrefragable (Col. 1:22; Jude 24).

Adam dealt with God for the human race in the first great trial, imparting weaknesses and moral evils to the race in his failure. Even so, Christ, as the second Adam, dealt with God for the elect in the second great moral trial, imparting salvation and life by His spotless obedience unto and through death. **"Forasmuch as ye know that 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 Peter 1:18-19).

A GODWARD SACRIFICE

The sacrifice of Christ was not offered to the Devil as some blasphemously assert. Our Lord **"offered himself without spot to God."** By **"God"** I understand **"the God of our**

Lord Jesus Christ" (Eph. 1:17). He is the First Person in the Godhead, the One our Savior so often called **"my Father"** (Matt. 26:39; John 20:17, 21). The truth in Hebrews 9:14 is that the Son of God offered Himself to God the Father (Eph. 5:2). This was pre-figured by the types in the Old Testament (Gen. 4:3; 8:20; 12:7; Deut. 27:6).

The sacrifice of Christ was for sin, and sin is committed against God. His justice had been offended, His law violated, His will transgressed, and His wrath provoked. Therefore, to the Father atonement must be made. Until His outraged justice is satisfied, His wrath pacified, His favor procured, no peace can be brought to a guilty conscience. If God were not satisfied, our conscience could not be pacified.

A DEFINITE SACRIFICE

The Redeemer offered His sacrifices to the Father to **"purge"** our **"conscience from dead works to serve the living God."** Hebrews 1:3 speaks of **"when he had by himself purged our sins."** The word **"purge"** (*katharizo*) means "to make clean or purify." It implies a taking away of filth and making a foul thing clean (Isa. 6:7). In my text it means a spiritual purging from sin, for it is in opposition to **"the purifying of the flesh"** in verse 13.

The blood of Christ has a purging nature which reaches the soul and cleanses it from all sin: **"And the blood of Jesus Christ his Son cleanseth us from all sin"** (I John 1:7). The blood which Christ presented to the Father did not merely "try to purge" our sins, but it actually did cleanse a people from their sins (I Cor. 6:11; Rev. 1:5). That blood did not merely put us in a "purgative state," but it really and truly secured the redemption of a people from all their transgressions. The blood of the God-man purged the filth of the conscience for all the elect.

Our Lord did not purge away our sins to keep us out of Hell, nor merely so we could go to Heaven. He cleansed us from all sins so we could **"serve the living God."** Christ freed us from the bondage of sin and Satan that we could be His free servants. The legal sin-offering purified the flesh from contamination of contact with the dead, so the Israelite could offer acceptable worship. Even so, the offering of our Savior purified our conscience, so we might offer our bodies a living sacrifice, holy and acceptable to God (Rom. 12:1). We are saved to serve, and those who do not serve God are not saved!

CONCLUSION

1. Christ is a priest, and the sacrifice He has offered up is Himself. He

offered His human nature, soul and body, in union with His divine person. This gave His sacrifice virtue and efficacy. As the eternal Spirit and as a priest for ever after the order of Melchisedec, Christ obtained eternal redemption for all the covenant people. He secured a spiritual and permanent purification for all the elect.

2. All human works done before salvation are dead works—works tainted by sin, and so dead for the purpose of justification. All these works spring from a nature which possesses in it no true spiritual life. Such people can never render acceptable service to God.

3. The blood of Christ which purifies the soul of a man from sin also invigorates him for the willing service of the living God. In our souls and bodies we must serve Him in a lively manner.

4. Have you been purged from your sins by the blood of Jesus? Are you looking to other things to purify your soul? Don't be deceived by the Devil. You can only go to Heaven on the merits of the blood of Jesus. Remember that God foreordained Christ **"to be a propitiation through faith in his blood"** (Rom. 3:25).

The Limitations

Continued from page 81

4. The weekly Sabbath, then, must end just at the resurrection, and exactly **"three days and three nights"** after his burial, and yet must occur at the beginning and not the middle of a day which was itself a Sabbath. (See Matthew 28:1, Greek.)

5. The resurrection must occur just when one Sabbath ended and another Sabbath began (dawned), and not some twelve hours after the Sabbath began. Three Sabbaths are to be accounted for as follows:

(1) The one which began while they were burying Him.

(2) The one during which the women rested according to the commandments. (Mark 16:1 and Luke 24:1.)

(3) The one at the beginning of which the women came to the sepulcher. (Matt. 28:1.) The same Sabbath on which the morning visits were made.

6. The resurrection must occur so that the tomb shall be empty **"late on the Sabbath, as it began to dawn into the first day of the week,"** that is, on Saturday evening immediately after six o'clock; and yet just as another Sabbath dawned, which was at six o'clock in the evening. It must

Continued on page 84

New Book Here Comes the Bride!

by Milburn Cockrell

This book is now ready for shipping in our bookstore. They are \$7.95 each, or on 5 or more you may take a 40% discount plus postage. Order from Berea Baptist Church Bookstore, PO Box 39, Mantachie, MS 38855-0039.

The Limitations

Continued from page 83

occur at the very time that one Sabbath ended and another Sabbath began. It could not occur in the morning some twelve hours after the beginning of the Sabbath on which it occurred. It was at the *beginning* of the day.

7. Certain women from Galilee must be able to see the sepulcher while they were burying him, **"as a Sabbath began to dawn."** They must be able to rest until that Sabbath was completed, and then buy and prepare spices and ointments, and after that to **"rest on the Sabbath according to the commandment,"** and then come to the tomb in the evening of the Sabbath and yet at the beginning of the **"first day of the week."** And still come to the tomb **"early in the morning of the first day of the week,"** several hours after the beginning. Three Sabbaths must be taken into account in connection with the crucifixion, burial and resurrection of Jesus Christ, as indicated above.

8. Concerning the visits of the women, we must take account of the following statements: Mary Magdalene and the other Mary must be able to visit the tomb **"late on the Sabbath as it began to dawn into the first day of the week."** This was in the evening, as clearly shown by the Greek. They must be able to see **"an angel"** alone **"whose appearance was like lightning, and whose raiment was white as snow,"** sitting on a stone which he had just rolled from the door of the sepulcher. Only those who made the evening visit saw that.

9. Mary must be able to be at the tomb alone **"early in the morning while it was yet dark."** But she will see no angel on that visit.

10. Other women must be able to come to the tomb **"in the deep twilight of the morning of the Sabbath."** These must be able to see **"two men in dazzling apparel who stood by them."** These men were not in the tomb nor sitting on the stone, but standing by them.

11. Again, as in Mark 16:2, certain women after resting on a Sabbath must be able to come to the tomb **"early in the morning, when the sun was up."** These women must be able to see a young man, sitting on the right side *arrayed in white robes.*

12. Again, as John tells us (20:1), **"Now on the first day of the week cometh Mary Magdalene while it was yet dark."** She sees no angel at all on this visit, but runs to bring word to the disciples. Then later she returns

and is left alone **"standing without at the tomb and weeping; so as she wept she stooped and looked into the tomb; and she beholdeth two angels in white, sitting one at the head and one at the foot, where the body of Jesus had lain."** All these things must be explained and harmonized.

13. Certain women must be able to see Jesus **"in the evening"** just after His resurrection and **"lay hold of his feet and worship him."** And yet certain women who came to the tomb *in the morning* **"find not his body":** while Mary, in the morning, after sunrise shall be able to see him and talk to him, but is not allowed to touch him.

14. He must explain how and why the guard happened to leave the tomb *in the evening,* and yet report that **"his disciples came by night and stole him away, while they slept."** For they went away **"as the women were going."**

15. He must explain all these things as well as certain Scripture statements about the resurrection; such as **"in three days"** and **"on the third day,"** **"after three days"** and **"this is the third day since all these things came to pass."**

It will thus be seen that the resurrection of Jesus Christ has more marks of time and incident thrown around it than any other single fact of Scripture revelation. This is as we should expect. God would guard this one test of the Son's claim in every way possible, so as to keep it from being simulated, perverted or misunderstood. God put Himself to the severest test when He would avouch His Son to the world. Thus does He seek to remove all possible doubt. It becomes us to study it with profound reverence, and a most earnest desire to know the truth. We must not lightly explain away what God has fixed with so much particularity: nor will we be able to understand it at all, without very careful and painstaking study. No mere supposition as to the order and time of these important events must be allowed to confuse the mind. Nor may the plain words of the Scriptures be waived aside as inaccurate or indeterminate. But the devout student must not be content until all the questions, when raised by even the most skeptical, are fully answered. If the present study does not satisfy the objector, he is not therefore relieved of the obligation to find the explanation himself.



The Lord's Supper

Continued from page 81

God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time" (I Tim. 2:5-6). When we as a church observe the Lord's Supper, we are remembering His death and testifying that He has saved us and placed us in His body, the local church.

The Lord's Supper is an important part of the life of every church member. In observing the Lord's Supper, we are reminded of that which made us who we are, for we are not who we once were (I Peter 2:9-10). **"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new"** (II Cor. 5:17). Beloved, I am not who I once was, because I have been born again and have been washed in the blood of Calvary's Lamb. The Lord's Supper reminds us that we are members of His body. **"For we are members of his body, of his flesh, and of his bones"** (Eph. 5:30). We have not only joined together as members of one of the Lord's churches, but we have been joined to Christ, who is the Head of the body, the church (Eph. 1:22-23). We have the blessed privilege of membership in a New Testament church because **"Christ. . . loved the church, and gave himself for it"** (Eph. 5:25), **". . . the church of God, which he hath purchased with his own blood"** (Acts 20:28). When you eat that bread and drink that wine, remember that body that was broken and that blood of the New Testament which was shed for the remission of your sins, the purchase price of every local church.

The Lord's Supper is also an important part of the life of every church member, because in observing of the Lord's Supper, each participant declares the gospel of Christ which he or she has believed. When a church observes the Lord's Supper, each member has the blessed privilege of testifying of the death of the Lord Jesus Christ that has saved him or her from sin (I Cor. 11:23-26). This ordinance affords every member of the church observing the ordinance the opportunity and privilege of showing or proclaiming Christ's death. When you eat the unleavened bread and drink the wine, you are witnessing of that which you have believed, that Christ died for sin, the Just for the unjust, that He might bring us to God! What truly saved person who is a member of one of the Lord's blood-bought assemblies would want to miss such an opportunity to proclaim the gospel? Since this is a picture of the

Lord's death, there is also a grave responsibility associated with observing this ordinance (I Cor. 11:27-33). Some at the church at Corinth had become ill and others had died, because they had taken the Lord's supper improperly. We must not **"eat this bread, and drink this cup of the Lord, unworthily,"** in the wrong manner or for the wrong reason. All members must examine themselves to make sure they are in the right condition to show the Lord's death, and that they are partaking of this ordinance for that reason. **"Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils"** (I Cor. 10:21).

This ordinance is a memorial: **"This do in remembrance of me"** (I Cor. 11:24). We are reminded of certain truths when we observe this ordinance, and we are showing those truths, proclaiming them as one body as we observe the ordinance together. You have to observe the Lord's Supper in church capacity, otherwise, it is not the Lord's Supper (I Cor. 10:16, 17). We are many members, but one body in Christ, having put on Christ in scriptural baptism. We cannot invite others who are not members of this church to partake of the Lord's Supper with us, because they are not of this body. You cannot observe the Lord's Supper at home with your family, because this is a church ordinance given by the Lord to His kind of church as a memorial of Him. This ordinance teaches us of the unity of the Lord's church, which is one body. That is why there must not be divisions and heresies among us, else it is impossible to eat the Lord's Supper.

Let us note some of the truths that the Lord's Supper teaches us.

I. "TAKE, EAT: THIS IS MY BODY."

A. We see the incarnation of Christ: **"this is my body"** (Heb. 10:4-10).

1. Jesus came in the flesh to make an offering for the sins of men, women, boys, and girls (I John 4:1-3).

2. He was God in the likeness of sinful flesh. **"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh"** (Rom. 8:3). He had a body, fashioned like unto our bodies. **"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth"** (John 1:14). Jesus is the Godman, the Son of God and the Son of man (Gen. 3:15). He is the seed of the woman, born of a virgin,

Continued on page 85

The Lord's Supper

Continued from page 84

so that He might die for our sins on the cross.

B. We see the sinlessness of Christ.

1. He was without sin. The unleavened bread pictures the sinlessness of Christ. Leaven is used in the scriptures as a type of sin, which permeates all things until it has completely corrupted them. There was no sin in Christ (I Cor. 5:6-8; II Cor. 5:21).

2. Our sins were placed upon the sinless One. Only Jesus could be the perfect sin-offering to make atonement for our sins, because He is the only person to ever walk the face of the earth who committed no sin. He obeyed the will of God perfectly, which will sent Him to suffer and die on the cross (Matt. 26:36-42).

II. "THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR MANY FOR THE REMISSION OF SINS."

A. We see the new covenant of the gospel.

1. This is a better covenant than the old covenant of the law. Beloved, Jesus shed His blood to redeem us from our sins, which sins were a breaking of God's law and commandments. The law teaches that you are a sinner before God and need to be saved by faith in Christ, who is the fulfillment of the law (Gal. 3:10-13). We were cursed under the law because we broke the commandments of God's law. **"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"** (Rom. 8:7, 8). By the law comes death, because all are sinners and the righteous judgment of God against sin is death. By Christ comes life, through a new and living way. **"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"** (Rom. 6:23).

2. This new covenant ordained of God is sealed with the blood of the Lamb, Jesus Christ (Heb. 9:15). Jesus' blood enforces and puts this covenant into effect. God cannot break this covenant; else He would be rejecting the precious blood of His own sinless and perfect Son who died on the cross according to God's eternal purpose. This covenant declares that all whom God calls unto salvation by faith in His Son who died for sin on the tree of the cross shall be saved and receive eternal life. **"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out"** (John 6:37). God

cannot refuse you if you come to Him by faith in Christ Jesus.

B. We see the scope of His sacrifice, that many shall be saved (Rom. 5:18, 19). The blood of Jesus is able to save many. The sin of Adam plunged the whole human race into sin and condemnation. The righteousness of Christ raises all who are in Christ by faith out of sin unto justification and life (Rev. 7:9-14). The number of those who shall be saved by the shed blood of Jesus is such that no man can number. We ought to be missionary because of the shed blood of Jesus.

C. His blood was shed for the remission of sins (Heb. 9:22). There is nothing else that can take away your guiltiness before God and make you spiritually whole.

III. "IN MY FATHER'S KINGDOM."

A. We have a sure future in Christ. **"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also"** (John 14:2, 3). He is coming again, and that very soon. **"Behold, I come quickly"** (Rev. 22:7). We are to be watching and waiting, prepared for the return of our Savior and Lord. As a church, we are to be as a bride preparing for the coming of her Bridegroom, keeping herself chaste and pure before Him. We are to stay pure doctrinally, morally, and personally.

B. We ought to live down here like we know we're going to one day be up there. One day, we will be in the presence of Jesus. Our lifestyle and conduct should be such that show others that truth, that we are no more citizens of this world but of heaven (I John 3:2, 3). **"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come"** (I Cor. 11:26).

There is an invitation to you if you are lost today. Matthew 26:26 says: **"Take, eat; this is my body."** Have you partaken of Christ by faith?



Being Conformed

By Todd Bryant

Northport, Alabama

"And be not conformed to this world" (Rom. 12:2).

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son" (Rom. 8:29).

Sadly, the two preceding verses tend to be almost avoided, especially in sovereign grace circles. We have pounded the doctrines of eternal security into the heads of our people and have left out the importance of good works. Although we know we aren't saved by what we do, we affirm that works are important. The doctrine of the preservation of the saints is not a license to sin and should not be treated as such. It is unfortunate, however, that the time has come where you can hardly tell the saint from the sinner and in many cases, the sinner is the most saintly, or at least his fruits seem to be.

Jesus declares in John 15:18: **"If the world hate you, ye know that it hated me before it hated you."** And, in the 20th verse: **"If they have persecuted me, they will also persecute you."** The minor problems that we face today, as Christians, can hardly be called persecution. They can scarcely be compared to the sufferings of Christ or any of the apostles. Even many of the laymen of the New Testament suffered martyrdom. The question then should be posed, "Why are we not persecuted today?" The laws of the land are not holding back sinful men from hating us, for they hated Christ without a cause (John 15:25). The Jews broke many of their own laws in order to crucify Christ. They didn't hate Him because of His breaking any laws, but rather the contrary. They hated Him because of His perfect holiness. Perhaps this is the reason we are so liked.

We are not able, while in our present condition, to reach a state of perfect holiness. However, we are to strive to that end. That is where we are falling short today. We are more

concerned with "blending in" with our present surroundings than we are working for the cause of Christ. This is called *"being conformed to this world"* and this is wrong, according to our text.



Todd Bryant

Just to pose a question, when we go on vacation, are we concerned with settling in and making a life for ourselves there, or, do we realize we're only there for a few days? Do we concern ourselves with the necessary things of life, or, do we just enjoy the gleanings of our vacation spot? This might sound silly on the outset, but, I can assure you, it is not. According to Philippians 3:20, our conversation, or citizenship, is in Heaven. Therefore, this world is just a place we are in for less than a second in the scope of eternity. We don't need to worry ourselves with the things of this world. We should, as servants of God, remember where we are from and work to better our eternal abode.

In Matthew 16:26, Jesus poses the question: **"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"** This is a question asked by Christ—the Savior of men. I believe it is worthy to be considered. Most things in this world only do harm to our relationship with Christ and our soul. Just because we are eternally secure in the blood of Christ doesn't mean our spiritual life can't be harmed by our life here upon Earth. We are so worried about gaining riches and helping our family members to do the same that we generally forget God and rarely concern ourselves with the salvation of our own family. What can you help a family member to gain that would be more valuable than salvation? What can you give them in this world that would be worth the price of eternity in the lake of fire? The Lord has blessed us with salvation and faith in His Son. We need to daily share that blessing with others in hopes that God will empower it and bring salvation to them.

In Matthew 6:19-24, Christ instructs us to **"lay up for yourselves treasures in heaven, where neither**

Berea Baptist Broadcast

| STATION | TIME | DIAL | WATTS |
|-------------------------------|-----------------------------|---------|-----------|
| WFTA, Tupelo, MS | Sunday 9:30 - 10:00 a.m. | 101.9 | 3,000 FM |
| WJOR, Saint Joseph, TN | Sunday 1:00 - 1:30 p.m. | 101.5 | 1,000 FM |
| WLZA, Starkville, MS | Sunday 1:00 - 1:30 p.m. | 710 | 2,500 AM |
| WCNA, Myrtle, MS | Sunday 9:30 - 10:00 a.m. | 95.9 | 3,000 FM |
| WYWY, Barbourville, KY | Sunday 7:30 - 8:00 a.m. | 950 | 1,000 AM |
| KARI, Blaine, WA | Saturday 10:30 - 11:00 a.m. | 550 | 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 |

Continued on page 86

Being Conformed

Continued from page 85

moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.” Are we laying up treasures in Heaven? I would have to say that the majority of people are concerned with laying up treasures here. We rarely even think of working for treasures in the life to come. We should, however, remember that our time here is but a breath. Our time in Heaven is eternal. I would rather go through life in this world as a beggar and be rich in the world to come than to have all of my works burned up at the judgment seat of Christ. All of the possessions you have here will be left here when you die. I think of the phrase, “He who dies with the most toys, still dies.”

Does the world see us as being different? I should hope they would. The term “Christian” is a name that was given to the saints because of their Christ-like appearance. That is what we need to be striving towards. We need to be different than the people in this world. We need to be conformed to the image of Christ. We will be at the resurrection, but, through sanctification, we need to strive to conform to His image today. According to Matthew 6:24, we **“cannot serve God and mammon.”** We can’t serve God and this world too. The more we “fit in” to this world, the more we are conformed to it. The more we strive to be like Christ, the more we appear just to be sojourners in a foreign land.

In II Corinthians 6:14-18, we are given instructions about not being **“unequally yoked together with unbelievers.”** Paul goes on to ask what fellowship we, as followers of the Lord Jesus Christ, have with unbelievers. This, no doubt, is one of the reasons for Christians today being conformed to this world. This is why our churches are looking for ways to let sinners in. How can we be in the midst of sin and not take part? Ultimately, we can’t. For a while we might be able to ward off evil. But, we will fail the test if we don’t stay away from these worldly situations. The crowd you hang around influences the way you act. You will do what your friends do, for the most part. We are commanded to be separate—a peculiar people.

Has God ever allowed His people to remain in idolatry? Isn’t the worship of the things of this world idolatry? Look at the chastening hand of God upon the nation of Israel today. They broke His commandments. They went after other “gods.” God has

scattered them over the face of the Earth today. They are an example for us to learn from. They will be saved in the days to come as will a saint that falls under the chastening of God. However, as it is with the Jews, chastening is tough-love. God deals with His people correctly. He brings His children back in a way that works. Deuteronomy 4:24 states: **“For the LORD thy God is a consuming fire,”** *even a jealous God.* Remember this as you build up wealth in this world and leave God out of your daily life.

In our text verse (Rom. 8:29), we are told that we were predestined **“to be conformed to the image of”** Jesus Christ. We need to strive to this end. We, as Christians, need to do the work that God has given us. We need to try our best to conform ourselves to Christ’s image. How do we do this? First, we get into the Word as much as possible. For years, through the Dark Ages, the printed word was kept from the people. Today, we have it at our disposal. We need to learn as much as we can to better serve God. Secondly, we need to pray without ceasing. We need to stay in prayer to God that He would cause us to be more like Christ—that He would lead, guide and direct our every step and that we would follow as we should. Thirdly, we need to keep company with Christian. Whether we do this in homes, church, or revival meetings, it needs to be done. There is no option to attending church. If you’re concerned with your treasures in Heaven, there’s no option to the others either.

Take this article as an attempt to motivate God’s children to forsake this world and take up the cross and follow Christ. It is my desire that Christ’s churches would be filled with mature Christians who have a concern for their fellow man—churches who aren’t afraid to carry the gospel forth as we have been commanded to do, and members who desire to hear the words: **“Well done, thou good and faithful servant”** (Matt. 25:21).

The Fruit of the Spirit

Continued from page 81

promises of the Word, and then causing the fruit of joy to blossom and grow. It is the fruit of joy flowing from our lives that demonstrates to others how happy we are to be saved by grace and privileged to serve our Saviour. Let us never underestimate the importance of the fruit of joy in the Christian life because **“...the joy of the LORD is your strength”** (Neh. 8:10).

REASONS FOR JOY

1. Before we were saved by the grace of God we experienced seasons of happiness based upon our circumstances. These feelings were temporary and superficial depending entirely upon our physical and emotional well-being. However, we had no real spiritual joy as long as our hearts and minds were alienated from God by sin. In fact, we were often miserable and guilty as we labored under the heavy burden of our sins. Real joy can never be experienced by the natural man because of the depravity that separates him from God. Try as he may to appease his conscience and make himself feel good through religious exercises, real joy does not come as long as he is **“without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world”** (Eph. 2:12). Since spiritual joy is bound up in God, there can be no experience of joy until God is joined to the soul by the Holy Spirit.

2. Can you not remember the joy that flooded your soul when the Holy Spirit was pleased to impart spiritual life to you by His regenerating power? I shall never forget the time when the Holy Spirit first planted the seed of joy in my heart. After wandering in the darkness of my own depravity the Holy Spirit enlightened my eyes to behold the glory of the Gospel of Christ. II Corinthians 4:6 describes this powerful work thusly: **“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.”** Joy flooded my heart as the Holy Spirit enabled me to repent of my sins and believe on the Lord Jesus Christ. The day that I embraced the Saviour I **“...tasted that the Lord is gracious”** (I Pet. 2:3). Though I had to drink of the bitter dregs of conviction and repentance, the Holy Spirit sweetened the cup with the oil of gladness and the wine of saving faith. The day that I was brought to the banqueting house of God’s grace and enabled to partake of the rich Gospel feast was the first day I had ever tasted the sweet fruit of real spiritual joy!

3. God’s sovereign, unconditional, eternal electing grace is a reason for great joy in the heart of believers as Jesus said: **“...rather rejoice, because your names are written in heaven”** (Luke 10:20). When you consider what all men are by nature, and the wrath that we justly deserve, is it not a cause for wonder and amazement that the great God of Heaven would fix His affection on anyone?

Yet, before the world began, as God dwelt alone in the solitude of eternity He purposed to save His elect and make them partakers of eternal joy by choosing them in Christ Jesus. To be included in that select multitude is cause for great rejoicing! To be loved in time by family and friends is cause for great rejoicing, but to be eternally loved by the Most High God is to **“...rejoice with joy unspeakable and full of glory”** (I Pet. 1:8).

4. Being clothed with Christ’s justifying righteousness is cause for great joy as Isaiah 61:10 declares: **“I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. . .”** I was once clothed with the filthy rags of sin, but now I am clothed with the garments of salvation purchased for me by the blood of Jesus. He took all my sin and bore all my penalty. In exchange He freely gave me His righteousness so that now I can say I am **“accepted in the beloved”** and **“complete in him.”** By virtue of Christ’s perfect life and sacrificial blood, God now sees me through the spotless righteousness of Jesus. All of my sins have been put away, forgiven, and paid for by the precious blood of Jesus. What cause for rejoicing this is! Isaiah 51:11 speaks of those who have been redeemed by the blood of Jesus: **“Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.”**

5. All of the blessings, benefits, and privileges connected with God’s salvation serve as powerful reasons to rejoice in the Lord on a daily basis. **“The eternal God is thy refuge, and underneath are the everlasting arms. . .Happy art thou, O Israel: who is like unto thee, O people saved by the LORD. . .”** (Deut. 33:27a, 29a)! Every believer has been translated out of the kingdom of darkness and the dominion of Satan into the kingdom of God’s dear Son (Col. 1:13). We are the children of God which entitles us to enter into the Father’s throne of grace for help in time of need (Heb. 4:16). We are indwelt by the Holy Spirit who serves as our own personal teacher, guide, and gracious comforter. We have been blessed with Christian fellowship. We are assured that all of our physical and spiritual needs will always be met (Phil. 4:19). We are promised **“...an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in**

Continued on page 87

The Fruit of the Spirit

Continued from page 86

heaven for you" (I Pet. 1:4). When you consider that the Almighty God has ". . .blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3), it is both our duty and privilege to obey the command to "**Rejoice evermore**" (I Thess. 5:16).

6. Another reason for great joy is the security that believers have in God's salvation. Believers have a lively hope of future glory based upon the finished work of Christ which assures them of an eternal portion in Heaven. Romans 8:1 declares: "**There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.**" Romans 8:33 and 35a state: "**Who shall lay any thing to the charge of God's elect? It is God that justifieth. . .Who shall separate us from the love of Christ. . .?** Every believer will arrive safely on the shores of glory because of the inseparable union they share with Jesus Christ: "**By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God**" (Rom. 5:2). There is coming a grand and glorious day when we will take our place around the throne of God with the saints of all ages to experience forever the truth of Psalms 149:5 which states: "**Let the saints be joyful in glory. . .**"

REALITY OF JOY

1. The reality of the spiritual fruit of joy in our lives is experienced as we grow deeper in the knowledge of God and His ways. The greater our level of communion and fellowship with God grows and flourishes, the fuller our joy will be. I John 1:3-5 declares: "**That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.**" As we draw nigh to God and bask in the glory of His holiness our hearts should be filled with a spontaneous delight that is marked by rejoicing. The presence of God is where all true joys find their source as Psalms 16:11 declares: "**Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.**"

2. The reality of joy is experienced

as believers walk in paths of obedience and holiness; hearkening to the Word, following the leadership of the Holy Spirit, and living a sanctified life. Psalms 119:14 and 16 declare: "**I have rejoiced in the way of thy testimonies, as much as in all riches. . .I will delight myself in thy statutes: I will not forget thy word.**" Abiding in Christ's Word is an essential element in the cultivation and maintenance of true joy. John 15:10-11 states: "**If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.**"

I agree with the insightful comment of George Bethune who wrote:

"The language of Scripture, the experience of the faithful angels, the blessedness of God Himself, all assure us that happiness is only to be found in holiness, and holiness in the creature is obedience to the commands of the Creator. They are the ways which infinite wisdom has marked out for us, and therefore, are ways of pleasantness and peace. Heaven is the place of perfect blessedness, because it is the place of perfect holiness. It must be, then, that we can be happy on earth only so far as we are holy; and so far as we are holy we must be happy. So the Christian finds it. Every duty which he successfully attempts yields him joy."¹

3. The reality of spiritual joy is maintained by keeping our conscience clear through the honest confession and forsaking of sin. It is a fact that sin will diminish our joy, defile our conscience, and destroy our liberty in communing with God. Sin interrupts our fellowship with God and stops the blessings of God from flowing freely in our lives. Jeremiah 5:25 declares: "**Your iniquities have turned away these things, and your sins have withholden good things from you.**" David is a classic example of a man whose joy was destroyed because of sin and a defiled conscience. The longer he kept silent and tried to cover his sin the more miserable he became (Ps. 32:3-4). It was not until he made a hearty confession of his sins that he was able to pray ". . .**Restore unto me the joy of thy salvation**" (Ps. 51:12). Unconfessed sin will result in vain and unfruitful prayer as Psalms 66:18 reveals: "**If I regard iniquity in my heart, the Lord will not hear me.**" Proverbs 28:13 declares: "**He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.**" If we are to prosper in the cultivation of the

spiritual fruit of joy we must be careful to examine our lives and clear our conscience from sin and guilt through honest confession. II Corinthians 1:12 illustrates the connection between rejoicing and a clear conscience: "**For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.**"

I like what Jerry Bridges wrote:

"When we are not experiencing joy, we should examine our hearts and our lives. Are we doing or have we done something that is displeasing to God that we need to confess and forsake? Or, as is often the case, are we holding on to some sinful attitude such as envy or resentment, or a critical and unforgiving spirit? The fruit of joy cannot exist when such attitudes have control of our hearts. All sin, be it in attitude or action must be dealt with if we are to display the virtue of joy in our lives."²

4. The reality of spiritual joy may be experienced despite the most adverse circumstances, afflictions, and trials. True joy does not depend upon outward circumstances to sustain it. Spiritual joy is delighting in God, trusting in His lovingkindness, and depending upon His grace to uphold you in times of trouble and sorrow. This is what distinguishes the spiritual fruit of joy from worldly happiness. Joy in God is what enabled Paul and Silas to sing praises to God at midnight after being beaten and imprisoned. The theme of the Epistle to the Philippians is joy, despite being written by Paul from a dank, dark prison cell. Men may be able to afflict, persecute, and ridicule you, but they cannot take away the joy implanted in

the heart by the Lord Jesus as He declared in John 16:22: "**And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.**" Oh, that God would grant us grace to reach the heights of spiritual joy even in the midst of difficulty, like that of the prophet who wrote: "**Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. . .**" (Hab. 3:17-19).

5. The reality of spiritual joy is experienced as we improve upon opportunities to do good unto others. One of the greatest sources of joy is in ministering to others. This is evidenced by our Saviour's ministry. "**He went about doing good.**" Though he knew that His earthly sojourn would end in suffering and death, His joy was in blessing others with the gift of eternal life. Hebrews 12:2 declares: "**Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the same, and is set down at the right hand of the throne of God.**" This is why Jesus said ". . .**It is more blessed to give than to receive**" (Acts 20:35). As we invest our lives in others we will experience the same kind of joy our Saviour did. One of Paul's greatest joys was found in being the human instrument used in the

Continued on page 88

F u n n y b o n e

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

Bill Tightwad asked Deacon Jones, "Have you heard about the dreams of President Clinton?"

"I can't say that I have," replied the deacon.

Bill said, "The first night he dreamed he saw George Washington. He asked him what he could do to help the country and Washington told him to always tell the truth."

Bill continued, "The second night he dreamed he saw Thomas Jefferson. Again he asked what he could do to help the country, and this time Jefferson told him to reduce the government and cut taxes."

Bill concluded, "The third night he dreamed he saw Abraham Lincoln.

Once again he asked what he could do to help the country. Lincoln told him to go to Ford's theater."

The other Sunday Pastor Brown of the Possumtrot Baptist Church said, "Next Sunday I will preach on 'Fools.' I hope that there will be a good number present."

Jake Johnson is running for sheriff. Bill Tightwad insulted him by saying, "I wouldn't vote for you if you were the Apostle Paul himself."

"If I were the Apostle Paul," snapped back Jake, "you couldn't vote for me. You wouldn't be in my district!"

The Fruit of the Spirit

Continued from page 87

conversion of sinners. He wrote to those converted under his preaching ministry in I Thessalonians 2:19-20: **"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."**

I love the poetic sweetness drawn from the pen of George Bethune who wrote:

"Then what a joy there is in benevolence! What a happy consciousness in having done good to a fellow creature! . . .but avarice and luxury and rank can yield no such pleasures as the good man feels when he has wiped the tears from the widow's and the orphan's eye, and caused their hearts to sing for joy: when he has poured out the oil and balm of his sympathy into some bleeding bosom; when he has brought back some wanderer from virtue into the way of peace; or cheered some darkened spirit with the light of life from the Gospel of the blessed God. . .Every opportunity of doing good is like a well of refreshing waters, opened by Divine love in the Baca of our pilgrimage."³

RESULTS OF JOY

1. Perhaps one of the greatest results of joy in the life of believers is often overlooked. When we experience the reality of true joy and demonstrate to others that the joy of the Lord is permeating our lives, God is pleased and glorified. Isaiah 64:5 says of God: **"Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways. . ."** To please and glorify the God of all grace is the chief responsibility of believers. When God sees believers rejoicing in His goodness and grace while serving Him, it must bring joy to His heart. This is why Paul prayed thusly for the Colossian believers: **"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness"** (Col. 1:10-11). If God is pleased when our lives are marked by the fruit of joy, His heart must be grieved when we live as though we have no real sense of joy. This is why it is a grievous sin when the Lord's people fail to serve Him joyfully. When God was explaining to the nation of Israel how they could receive blessings for obedience or curses for rebellion, one of the curses was for not serving the Lord

joyfully. Deuteronomy 28:47-48 declares: **"Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things; Therefore shalt thou serve thine enemies which the LORD shall send against thee. . ."**

2. Another result of the spiritual fruit of joy operating in our lives is that it produces a spirit of worship, praise, and gratitude that honors God. If we are to worship and praise the Lord aright our hearts must be filled with joy in God. Philippians 3:3 shows the connection between joy and true worship: **"For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus. . ."** As we daily reflect upon the perfections of God, His provisions of grace, and His watch care over us, should not our hearts be filled with joy and thankfulness? The overflow of rejoicing in His presence will be praise and worship. Psalms 97:11-12 declare: **"Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness."**

3. As we demonstrate the spiritual fruit of joy in our daily lives it serves as a powerful testimony to the world at large that we serve a gracious God who loves and cares for our souls. The more we manifest the grace of joyfulness, the more powerful our testimony for Christ will be in the eyes of others. If we can maintain our joy in God even in the darkest of times we will demonstrate to a despondent, sin-darkened world that our God is sufficient and worthy to be served. However, if we are always wallowing in the swamp of despondency our testimony for Christ will be ineffective. If we are saved and sustained by grace, our countenance should reflect the joy of the Lord. If we are to produce a testimony that is attractive and believable we should testify to others with joy. Psalms 107:8-22 declares: **"Oh, that men would praise the LORD for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing."** Our joyfulness reveals to others that we take great delight in loving obeying, and serving our Great God. When the queen of Sheba came to see the glory of Solomon's kingdom, one of the things that impressed her the most was that his servants served him with joy (I Kings 10:7-9). It was the happiness of the king's servants that led her to give glory to God. Likewise, when believers serve the King of glory with joy and happiness flowing from their hearts it will greatly enhance our pre-

sentation of the Gospel message. Why should lost people place their trust in a God whose followers are filled with despondency and despair?

I agree with what George Bethune wrote:

"The Christian should never forget that he is a witness for Christ, and an example of Christ's religion. What a libel upon Christianity it is to be sad! What a contradiction for one to wear a gloomy countenance, yet profess to have God in his heart! No wonder the world stumbles at such inconsistency. . .Nothing will be more likely to gain attention from the world to religion, than proof in the lives of its serious professors that it makes man happier than sin."⁴

We need to exhibit a testimony like that of Mary who proclaimed: **". . .My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour"** (Luke 1:46-47). Psalms 96:1-3 reveals a joyful testimony that will be greatly used of God: **"O sing unto the LORD a new song: sing unto the LORD, all the earth. Sing unto the LORD, bless his name; shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people."**

4. Another result of the fruit of joy operating in our lives will be increased strength for service as Nehemiah 8:10 implies: **". . .the joy of the LORD is your strength."** Where joy is abounding greater service for Christ may be accomplished through the power of the Spirit. It was the fruit of spiritual joy that gave Paul the apostle the ability to maintain a strong and useful testimony for Christ in spite of all the hardships he faced. Rather than complaining and murmuring about his adverse circumstances, Paul joyfully relied upon the all-sufficiency of God's grace. II Corinthians 12:9-10 reflects the joyful attitude of Paul and reveals the spiritual strength of this man of God: **"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."** Despondency and discouragement serve to sap the spiritual strength of God's people, weakening their usefulness. Joy in God, on the other hand, is like a spiritual tonic that enables the believer to confidently proclaim: **"I can do all things through Christ, which strengtheneth me"** (Phil. 4:13).

5. Another result of the fruit of joy

is spiritual maturity and growth in grace. A person who can maintain a joyous attitude in the midst of difficulty gives evidence that they have learned to depend upon the grace and power of God. The spiritual growth and maturity of the early disciples who had been beaten and persecuted is recorded in Acts 5:41-42 which states: **"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."** Instead of giving up in the midst of fierce persecution, they maintained an attitude of great joy in suffering for their Lord. Spiritual joy is an essential stepping stone to Christian maturity as James 1:2-4 reveals: **"My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."** In my Christian life, I have observed that those people who are joyful in serving God are also the ones who are spiritually mature. I have never seen an abounding, growing, mature believer who was void of joy.

6. Finally, a joyful attitude in this life has the effect of preparing us for the joys that await us in glory. The deeper we drink of the cup of joy in our present state, the more we will long for the continual feast we will enjoy in Heaven where our joy shall be eternally full.

I will close with a quote from the pen of Thomas Watson, the Puritan:

Here joy begins to enter into us, there we shall enter into joy. God keeps His best wine till last. What joy when the soul shall for ever bathe itself in the pure and pleasant fountain of God's love. What joy to see the orient brightness of Christ's face, and have the kisses of those lips which drop sweet-smelling myrrh! Oh! if a cluster of grapes here be so sweet, what will the full vintage be! How may this set us all longing for that place where sorrow cannot live, and where joy cannot die!"⁵

FOOTNOTES

1. Bethune, George, *The Fruit of the Spirit* (Swengel, PA, Reiner Publications, first printed in 1839 by Harrison Hall) pp. 58-59.
2. Bridges, Jerry, *The Practice of Godliness* (Colorado Springs, CO, NAVPRESS, 1985) p. 135.
3. Op. cit., pp. 59-60.
4. Ibid., pp. 67-68.
5. Watson, Thomas, *Body of Divinity* (Grand Rapids, MI, Baker Book House, 1979) p. 190.



An Arminian Bible

Continued from page 81

"And will not God avenge those who elect themselves, which cry day and night unto him, though he bear long with them?" (Luke 18:7).

"Ye have chosen me that I might choose you" (John 15:16).

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as believed ordained themselves to eternal life" (Acts 13:48).

"What then? Israel hath not obtained that which he seeth for; but the non-elect hath obtained it, and the rest refused to see" (Rom. 11:7).

"According as we chose him in time that we should be holy and without blame before him in love" (Eph. 1:4).

"But we are bound to give thanks always to ourselves, brethren beloved of the Lord, because we chose for ourselves salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13).

"Hearken, my beloved brethren, Hath not the poor of this world chosen God by their rich faith, and made themselves heirs of the kingdom which he hath promised to them that love him?" (Jas. 2:5).

VERSES ON ARMINIAN DEPRIVITY

"And God saw that the wickedness of man was bad in the earth, and that some imagination of the thoughts of his heart was only evil occasionally" (Gen. 6:5).

"Who can bring a clean thing out of an unclean? some can" (Job 14:4).

"Behold, I was shapen in righteousness; and in goodness did my mother conceive me" (Ps. 51:5).

"For there is a just man upon earth, that doeth good and sinneth not" (Eccl. 7:20).

"The Ethiopian can change his skin, and the leopard his spot, and you also may do good that are accustomed to do evil" (Jer. 13:23).

"The heart is good above all things, and exceedingly excellent who cannot know it?" (Jer. 17:9).

"Any man can come to me, when he willingly moves himself: and he will raise up himself at the last day" (John 6:44).

"For I know that in me (that is in my flesh,) dwelleth good things: for to will is present with me, and how to perform that which is good I with easiness find" (Rom. 7:18).

"Because the carnal mind is the friend of God: for it is subject to the law of God, and indeed can be. So then they that are in the flesh can please God" (Rom. 8:7-8).

"But the natural man receiveth the things of the Spirit of God: for they

are easy for him, and he can with easiness know them, because they are carnally discerned" (I Cor. 2:14).

"And ye have quickened yourselves, who were sick in trespasses and sins" (Eph. 2:1).

"And you, being hurt by your sins and the uncircumcision of your flesh, have quickened yourselves like Christ did, causing Him to forgive you some of your trespasses" (Col. 2:13).

"And whosoever won't can come if he wants to and take the water of life freely" (Rev. 22:17).

VERSES ON ARMINIAN REDEMPTION

". . . for he shall save some of the devil's people from some of their sins" (Matt. 1:21).

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for all men without exception" (Matt. 20:28).

"For this is my blood of the new testament, which is shed for all the race of Adam for the remission of sins" (Matt. 26:28).

"I am the good shepherd: the good shepherd giveth his life for the goats" (John 10:11).

". . . and I lay down my life for the goats" (John 10:15).

"For the Son of man is come to try to seek and to try to save that which is lost" (Luke 19:10).

"For if, when we were enemies, we were put in a reconcilable state by the death of his Son, much more, being in a reconcilable state, we might be saved by his life" (Rom. 5:10).

"Christ hath tried to redeem us from the curse of the law, being made a curse for all of Adam's race: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13).

"Who gave himself for all men without exception, that he might put us in a redemptive state from some iniquity, hopefully purify unto himself a peculiar people, zealous of good works" (Titus 2:14).

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to try to save sinners; of whom I am chief" (I Tim. 1:15).

"So Christ was offered to bear the sins of all of Adam's race; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast put us in a redemptive state to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9).

VERSES ON ARMINIAN WEAK GRACE

"And the LORD thy God will try to circumcise thine heart, and the heart of

thy seed, to love the LORD thy God with some of thine heart, and with some of thy soul, that thou mayest live" (Deut. 10:6).

"A new heart also will I offer you, and a new spirit I will offer to put within you; and I will try to take away the stony heart out of your flesh, and I will offer you an heart of flesh. And I will try to put my spirit within you, and hope that you will walk in my statutes, and ye might keep my judgments, and do some of them" (Ezek. 36:26-27).

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath revealed it unto thee, but not my Father which is in heaven" (Matt. 16:17).

"For as the Father attempts to raise up the dead, and to quicken them; even so the Son tries to quicken whom are willing" (John 5:21).

"Some that the Father giveth me shall come to me; and him that cometh to me I will cast out" (John 6:37).

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to offer repentance to Israel and forgiveness of sins" (Acts 5:31).

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: who opened her heart, that she attended unto the things which were spoken of Paul" (Acts 16:14).

". . . who, when he was come, helped them much which had believed through free will" (Acts 18:27).

"So then it is of him that willeth, and of him that runneth, but not of God that sheweth mercy" (Rom. 9:16).

"For by grace are ye saved through your own faith; and that of yourselves: it is the work of man: Not of God, so all men may boast" (Eph. 2:8-9).

"Being confident of this very thing, that he which started a good work in himself will perform it by his free will until the day of Jesus Christ" (Phil. 1:6).

"For whatsoever is born of God is overcome by the world, and this is what defeats us in the world, even our lack of faith" (I John 5:4).

VERSES ON ARMINIAN FALtering

"The righteous also shall fail to hold on his way, and he that hath clean hands shall be weaker and weaker" (Job 17:9).

"And I will make a temporary covenant with them, that I can turn away from them, to do them good; and I will not put my fear in their hearts, so they shall depart from me" (Jer. 32:40).

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that they shall deceive the very elect" (Matt. 24:24).

"He that believeth on the Son hath a good chance of obtaining everlasting life. . ." (John 3:36).

"And I give unto them temporary

life; and some of them shall perish, and some will pluck themselves out of my hand" (John 10:28).

". . . having loved his own which were in the world, he loved them until they fell from grace" (John 13:1).

"There is therefore now condemnation to them which are in Christ Jesus, who walk some after the flesh and some after the Spirit" (Rom. 8:1).

"For some whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the firstborn among a few brethren. Moreover some whom he did predestinate, them he also called: and some whom he called, them he also justified; and some whom he justified, them he also glorified" (Rom. 8:29-30).

"God hath cast away his people which he foreknew" (Rom. 11:2).

"And grieve not the holy Spirit of God, whereby ye are sealed until you sin away your day of grace" (Eph. 4:30).

"Who are kept by their own power through faith unto salvation ready to be revealed in the last time" (I Pet. 1:5).

CONCLUSION

Let us all praise our dear Lord that none of these verses read as I have them above. Our redemption and security in Christ is a most precious doctrine. Arminianism is a terrible heresy. It has no need nor place of the doctrine of election. It has an atonement which does not atone. It has a Savior who died in vain. It leaves those who hold to it always in doubt about their eternal welfare. The worst problem with the Arminian scheme is that it twists and turns the scriptures and robs them of their true sense.

None of the so-called scriptures above are in bold type. We always put real verses from the Bible in bold type. The Bible DOES NOT read like any of the above verses, but if the Arminian scheme were true, they would read like I have put them.

Thank God that the Father did choose a people in Christ before the foundation of the world! How I praise God that Jesus Christ did redeem every person the Father chose. How it thrills my soul to know that every one of them will be effectually called by the Holy Spirit. All of the elect (without the loss of even so much as one soul) will spend eternity with the trinity. We can make our calling and election sure (II Pet. 1:10). We can know that we have passed from death unto life (John 5:24). We can know our election is of God (I Thess. 1:4); we can know that we are a sheep (John 10:14, 26).



The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

Will the Antichrist be a Roman Jew?



Garner Smith
113 Keith Drive
Clarksville, TN 37043

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

I do not know whether the antichrist will be a Roman or not. It could be possible and it would certainly fit in well with the plan the Bible seems to portray concerning the antichrist (Rev. 17:1-5). I do believe that the scriptures show the antichrist will be Jewish.

In Ezekiel 21:25-27, we see the antichrist portrayed as the **"profane wicked prince of Israel."** The context of this passage of scripture shows the time setting of this event, which is the end time. At that time Israel shall have a prince who is crowned (a Jew). The only prince Israel will have in that day will be the **"Son of Perdition,"** here termed **"the Wicked Prince."** He will be masquerading as **"Messiah Prince"** (Dan. 9:25).

In Daniel 11:36-37 we see the term **"the God of his Fathers."** Here again the antichrist is spoken with reference to the "God of the Jews."

In the New Testament in John 5:43, in speaking of the false Messiah to the Jews the Lord uses a special word in the Greek translated "another" in the English. The Greek word is *allos* signifying "another of the same kind." Jesus, Son of Abraham, David, etc. would be rejected, but another of the same kind as Jesus (a Jew) would be received as the Messiah of Israel. This one will be the antichrist.

I believe these are sufficient scriptures to prove the antichrist will indeed be a Jew, but this would not keep him from being a citizen of another nationality, Roman, Russian, Polish, etc.

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 Bible clearly reveals the Anti-

--- Kentucky

christ as a literal person who will be revealed to the masses of fallen humanity after the rapture of the saints (II Thess. 2). He will come on the scene proclaiming himself to be the answer to the world's economic, cultural, and religious problems. All the world will admire his abilities (Rev. 13:3-6). He will be unsurpassed in the area of diplomacy. In fact he will persuade the nation of Israel to sign a peace pact wherein he promises peace in the Middle East (Dan. 9:27). These are all established facts revealed in Scripture about the Antichrist.

A. W. Pink, in his masterful work, *The Antichrist* firmly believed that the Antichrist was definitely a Jew based on the following Scriptures: Ezekiel 21:25-27; 28:2-20; Daniel 11:36-37. After examining these passages I believe that it is highly probable that the Antichrist will be a Jew. Another reason why I believe that he will probably be a Jew is because the Jewish people will receive him when he is revealed. Whether he will be a Roman Jew, I really can't say for sure.

TOM ROSS



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

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

"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).

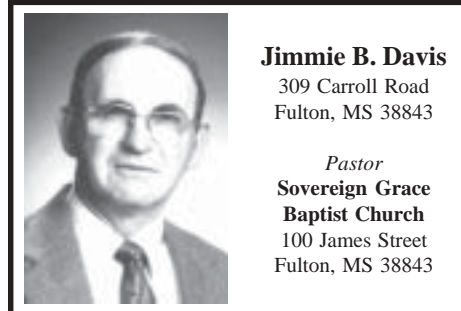
The Antichrist, who will be revealed in the Day of the Lord (II Thess. 2:3), is said to be the prince of the people that destroyed Jerusalem (Dan. 9:26). This would indicate that he will come from the Roman empire, or at least from the Gentile nations. He will be the head of the last form of the ruling Gentile powers, for he is said to **"rise up out of the sea"** (Rev. 13:1). In Revelation 17:15 we see that the waters **"are peoples, and multitudes, and nations, and tongues."** This is used to describe the many

Gentile nations.

One of the most used Scriptures to support the view that the Antichrist will be a Jew is Daniel 11:37. **"Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all."** In this verse we find the Hebrew name that is translated God is *Elohim*. It is in the plural and is used in the Bible both of the true God as well as for heathen gods. Daniel used this name rather than the usual name for the God of Israel which is *Jehovah*. I believe that it should be understood as referring to the disregard of all gods by the Antichrist as stated in this verse and by Paul in his second letter to the Thessalonians chapter two and verse 4. The statement **"desire of women"** appears to be in reference to the promise of the Redeemer that was to be born of a woman. Many Jewish women desired to be the mother of the Messiah. The Antichrist will not regard any god even the King of Kings but will set himself up in the temple to be God.

I do not believe that we can know just who the Antichrist will be or of what nationally he will come. We do know that he will be the head of the last Gentile kingdom and will be destroyed by the coming of our Lord when He comes to set up His kingdom.

DAVID O'NEAL



Jimmie B. Davis
309 Carroll Road
Fulton, MS 38843

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

The eschatological person, called the Antichrist, is called by various names in the scriptures. He is called the Man of Sin (II Thess. 2:3), the Son of Perdition (II Thess. 2:3), the Wicked one (II Thess. 2:8).

The teachers of premillennialism differ greatly from the exponents of amillennialism when it comes to the identification of the person or thing called the Antichrist. Premillennial believers hold the view that the Antichrist is a real eschatological man, not a supernatural man. Amillennialism

believers usually interpret the Antichrist to be a system of religion, with a human head.

There is a variety of opinions among those who believe the Antichrist will be a real eschatological person as to who he is or will be. There is a deep conviction held by many brethren that the Antichrist will be a Jew. Some hold the opinion that the Pope of Rome is the Man of Sin, while others hold my view that the Pope is a tool controlled by the spirit of Antichrist.

It is my view that the Antichrist is a Gentile. Revelation 17:15 uses the sea to depict Gentile nations, while Revelation 13:1 tells us that the Beast arises from the sea. If the sea represents Gentile nations, then it follows that the Beast must be a Gentile. He is the head of the last form of Gentile world dominion, according to the description given in Revelation 13:1. Since he is a ruler of the people who destroyed Jerusalem (Dan. 9:26) he, I believe, rises from the revived form of the Roman empire.

JIMMIE B. DAVIS

MISSIONARY NEWS



Janet & Curtis Pugh

On Sunday morning, April 11, Elder Curtis Pugh and Sister Janet Pugh united with our Church on promise of a letter. Our Church voted to receive them as members and to sponsor Bro. Pugh as a missionary to Romania. We are delighted to have them as members of our Church. Those desiring to support Elder Pugh should send all offerings to Berea Baptist Church, P.O. Box 39, Mantachie, MS 38855. Please say on the check that the money is for Bro. Pugh or Romanian missions. This will prevent confusion as we have other mission works. A receipt and news letter will be sent to all supporters. If you have any questions about the work, please feel free to write or call us about it. Bro. Pugh and his wife will leave the U.S. on May 18th by plane to Romania. Please pray for them as they go to this troubled part of the world. They will be some 35 miles from the border of Yugoslavia and about 70 miles from Belgrade (where the U.S. warplanes are dropping bombs).

The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

Is America in Bible prophecy? --- Tennessee



Garner Smith
113 Keith Drive
Clarksville, TN 37043

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

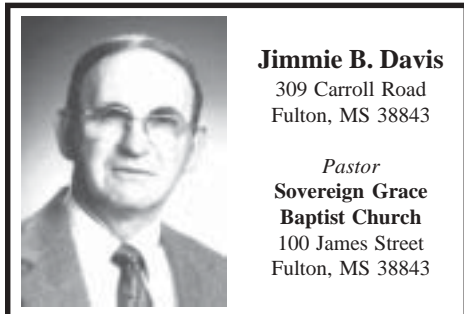
In keeping with the principle that prophecy is primarily concerned with the Holy Land and its immediate surrounding countries, it is not surprising that geographic areas remote from this center of Biblical interest should not figure largely in prophecy, and may not be mentioned at all. No specific mention of the United States, or any other country in North America, can be found in the Bible. None of the obscure references to far off lands can be taken specifically as a reference to the United States.

Though the scriptures do not give any clear word concerning the role of the United States in relationship to the revived Roman Empire and later development of the world empire (one-world church and government) it is possible and even probable that she will participate in some form of an alliance with the Roman or world wide government.

Some have projected the theory that since no mention of the United States is found in prophecy that she will have been destroyed by some nuclear power prior to that time. This may, or may not be true, because many other countries are not mentioned either.

This is just something the Lord has seen fit to remain a mystery. I do believe we can conclude that the United States will not be a major power in that day.

GARNER SMITH



Jimmie B. Davis
309 Carroll Road
Fulton, MS 38843

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

Many nations can be identified by the names given in prophecy. As we view eschatological events several nations are set forth in major roles. In

Ezekiel 38:3 the Prince of Rosh is called Gog. A great many scholars agree that the prince or ruler of the Russian empire. Most premillennialist believe that Russia is "the bear from the north which comes down to fight against Israel." Most reliable writers generally accept the teaching that Rosh is modern Russia.

Ezekiel 38:15 informs us that many people will be allied with Magog (Russia). Persia is one of the nations (Ezek. 38:5). Ancient Persia is now known as Iran. Another mentioned is Libya or Put. Many believe that Put is near (Persia) Iran. Turkey will be involved. The nation of Turkey is the ancient Togarmah. Gomer (modern Germany) will also be allied with Russia against Israel. Other nations are similarly identified in scripture.

Some would identify America to be one of "the young lions" mentioned in prophecy. Armstrongism and other cults make America to represent the supposedly lost tribes of Israel.

Personally, I can not find America having any prominent role in biblical prophecy. In fact, the way America is turning from God and His truth, going from Bible truth to Godless paganism, it may well be that God will judge and destroy our nation before the nations align themselves.

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

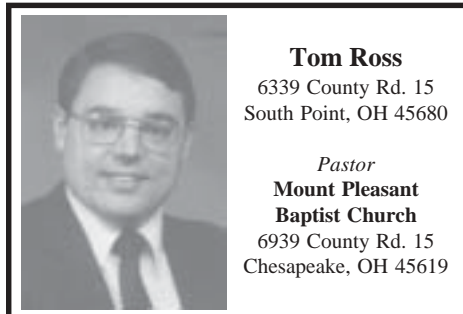
America is in Bible prophecy as it pertains to the Gentile nations. There are many Scriptures that pertain to the time of the Gentiles and to the condition of mankind at the end of that age. There is very little prophecy that is concerned with any peculiar nation of the Gentiles except when it pertains to Israel (Luke 21:24). Paul said that he was "made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known

what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. 1:25-27). The taking out of "a people for His name" from among the Gentiles is spoken of as a mystery because it was not revealed in Old Testament times but is now made known to his saints (Eph. 3:3-6).

I believe that we are living in what might be said to be the ending of the last days of the Gentiles. The time in which men are departing "from the faith, giving heed to seducing spirits, and doctrines of devils" (I Tim. 4:1). A time in which Paul said would be "perilous times." "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, dispisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away" (II Tim. 3:1-5). Jesus said that in the day when the Son of man is revealed it will be as it was in the days of Noe and as it was in the days of Lot (Luke 17:26-30). The people were living a life that did not include the worship of God. Living only for the things of the flesh which brought upon them the judgment of God. We can see that America as well as all other nations are described in these scriptures.

I am not able to find Bible prophecy that I can apply directly to our nation, but as a Gentile nation she is in God's divine program and will have her part in His judgments.

DAVID O'NEAL



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

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

As a major player in the world economy America no doubt has a place in Bible prophecy. America is also considered as one of the most powerful and influential nations in the

entire world. With that said, I could not find any direct references to America in Bible prophecy. The only indirect reference I could find to America in Bible prophecy is where she could be referred to as one of the young lions of Tarshish in Ezekiel 38:13. Tarshish is believed by some Bible scholars to be Great Britain. In this passage of Scripture we find the reaction of the non-communist nations when the former Soviet Union attacks the nation of Israel. Some scholars believe that the reason why there is so little said about America in Bible prophecy is because by the time prophetic events begin to rapidly unfold America will be a second rate military and economic power.

TOM ROSS

ANNOUNCEMENTS

Elder Darryl Titus has resigned the pastorate of the Salem Baptist Church, Willow Hill, Ill., to accept the pastorate of the Bible Baptist Church, Plant City, Fla. His new address is Charlie Griffin Rd., Box 352, Plant City, FL 33564-0352.

Elder Garland Johnson, pastor of the Oak Trail Baptist Church, Granbury, Texas, departed this life April 6th.

The Grace Missionary Baptist Church, 861 East "J" Street, Ontario, Calif., and Pastor George Kelley, Sr. will host a Bible Conference May 28-30. Various speakers are on the program. For more information call (909) 984-8110 or E-mail eldkelley@juno.com; elder kelley@prodigy.net.

Please pray for Elder Gerald Price, 505 Woodhaven Dr., Johnson City, TN 37604. He is trying to start a church in this city of over 50,000. If you know of some person in his area, you may write him or call him (423) 282-1144.

The Sovereign Grace Baptist Church, Northport, Ala., and Pastor Todd Bryant will have special services May 7-9. Services Friday and Saturday nights are at 7:00 p.m., Saturday morning 10:30 a.m., and on Sunday at the regular time. The speaker is Elder Doyal Thomas, Hartselle, Ala. For more information call Pastor Bryant (205) 333-8449.

Missionary Keith Davies, 33 Michaelston Rd., Culverhouse, Cardiff CF5 4SX, Wales, U.K. departed this life on March 22, 1999. He was a kind gentleman and a good preacher.

Differences Between Baptists and Campbellites

By J. W. Porter

(1863 - 1937)

INTRODUCTION

Some years since, the writer was requested by the Baptist State Mission Board of Kentucky to prepare a statement of the differences between the faith of the Baptists, and the "Ancient Gospel," as propounded by Alexander Campbell. In pointing out these differences, all quotations will be made directly from the writings of Alexander Campbell. This would seem to be perfectly fair and to place us on safe ground. Mr. Campbell, by common consent, was the founder of the sect, known as the "Christian Church"; "Church of the Disciples"; "Reformers"; "Campbellites", et al. He was the propounder of its faith, and the pastor of its first society, and therefore to him we must go to ascertain its teachings. It may be said that many of his people no longer believe the tenets and teachings of Mr. Campbell. This may be true, and we trust it is, but since not one single article of his faith has been repudiated by his people, as a denomination, it is but fair to hold that they still believe the tenets that called them into being. To believe otherwise, would be equivalent to charging them with remaining in a denomination and not believing its teachings. As Baptists have statements of faith to which they heartily subscribe, and since these statements are easily accessible, no attempt will be made to prove the truth of Baptist faith. The present task of the writer, is simply to prove the differences between these two bodies. It may safely be said that the differences between Baptists and Disciples are greater than those existing between Baptists and any Protestant denomination. A brief examination of these fundamental differences will fully prove this statement. In this book we do not use the word "Campbellism," in any offensive sense, but we are forced to use it because it is the only word that clearly designates this ecclesiastical system. The following from the pen of J. B. Jeter affords ample justification for the use of the word in this connection. "No other word denotes the system it is proposed to examine. Mr. Alexander Campbell, of Bethany, Virginia, and the party embracing his views, have assumed several appellations. They have styled themselves 'Reformers,' 'Christians,' and 'Disciples.'" Without discussing their exclusive claim to these titles, it is clear that from neither of them can any term be derived which will fairly dis-

tinguish their system of doctrine. The word Reformation has been appropriated by common consent, to denote that great moral revolution, of which Luther and Calvin were the prime agents. The term Christianity can never be wrested from its universally established import, to express the views of any sect, or party, however good, wise or great. From the "Disciple" indefinite as an appellative, no term can be derived to signify the views of those who adopt the name. It was for similar reasons that Mr. Broadus referred to this sect as "Campbellites," and gave his reasons for so doing in the Religious Herald. Mr. Campbell claims to have discovered the "Ancient Gospel." To call these speculations the Ancient Gospel, would be a manifest misnomer. I am then under the necessity of employing some indefinite term, a tedious circumlocution, or the word Campbellism, to denote the system under discussion, and the last course seems preferable.

The chief difficulties of dealing with the system of religion propounded and propagated by Alexander Campbell is, its well nigh countless contradictions. For one reason, or another, Mr. Campbell would state entirely opposite views on the same subject. This is less surprising in view of the fact that his plea was largely one of proselytizing. Whatever else he may have been, beyond all doubt, he was an opportunist of the most pronounced type. In his consuming desire to destroy all other denominations and build one that would glorify himself, he has rendered it difficult to believe in his integrity. In reference to those who preached his doctrines Mr. Campbell said, "Every sort of doctrine has been proclaimed by almost all sorts of preachers." This is still of their religious system.

TESTIMONY OF ALEXANDER CAMPBELL TO BAPTISTS

"There is nothing more congenial to civil liberty than to enjoy the unrestrained, unembargoed liberty of exercising the conscience freely upon all subjects in all ages and all centuries has been as a body the constant asserters of the rights of man and the liberty of conscience" (*Campbell on*



J. W. Porter

Baptism, p. 409). Campbell in his debate with Walker, p. 262, said: "The Baptists can trace their origin to the apostle times, and produce unequivocal testimony of their existence of every country down to the present time."

"In the year 1300, and for several centuries before all the citizens of Germany, France, Spain, England and Ireland, with the exception of a few Baptists, were initiated into what was then called the church, as soon as the parents have the rite performed" (*Christian Baptist*, by A. Campbell: p. 406). Again Campbell said: "Hence it is that the Baptist denomination in all ages and in all countries has been as a body the constant asserters of the rights of man and the liberty of conscience. They have often been persecuted by pedo-baptists, but they never politically persecuted, though they have had it in their power" (*Campbell on Baptism*, p. 409).

"From the Apostolic age to the present time the sentiments of Baptists and their practice of baptism have had a continued chain of advocates and public monuments of their existence in every country can be produced" (*Debate with McCalls*, p. 378).

Mr. Campbell says: "It was for having his brother's wife in his brother's lifetime which provoked a rebuke to Herod from the first Baptist preacher." "In ranking John among the Baptists, I hope they will forgive me, for although John lived before the Christian kingdom began, he was upon the whole, as good a Christian as most of us immerser preachers."

TESTIMONY TO THE ORIGIN OF BAPTISTS

In the preceding chapter Mr. Campbell's testimony to the origin of Baptist churches was quoted. If his testimony is true, Baptists have come down from the Apostolic period to the present time, in an unbroken line. Many authorities, the writer among the number, believe that he bore truthful testimony in this connection.

John Clark Ridpath, the great historian though a Methodist, says: "In the year one hundred all Christians were Baptists."

The Edinburgh Encyclopedia says: "Of the Baptists it may be said that they are not reformers. These people, comprising bodies of Christian believers known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches, have an unknown continuity of existence from apostolic days down through the centuries. Throughout this long period they were bitterly persecuted, driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands, yet they

swerved not from their New Testament faith, doctrine and adherence."

J. J. Dermot & Ypeig Commission Holland said: "Baptists may be considered the only community which has stood since the days of the Apostles as a Christian society which has observed pure the doctrines of the Gospel through the ages." And Mosheim—"Origin hid remote ages antiquity." And Inguilius—"For 1300 years they caused great disturbance in the churches and acquired such strength that the attempt to put them down in this age appears futile." This carries us back to A. D. 225.

Cardinal Hosius, President Council Trent, said: "If the truth of religion were to be judged by the readiness and cheerfulness which any man or sect has suffered for it, then the opinion of no sect can be surer or truer than the Anabaptists, since for years past none have been more cruelly punished than these people"&&.

James P. Boyce, p. 137--*Broadus Life of Boyce*: "As the church of Christ which he has ever preserved as witnesses for the truth which he has illustrated his wonderful ways and shown his promises sure and steadfast"&&.

Broadus: Mt. 16:18—"All things earthly go down through these dread gates but Christ's church for which he gave himself will never cease to exist"&&.

DOCTRINES OF BAPTISTS AND CAMPBELLITES CONTRASTED

It is probably true that more Baptists have been led into the Campbellite fold by the ruse that there was no difference between the Baptists and Campbellites but "close communion." Many who have used this plea were, perhaps, honest in making their statements. On the other hand, many have used this ruse knowing full well that it was untrue. The only excuse for such a statement is the dire ignorance of the doctrines of the two denominations.

Mr. Campbell emphasized the differences, and went so far as to claim that the Baptist denomination was the "Mother of Harlots," "Red Dragon," etc. It is true that for a brief season he posed as a Baptist for the express purpose of converting Baptists to his views. In the beginning of this movement he had much need to be connected with some established denomination, hence his connection with the Baptists.

Before connecting himself with the Baptists he tried vainly to join the Presbyterians, but was unsuccessful. His father, Thomas Campbell, made two unsuccessful attempts to gain admission to the Synod but failed.

Continued on page 93

Differences Between

Continued from page 92

When Campbell started his movement he was not an immersionist, but both he and his father were quite content with sprinkling for baptism. Immersion was an after-thought, and was suggested to him by one of his colaborers. When he later adopted immersion, he gained friends with Baptists by his debates against infant baptism. When the Campbells separated from the Seceders, it was not over the question of baptism, and both had sprinkling for baptism. At heart he was never friendly with the Baptists, but only used them as the proverbial camel to get his nose in the tent that he might finally own the tent.

Mr. Campbell never had an original theological thought. In the main his theology was borrowed from Sandeman, Archibald McClean, Rigdon, Walter Scott, and the Haldanes. It is worthy of note that one of his staunchest supporters, Mr. Rigdon, withdrew from the movement and joined Joseph Smith in establishing Mormonism. The following deadly parallel, by B. D. Ray, shows that the differences between Baptists and Campbellites are vital and fundamental:

BAPTIST DOCTRINES CAMPBELLITE DOCTRINES

First

Baptists teach that Jesus Christ set up His own Kingdom.

Campbellites teach that the Apostles set up the Kingdom of Christ.

Second

Baptists teach that the kingdom was set up during the personal ministry of Christ.

Campbellites teach that the kingdom was set up on the day of Pentecost.

Third

Baptists teach that the Gospel was preached by Christ and His apostles during the ministry of Christ.

Campbellites teach that the Gospel was first preached by Peter on the day of Pentecost.

Fourth

Baptists teach that Christian baptism was administered by John, and Jesus Christ through His disciples, before the day of Pentecost.

Campbellites teach that the first Christian baptism was administered on the day of Pentecost.

Fifth

Baptists teach that the reign of grace commenced with Jesus Christ.

Campbellites teach the reign of grace commenced on the day of Pentecost.

Sixth

Baptists teach that Jesus Christ introduced and lived in the Christian dispensation.

Campbellites teach that Jesus Christ lived in the Mosaic dispensation, and not in the Christian.

Seventh

Baptists teach that the kingdom of Christ has never been destroyed; that it has continued to the present time.

Campbellites teach that the kingdom of Christ has apostatized, and become totally corrupt.

Eighth

Baptists teach that God has ever had faithful ministers, who have proclaimed the Gospel in its purity all the time since the days of the apostolic ministry.

Campbellites teach that the meaning of the Christian institution was lost in the dark ages, and that none have plead the true cause of Christ since the great apostasy till Mr. Campbell's day.

Ninth

Baptists teach that they have membership in the kingdom built by Jesus Christ, which has continued to the present time.

Campbellites acknowledge that they belong to an organization formed in the year 1827, of excluded persons from among the Baptists.

Tenth

Baptists teach that the true foundation of the Church or kingdom of Christ was never lost; and, therefore, needed not to be laid again.

Campbellites teach that the true foundation of the Millennial Church was lost; and was presented, or laid again, in the present century.

Eleventh

Baptists teach that the Ancient Gospel has never been lost or taken away.

Campbellites teach that they have restored the Ancient Gospel.

Twelfth

Baptists teach that the present visible kingdom, or church of Christ, is the same that was organized by Himself.

Campbellites teach that Mr. Campbell, with others, have, from nothing, reorganized or established the kingdom of Christ again.

Thirteenth

Baptists teach that salvation is alone by grace, through faith in Jesus Christ, nor of works lest any man should boast.

Campbellites teach that salvation is alone in that society to which they belong, and which was established in the present (last) century.

Fourteenth

Baptists teach a *repentance* produced by the aid of the Holy Spirit attending the Word, and accompanied with godly sorrow, mourning,

and deep devotion and penitence of heart.

Campbellites teach a *reformation* produced without the aid of the Holy Spirit, without godly sorrow, without prayer, and without any act of devotion whatever.

Fifteenth

Baptists teach, both to Jews and Greeks, repentance toward God and faith toward the Lord Jesus Christ, a faith wrought in the heart by the Holy Spirit, and which works by love and purifies the heart.

Campbellites have inverted the Bible order of *repentance* and *faith*, and they teach that a mere persuasion that the Gospel is true, a dead faith, as all the faith that the Gospel requires.

Sixteenth

Baptists teach that the sinner is condemned of unbelief.

Campbellites teach that baptism is the line between the *saved* and the *condemned*.

Seventeenth

Baptists teach that whosoever believeth in the Lord Jesus Christ is born of God and in possession of everlasting life.

Campbellites teach that even a believer is not born of God, or in possession of spiritual life, until after immersion.

Eighteenth

Baptists teach that God will meet with the sinner in the pardon of his sins when he believes in his heart that God hath raised up Jesus from the dead.

Campbellites teach that in immersion is the first act in which God will meet with the sinner; that God does not meet with him either in repentance or faith.

Nineteenth

Baptists teach that none are truly converted except those whose hearts are purified or changed by faith.

Campbellites teach that none but the immersed are truly converted to God.

Twentieth

Baptists teach that immersion formally washes away sins, and does not cleanse the conscience from its guilt.

Campbellites teach that immersion literally washes away sins, and cleanses the conscience from its guilt.

Twenty-first

Baptists teach that regeneration is by the Holy Spirit.

Campbellites teach that immersion is itself regeneration.

Twenty-second

Baptists teach that repentance includes a turning to God, and that immersion is the duty of those who have already turned to God.

Campbellites teach immersion alone is the act of turning to God; and that it is the most important of all the

commandments.

Twenty-third

Baptists teach that the Holy Spirit is not limited by the rite of baptism, but is bestowed on the true believer.

But Campbellites teach that the Holy Spirit cannot be received by any person, however strong their faith, before immersion.

Twenty-fourth

Baptists teach that sinners ought to pray to God before baptism.

But Campbellites teach that no sinner has a right to pray to God before immersion.

Twenty-fifth

Baptists teach that persons are born of the Holy Spirit independent of the action of baptism.

Campbellites teach that immersion is itself the new birth, or being born of the Spirit.

Twenty-sixth

Baptists teach that the New Jerusalem is the figurative mother of us all.

Campbellites teach that the water of baptism is the mother of all Christians!

Twenty-seventh

Baptists teach that in regeneration there is a change, or renovation of the whole moral man, and thus persons are created anew in Jesus Christ.

Campbellites teach that in regeneration there is no internal change of the moral powers, or inward evidence of the same.

Twenty-eighth

Baptists teach that the Holy Spirit operates with the truth in the conversion of men.

Campbellites teach that the truth or word *alone* is all that is necessary to the conversion of men.

Twenty-ninth

Baptists teach that the Holy Spirit now actually exerts a moral power upon the minds of men.

Campbellites teach that all the power of the Holy Spirit which can operate upon the human mind is spent.

Thirtieth

Baptists teach the burial in baptism of those who are dead to, or freed from sin.

Campbellites teach the burial in baptism of sinners in order to kill them to, or free them from sin.

Thirty-first

Baptists teach that the devil, or Satan, as a roaring lion, is going about and exerting an invisible influence over the human family in order to their destruction.

Campbellites teach that Satan, with his accomplices, is now confined in the chains, and that the wicked are not now instigated by the devil.

Thirty-second

Baptists have always regarded,

Continued on page 100

New Testament Baptism by Immersion Vindicated

By A. G. Randalls

Part 2

Bournemouth, England

QUOTE: *As the sacramental deipnon speaks of eating and drinking whatever the mode, so the sacramental baptizo speaks of washing with water whatever the mode.*

ANSWER: The reader can surely see through this conceited logic. What does KMW mean by stating that *deipnon* speaks of eating and drinking whatever the mode? Maybe he is confused here and is referring to the various modes of sprinkling salt on his 'ichthus' *deipnon*. Surely the *Regulative Principle* is concerned with the Biblical mode of conducting both ordinances which KMW treats with some degree of laxity.

QUOTE: . . . *baptisms recorded in the Scriptures do not point to immersion.*

ANSWER: Wrong! What Bible is KMW reading?

QUOTE: *Not once did we say that the Authorized Version is wrongly translated, although we are accused of this repeatedly.*

ANSWER: So why did you quibble about the Greek prepositions? Moreover, why do members of the TBS committee and other TBS friends say, 'KMW claims to uphold the Authorized Version yet pulls it to pieces.'

QUOTE: . . . *it is the GS that charges our excellent version with error when it endorses J. C. Philpot's assertion about baptizo, "The chief pity is that our translators did not render it, as they ought to have done dip."*

ANSWER: A. V. readers admit that our fine English version is not perfect and could be improved despite the claims of 'special inspiration' by the Ruckmanites. In the 17th century Presbyterians, Independents and Baptists preferred the Geneva Version and rejected the 1611 A. V. for its obvious bias towards prelacy and the Church of England. Today it is the only Bible that Fps will use. When Tyndale accurately translated the old word *church* [ἐκκλησία] as *congregation* he laid the ax at the root of the state church. If Presbyterianism had bowed to the Word of God here it would have become a Reformed New Testament Church. Milton in 1647 addressed 'The New Forces Of Conscience' in his time. 'New Presbyterian is but old priest writ large.'

QUOTE: *Now read this text with the word dip instead of baptize: 'I indeed dip you with water, but he shall dip you with the Holy Ghost and with fire.' Common sense is insulted with such a change and I am grieved that such a perversion of the word should ever be attempted. . .*

ANSWER: Common sense is cer-

tainly insulted by KMW's odd logic. The Greek in Matthew 3:11 reads: εγω μεν βαπτισω υμας εν υδατι εις μετανοιαν ο δε οπισω μου ερχομενος ισχυροτερος μον εστιν ου ουκ ειμι ικανος τα υποδηματα βαστασαι αυτος υμας βαπτισει εν πνευματι αγιω και πυρι.

A literal translation of this verse in Matthew would read, 'I indeed immerse you in [εν] **water into** [εις] **repentance; but he who is coming after me is mightier than I, of whom I am not fit to bear the sandals: he will immerse you in** [εν] **the Holy Spirit and fire.**' The theology is in the prepositions. KMW is offended with them and so invents his own. Prof. A. T. Robertson in his *Word Pictures of the New Testament*, writes:

It is a pity that baptism is now such a matter of controversy. Let Plummer, the great Church of England commentator on Matthew, speak here of John's baptizing these people who came in throngs: "It is his office to bind them to a new life, symbolized by immersion in water."

Jay Green Snr. remarks on Matthew 3:11 that to

. . . baptize you WITH water (AV-KJV) should be baptize you IN water, since the Greek preposition is *en* (which denotes local or relevant place, whereas *with* would indicate an instrumental mode). Baptize you WITH viz. IN the Holy Spirit and fire, where again *en* would mean the baptized person was being put IN the Spirit, not having the Spirit applied to the person.

In addition, the *People's New Testament* provides us with further interesting matter on Matthew 3:11:

He shall baptize with the Holy Ghost. In order to know what is meant we must refer to the fulfillment. On the day of Pentecost occurred such a baptism, the first so recognized in the New Testament. Then the spirits of the apostles were overwhelmed by the Divine Spirit, so that they spoke as he gave them utterance. It was Christ who "shed forth" the baptism of that occasion. This would be plainer had the Greek "en," here rendered "with," been rendered "in," after the word "baptize." Of the 2,600 occurrences of "en" in the Greek New Testament, it



A. G. Randalls

is rendered "in" in the Common Version 2,045 times. The American Committee of Revisers in the Revised Version (see margin) so renders it in connection with the word "baptize," and is doubtless right. These great scholars, mostly learned Paedobaptists, would say, "Baptize 'in' water," "Baptize 'in' the Holy Spirit."

QUOTE: *The idea of a soul being dipped or immersed in the Holy Spirit is "so grotesque and unscriptural that it can only be viewed with abhorrence by anyone with a spiritual mind."*

ANSWER: The 1901 American Standard Version [ASV], so much favored by Presbyterians in the USA at one time, correctly translates the prepositions here, 'I indeed baptize you IN water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you IN the Holy Spirit and IN fire.' Comparing the Westcott & Hort text, from which the ASV was translated, with the AV/TR, we find no notable changes in Matt. 3:11: εγω μεν υμας βαπτισω εν υδατι εις μετανοιαν ο δε οπισω μου ερχομενος ισχυροτερος μον εστιν ου ουκ ειμι ικανος τα υποδηματα βαστασαι αυτος υμας βαπτισει εν πνευματι αγιω και πυρι.

The writer is by conviction a *Textus Receptus* man. However, we include this to prove to KMW that the TR and W & H agree and do not solve his dilemma.

QUOTE: *Mr. R. confesses he has never studied Greek. . .*

ANSWER: And KMW has, so we are told, and yet he does not understand the Greek prepositions that are basic to its grammar. It is right to have a good grasp of Greek and Hebrew, even essential to accurate Biblical exegesis—but what of the humble fishermen of Galilee? How few nowadays read their Greek New Testament every day like Mr. J. C. Philpot, an Oxford double first. We can read sermon after sermon of Mr. Philpot's and find very few references, if any at times, to the Biblical languages he knew so well. His academic skills enabled him under God to preach Christ simply to the humble farm laborer so that he could understand. Conceited scholars, who love the praise of men more than the praise of God, will even parade their Hebrew, Greek and Latin learning at the cross for all the world to see—and that over the head of Christ! As it is written, "And a superscription also was written OVER him in letters of Greek and Latin, and Hebrew" (Luke 23:38). What may appear to a proud man to be wanting in knowledge of Greek and Hebrew in the John Bunyans and C. H. Spurgeons [a great 'Baptist' favorite

of the Free Presbyterians we might add!] is abundantly counterbalanced in their ministry and writings by the teaching of the Holy Spirit. Did not Mr. Owen say that he would give all his learning if he could only preach one sermon like John Bunyan—the Bedford dipper?

QUOTE: . . . *in the underlying Greek, the language recording baptisms in the Bible never demands immersion. If a child at the seaside "went down into the water" and "came up out of it" again, this could easily refer to paddling as to swimming, and if to swimming, then not necessarily to immersion.*

ANSWER: The elements of analytical deductive logic are sadly wanting. Simple logic would inform us that the children would have *dipped* their feet in the water to paddle or *immersed* their bodies in water to swim. KMW's deduction is both ingenuous and irrational.

QUOTE: *But precisely the same phrases are used about Philip, who was definitely not immersed. . . Both men were in the water, but whether Philip immersed or poured, the passage does not say.*

ANSWER: Acts 8 settles this, ". . . and they both went down both into the water, both Philip and the eunuch: and HE BAPTIZED HIM." How tiresome to insist that because Philip went down into the water and came up out of the water that Philip was definitely not immersed. The Bible categorically states that Philip baptized the eunuch! And why go DOWN INTO the water if Philip could have taken a little water from a bottle and sprinkled him? Is it actually feasible that Philip only sprinkled the eunuch in the water?

Where in all the New Testament does it say that the Apostles or evangelists carried bottles of water for sprinkling. Did the angel say to Philip, when he sent him into a desert place, "Arise, take some water, and go into the south?" No! He was no popish priest with his holy water! Christ said to His disciples, "TAKE NOTHING for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats" [Luke 9:3]—not even a bottle of water for sprinkling! As his earthly ministry drew to a close he said, "When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, NOTHING" [Luke 22:35].

KMW may object to these arguments but the burden of proof rests with him to prove his case. John Calvin commenting on Acts 8:38 says:

Here we see the rite used among the men of old time, in baptism; for they put all the body into the water. Now the use of this, that the minister

Immersion Vindicated

Continued from page 94

doth only sprinkle the body or the head. But we ought not to stand so much about a small difference of a ceremony, that we should, therefore, divide the church, or trouble the same with brawls. . . wherefore the church did grant liberty to herself, since the beginning, to change the rites somewhat, excepting the substance. [Emphasis ours!]

So much for the Founder of Presbyterianism! One last quote from Calvin, on John 3:22-23, he writes:

From these words we may infer that John and Christ administered baptism by plunging the whole body beneath the water.

QUOTE: . . . the numbers were so large that they could not be baptized by so few. For instance, it has been calculated that John the Baptist did not have sufficient time to immerse the many thousands who came to him for baptism. . . For example, in Jerusalem at Pentecost, there was "no place that opposing and dominant Jews would permit to be used for immersion," especially at the driest season of the year.

ANSWER: KMW objects strongly to large numbers of converts being immersed in so short a time and lacking an adequate supply of water in Jerusalem. As to the quantity of available water, Dr. J. T. Barclay, in his work entitled "The City of the Great King," written during a residence of three and a half years in Jerusalem as a missionary, shows that Jerusalem was anciently better supplied with water than any other city known to history not supplied by running water. Even to the present day, though most of the public reservoirs are now dry, such as the reputed pool of Bethesda, three hundred sixty-five feet long by one hundred and thirty-one feet in breadth, and the lower pool of Gihon, six hundred feet long by two hundred and sixty feet in breadth, there are still in existence bodies of water, such as the pool of Siloam, and the pool of Hezekiah, which would have provided ample facilities for immersing any number of converts.

As to not having sufficient time to immerse the many thousands who came for baptism any one who will trouble himself to reckon up the data will find that there was plenty of time. For instance in Acts 2 on the day of Pentecost Peter's sermon commenced at 9 a.m. in the morning as he himself states in Acts 2:15. With the morning activity at the temple closing at noon it left six hours till sunset. To immerse sixty men in an hour would be exacting work for one administrator. However, there were twelve administrators, hence, each hour there were not

less than seven hundred and twenty persons immersed. It would have taken the Apostles approximately four and a quarter hours to immerse the three thousand finishing at around 2 p.m. in the afternoon when the last candidate came up out of the water. In view of this simple calculation, which even KMW could make, it is surprising that so many paedobaptist ministers should press this objection. It illustrates the blinding effects of denominational zeal.

QUOTE: . . . a monk once immersed 10,000 in one day single-handedly!

ANSWER: Mr. R. did not say that Austin performed this *single-handedly*. Dr. Gill says in a footnote in his *Body of Divinity* [p. 913, fn. 28]: "Ten thousand were baptized in one day by Austin the monk, in the river Swale, if our historians are to be credited. Fox's *Acts and Monuments*, Vol. I. p. 154." Note, Gill says, *IF our historians are to be credited*. However, all Christians, including our worthy friends in the FPs, accept Fox's *Martyrology* as reliable and accurate. Some historians even state that they have never found an error in Fox. "Well," says our Paedobaptist apologist, "Austin must have had *superhuman strength* to baptize 10,000 in one day." Reason alone would suggest that it was not Austin *single-handedly* who baptized 10,000 but a company of administrators. How so? History informs us that Napoleon conquered Europe. Does this mean he did it *single-handedly*? No! We mean his vast army of soldiers and generals did it. Prof. J. M. Pendleton in his scholarly treatise, *Three Reasons Why I Am A Baptist*, says that "he once saw the venerable Reuben Ross, when more than sixty years of age, baptize sixty-six persons in thirty-three minutes; and there was no indecent haste."

KMW's objection to immersing great numbers is cleared up in John's Gospel. Firstly, in John 3:22-23:

After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

Note how it says Jesus baptized. In the next chapter we are told however that Jesus did not baptize but His disciples, though He, Jesus, is accredited with doing it, "**When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples)**" (John 4:1-2). It was the disciples who baptized not Jesus yet their baptizing converts is accounted as Christ's own work. Now we hope this knot is cleared up

fully for KMW.

QUOTE: *The divines at the Westminster Assembly represented the best paedobaptist theology.*

ANSWER: At the Westminster Assembly, 1644, as reported by Dr. Lightfoot who was present, when it was proposed that the directory of Public Worship relating to baptism should read, "The minister shall take the water and sprinkle or pour it with his hand upon the face and forehead of the child," wrote:

"After long dispute it was voted so indifferently that we were glad to count names twice; for so many were unwilling to have dipping excluded that the vote came to an equality within one; for the one side was twenty-four, the other twenty-five, the twenty-four for the reserving of dipping, and the twenty-five against it." [Works, vol. xiii., p. 300. London, 1824.]

So much for infant sprinkling! John Wesley decided against the doctrine of predestination after casting lots. And were not the divines at the Westminster Assembly acting carnally and tempting God by voting on God's unchangeable truth? How impudent! Did the Apostles and the church at Jerusalem in Acts 15 vote on whether to circumcise Gentile believers after the manner of Moses and then pass the motion by one vote! No! Voting on the Scriptures is unlawful and without Scriptural precedent. Christians should never submit their consciences to God-dishonouring synods, church courts or denominational boards that hold the people by fear and decide what is truth by a show of hands. Notwithstanding, Baptists have confessions 'of those things which are most surely believed among them.' Baptist church order has always been fourfold, 'the apostles' doctrine and fellowship, and in breaking of bread, and in prayers' [Luke 1:1; Acts 2:42].

Strange as it may seem, that rigid paedobaptist, Dr. Lightfoot, who was conspicuous in his opposition to immersion, should write the following:

"That the baptism of John was by plunging the body, seems to appear from those things which are related of him; namely, that he baptized in Jordan; that he baptized at Enon, because there was much water there; and that Christ, being baptized, came up out of the water; to which there seems to be parallel, (Acts, viii, 38,) 'Philip and the eunuch went down into the water,' etc." [Quoted in Clarke's Commentary, Vol. V, p. 325.]

QUOTE: *Our stand against immersionism is not weakened at all by the G. S. article's unreferenced quotations from various paedobaptist sources. Few have any connection with Reformed paedobaptism in its biblical purity.*

ANSWER: *Our stand* appears more

important to KMW than Truth. What is *Reformed paedobaptism*? According to KMW it is certainly not Calvin, Luther, nor even Dr. Chalmers. Neither is it any Paedobaptist divine who states that *baptizo* means 'immersion' or 'dipping.' Only good Tom Witherow has got it right [?!]

QUOTE: *And it is not surprising that material apparently favourable to immersion would appeal to their notorious propensity to glory in worship's outward appearance.*

ANSWER: This is bitter language against Baptists! KMW, and the Free Presbyterian Church of Scotland, will have to stand at the bar of God one day and give account of why they hated 'immersionists' who could not agree that 'infant baptism' was a *sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins etc.* [WCF: XXVIII.I].

QUOTE: *Calvin wrote that immersion is 'of no importance.'*

ANSWER: We extract the following piece from J. M. Pendleton's book, *Three Reasons Why I Am A Baptist*:

"In his Institutes, Book IV, chapter 15, paragraph 19, he expresses himself thus: (I adopt Professor Stuart's translation:) 'It is of no consequence at all (minimum refert) whether the person baptized is totally immersed, or whether he is merely sprinkled by an affusion of water. This should be a matter of choice to the churches in different regions; although the word *baptize* signifies to *immerse*, and the rite of immersion was practiced in the ancient church.' This translation might have been made stronger. Professor S. might have said, 'the word baptize,' *itself*, or the very 'word baptize' etc.; for the original is '*ipsum baptizandi verbum*,' etc. So, also, as Calvin uses the word '*constat*' as an impersonal verb, the translation should be, 'it is evident,' or 'certain that the rite of immersion,' etc."

So John Calvin also wrote that *sprinkling* was of no importance: 'It is of no consequence at all whether the person baptized is totally immersed, or whether he is merely sprinkled by an affusion of water.' Mr. Watkins has quite lost his case here with a *flawed quotation*.

QUOTE: *Anabaptist [immersionists]*
ANSWER: Very few know the dark side of the Reformation. Paedobaptists, Catholic and Protestant, have been notorious for their merciless persecution of *Anabaptists*. Zwingli thought the best way to dispatch Baptists was to drown them. Samuel Rutherford advocated burning them at the stake. The Codex of Justinian, that great text book of the Roman Law, prescribed the death penalty for denial of the Trinity and

Continued on page 96

Bible & the Newspaper

Continued from page 96

WORSENS IN EASTERN INDONESIA

JAKARTA, Indonesia (EP)—Religious violence on Indonesia's riot-torn Ambon Island continued to escalate in early March, with outnumbered government troops opening fire on Christian and Muslim mobs battling each other with knives, spears and molotov cocktails.

The Indonesian newspaper *Kompas* said 10 people were killed in rioting March 10-11. At least 30 people were injured and dozens of homes were set on fire.

Most of those killed were shot by the military, which has been ordered to shoot rioters on sight.

Fighting between Christians and Muslims on Ambon erupted Jan. 19. The original spark for the riots seems to have been a Christian taxi driver chasing a Muslim who was trying to extort money from him with a knife.

Violence has since spread to five neighboring islands. Hundreds of people have died in Maluku province from the riots. While about 90 percent of Indonesia's 210 million people are Muslim, parts of Maluku are heavily Christian. A majority of people on Ambon are Christians, making it a prime target for anti-Christian violence.

Christians in Ambon say attacks by Muslim mobs are not spontaneous, but are well-orchestrated events that are part of a plan to destabilize the nation's interim government and establish an Islamic state. Although Indonesia is overwhelmingly Muslim, it has a secular government.

An economic crisis and the resulting political tensions have fueled violence in Indonesia, with Muslims threatening—and often carrying out—violence against the Christian minority.

A World Evangelical Fellowship source in Ambon reported, "the problem is centered on competition between original residents and new immigrants and is as much ethnic as religious. Now it has exploded. My guess is that in this case, Christians are as much to blame as Muslims for the violence. The Ambonese Christians are very fiery people and have put up with a lot of injustices, small and large, from Muslim and government sources. In the current climate of insecurity, poverty and fear, their attitude is 'We're extremely angry, and we're not going to take it anymore!' Some Christians are talking in holy war terms that are usually more associated with Muslim rhetoric. It is very, very tragic, far from the Gospel and very dangerous."

In related news:

* Two churches and a Christian school were damaged by Islamic mobs March 7 in Bandung, Indonesia. Muslim leaders reportedly said the attacks were carried out in revenge for earlier attacks on Muslims in Ambon. A mob threw stones at the churches, ransacked the buildings, then removed most of the contents of the buildings and burned them in the street.

* The stabbed and tortured bodies of three Christians were found March 2 on

Ambon after two days of bloody riots. One victim was identified as Marlene Sitanala, 30, a lecturer at a local university.

* About 2,000 Islamic students gathered outside Indonesia's military headquarters in Jakarta March 2 and accused soldiers of protecting Christian rioters. The students chanted "holy war" and "God is great."

* In late February, a fact-finding team reported that government forces may be contributing to the problem. In some cases, the team said, police and army personnel allowed Muslim rioters to pass through checkpoints unchallenged; in one case, they drove away, leaving Christians to die.

"Evil pursueth sinners" (Prov. 13:21).

THREE KILLED WHEN GUN- MAN OPENS FIRE IN CHURCH

GONZALES, La. (EP)—Three people died when a homeless man walked into New St. John Fellowship Baptist Church in Gonzales, Louisiana, and began shooting.

Shon Miller, a former welder, went on a shooting spree March 10. He began by killing his mother-in-law, Mildred Vessell, 53, at her home a few blocks away from the church. Then he walked to the church and burst in, firing twice into the ceiling and ordering everyone to hit the floor.

Miller then reportedly calmly walked down the aisle, killing his 25-year-old estranged wife, Carla, and their 2-year-old son, Shon Jr., whose last word was "Daddy." Miller killed one other church member and wounded four others before running off.

Police found him in a shed. He reportedly tried to kill himself, but police shot the gun out of his hand. He was also shot in the back during the standoff with police, and is now paralyzed from the waist down.

Police Chief Bill Landry said the town will be a long time recovering from the murders. "The safest place in the world, I always thought, was a church, and now that sanctuary has been broken," he said.

The couple was married two years ago, but separated after a year, reportedly because Shon Miller was physically abusive.

"The words of the wicked are to lie in wait for blood. . ." (Prov. 12:6).

GLEANINGS HERE AND THERE

HAVANA, Cuba (EP)—Thousands of Bibles were burned in early February in Cuba, according to a report from Open Doors. The Bibles were reportedly burnt in a city dump near Managua by Cuban authorities, who said the Bibles were "subversive books." A spokesperson for Open Doors said, "We observed the opening towards faith and religion as evidenced by the Pope's visit and were very encouraged that the evangelical church will have similar opportunities during 1999. At a time when we assumed that the ministry of Open Doors, which pioneered Bible deliveries to Cuba since the early 1960s, would be allowed to return to Cuba, the tragic news we receive is of this Bible burning."

HANOI, Vietnam (EP)—Vietnam has launched a crackdown on what it calls "illegal Protestant evangelism" in the nation's northern highlands. Early this year the official Phap Luat (Law) journal expressed concern about the growth of Christianity among the traditionally animist Hmong people. The journal said the conversions were prompted by outsiders, and had harmed the lives of the Hmong people. "The followers demolished their [ancestors] shrines," Phap Luat said. Many Hmong people have reportedly been forced to sign pledges saying they will not convert to Protestantism. Trieu Duc Thanh, Ha Giang People's Committee chairman, says conversion to Protestantism violates party and state laws on freedom of religion. "Our people shall not be cheated by bad elements to follow religions," he said. Hmong people have said they are intimidated and beaten if they convert to Christianity.

CRANFORD, N.J. (EP)—American Atheists Inc. is moving its national headquarters to New Jersey. "The Northeast is much more progressive than the South, which is the most religious area in the country," said atheist spokesman Ron Barrier. "We feel the location is ideal for our political activism because of its proximity to Washington." American Atheists was founded in 1963 by Madalyn Murray O'Hair, who mysteriously disappeared four years ago with \$500,000 of the organization's funds. Authorities are now investigating the disappearance as a possible homicide.

DALLAS, Tex. (EP)—A mail bomb intended for Texas televangelist John Hagee exploded prematurely at a Postal Service bulk mail center in Dallas.

Frank Darwin Alexander, 53, was arrested in Las Vegas in connection with the blast. Authorities searched his hotel room and charged him with eight counts of possessing bomb components with intent to manufacture an explosive device.

The package containing the pipe bomb was on a conveyor belt about 30 feet above the floor when it exploded March 28, setting off a small fire. No one was injured, but authorities say the bomb could have been lethal if it had detonated closer to a person.

FAYETTEVILLE, Ga. (EP)—Heavyweight boxing champion Evander Holyfield has filed for divorce, six months after admitting that he fathered two children out of wedlock. Holyfield, who has been outspoken about his Christian faith, said in a court document that his marriage to Janice Holyfield is "irretrievably broken and there exists no possibility of reconciliation." Holyfield was divorced from his first wife in 1991 because of infidelity. The boxer met his current wife, the former Dr. Janice Itson, at a religious crusade in 1994.

ST. PETERSBURG, Russia (EP)—A siege at a Christian school in St. Petersburg, Russia, is over. Police raided the Chernoretsky Pereulok school, where 30

teachers and students had barricaded themselves for more than two weeks to protest government efforts to seize the building. Officers reportedly took teachers and parents to the police department and interrogated them about the school's finances.

LONDON, England (EP)—Charles Darwin's theory of evolution is facing increased skepticism within the scientific community, according to molecular biologist Dr. Michael Denton. In his new book, *Evolution: A Theory in Crisis*, Denton demonstrates that scientific advances, including many in molecular biology, challenge orthodox Darwinism. For instance, the development of such organs as the eye, brain and kidney require multiple developments unlikely to have happened through random chance.

NEW YORK, N. Y. (EP)—The American Anti-Slavery Group (AASG) wants UNICEF to clarify its policy on rescuing African children from slavery. In response to news reports that a Christian organization had purchased the freedom of over 1,000 Sudanese slaves, UNICEF called the practice of purchasing freedom for slave children "intolerable." Charles Jacobs, AASG president, said, "Paying for freedom is not intolerable. What is intolerable is to leave these women and children in the hands of brutal captors." Jacobs said UNICEF officials have told him they believe slavery will end when Sudan's civil war is settled, and that returning children to their villages in a war zone is putting them in harm's way. "UNICEF cannot abandon these children until this war is over," said Jacobs. "This sounds like the argument that European Jews could not be helped because the West had to concentrate on winning World War II. If UNICEF thinks it is wrong to free slaves with cash, then what is their alternative? UNICEF must end its shameful silence on the black slave children of Sudan."

NAIROBI, Kenya (EP)—A thief who stole the offering during a service at All Saints Cathedral in Nairobi is dead. When church members spotted the thief stuffing money into his pockets they chased him. He fled directly into the path of a speeding bus.

TORONTO, Ont., Canada (EP)—According to Church Planting Canada, 82 percent of Canadians are not actively involved in Christian churches. Murray Moerman, editor of *Outreach Canada* magazine, says "no religious preference" is the fastest-growing religious group in the country. Canada's churches are responding with a renewed emphasis on church planting, and hope to plant 10,000 new churches in Canada.

DURBAN, South Africa (EP)—Improved morality is the only answer for AIDS, according to Dr. Farzin Davachi, professor of pediatrics at New York Medical College. During a recent visit to Durban, Davachi said people who are not

Continued on page 98

Bible & the Newspaper

Continued from page 97

infected with AIDS must either abstain from sex or commit themselves to life-long monogamy. "I see no solution other than that of sexual morality," said Davachi, who has served as a medical consultant to the United Nations. "It is either sexual abstinence and total fidelity, or we let the whole population of the world perish." A recent study by the University of Natal found that one in three people in the South African state of KwaZulu-Natal is now infected with HIV.

WASHINGTON, D.C. (EP)—The problem of children and adults using library computers to view Internet pornography is far worse than the American Library Association has reported, according to a new report from Filtering Facts, a organization of librarians who oppose pornography in libraries. The March 2 report "Dangerous Access" documents more than 500 incidents of library patrons using tax-funded computers to download pornography, including 20 incidents involving child pornography. The report documents 195 incidents of children accessing pornography at an average age of 12, and includes cases of adults deliberately exposing children to pornography as an inducement to molestation. The report was released at a press conference in support of H.R. 368, a bill that requires filtering software on terminals accessible to children in schools and libraries.

PORTLAND, Ore. (EP)—Although Oregon legalized physician-assisted suicide, most doctors in the state refuse to participate. A survey by state officials found that two out of three doctors say they will not prescribe lethal doses of drugs for patients who want to kill themselves. Of the 15 people who ended their own lives last year with the help of Oregon physicians, six were turned down by at least one doctor. "I haven't been trained to kill people," said cancer specialist Jana Reddoch. "I've been trained to help them live."

SUSPECTED CHURCH ARSON-IST DABBLED IN SATANISM

DALEVILLE, Ind. (EP)—An Indiana man who is suspected of setting dozens of church fires was involved in devil worship and lured young people into a cult-like group with a blood oath, according to authorities.

Jay Scott Ballinger, 36, was arrested in late February after checking into a hospital to be treated for serious burns, allegedly suffered during a church burning. Accomplices in at least one fire have admitted scrawling symbols on churches.

A police spokesman said Ballinger would have young people sign contracts saying they were giving their souls to Satan.

Police recognized Ballinger's name from a previous church arson investigation after receiving a call for medical aid from his home shortly after a church fire.

Ballinger has been charged in seven church arsons in the Indiana area, but is a suspect in up to 50 church fires in 11 states. Authorities say Ballinger has admitted setting fires in churches.

Ballinger is a suspect in five church fires on consecutive days that occurred within a two-hour drive of what was then his home in Georgia. A volunteer fireman died in one of the fires, making that crime felony murder as well as arson.

"Lest Satan should get an advantage of us: for we are not ignorant of his devices" (II Cor. 2:11).

DANVILLE, Ky. (EP)—The churches experiencing the greatest growth today are strict, conservative churches, according to a study by sociology professor William J. Weston of Center College in Danville, Kentucky. In "The Religion Market," a paper published by the Kentucky Humanities Council, Weston defines a strict church as one that has clear and authoritative doctrine, demanding membership requirements and rigorous practices—in short, one that is clearly distinguished from nonreligious organizations. "Liberal churches that work hard to accommodate the secular world by offering a refined, intellectual, reasonable faith keep losing people to the even more reasonable pleasures of the newspaper, the golf course and the warm bed," Weston explains. "What people want most out of religion is religion."

LONDON, England (EP)—At least 44 per cent of the world's 1.6 billion Christians are only nominal Christians, who claim to belong to the Christian faith but rarely attend church, according to a study by Christian Research, a British organization.

NEW YORK, N.Y. (EP)—More than half of Americans believe Jesus will return to earth during the next 1,000 years, according to a poll conducted for *Newsweek* magazine. Of 806 adults surveyed, 52 percent believe Jesus will return before the end of the next millennium. That belief is held by 71 percent of evangelical Protestants, 48 percent of other Protestants, 47 percent of Catholics, and 20 percent of non-Christians. The study found that while 88 percent of people identifying themselves as Christians believe Jesus rose from the dead, only 32 percent of non-Christians agree.

BEEBE, Ark. (EP)—Paula Jones, who accused President Clinton of sexual harassment, is not going to be working for a psychic hot-line, despite media reports to the contrary. "I have not, nor will I, do anything with a psychic hot line," said Jones, who objects to such things because of her Christian religious beliefs.

It sends a cold chill down the backs of modern-day historians when they are told black men served the Confederate Army. Charles Kelly Barrow, a Zebulon, Ga., high school teacher who is white, has spent years researching blacks in the Confederacy. His 1995 book, *Forgotten Confederates*, is an anthology that draws upon

wartime newspaper accounts, later accounts of the Civil War reunions, essays, obituaries and pension records to offer evidence of blacks serving the Confederacy. It is estimated that the number of black men who served the Confederacy was from 38,000 to 90,000, mainly serving as laborers, teamsters, musicians and cooks. In March 1865, the Confederate Congress authorized black soldiers. Recently a 74-year-old black Dallas psychiatrist, who wanted to pay tribute to black Confederates at ceremonies in Washington that honored nearly 200,000 black soldiers who fought in the Civil War, was turned down (Adapted from *Northeast Mississippi Daily Journal*, 2-21-99).

Heretical Science: Everyone knows that more carbon dioxide in the atmosphere leads to warmer global temperatures, right? Not according to a paper by scientists at the well-known Scripps Institution of Oceanography published in prestigious *Science* magazine last month. After examining ice core samples from Antarctica that contained tiny air bubbles from three different ages thousands of years ago, they concluded that during past periods of warming, the Earth warmed and then carbon dioxide levels rose, not vice versa. Since our last Ice Age ended 10,000 years ago, the so-called Little Ice Age of mild cooling ended centuries ago, it would make sense that carbon dioxide levels would be rising now as the earth continues to warm. The problem for environmentalists: This theory means that the earth's warming has little or nothing to do with human activity. But don't count on Vice President Gore to reassess his position on global warming any time soon (*Human Events*, 4-16-99).

Tony Campolo, teacher of sociology at Eastern College in St. Davids, Pa., and president of the Evangelical Association for the Promotion of Education, visited Tupelo, Miss., the second week of April. Some of his heretical statements made during this union meeting across denominational and racial lines are as follows:

*"There are over 2,000 Scriptures about how you are to respond to the poor in the Bible. . . . And in Matthew 25 judgment is based on how you treated the poor."

*"Jesus is the kind of person who throws a party at 3:30 in the morning for whores and pimps and drug pushers."

*At noon Thursday, Campolo told more than 200 people at Calvary Baptist Church that the kingdom of God was like a party (Cited from *Northeast Mississippi Daily Journal*, 4-16-99).

The government is stepping up an aggressive campaign of persecution against Christians in northern Vietnam. Most tribes there are Buddhist, but Christianity is growing. Police tell Christians it's illegal to worship Jesus (2-99 *Chrisma*). Many new Hmong disciples are beaten to death. Minority language Bibles are illegal. Police have tortured believers possessing minority Hmong Bibles by pouring boiling water down their throats (*Calvary Contender*, 3-1-99).

Proud Russia is bankrupt. Poverty, crime, and inflation are rampant. Powerful oligarchs milk its oil, gas, and minerals. The U.S., International Monetary Fund, Germany, and others have already given over \$150 billion, but for every dollar extended, Russians have deposited at least as much in foreign banks (2-8-99 *USN & WR*). Vodka killed 32,000 in 1998. Forty percent of Russia's children are chronically ill. Three quarters of the water supply is contaminated. Stores have to pay bribes to racketeers. This is what atheistic communism does (*ibid.*).

In his first term in office Bill Clinton did the work of two people—Laurel and Hardy (*Washington Report*).

For the first time in U.S. history, the Supreme Court does not have a Protestant majority. Ginsburg and Breyer are Jewish; Scalia, Kennedy and Thomas are Catholics (*Straight Talk*, 3-4-99).

Dormitories at the University of California at Berkeley are co-ed (girls and boys live on the same floor). And bed? (*ibid.*).

Some 18.5 million American kids live in one-parent families (*ibid.*).

The Russians are still coming. A former Soviet military intelligence office says Russia is still preparing for an eventual war with the United States. His book, *Through the Eyes of the Enemy*, says Russian elite troops are already training to assassinate as many American leaders as possible, and that the Russians "Mafia" has considerable control of the government. He also says Russian terrorists are already underground in America, finding sites to install small nuclear bombs known as "suitcase bombs" (*Middle American News*).

The international space station is another sign of how we're moving quickly to the New World Order and how the U.S. is losing its national sovereignty (*Straight Talk*, 2-25-99).

(Jerusalem) - By the end of 1998, Israel's population had risen to 6,037 million, a 2.3% increase over a year ago, the Central Bureau of Statistics announced. Of the number, 4,783 million, or 79.2 % were Jews and 1,254 million were non-Jews. Some 130,000 babies were born inside Israel during the past year, and 45,000 immigrants arrived from the former Soviet Union (*The Jerusalem Post via The Everlasting Nation*, March-April, 1999).

Holland, which legalized euthanasia in 1984, has lost its grip on mercy killing. According to a recent report reviewed by the *Journal of Medical Ethics*, one in five assisted suicides in that nation is performed without explicit consent of the person being killed. Out of 4,500 cases from 1995, 900 were carried out without consent. The report found that doctors did not consult patients before killing them because they thought the patient was demented or otherwise incompetent. In fact,

Continued on page 99

Bible & the Newspaper

Continued from page 98

15 percent of doctors surveyed did not attempt to get consent from their patients beforehand because they thought they were acting in the patient's best interests (*The New American*, 3-29-99).

On January 21st, the U.S. Postal Service's new Malcolm X commemorative stamp went on sale nationwide. One hundred million of the 33-cent icons have been printed to pay homage to the sainted revolutionary racist as part of the USPS's Black Heritage series. Malcolm X repeatedly let it be known he wanted rivers of blood to flow in America. In a 1960 speech, he expressed his admiration for Lenin and Stalin and declared that the coming war between America and Soviet Russia "will be race against race and we American black men will support the Russians. We will kill all the white men in the United States." And again: "We have a common enemy. . . . And what we have foremost in common is that enemy—the white man. He's an enemy of all of us." Liberals and leftists assure us that was not "hate speech," but a mere exercise in "free speech" (Adapted from *The New American*, 3-29-99).

American Council of Christian Churches Executive Secretary Ralph Colas attended the recent 50th Anniversary meeting of the World Council of Churches in Marxist Zimbabwe. Much of the information below is gleaned from his in-depth report. We had a long article, "WCC & Catholicism," in the 2-1 CC from Colas' report. The WCC has long supported communist liberation movements and years ago gave money to revolutionists to convert Rhodesia into Marxist Zimbabwe. It calls for rich "have" nations to cancel the debts of poor "have-not" nations. South Africa's Marxist president Nelson Mandela spoke at the WCC meeting as did Zimbabwe's Robert Mugabe. The latter stirred international controversy last fall by calling homosexuals "lower than dogs and pigs" (11-29 HT). He said, "Animals in the jungle are better than these homosexuals because at least the animals know how to distinguish between a male and female." The WCC opposes capital punishment but vigorously promotes a woman's right to choose an abortion, even a gruesome "partial-birth" one. Colas' report also mentions the Orthodox dispute with the WCC over women's ordination, etc., and the compromises of evangelical groups (NAE, WEF, AWANA, e.g.) with the WCC or member churches (*Calvary Contender*, 3-15-99).

The world's Jewish population today numbers about 13,800,000—with 6,000,000 in the US. Eight countries contain 92 percent of the Jews, but at least 30 other countries have substantial or small Jewish populations. An example is Barbados with 40, some of whom trace their ancestry there back to 1628 (*Message of the Christian Jew*, March-April, 1999).

Why They Serve--Why, Indeed!

By G. Russell Evans

Norfolk, Virginia

As we cringe at the unfolding details of the impeachment and trial of the Commander-in-Chief of our armed forces, we also view with alarm the drastic down-sizing of those armed forces, now cut to almost one-half since Bill Clinton became president in 1993.

As more and more missions are assigned to the military with fewer and fewer assets, morale is sinking, retention of troops poor and readiness impaired. Former Secretary of the Navy James Webb blames this on the politicians and senior military officers—the politicians for not supporting a larger defense budget and the senior officers for not asking, most of them cowed by "political correctness."

CONCEPT OF DUAL LOYALTY

Indeed, whatever happened to the concept of dual loyalty wherein the Joint Chiefs of Staff, and all officers, have the obligation to provide frank appraisals of all military matters because their fundamental fidelity is to the nation—not to any particular administration? Military subservience to political control does not include silence that threatens national security just to please the president.

Webb warns, "Military leaders who lack the courage to offer opinions are just as accountable to history as the politicians who have secured their silence."

Maj. Gen. Thomas A. Lane once wrote, "Our military leaders cannot dismiss their responsibility for the safety of the nation by saying they obeyed the president." Indeed, their responsibilities are today more important than ever when our policymakers have had no connection to the military and know less and less about military strategy, leadership and the intricacies of force structures. Military leaders should be honor-bound to express opinions freely.

PROFESSIONAL MILITARY EDUCATION

The United States is the only guarantee of deterrence and security in the free world. And the magnificent young men and women in our armed forces are the guarantors. They are protecting our freedoms, our way of life, our homes from the world's predators waiting to exploit any chinks in our armor. They deserve the best armor, the best leadership and unwavering praise and support.

PME is what the troops call their "professional military education" ses-

sions. This program can also be called, "Why we serve!" Maj. Gen. James T. Hill, the Commanding General of the 25th Infantry Division, recently told his soldiers "why we serve." Here are some inspiring excerpts from Ernest Blazer's column in the *Washington National Weekly* (Jan. 4)—parts of military life that defy explanation:

"I joined and served a draftee army in Vietnam—a very good army. I was a rifle platoon leader, later a company commander in combat—honored to lead American soldiers in combat. To this day I hold that service as my greatest privilege—my Combat Infantryman's Badge, my highest award.—

"I served in a disciplined force, saw nothing of the horror of indiscipline shown in movies like 'Platoon.' I did not serve in Oliver Stone's Vietnam. I remember young men of courage, good humor and good nature, under some terrible and frightening conditions, longing to return to the world—and some did return to an uncaring society, and some in body bags, to grieving families, alone in their sorrow."

REBUILDING THE AWFUL ARMY

Gen. Hill, popular and respected by his soldiers, continued:

"I found out something about myself in the jungles of Vietnam. I loved the infantry and the Army—but the Army that emerged was a shell of its former self. The sergeants of World War II and Korea who led the Army in Vietnam had either retired or been killed.

"So, it was my generation who rebuilt the Awful Army, rebuilt it with discipline and Ronald Reagan dollars and vision, rebuilt it into a trained and ready force, the best army the world had ever seen, took it through the Persian Gulf War—and proved it to be so! Today, you are respected professionals. You ask why I serve? Why, indeed!

"I deeply believe that you and I, the very best men and women our nation can produce, serve in a noble, honorable profession—the profession of arms. I don't know about you, but as for me, when this life ends, I will be content if my tombstone reads: 'He served. He was there.' You ask why I serve? Why, indeed!"

We own an incalculable debt to the young men and women of our armed forces—in the rifle platoons in Bosnia (Army), on the screaming flight decks in the Persian Gulf (Navy), in the super jets over Iraq (Air Force), in the

steaming jungles wherever needed (Marine Corps) and our nation's life-savers always ready (Coast Guard). They are our heroes with the can-do spirit that made America great and that will keep it so!

(Capt. Evans is a retired Coast Guard officer and veteran search and rescue pilot.)



BEREA BAPTIST BANNER
Financial Report
2-28-99 to 3-31-99

| | |
|--|------------|
| Beginning Balance | \$1,457.78 |
| RECEIPTS: | |
| Grace B. C., Corbin, KY | 60.00 |
| Big Creek B. C., Wayne WV | 300.00 |
| Central Avenue B. C., Tampa, FL | 25.00 |
| Sovereign Grace B. C., Silsbee, TX | 30.00 |
| Sovereign Grace B. C., Fulton, MS | 50.00 |
| Berea B. C., Westpoint, TN | 50.00 |
| Briar Creek B. C., Williamsburg, KY | 125.00 |
| Grace B. Mis., Marion, IL | 25.00 |
| Portland B. C., Plumerville, AR | 50.00 |
| Berea B. C., Mansfield, OH | 50.00 |
| The Lord's C. at Bev. Hills, Goose Creek, SC | 50.00 |
| Berea B. C., Mantachie, MS | 200.00 |
| Victory B. C., Courtland, VA | 100.00 |
| Sovereign Grace B. C., Columbus, MS | 50.00 |
| Philadelphia B. C., Decatur, AL | 50.00 |
| Morris St B. C., Hobbs, NM | 50.00 |
| Mt Pleasant B. C., Chesapeake, OH | 100.00 |
| Temple B. C., Bristol, TN | 35.00 |
| Indore B. C., Indore, WV | 100.00 |
| Sovereign Grace B. C., Northport, AL | 100.00 |
| South Park M. B. C., Seattle, WA | 25.00 |
| Faith B. C., Seffner, FL | 50.00 |
| J. B. Wild, Flint, MI | 20.00 |
| Grinter Heights B. C., Kansas City, KS | 35.00 |
| Philadelphia B. C., Aztec, NM | 25.00 |
| Westbrook N. T. B. C., Indianapolis, IN | 150.00 |
| Joseph Wozniak, White Cloud, MI | 20.00 |
| New Testament B. C., Bristol, TN | 10.00 |
| Sovereign Grace B. C., Warren, OH | 25.00 |
| Anonymous | 345.90 |
| Subscriptions | 151.00 |
| Dividing Checks | \$150.00 |
| Sub Total | \$2,606.90 |
| TOTAL | \$4,064.68 |

| | |
|-------------------------|----------|
| EXPENDITURES: | |
| Wages | 1,875.00 |
| Postage | 784.94 |
| Printing | 502.00 |
| FICA taxes | 143.44 |
| Dividing checks | 150.00 |
| Supplies | 16.10 |
| Total Expenditure | 3,471.48 |
| | 593.20 |
| Bank charge | -9.48 |
| ENDING BALANCE | \$583.72 |

BEREA BAPTIST BROADCAST
Financial Report
2-28-99 to 3-31-99

| | |
|--|-------------|
| Beginning Balance | \$ 3,277.95 |
| RECEIPTS: | |
| Berea B. C., Mantachie, MS | 200.00 |
| Grace B. C., Corbin, KY | 100.00 |
| Berea B. C., Westpoint, TN | 132.00 |
| Sovereign Grace B. C., Northport, AL | 25.00 |
| Briar Creek B. C., Williamsburg, KY | 75.00 |
| | 532.00 |
| TOTAL RECEIPTS | 3,809.95 |

| | |
|--------------------------|------------|
| EXPENDITURES: | |
| Radio Time | 819.55 |
| Postage | 32.30 |
| Supplies | 26.80 |
| Total Expenditures | 878.65 |
| Sub Total | 2,931.30 |
| Bank Charge | - 3.25 |
| ENDING BALANCE | \$2,928.05 |

CORBIN, KENTUCKY REPORT

| | |
|--------------------------|------------|
| Beginning Balance | \$1,253.32 |
| RECEIPTS: | |
| Total | 1,253.32 |
| EXPENDITURES: | |
| WYWY | 140.00 |
| Total Expenditures | 140.00 |
| ENDING BALANCE | \$1,113.32 |



World Scene

By G. Russell Evans - Norfolk, Virginia

What Business Do We Have in Kosovo Anyway?



The fact is the civil war in Kosovo is *not* any of our business. Our Washington Powers, however, are making it our business in order to divert attention from personal scandals, it appears – and never mind constitutional restraints and other illegalities.

To wit: Absolutely nothing in our constitution even remotely authorizes attacking a sovereign nation – except a declaration of war (Art. I, Sec. 8, para. 11). Moreover, in 1995, House Resolution 247 specifically calls for congressional approval for troops in Bosnia. All restraints were ignored and \$12 billion spent – none of which are in the budget. Kosovo can be a carbon copy.

The wisdom of our Founding Fathers apparently means nothing: In his Farewell Address (1796) George Washington warned against entangling alliances “which are foreign to our concerns.” In 1821, John Quincy Adams, added, “America is the well-wisher to the freedom and independence of all, but the champion only of her own.”

MILOSEVIC AT FAULT

Yugoslav President Slobodan Milosevic is mainly at fault for fighting in Kosovo, rejecting the Paris peace accord accepted by Kosovo. President Clinton threatens air strikes to force peace while his military chiefs warn of casualties and body bags.

Until 1989, Kosovo was self-governing, 90 percent Albanians, and so recognized by the 1964 Yugoslav constitution. Then, Milosevic stepped in to deny autonomy, igniting the civil war that killed 2,000 and caused 240,000 refugees.

The United States, continuing its self-appointed role as policeman of the world, jumped in with NATO and the 1995 Dayton Accords and negotiator Richard Holcombe and Secretary of State Madeleine Albright, as Meddler-in-Chief, to solve the insoluble – peace in the Balkans, a commodity unattainable for the past 500 years.

Milosevic never intended to comply with peace accords, including the so-called Rambouillet agreement, proposed by the United States, Russia, Britain, France, Germany, Italy, Kosovo and Yugoslavia.

This is a weak attempt: (1) No provision to determine the wishes of the people of Kosovo. (2) Talks for Kosovo independence would not be-

gin for three years. And (3) no enforcement provision, except talk of a 30,000 peace-keeping force of which President Clinton volunteered 4,000 Americans.

WHAT IS THE AUTHORITY?

Exactly what is the authority for our Commander-in-Chief to send young Americans to make war on a sovereign nation – a Commander-in-Chief who personally would not go, as he demonstrated during the Vietnam War when, instead, he went to Moscow to protest.

There is no authority and the consequences can be catastrophic:

- The billions spent in the Balkans could better go into an anti-missile system to protect us from Chinese ICBMs, recently fine-tuned by Clinton waivers to sell them U.S. guidance technology.
- U.S. ground and air forces would face strong defenses and generate unacceptable losses.
- As retaliation, terrorist attacks, instigated by the notorious Osama bin Laden, could be directed against American troops in Kosovo and U.S. citizens everywhere.
- The illegal precedent of U.S. troops under foreign commanders would be strengthened, the 1994 “Contract with America” opposing this precedent destroyed and the “political correctness” of our service chiefs consolidated (*Phyllis Schlafly Report*, March 1999).

SENATORS WITHOUT AUTHORITY

On a recent TV show, four Senate

leaders speculated about Kosovo, but not a word about authority to intervene: John Warner, R-Va., would ask Milosevic if he understood air strikes. Kay Baily Hutchison, R-Tex., asks about our exit strategy. Joseph Lieberman, D-Conn., warns about U.S. and NATO credibility. And Max Cleland, D-Ga., questions use of air strikes – among other observations.

That Balkan business is *not* America’s business. It can become a near-permanent, non-exit fiasco. It is unconstitutional, expensive and dangerous – and certainly without any U.S. national interest.

If anyone’s, it is the business of the Europeans, who need to understand that we will no longer be their policeman. (Captain Evans’s columns are distributed by the Americanism Educational League of Buena Park, Cal. He lives in Norfolk, Va. and consults for the National Security Center.)

Differences Between

Continued from page 93

from the days of the Apostles, the Bible as their only rule of faith and practice in things of religion. They acknowledge no human authority in these matters.

Campbellites have only professed to follow the Bible about forty years, and we have seen that they are governed by the *Christian System*, written by Mr. Campbell.

Thirty-third

Baptists teach that all Christians should have equal rights in the administration of the laws of Jesus Christ.

Campbellites teach that private members have no right to vote in the matters of church discipline.

Thirty-fourth

Baptists observe the Lord’s Supper, or keep the Lord’s table in the Lord’s kingdom.

Campbellites invite to the Supper

those whom they do not regard as members of Christ’s kingdom.

Thirty-fifth

Baptists teach that all the true saints, or children of God, will, through His grace, be finally saved in Heaven.

Campbellites teach that some of the saints of God will apostatize and be finally lost in Hell.

Thirty-sixth

Baptists teach that men in a state of nature are entirely depraved.

Campbellites teach that sinners are only partially depraved.

Thirty-seventh

Baptists teach that salvation is entirely of grace without works.

Campbellites teach that salvation is by works.

Thirty-eighth

Baptists teach that the true ministers of Christ are divinely called to this important work.

Campbellites deny any divine call to the work of the ministry.

Thirty-ninth

Baptists teach that when we have done all we can, we are but unprofitable servants.

Campbellites claim that whole honor of the conversion of the world.

Four Fatal Steps

When lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death.

James 1:15



The Revelation of Jesus

Christ

by Willard Willis

\$9.95

(no discount)

Add \$2.00 for postage and handling.

Coming in the next issue . . .

The Spiritual View of Church Succession by Randy L. Graber

280 Big Thumbs and Toes by Milburn Cockrell

Koimeterion by John Osburn

INDEX

| | |
|--|-------------|
| <i>An Arminian Bible</i> by Milburn Cockrell | p. 81 |
| <i>Being Conformed</i> by Todd Bryant | p. 85 |
| Bible and the Newspaper | p. 96 |
| <i>Differences Between Baptists and Campbellites</i> J. W. Porter | p. 92 |
| Forum | pp. 90 - 91 |
| Funnybone | p. 87 |
| <i>New Testament Baptism by Immersion Vindicated</i> Part 2 by A. G. Randalls | p. 94 |
| <i>The Fruit of the Spirit is Joy</i> by Tom Ross | p. 81 |
| <i>The Limitations</i> by O. L. Hailey | p. 81 |
| <i>The Lord's Supper</i> by Timothy J. Hille | p. 81 |
| <i>The Sacrifice of Christ</i> by Milburn Cockrell | p. 81 |
| <i>Why They Serve--Why, Indeed!</i> by G. Russell Evans | p. 99 |
| World Scene: <i>What Business Do We Have in Kosovo Anyway?</i> by G. Russell Evans | p. 100 |