

# The Berea Baptist Banner

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Mantachie, Mississippi, May 5, 2000

Whole Number 254

## All Things New

By Jesse Emaziah Cobb

(1890 - 1969)

### Revelation 21

Eternity now begins. Man, under the domination of Satan and sin, has done all that he can do in his opposition to his divine Creator. Sin and Satan have been destroyed, and the wicked together with all the nations that forget God have been turned into Hell. Sin will never again stain nor mar man; disappointments, heartaches, pain, sickness, and death are all over; the last enemy has been destroyed, and redeemed men are at home forever with God.

We shall note in this chapter and the one to follow which will conclude our studies in this book seven things; seven being the symbolical number denoting completeness signifies a complete renovation of all the universe and a restoration of the di-



J. E. Cobb

vine order. God created a Cosmos, a divine order; sin entered and brought Chaos, or confusion; now we have a true Cosmos again. And it is so complete, so perfect that Chaos can never come again.

Satan has, from the time of his fall, been opposing God and seeking to thwart His divine plans, but he has now found that he is utterly unable to do so, and is forever destroyed from the realm where he can molest and

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## The Church at Rome

Part 2

By George W. McDaniels

(1875 - 1927)

4. Developed doctrine. This church was well advanced in spiritual understanding (Rom. 1:12; 15:14f). It was no insincere compliment, though it was a specimen of consummate tact, when Paul says they may comfort, cheer and help him. His contemplated visit would be mutually beneficial (Rom. 1:11f). No other church was sufficiently developed in the mysteries of the faith to render such reflex service to the apostle. Apart from Paul's teaching, they were filled with all knowledge and competent to instruct one another. Christian commonplaces were out of place in a letter to them. Fundamental doctrines—His deity and atoning death—are known and accepted. Hence these elemental and essential truths, stated and proved elsewhere, are assumed.



George McDaniels

The presence of Aquila and Priscilla largely accounts for the indoctrination of these believers. They had expounded to a gifted young preacher in Ephesus the way of God more perfectly. They used every opportunity in Rome to instruct and edify the saints. The saints were prepared to appreciate a document which fathoms greater depths of doctrine than had been sounded before. We

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## Jordan and Canaan Typical of Death and Heaven

By Milburn Cockrell

Mantachie, Mississippi

**"For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein"** (Deut. 11:31).

The design of this chapter is to stimulate the Israelites to obedience by the prospect of entering the promised land. The journeyings of the children of Israel were typical of the Christian's journeys through this desert world to a better country (I Cor. 10:11).

In this message I want us to consider the Jordan River as a type of death, and the land of Canaan as a type of Heaven.

### I. THE ANTICIPATED INHERITANCE—"THE LAND."

The ancient name of Palestine is Canaan. It was so called because it was inhabited by the Canaanites (Num. 13:29). The name "**land of Canaan**" covers all Palestine west of

the Jordan (Num. 34:3-12, 15; Josh. 22:9). It was always coveted by surrounding nations for its excellence and beauty, its products and position.

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## Ejection from the Fish

(Studies in the Book of Jonah)

By Milburn Cockrell

Mantachie, Mississippi

### Jonah 2:9 - 3:4

The prophet Jonah had learned a very important lesson by attending Fish College. In this training school of strict discipline he learned that it is

lawful for God to do what He wills with His own. When the Lord's servant refuses to obey his Master, the Lord may put him in a fish's belly, where he can do nothing, but praise the Master and offer prayer unto Him. No man is indispensable to God. He can use somebody else. It must have been a most humbling experience for Jonah to discover that God did not need him.

### JEHOVAH THE ONLY SAVIOR

Jonah is still inside the fish's belly. He continues to thank God for deliverance from drowning which was effected by being swallowed by the fish. There in the dark and doleful dungeon he uttered the words in verse 9: **"But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD."**

The prophet was truly thankful that

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## The Tithe is the Lord's

By Milburn Cockrell

Mantachie, Mississippi

### GOD'S OWNERSHIP OF ALL THINGS

What is meant by the word "tithe"? It is an old English word, commonly used in England four hundred years ago. Today it is seldom used except in scriptural connection. The word "tithe" means "a tenth." A tithe of anything is the tenth part of it.

Our word "tithe" is a translation of the Hebrew words *asar* and *maaser* which mean "a tenth." In the New

Testament the word is a translation of the Greek words *apodekato* and *dekato* which also mean "a tenth." So a tithe in a scriptural sense is a tenth part of one's material increase.

No one will ever concede that tithing is scriptural unless he realizes the great truth of God's ownership of all things. The Bible reveals that He alone is the absolute Proprietor of all things. All is

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



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## The Church at Rome

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are more prone to take too much than too little knowledge for granted by a congregation. The church at Rome, however, has its successors in churches here and there, well rounded and deeply rooted in doctrines. An evangelist was conducting services in such a church. Evidently he came from an environment hostile to the first principles of Christianity. He preached several days to prove that Moses wrote the Pentateuch, that the whale swallowed Jonah, that the Bible was inspired. The people were respectful, but eager for something different. He inquired of the pastor: "What is the trouble with my sermons? I do not seem to be getting anywhere." The pastor answered kindly: "This church does not need to be convinced on the subjects you have presented. Scarcely one of them disbelieves. In this pulpit you may safely take for granted the things you have so ably argued." He did so and a gracious awakening resulted.

5. Famous faith. Their faith, their Christianity, was proclaimed through

the whole world (1:8). This reference doubtless is only to the intercourse between Christians and, to be sure, is limited to the then known world. Whittled down to a minimum, the meaning is that Christianity was thus early (58) widely diffused, and was known wherever Christianity had spread the character of this church. Thessalonica became a pattern to all the believers throughout Macedonia and of Greece (I Thess. 1:7). Philippi was an inspiring example in liberality to the churches in the Peloponessus (II Cor. 8:1-7). Corinth's forwardness in cooperation was Paul's habitual boast among the churches in northern Achaia (II Cor. 9:2f). The reputation of the church in Rome was more extensive than any or all of these. It was a thing of general interest and notoriety among all the followers of Jesus, not only where Paul had evangelized, but also where the apostles and converts from Pentecost had evangelized. In Palestine and Egypt, in Greece and Rome, the faith of this church was talked about. It was the world-renowned church.

Situated in the world's capital, its opportunity to be known was better than that of any other church. "A city set on a hill cannot be hid." Travelers from every quarter of the empire went to Rome. Christians among them would meet and converse with their brethren in Rome. Returning to their homes, they would convey to others information about the church in Rome. City churches, particularly in the commercial and governmental cities, are visited in the course of a few years by brethren who take away favorable or unfavorable impressions and reports.

Paul was discriminating in his judgments. He corroborates the opinion of his contemporary Christians about the church at Rome. Let me convey his thought by paraphrasing the first clause of Romans 15:14: "I myself also have the well-grounded conviction of you, as a body of believers, that you are brimful of *excellence*." He used the same word (Gal. 5:22) in enumerating the fruits borne by the Spirit; also (Eph. 5:9) in contrasting light and darkness where the effect of the light is seen in every kind of excellence; also in II Thessalonians 1:11, where he prays God to gratify their desire for what is excellent. Paul was a big man—big in the truest sense, in sympathy, in appreciation, in magnanimity, and in heart. He thanked God through Jesus Christ for a church more distinguished than any of his own; he unceasingly mentioned them in his prayers. He was great enough to rejoice in the existence of a church whose reputation outstripped that to which he was then preaching.

Paul's arrival in Rome, as a prisoner, three or four years later, enhanced the reputation of that church. The whole city talked about the prisoner and his approaching trial. Letters were dispatched by him to Christians in the east. The star of influence which moved from Jerusalem to Antioch now moved to Rome. Henceforth that church has the leadership.

6. Revealed righteousness. This renowned church furnished Paul the opportunity for the longest, most logical and forceful of his epistles. He knew he had not attained unto perfection and neither had they. Enlightened though they be, he could impart to them some spiritual gift. Eventually arrived in Rome he paid his debt in the gospel first to the Jews. They admitted that this sect was spoken against wherever the Jews met. They took their final leave of Paul in a way consistent with their national psychology and as predicted by Isaiah—hearing they did not understand, seeing they did not perceive, deaf and blind they would not be healed. For fully two years in a hired house of his own, without let or hindrance he preached the kingdom of God and taught the things concerning the Lord Jesus Christ. Prior to that delayed oral discourse, Paul communicated to them in writing advanced theological views, which are as fresh and appropriate now as the timely editorials, not yet dry from the press of America's greatest daily newspaper.

The theme of his letter is a revealed righteousness. The theme is unfolded in the plan of salvation (1:18 - 8:39) and the practical bearing of the truths of salvation upon choice, life and conduct (9:1; 15:13). All in the epistle from the end of the *personal items* (1:15) to the *beginning of the concluding personal items* (15:14) can be grouped either under the unfolding of the plan or the application of the principles.

1) The unfolding of the plan (1:18; 8:39). The gospel is the power of God unto salvation, universally available through faith. That is, the good news is the dynamic of God: (1) Whose intent is salvation; (2) whose extent is "every one;" (3) whose condition is faith. Salvation is treated in a two-fold aspect, justification and sanctification.

(1) Justification (1:18; 4:25). (a) It is not by legalism, for guilt and condemnation are universal. The wrath of God abides upon the Gentiles because they refused the light given to them in conscience and nature, and sank into deep depravity. The judgment of God is upon the Jews in proportion to their superior light in the Scriptures. They obeyed not the spirit of the law, incurred additional guilt in teaching what they did not practice, substituted circumcision of the flesh for circum-

cision of the heart, and like the Gentiles are under sin and had missed the purpose of the law which was to convict of sin. Therefore, legalism as a method of justification is a failure. (b) It is by grace through righteousness of faith, available alike to Jews and Gentiles. The character of this method is witnessed by the Old Testament, is apart from law, is through faith, is available to all, is needed by all, and is distinctly a free gift. The highest expression of this grace is the propitiatory sacrifice of Christ. God provided the propitiation in such a manner as to reconcile His righteousness and the sinner's justification. The plan condemns Jewish pride and exclusiveness and is confirmed by the Scriptures and, particularly, by the case of Abraham.


(2) Sanctification (5:1; 8:39). (a) Salvation, as based upon this method of justification, is completed in sanctification. It is by faith. The beneficiaries of such a gift should appreciate their state and be confident of its consummation. God's trying means of discipline should be embraced gladly. The completion of our salvation in sanctification is assured by Christ's sacrifice for us as rebels. It is assured, further, by the superiority of the redemption in Christ over the loss in Adam. (b) This method encourages not sin but its abandonment. It effects a change in personal relationship which involves a life of righteousness with Christ and death to sin. This is portrayed in baptism. (c) The law failed as an agency of sanctification. The believer is dead to the law and is in a fruitful union with Christ. The law was good but unavailing in producing good works. It aggravated the presence of sin. The only efficacy is in a personal relation to Jesus. Christ implants a holy disposition. His resurrection guarantees renovation and resurrection. The Spirit bears witness to the believers' sonship and heirship and prompts and guides to hopeful longing and righteous supplication. The elect of God, predestined to be called, justified, sanctified and glorified are in a blessed state of security.

(2) The bearing of these truths upon choice, life, and conduct (9:1; 15:13). Paul grieves over the apostasy and consequent rejection of the Jews. (1) God was not blamable for the situation. He kept His word strictly according to His sovereign promise. (2) The Jews were to blame; for their rejection was caused by their self-righteous unbelief. (3) Their rejection was not complete. It was partial, temporary and conditional. God's wisdom and knowledge are supreme. They are exhorted to conduct becoming a Christian. (a) As a child of God (12:1f).

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**Cockrell's**



**Corner**

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

## HAVE WE LOST SOMETHING?

For many centuries Baptists baptized in public baths, rivers, streams, ponds, and even cattle troughs. Often a good number of the unsaved, as well as people of other denominations, would be present. Today baptisms have evolved into in-house affairs, rarely attended by the unconverted and non-Baptists. According to Scripture, baptism preaches the gospel (Rom. 6:1-6) to people's eyes (Gal. 3:1). I am wondering if to a very large degree we have ceased to preach the gospel to the unsaved and non-Baptists by our in-door baptisms.

In England in the 1600s Baptists used Old Ford River, near Bromley, in Middlesex, as a baptistry. A Baptist pastor by the name of Lamb was employed by the church to baptize a woman. Her husband, a bitter enemy to the Baptists, brought a great stone under his coat, with an intention, as he afterward confessed, to have thrown it at Elder Lamb while he stood in the river. But he was so affected with the prayer before the administration of the ordinance, that he dropped the stone, fell into tears, and was himself the next person baptized (See *History of the English Baptists* by Joseph Ivimey, Vol. I, p. 172, 1811 edition).

In my early ministry some 40 years ago I can remember the large numbers we baptized as well as the good crowds we had at baptismal services in rivers and pools. We generally did this about 2:00 p.m. on Sunday afternoon—a time when people from other churches and non-Christians could attend. How precious were some of those old hymns sung near the edge of the water!

In the 1960s I was pastor of the Bethel Baptist Church near St. Clair, Mo. Our custom was to baptize in the Meramec River which flowed near

our church. Some young people had been converted and I was to baptize them in the river on Sunday afternoon at 2:00 p.m. I had been told the father of one girl might not let his daughter be baptized as he did not like preachers and churches.

When our church gathered at the river I saw this man standing with his wife and daughter. One of the members told me that he might make a scene at the baptizing.

I brought a brief message about baptism at the edge of the river. This man listened in silence. I baptized his daughter and some others in the river. As we were giving to these newly baptized members the right hand of church fellowship, I saw the man coming toward me. I did not know what to expect. To my surprise, he had tears in his eyes. He thanked me for baptizing his daughter, and he asked me to pray for him and his wife.

While the man never came to hear me preach after this he and I remained good friends for years. When my family moved back to Mississippi he personally told me he hated to see me go.

Maybe Pastor James Pope, a Southern Baptist in Glen Burnie, Md., has the right idea. He says that in Bible times new converts were immersed in high-traffic places as a witness to the watching world. North Arudel Baptist Church baptized in a cattle trough after sending out invitations throughout the community.

## THE ELIAN GONZALEZ MESS

The story of Elian Gonzalez has gotten much attention in our country. The American pro-Communist press has demonized the Cuban American community in Miami and told us nothing about the despotic conditions which exist in Castro's island prison. Here are a few things which our far-left press has not told the American people.

The Cuban Communist government routinely denies permits for new church construction. It mostly denies permission to repair existing churches. Castro sometimes seizes church property. Public evangelism and Bible distribution are prohibited. Church leaders are monitored, interrogated, and threatened with arrest.

Who goes to Cuba to bring Elian's father, Juan Miguel Gonzalez, to this country? None other than Joan Brown Campbell, the former general secretary of the National Council of Churches. Campbell, like most leaders in the NCC, never met a Communist she did not like. Last year in Havana, with Castro looking on, she

apologized for American policies toward Cuba before a crowd of 100,000: "We ask you to forgive the suffering that has come to you by the actions of the United States. It's on behalf of Jesus the liberator that we work against this embargo." As expected, she said not one word about the anti-religious policies of Communist Cuba.

Here in America we have a double standard when it comes to religion in politics. Liberals and leftists like Joan Campbell and Jesse Jackson may get involved in politics with the blessings of the global socialists in Washington. But when Jerry Falwell and Pat Robertson open their mouths they are told that Christians must stay out of politics.

There are many other facts in the case of Elian that are not being told to the general American public. The boy's father really wanted Elian to come to America and hoped some day to defect himself. Presently, Juan Miguel Gonzalez is being coerced by a clever Communist dictator. All he is saying is under pressure from the Cuban government.

In Communist countries, like Cuba and China, the children belong to the state and parental rights do not exist.

Elian is a Christian. If he goes back to Communist Cuba, he will be singled out for special indoctrination and persecution. President Bill Clinton and Attorney General Janet Reno (two other people who never met a Communist they did not like) favors returning the boy to Cuba.

This young boy and millions of other refugees would not have had to flee Cuba for our shores if Castro had not repressed freedom and produced poverty under his bloody dictatorship. Fidel Castro would have never come to power in the first place without the assistance of America's political and media elite of years past.

The liberals and leftists in our country say in the case of the unborn child: "Let the mother decide." Well, why don't they apply this rule to a born child? His mother did decide that Elian should come to America, and she gave her life to prove it.

## The Church at Rome

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(b) As a member of the church (12:3-21). (c) As a citizen (13:1-7). (d) As a member of society (13:8-10). (e) As one who expects the judgment (13:11-14).

In non-essentials no one has a right to interfere with another; but one is under obligation to self-restraint for the sake of others on the basis of love and edification. Well did Coleridge

call this masterly argument "the profoundest work in existence."

7. Pitiless persecution. At the outset, toleration was the policy of the empire toward Christianity. The Romans interpreted Christianity as a phase of Judaism, subject to the discipline of the synagogue, but entitled to the protection of the State. Gallio refused to hear questions about Jewish law; Festus did his utmost to avoid similar questions; the Asiarchs interposed to prevent further violence at Ephesus; the recorder invoked the fear of Roman power to quiet and disperse the rabble, and the Greek magistrates at Thessalonica accepted bail in a case where treason was the charge. The Jews perceived that Christianity was not a Jewish religion. Alexander was put forward by them at Ephesus to exculpate them from any responsibility for the new preaching. The Jews were the first persecutors of Christians. Stephen and James were killed by them and many others imprisoned and beaten. Stated succinctly, the Romans did not persecute the Christians because they thought they were Jews; the Jews persecuted the Christians because they knew they were not Jews.

Just as soon as it dawned upon the government that Christians were not a Jewish sect, that one did not have to be circumcised to be a Christian, the Christians became subject to the penalties of an unauthorized religion. This change occurred between Paul's appeal to Caesar, when the empire protected him as a citizen, and his second imprisonment when the empire persecuted him as a Christian. In that interval of time the Roman authorities and heathen populace discovered that Christianity was a religion different from Judaism; that it was a sect and not a national religion. This discovery resulted in removing the shield of protection, extended a national system of worship, and placed Christianity in the category of illegal religions.

The manner of life and worship of the Christian lent itself to misunderstanding and misrepresentation. Their evangelistic zeal won converts, and proselytism was forbidden by Roman law. They organized themselves into societies and that was forbidden by Roman law. They held unlicensed meetings and that was forbidden by Roman law. They abstained from worldly pleasures and were thought of as being unsocial. They observed the Lord's Supper among themselves at night and were suspected of immorality. They used no images and were charged with atheism. They would worship none but Jesus and were thus irreverent toward Caesar, later wor-

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shipped as a god. All this led to the persecution of the church at Rome. Jewish persecution was prompted by religious zeal or intolerance; Roman persecution was prompted by personal spite and by political motives—a desire to suppress a divisive, isolated, transforming religion. The church in Rome was growing too rapidly, and its influence prevailing too extensively for the comfort of the emperor.

The first marked enmity was the persecution under Nero. He was the adopted son of Claudius (the emperor who expelled Aquila and Priscilla) and married Claudius' daughter, Octavia. His reign began in 54 and ended in 68 by his suicide in the thirty-first year of his age. He was the last of the Caesars. Nero was popular with the masses. He who keeps down taxes is forgiven many faults. Nero did this and also ruled the provinces without oppression. He was something of a poet, a musician, and a reciter. His temper was that of a spoiled boy. His manner was that of a cabaret singer. His conduct was that of a clown. Rome knew immoral emperors, but Nero presented the phenomenon of an emperor utterly devoid of dignity. Bad as Rome was, the populace was shocked when the year after Paul wrote Romans Nero had his mother, Agrippina, murdered. She was a detestable woman and had poisoned Claudius; nevertheless, matricide is an abhorrent crime among even the meanest people. Repudiation of his wife followed the death of his mother by three years. Two years later, July 64, a destructive fire devastated ten of the fourteen quarters of Rome and left thousands homeless. The monuments of Grecian art and roman valor, the trophies of the Punic and Gallic wars, the holiest temples and handsomest palaces were swept away in the holocaust. The voice of rumor accused Nero, probably falsely, as being the incendiary of his own capital. His conduct during the calamitous conflagration gave weight to the suspicion; he was heartless enough to play the accompaniment of the fire to the tune of the "Burning of Troy." Popular favor turned from him.

Nero, in order to divert suspicion and regain his waning prestige, accused the Christians of burning Rome. They had predicted that the world would be destroyed by fire. Were not these miscreants capable of attempting to fulfill their own prophecy by kindling the fire? So the masses thought. Therefore, Nero put the Christians in his own place as culprits

and tortured them beyond what even the Maccabees had suffered in the inter-Biblical period. Tacitus tells that the Christians "were dressed up in the skins of beasts to perish either by the worrying of dogs or on crosses or by fire, or when the daylight failed, they were burnt to serve as lights by nights. Nero had thrown open his gardens for that spectacle, and was giving a circus performance, joining the rabble in a jockey's dress or driving a chariot."

The charges upon which these Christians were punished were: (1) Arson. (2) Hatred of the human race. The people endorsed the punishment of Christians; but when Nero turned the executions into a vulgar pantomime of personal spite and vengeance the public abhorrence was changed into commiseration. Nero had overleaped himself, lost his following, and finally ended his miserable existence by his own hand. Persecution, once started by the state in Rome, spread throughout the empire. It was rampant in the province of Asia. Read John's brief letters to the seven churches for a sidelight on this persecution. There was "**patience**" at Ephesus, "**tribulation**" at Smyrna, Antipas was a martyr at Pergamos and John himself was exiled on Patmos. Paul, the most illustrious victim, was beheaded by Nero just outside the walls of Rome on the road to Ostia. The internecine strife had ended the earthly career of the intellectual and moral giant of the times. Thousands of Christians suffered martyrdom under this Caesarean tyrant—the first and last of the Julian lineage to persecute the Christians. Galba, Otho and Vitellius successively rose to the throne, but their combined terms were only one year.

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oppose God and harass His saints. They are securely at home and at rest with Him Who died for them and redeemed them from the curse and the fall.

A general theme of these two chapters of Revelation might well be: Seven New Things. Let us consider them.

### I. A NEW EARTH, VERSES 1, 2.

John here tells us that he saw a new earth. The earth that we shall then have will be altogether different from the one we now have. The earth will be freed from its curse. It will be, indeed, a new earth. Every mark that sin has placed upon the old earth will

then have been removed. This is not the first time we have had revealed to us that there would be a new earth; Isaiah tells us about it in the 65th chapter of his prophecy. Read this chapter from the 17th through the 25th verses, and we find the God revealed it to him that we should have a brand-new earth upon which to dwell with God. We have often sung about "going up to Heaven," but here we learn that Heaven will come down to us; instead of us going up to God it appears here that God will come and dwell with us on the new earth. In fact, it appears to us that we will, in our final state, be permitted access to both worlds, heaven and earth. We will not be, in any way, circumscribed nor limited to just one sphere as we are in the flesh. But it is here said that the holy city New Jerusalem, will come down from God out of Heaven, and God will dwell with us and we with Him.

The Apostle Paul implies the doctrine of a redeemed earth in the first chapter of his epistle to the Hebrews. And the Apostle Peter also tells us about a new heaven, and a new earth wherein dwelleth righteousness, II Peter 3:13. The expression of Peter in this verse, "**Wherein dwelleth righteousness**" seems to us to indicate a permanently established state; there are some righteous persons upon the earth now, but righteousness doesn't dominate the world now, but it will then. Sin will have been destroyed; all the works of Satan will have been destroyed and Satan himself; hence, there will be nothing but righteousness on the earth, then. Isn't this a wonderful thought to contemplate?

### II. A NEW HEAVEN, VERSES 1, 2.

These same two verses that tell us of the new earth also tell us of a new heaven. We are of the opinion that this doesn't mean that the third heaven, the place where God's throne is, will be made new, but the heaven above us, the place where Satan has so long reigned as "**Prince of the power of the air**"; this will be made new. It will, no doubt, be as different as the earth itself shall differ from its present state and condition. The first heaven and the first earth will pass away, and there will be no more sea. The sea, no doubt, will be literally done away with, for, no doubt, in the new order there will be no need of the sea. But the things that the sea stands for or symbolizes, will be, also, done away with. The sea is perilous and dangerous; there will be no dangers nor perils in the new heaven and the new earth. The sea stands for treachery, but there will be no treachery in the divine and new order. The sea stands for confusion and disorder, but there

will be divine order in the new heaven and new earth. There are storms and tempests on the sea, but there will be none of these things in the new earth and heaven. The new heaven and the new earth will provide a vast expanse in which, we believe, the redeemed of God will have free access; there will be no limitations.

Mr. Robert L. Ripley recently released a very sarcastic article in which he made all sorts of fun of the doctrine of heaven as taught in the Bible. He made a calculation to determine the size of the holy city, New Jerusalem, then he made an estimate of the number of people who have, and, perhaps, will live in the world, then he came to the conclusion that there will not be room enough in that city for all of them. He even had it all figured out how many people would have to stand on each other's shoulder till they would reach miles upward in order to get room for all of us. His entire vent of sarcastic remarks was based upon mere assumption. Just to notice two of his false assumptions will forever answer his tirade.

First, he assumed that every person who has been or will be born will be in heaven; but remember that when the Lord spoke of the two ways, the broad and the narrow, He said but few would find the narrow way.

The second false assumption is that the New Jerusalem constitutes all there will be of heaven. The New Jerusalem will be, so to speak, only the capital city of heaven; all the people of a nation do not dwell in the capital city of that nation, do they? Many of them never even see the capital city. We think we all will have the privilege and the joy of seeing our great capital city in heaven, but we will not be confined merely in that city. Heaven will be a vast Empire and there will be room for all. So we suggest to Mr. Ripley that he give up his fears as to there not being room for all of us who avail ourselves of the privilege of going there, and that he accept our Christ so that he will be there and see what a wonderful place it will be.

### III. THERE WILL BE A NEW PEOPLE, VERSES 3-8.

Paul tells us in II Corinthians 5:17 that if any man be in Christ he is a new creature; old things pass away, and behold all things become new. This applies to the inner man only while we live in the flesh. But then it will apply to the entire man, body as well as soul. In regeneration we are made, inwardly, brand-new creatures; in the resurrection we will be made bodily brand-new creatures. The body that is planted in the grave will be raised a glorified body; it will be

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## All Things New

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composed of the same materials or elements as in this world, but these elements, in their entirety, will be glorified; changed. Read I John 3:1, 2; Phil. 3:21; Colosians 3:4, and I Corinthians 15. Hence, in heaven, we will be brand new people, made new by the mighty power of God in the regeneration of both soul and body. In our completely redeemed state we will be permitted to dwell with God and be His people, and He will be, truly, our God. He will wipe all the tears from our eyes, and there will be no more sorrow, nor crying. There will be no more death, no more pain, because the former or first things will have passed away. All things will be made new.

God is the Alpha and the Omega, the A and the Z; He is All and in all, the beginning and the end of all things. He is the Author and the Finisher of our faith, hence a grand finale for those who put their trust in Him. The overcomer shall inherit all things and God will be his God, and he will be God's son.

But there is a sad note of warning given here. Verse 8: **"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."** In our last lesson we called attention to the fact that we should learn in this lesson what the second death is; and here we have it. It is being cast into the lake of fire; into Gehenna; Hell, as we usually speak of it; eternal separation from God and the redeemed, and all that is holy, pure, and good. It is an awful thing to contemplate!

Reader, if you are lost will you not deeply ponder these words in your heart? If you are saved will you not ponder over the condition of your lost friend and seek to win him or her to Christ?

### IV. THE BRIDE, THE NEW JERUSALEM, VERSES 9-21.

Here we are presented with a grand view; we are given a foreview, so to speak, of the heavenly Jerusalem, the holy city, the Lamb's wife. We have previously learned whom the Lord's bride is; she is the church. We may subject ourselves to criticism, but we here venture the assertion that the figure does not here change, and that the bride, the New Jerusalem is still the church. Here, she is presented in her glorified state. She has already been presented to Christ. **"A glorious church, not having spot, or**

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
WVSA, Vernon, AL .....	Sunday 7:00 - 7:30 a.m. ....	1380 .....	1,000 AM
WLZA, Starkville, MS .....	Sunday 1:00 - 1:30 p.m. ....	710 .....	2,500 AM
WCNA, Myrtle, MS .....	Sunday 12:30 - 1:00 p.m. ....	95.9 .....	3,000 FM
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

**wrinkle, or any such thing; but holy, and without blemish."**

One of the seven angels which had the seven bowls full of the seven last plagues invited John to view this holy scene. He said to John, **"Come hither, and I will show thee the bride, the Lamb's wife."** John was taken in the spirit to a great and high mountain, and was shown the heavenly city, the New Jerusalem, the Lamb's wife, descending from God out of heaven. She was, no doubt, descending from the place where God had her during the time of the purgation of the heaven and the earth. While the earth was melting with fervent heat the Lord had His bride safely harbored, and now she is being revealed in all her glorious splendor to the redeemed earth and heaven. This is, no doubt, the costly pearl for which Jesus shed His blood, to purchase the field in which this pearl of great price was hidden in order that He might obtain the pearl.

She had the glory of God upon her, and her light was like a most precious stone, even like a jasper stone, clear as crystal. No blemish, no mar in her beauty. Every stain and trace of sin gone; she is immaculately clean through the blood of her precious Lord.

A more elaborate picture has never been drawn; it is impossible to picture greater glory and splendor than is here portrayed before us. As a city she is pictured as having twelve gates. This denotes the ease of access to her. The names of the twelve apostles who were among the first members, and were pillars, so to speak, were engraved upon her gates. Through the preaching, the divinely inspired preaching and writings of these the means of entrance has been well pointed out, and many have entered into her sacred precincts through these gates. Twelve being a number denoting completeness it is here signified that the way of access into her sacred shrine has been completely unfolded. The city was of vast dimensions, for in her all fullness dwells, even the Godhead bodily. the city is four square and all her dimensions are equal; nothing lacking in any part of

her; she is perfect, well rounded and complete.

Gold, in Scripture symbolism, signifies divinity, and even Deity; this city is pure gold, signifying, no doubt, that she is fully possessed of the divine nature of God. All these precious stones that are mentioned but speak of her excellence, her glory, her perfection and of her exceeding value.

Yet in spite of this exceeding great value, glory, and preciousness of this city there are those who "Despise the church of God." What a crime? What folly? To do so is to seriously offend and grieve her Sovereign Head.

### V. THE NEW TEMPLE, VERSE 22.

**"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."** Here in the world the church is God's temple. In the glory world God and the Son will themselves be the temple. She will dwell in God for her life; she will still subsist in Him in eternity. For her power, honor, and glory God will dwell in her. All this is too great for our poor finite minds yet to contemplate; we cannot yet comprehend the beauty, the grandeur, the glory we shall possess through our Lord Jesus Christ.

### VI. THE NEW LIGHT, VERSES 23-27.

When we shall have come into this perfect, glorified and glorious state we will no longer need the light of the sun and the moon. We do not know if these planets will still abide as planetary bodies or whether they shall pass away; but we are positively told here that their light will not be needed, hence they will not function as luminaries. God and the Son will be all the light that will be needed; the light of the divine Godhead will be fully sufficient to meet all our needs. Their brightness and their light and glory shall far surpass that of all our luminary system.

All the nations and peoples and tongues that are saved will walk in this light; the kings will bring their glory into it. The gates will never be closed; there will be no night there. How wonderful! How glorious to contemplate!

The glory and honor of all nations will be brought into this wonderful city. And there shall not, in any wise, enter into it anything that defileth, neither that which worketh an abomination, nor he that maketh a lie. But only they whose names are written in the Lamb's book of life shall enter into and dwell in that wonderful city.

### VII. THE NEW PARADISE AND ITS RIVER OF THE WATER OF LIFE, VERSES 1-7.

We have, in these verses, a description of the wonderful new paradise of God. Paradise is a Greek word transliterated, not translated, and it means a garden, or park; a resting place; a place of delight and joy. When we are at home forever with God, and all the sorrows, heartaches, pains, disappointments and death are over it will really be a paradise; it will be a delightful place, a place of real joy; it will be a permanent place. Its inhabitants will not be subject to changing conditions and circumstances there as they are here in this life and changing world.

Let us earnestly consider these verses:

1. The angel showed John a pure river of water of life, clear as crystal, flowing from the very throne of God, and of the Lamb. We think we are not to take the historical view of this Scripture and make it mean a literal river; Christ referred to Himself as the water of life; Christ will be the source of our life in glory just as He is the source of our lives here, and, no doubt, this water of life here which flows from the throne of God and of the Lamb is just the figurative way of expressing God as the source of our lives in eternity. We will live in Him and of Him, then as now. Eternal life will, in eternity, continue to flow, as it were, from God through Christ into those who shall be dwelling there with God. We will not have, in and of ourselves, life independent of God in heaven any more than we have life independent of God here in this world.

2. In the midst of the street of that heavenly city, and on either side of it there will be the tree of life, which will bear twelve manner of fruits, and she will yield her fruit every month: and the leaves of this tree will be for the healing of the nations. It will, of course, be recalled that there was in the midst of the garden of Eden a tree of life; that tree was type of the great tree now under consideration; this tree, evidently, signifies Christ, as the great antetype of which the tree in Eden was merely a type. It is to bear twelve manner of fruits, signifying a complete and perfect source of life flowing from the Lamb. No one can

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## All Things New

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become sick or ill, nor can any one die there, for Christ will be there to heal; being in His presence, and being made complete in His likeness disease, sickness, etc., cannot attack the redeemed.

3. There shall be no more curse. Sin brought upon the world of mankind, and even upon the earth itself a curse, but there will be no sin there, hence no curse. The throne of God and of the Lamb shall be in the city, and His servants shall serve Him continually by day, and there will be no night. They shall see His face and His name shall be in their foreheads. We rather think this is a figurative expression; the Antichrist, during the tribulation time will have his name literally branded on his subjects, but here we are inclined to think that the name of our Christ will be indelibly stamped upon our characters. Not literally branded on us with a branding iron.

4. As has already been observed, there will be no need of the sun, moon, and stars, for our Lord God will give us light; there will be no night; and they shall reign forever and ever.

5. A warning. John is told that these words which he had heard are faithful and true. The Lord was not fooling John; this was no mere fantasy, but John had seen a true and faithful revelation of the things which must shortly come to pass. We may begin to look with confidence now to the fulfillment of all these things at most any time. Conditions and circumstances all point to the near fulfillment of all these things.

Then the warning, "**Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.**" When the things we have considered in this book are fulfilling before our eyes, then we may confidently expect that His coming is nigh. Then we should be continually and constantly watching, and have our garments clean, white and pure, ready to receive Him when He comes.

## Jordan and Canaan

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It thus became a type of the inheritance reserved for the righteous.

### ORIGINAL INHABITANTS EXPULSED

The original inhabitants of Canaan were expelled and their land given to the seed of Abraham: "**And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought**

**up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite"** (Ex. 33:1-2). The land of Canaan was possessed chiefly by the posterity of Ham, the second son of Noah. The Hamites were wicked, and so God expelled them from the land of Canaan, and their place was filled by the Israelites.

Even so, Satan and his angels rebelled against God, and they were expelled from the Third Heaven. "**How art thou fallen from heaven, O Lucifer, son of the morning!**" (Isa. 14:12). "**By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire"** (Ezek. 28:16). "**And he said unto them, I beheld Satan as lightning fall from heaven"** (Luke 10:18). "**And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him"** (Rev. 12:7-9). Satan and his angels are expelled from Heaven, and their place will be filled by the heirs of salvation.

The Canaanites were expelled not only as a punishment for their sins, but also to prevent the Israelites from being infected by their wicked practices: "**But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: But thou shalt utterly destroy them. . . as the LORD thy God hath commanded thee: That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God"** (Deut. 20:16-18).

Even so, the heavenly Canaan is a holy place from which all sinners are banished, lest Heaven should become Hell: "**And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life"** (Rev. 21:27).

### LAND OF PROMISE

The land of Canaan was promised to Abraham and his seed: "**And the LORD appeared unto Abram, and said, Unto thy seed will I give this land. . ."** (Gen. 12:7; cf. 13:10-15; 15:18-21; 17:8; Ps. 105:8-11). Hence we sometimes speak of it as "**the promised land"** (Deut. 19:8).

Heaven is promised to all true believers as an inheritance: "**Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you"** (I Pet. 1:3-4). This is the better country, the Christian's everlasting home, for which he sighs, and longs, and hopes, and to which, through grace, he is traveling.

The poet has written:

*While through this barren wilderness wearily we roam,*

*How sweet to cast a look above, and think we are going home;*

*To know that there the trials of our pilgrimage shall cease,*

*And all the waves of earthly woe be hushed to heavenly peace.*

*Home! sweet home!*

*Oh! for that land of rest above! our own eternal home!*

*Blest thought! in that delightful home, the parent hopes to meet*

*His offspring saved there to cast their crowns at Jesus' feet;*

*Forever free from sin and from temptation's power,*

*To mingle in the bliss and joys of Eden's happy bower!*

*Home! sweet home!*

*Oh! to enjoy that bliss above, the family at home!*

Elder Samuel Stennett (1727-1789) penned these words:

*On Jordan's stormy banks I stand,*

*And cast a wishful eye*

*To Canaan's fair and happy land,*

*Where my possessions lie*

*I am bound for the promised land,*

*I am bound for the promised land,*

*O who will come and go with me?*

*I am bound for the promised land.*

### A LAND OF ABUNDANCE

Canaan was "**a plentiful country"** (Jer. 2:7; Deut. 8:7-9; 11:10-13). Ezekiel 20:6 says it is a land "**flowing with milk and honey, which is the glory of all lands.**" Some years ago one traveler to Palestine called it "**the Eden of the East.**" Canaan possessed an abundance of corn, fruits, and wines.

Likewise Heaven is a place of abundance. In our heavenly Father's house there is "**bread enough and to spare"** (Luke 15:17). There is an abundance of light and blissful enjoyment. "**. . . in thy presence is fulness of joy; at thy right hand there are pleasures for evermore"** (Ps. 16:11). In Heaven there is no poverty, want, or lack of anything needful to our happiness.

In Revelation 7:15-17 we have a description of the departed saints in Heaven: "**Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of**

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## F u n n y b o n e

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

Pastor Brown of the Possumtrot Baptist Church discovered at the last minute that he hadn't invited Sister Sadie Smith to attend his garden party. He called and asked her to come on over.

"It's no use," she informed him. "I have already prayed for rain."

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The other Sunday morning during the morning worship hour Pastor Brown's prayer began, "O Lord, give us clean hearts, give us pure hearts, give us sweet hearts," and some of the young girls in the congregation fervently shouted, "Ah-men!"

\*\*\*\*\*

In the middle of Pastor Brown's

Sunday sermon, a man jumped up. "Brethren!" he shouted. "I have been a miserable, contemptible sinner for years, and never knew it before this morning!"

Deacon Jones in a nearby pew said, "Sit down, brother. The rest of us knew it all the time."

\*\*\*\*\*

Deacon Jones asked John Longfellow who attends the Rock Road Baptist Church, "How do you like your new preacher?"

John said, "I don't like him very much. He preaches so long I can't keep awake, and he hollers so loud I can't go to sleep."

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## Jordan and Canaan

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**waters: and God shall wipe away all tears from their eyes."**

### A HOLY LAND

The earthly Canaan is a holy land. In Zechariah 2:12 Palestine is called **"the holy land."** It was holy because the holy God dwelt in the tabernacle and later in the temple in that land. In Canaan His holy people worshipped in His holy sanctuary in the beauty of holiness. Even today we often speak of Palestine as "the Holy Land." Though much a defiled land today, when Christ comes to sit upon His righteous throne in Jerusalem it will again be a Holy Land (Zech. 3:9; 5:5-11; Isa. 62:12).

Heaven is the habitation of God's holiness: **"Look down from heaven, and behold from the habitation of thy holiness. . ."** (Isa. 63:15). **"God reigneth over the heathen: God sitteth upon the throne of his holiness"** (Ps. 47:8). God is perfectly holy and the angels of Heaven are all holy. Therefore the wicked have no place there. No sin can infest Heaven, for it is the King's highway: **"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein"** (Isa. 35:8). In the heavenly land the pure in heart see God and serve Him (Rev. 22:3). Without holiness no man shall see God or dwell in the heavenly Canaan: **"Follow peace with all men, and holiness, without which no man shall see the Lord"** (Heb. 12:14; Eph. 5:5).

### A LAND OF REST

In Canaan the Israelites were to enjoy a quiet and secure rest, instead of being oppressed as slaves in Egypt, or warring with the enemy in the wilderness. In Deuteronomy 12:10 it is written: **"But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety"** (cf. Deut. 12:10; 25:19). In Canaan for a time conflicts were over and peace was enjoyed.

The Christian pilgrim is headed to a land of rest, infinitely more pleasant and delightful than the earthly Canaan. Even now we have a pledge and foretaste of it. Believers already have soul rest: **"For we which have believed do enter into rest"** (Heb. 4:3; cf. Matt. 11:28). Believers already have service rest: **"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and**

**ye shall find rest unto your souls"** (Matt. 11:29). Hebrews 4:9 tells us: **"There remaineth therefore a rest to the people of God"** (Heb. 4:9).

Heaven is the everlasting rest of the saints. It will be rest from all mental anxiety, sufferings, fatigues, and decays. How wonderful to rest from all sinful thoughts, painful temptations, and trying persecutions. How sweet to rest from all the operations of depravity. **"There the wicked cease from troubling; and the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master"** (Job 3:17-19). **"The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness"** (Isa. 57:1-2). **"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them"** (Rev. 14:13). This rest is uninterrupted and eternal.

Again the song writer has written:

*O land of rest, for thee I sigh!  
When will the moment come  
When I shall lay my armor by,  
And dwell in peace at home.*

### A PERMANENCE OF RESIDENCE

This is the case of the Israelites in Canaan as compared with their wanderings in the wilderness. But still, though settled for life, they had to leave Canaan at death. Like believers of this age, they left the earthly Canaan for the land of rest: **"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city"** (Heb. 11:13-16).

Heaven will be eternally permanent: **"For here have we no continuing city, but we seek one to come"** (Heb. 13:14). Our citizenship is in Heaven (Phil. 3:20), and we look for **"a city which hath foundations,**

**whose builder and Maker is God"** (Heb. 11:10). Of the overcomer who reaches that better country it is written: **"He shall go no more out"** (Rev. 3:12).

### A LAND FREELY GIVEN

Note the text says: **". . .the land which the Lord your God giveth you. . ."** The land of Canaan was God's gift to the posterity of Abraham. It was a land their own righteousness could not merit, nor their own sword procure. A little before his death Moses cautioned the children of Israel: **"Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD swore unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people"** (Deut. 9:4-6).

Now if the earthly Canaan could not be purchased nor merited, how much less the heavenly land. It can never be earned. We must receive it as a free gift of God's grace through the Lord Jesus Christ. **"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost"** (Tit. 3:5). **"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light"** (Col. 1:12).

### THE DIFFICULTIES OF THE WILDERNESS

Although the land of Canaan was a free gift, and repeatedly promised unto Israel, they had to go through many hardships and difficulties before they entered their earthly inheritance. Battles had to be fought in the wilderness against opposing foes.

Even so, before the believer enters the promised inheritance, he must pass through **"much tribulation"** (Acts 14:22). As the Israelites, we must use the divinely appointed means, looking to the arm of the Lord to give us the victory. We must put on **"the whole armour of God"** (Eph. 6:13) and **"fight the good fight of faith"** (I Tim. 6:12). By the help of the Captain of our salvation, every giant foe shall be destroyed (Ps. 27:1).

## II. THE MANNER OF POSSESSION

The manner of entering into Canaan is seen in the words: **"For ye shall pass over Jordan. . ."** Canaan was the home beyond, and the river of Jordan could not be avoided. There was no bridge, and the Jordan was at flood stage (Josh. 3:15). God parted the waters of Jordan by a miracle so the Israelites could pass over to Canaan unhurt (Josh. 3:14-17).

As the Israelites had to pass over Jordan before they reached the promised land, so all believers must go through death to the heavenly inheritance. Christ, our great Forerunner, did so, and all His followers must go the same way.

First, the waters of Jordan rolled between the desert and the land of Canaan. So the river of death flows between earth and Heaven. As the Jordan always flowed, so death is always at work. **"And as it is appointed unto men once to die, but after this the judgment"** (Heb. 9:27). **"When a few years are come, then I shall go the way whence I shall not return"** (Job 16:22). **"For I know that thou wilt bring me to death, and to the house appointed for all living"** (Job 30:23). Mortality will waste the strongest constitution and overcome all precautions and preventives.

Second, the River Jordan separated the Israelites from the inhabitants of Canaan. Physical death separates the living saints on earth from the departed saints in Heaven. There may be a wife on earth and her husband in the heavenly land. Parents and children are often separated by the river of death. Many of my brethren and friends have passed over the dark river, and they are now with Christ, which is far better. A number of God's elect have already crossed the river, and some are crossing it now.

Third, Jordan was subject to the command of God. When God gave the command the waters rose and stood up (Josh. 3:16). Death too is under the control of God: **". . .and unto GOD the Lord belong the issues from death"** (Ps. 68:20). Christ holds the keys to both death and the spiritland (Rev. 1:18).

Fourth, Jordan was the necessary way to the land of promise. So is physical death, however painful and fearful. It is necessary that the river of death be dark and doleful to render us content with this present state of existence. Christ will dispense the dark clouds as we enter the river. He will calm and sweeten its bitter waters, and we shall shout: **"O death, where is thy sting?"** (I Cor. 15:55).

Again the hymn writer has put it

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## Jordan and Canaan

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so well:

*When I come to the river at ending of day,  
When the last winds of sorrow have  
blown;*

*There'll be somebody waiting to show me  
the way,*

*I want have to cross Jordan alone*

*I won't have to cross Jordan alone,*

*Jesus died for my sins to atone;*

*When the darkness I see, He'll be waiting  
for me,*

*I won't have to cross Jordan alone.*

Fifth, Jordan was the last river the Israelites had to pass. Death will be our last journey. It will be the last enemy with which the believer will have a struggle.

Again the song writer has said:

*I am a poor wayfaring stranger,*

*While traveling thro' this world below:*

*There is no sickness, toil, nor danger*

*In that bright world to which I go,*

*I'm going there to meet my father,*

*I'm going there no more to roam;*

*I am just going over Jordan,*

*I am just going over home.*

### CONCLUSION

1. The possession of the heavenly inheritance is certain: **"Ye shall possess it."** This is one inheritance no slick lawyer will be able to take away from us. **"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens"** (II Cor. 5:1).

2. However good the land of Canaan was, its chief excellencies were but temporal in their nature and short lived in their enjoyment. How often the rest of the Israelites were disturbed by invading enemies. For centuries the goodly land was trodden under by the Gentiles, and the land laid waste so as to become a habitation of owls and jackals. The children of Israel were scattered as sheep with no shepherd. Not so with the heavenly country. Its excellency and glory are spiritual in nature, and eternal in their duration. The heirs of salvation shall never be driven from the Father's house. Our happiness will never be marred and our enjoyment will never be interrupted.

3. It becomes a person to examine himself, whether he has a title to the heavenly Canaan. The earthly Canaan was promised to the seed of Abraham. Circumcision was the sign and seal of the promised land (Josh. 5:2-9). The heavenly Canaan is prom-

ised to all the seed of Christ. The sign and seal of a title to Heaven is spiritual circumcision of the heart (Rom. 2:28-29). Colossians 2:11 says: **"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ"** (Col. 2:11; cf. 3:11; Phil. 3:3).

4. Christians are **"strangers and pilgrims"** on this earth (I Pet. 2:11). Oh, let us be patient and content under sufferings, poverty, and want. A traveler does not expect to find in motels all the comforts of home. Let us not marvel if the world looks upon us with suspicion and slanders us. A few more days, we shall be home in the Father's house.

The song writer said:

*I know I'm nearing the holy ranks*

*Of friends and kindred dear,*

*For I brush the dew of Jordan's banks,*

*The crossing must be near.*

5. Christian soldiers, take fresh courage and fear not. Jesus, the Captain of our salvation, is greater than Joshua, and He will make us more than conquerors. As neither Sihon, king of the Amorites, nor Og, king of Bashan, nor the sons of Anak, could hinder the Israelites from their promised land, so neither shall our enemies be able to keep us from the heavenly Canaan.

6. Remember that multitudes of Israelites were shut out of Canaan because of their unbelief: **"So we see that they could not enter in because of unbelief"** (Heb. 3:19). Unbelief will keep multitudes from Heaven. John 8:24 tells us: **"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins"** (John 8:24).

7. Sinner, you stand on the banks of the Jordan which is deep and wide. There is no escape from the river of death. Not all who try to cross get to Immanuel's land. All unbelieving sinners will be overwhelmed in the swellings of Jordan. Oh, sinner, if this life on earth wearies you, **"then how wilt thou do in the swelling of Jordan?"** (Jer. 12:5).

## Tithe is the Lord's

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### GOD'S BY RIGHT OF CREATION.

God lays claim to everything under the whole canopy of Heaven. The Lord said in Job 41:11: **"Whatsoever is under the whole Heaven is mine."** Again the Bible says: **"Be-**

**hold, the heaven of heaven is the LORD's thy God"** (Deut. 10:14).

**"All the earth is mine"** claims God (Ex. 19:5). **"The earth is the LORD's and the fulness thereof"** (Ps. 24:1). The Lord says in Psalm 50:12: **"If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof."** Abraham called the most high God **"the possessor of heaven and earth"** (Gen. 14:22). **"Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the Heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted above all. Both riches and honor come of thee. . . For all things come of thee, and of thine own have we given thee"** (I Chron. 29:11-14).

God owns all earthly creatures. We read in Psalm 50:10: **"For every beast of the forest is mine, and the cattle upon a thousand hills."** Can we add anything to His store whose all the wild fowls and wild beasts are, the world itself and its fullness? In Ezekiel 18:4 God says: **"All souls are mine."** **"He giveth to all life, and breath, and all things"** (Acts 17:25). **"For in Him we live, and move, and have our being"** (Acts 17:28).

God allows men to use His possessions, but He never surrenders His ownership. As between each other, men may be owners. Between us and God, He is the owner. We are not owners, **"for we brought nothing into this world, and it is certain we can carry nothing out"** (I Tim. 6:7). What we use and enjoy was all here before we came.

Can we hold titles to possessions unless God wills that we have them? John the Baptist answers: **"A man can receive nothing, except it be given him from heaven"** (John 3:27). James says: **"Every good gift and every perfect gift is from above, and cometh down from the Father of lights"** (Jas. 1:17). In Paul's words to the Corinthians let me ask: **"For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"**

We recognize God's ownership by observing certain rules. For an example, I mention the observance of Sunday. According to the Bible, God claims one day out of seven as His. That is why Sunday is called **"the Lord's day"** (Rev. 1:10). On the day which the Lord has made, we should attend church, read the Bible, rest, meditate, visit the lost and sick, and have Christian fellowship. When we do these things, we show God that we

are mindful that He requires one day out of seven as His day.

The same Bible says that God requires one tenth of our material increase. **"All the tithe. . . is the LORD's: it is holy unto the LORD"** (Lev. 27:30). God legally directed that after we honestly paid Him the tithe for His cause, then the other nine tenths He gives us. Then, and only then, can we rightfully claim ownership over that nine tenths. The tithe belongs to God, and an offering is never an offering until after the tithe is given. Failure to tithe constitutes scriptural highway robbery (Mal. 3:8). One may give his tithe voluntarily, or God will take it in hospital bills, burnt homes, sickness, etc. God has the best collecting agency in all the world.

But someone cries, "what I earn is mine." Not so! The Bible declares that God owns even our money. **"The silver is mine, and the gold is mine, saith the LORD of hosts"** (Hag. 2:8). All the silver and gold hidden in the bowels of the earth, all that is laid up in the banks and treasuries of the children of men, and all that circulates for the maintaining of trade and commerce; it is all the Lord's. Your wages, your salary, your profit, your income belongs to God, not you. God has a right to take or dispose of what you regard as your income as He wills.

Some well-meaning, but deceived folk, think that their disbelief in tithing relieves them of the obligation to tithe. But this is like believing that disbelief in the need of repentance relieves a Hell-bound soul of the obligation to repent.

### All that Christians have is GOD'S BY RIGHT OF REDEMPTION.

God owns us. **"Ye are not your own. For ye were bought with a price"** (I Cor. 6:19-20). God has absolute ownership of us; we have ownership of nothing. If we cannot lay claim to our own selves, how much less can we claim that which we find in our hands? God owns even the nine tenths as well as the one tenth. His ownership of us is no joint affair. We are not in a partnership with Him. All we are and have is altogether His, and His only.

The man who owns the slave owns what the slave earns. We belong to Jesus Christ. He has purchased us by His blood. Every dollar that belongs to God must serve Him. We cannot spend the nine tenths as we please. We can spend it only in the way that pleases and honors Him.

### THE HISTORY OF TITHE PAYING

Recent discoveries reveal that tithing was practiced by the nations of antiquity long before Abraham was

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## Tithe is the Lord's

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born. The cuneiform inscriptions of Babylonia contain frequent references to tithing. The great temples of Babylonia were mainly supported by the tithe which was required of prince and peasant alike.

How can the prevalence of tithe-paying among ancient nations be accounted for? I firmly believe that the universality of that custom points to a time when the ancestors of those nations lived together, and so derived the custom from a common source. A tenth was the proportion of increase originally required by God from man. As men dispersed, that practice was taken throughout the ancient world. God taught man to tithe just as He did to offer a sacrifice for sin. Tithing is one of the oldest institutions of God's people.

Tithe-paying may have been among the **"commandments and the statutes and the laws"** which God commended Abraham for keeping (Gen. 26:5). There was a law against murder (Gen. 4:8-15) and adultery (Gen. 38:24) in ancient time, which have not come down to us in writing. The mere omission of a definite mention of a law concerning tithing is no proof whatever that such a law was non-existent.

### ABRAHAM'S TITHE-PAYING

The first Biblical record of tithe-paying is that of Abram (Gen. 14:20). When returning from the slaughter of kings with spoils of war, Abram was met near Salem (ancient name of Jerusalem) by a kingly priest, Melchizedek, who blessed Abram and to whom Abram gave **"tithes of all."** Abram paid tithes to Melchizedek four hundred years before the law was given to Moses on Mount Sinai.

Abraham's tithing was a moral obligation, a duty almost universally recognized by the nations in Abraham's time and long before. Since he was often dwelling within a day's journey of Salem, I venture to declare that was not the first or last occasion on which he paid a tenth of his increase to Melchizedek. If the patriarch paid tithes annually, it would have been only in keeping with the practice of his Babylonian ancestors.

Abraham's tithing took place under a dispensation of grace and faith, not under the law of Moses (Rom. 4:2-3, 9, 16). Since tithing was first practiced under the principles of grace and faith, surely the portion is not to be less when the dispensation of grace and faith was fully come. If so, then grace would be disgrace. Since Christ is **"a priest forever after the order of Melchizedek,"** and since

Abraham is the father of us all, through faith, the same principles that led Abraham to pay tithes to Melchizedek, who was a type of Christ, should certainly lead Christians to give Christ their tithes and offerings. The author of the Book of Hebrews insists that Christians are under a greater obligation to give the tithe to our ever-living Christ than was Abraham (Heb. 7:1-9).

Jacob promised to tithe three hundred years before the law of Moses (Gen. 28:22). Who taught Jacob to tithe? Why did he not promise to give two tenths? nine tenths? The only logical conclusion is that he did so because God taught him to do it, just as God taught him to have an altar and a sacrifice for sin. Tithing was a part of God's moral law originally revealed to man.

### ISRAEL'S THREE TITHES

After the time of Abraham and Jacob, tithing was incorporated by Moses into the Levitical Code. The tenth of all the produce, flocks and cattle was sacred to Jehovah by way of rent to Him Who was the owner of the land under the Mosaic Law (Lev. 27:30-33). From Numbers 18:21-24 we learn that this tithe was paid to the Levites by Jehovah's command. This is the first tithe, commonly called the Levites' tithe. The paying of this tithe was not optional. To withhold this tithe was regarded by God as dishonesty (Mal. 3:8). The Levites to whom this tithe was given, were required by God to render a tenth of what they received as a heave offering to Aaron the high priest (Num. 18:26-28).

The Israelite was required by the Mosaic Law to tithe the yearly increase of the land. That second tithe was to be eaten by the offerer, his household and the Levites, with the firstlings of the herds and flocks (Deut. 12:6-7) at the center of worship (Deut. 12:17-18) in festive celebrations three times yearly (Deut. 14:22-27). Hence this was called the festival tithe.

Then there was the third tithe. A tenth of every year's increase was to be laid up at home to be shared by the local Levite, the stranger, the fatherless and the widow (Deut. 14:28-29).

The law did not create tithes; it recognized them. Seeing that tithing did not commence with the law, then how can one think that it ended with the law? The sacredness of marriage was expressed before the law; it was also made a part of the law, and it is regarded in the New Testament with as much respect as it was regarded during the law. To carry the tithe through the law does not wear it out.

Tithing did no more surely have its birth at Mount Sinai than did the Sabbath. The Sabbath did not originate

with the giving of the law. The fourth commandment says: **"Remember the Sabbath day to keep it holy."** A Sabbath was observed by the people of God from the creation of man. There seems to be two great unchanging principles of righteousness extending back to the time of man's creation, one seventh of our time and one tenth of our material increase belongs to God. Ceremonial laws may change and pass away, but God's eternal principles never pass away.

Israel preached the gospel in types and shadows, yet the church has a world-wide commission to preach to every creature. If a tithe were necessary to finance the limited preaching of Israel in types and shadows, are we to give less with a world-wide commission? Certainly not!

### CHRIST ON TITHING

Tithe-paying was well known among the Romans, Samaritans and Palestine Jews. In Christ's time tithing was not only recognized, but "in the air." There is not one sentence or word in the whole New Testament showing that Christ ever abolished the law of tithing in any way. Tithing was so well understood and so faithfully practiced in Christ's time that it was not necessary to give any special instructions concerning it.

The synoptic gospels carefully relate that both parents and the Christ child were strictly observant of the Mosaic Law (Luke 2:21-24; Matt. 8:4). Our Lord's parents went yearly to Jerusalem and took their second tithe (Luke 2:41-42). Christ at Capernaum contributed to the support of the temple service (Matt. 17:24-27). Our Lord's enemies, who watched His every word, action and behavior in order to find fault, never once accused Him of not paying tithes. Tithe-paying was enjoined upon the Jews by God's law, and Jesus Christ as a Jew kept that law to the letter (Matt. 5:17). He tithed, and we are commanded to follow His example (I Pet. 2:21).

Christ commended tithing in Matthew 23:23, and what Christ commended should be to us a command. I can show my opponents where Christ commended tithing by saying: **"These ought ye to have done,"** yet they cannot give me one scripture where He ever said, "This ye ought not to do." But still they say Christ taught against tithing. Then let them show us where He did. Let them put up or shut up. Question: If Christ abolished tithing in Matthew 25:23 because He abolished the law, did He also abolish "judgment, mercy, and faith"? The Old Testament taught "judgment" (Lev. 19:15; Deut. 1:16), "mercy" (Prov. 3:3; Micah 6:8), and "faith" (Hab. 2:4). If He, in Matthew

23:23 did not abolish judgment, mercy, and faith then why say He abolished tithing?

Critics say that Matthew 23:23 was to the Jews, not to the Gentiles. Yes, it is true that Christ was talking to the Jews in Matthew 23:23. Christ was speaking to a Jew in John 3:16, but who would be so stupid as to say John 3:16 is only for the Jews? Christ was speaking to Jews on almost every occasion in the gospels, but who would say that the gospels and Christ's teachings were just for the Jews? Christ was speaking to a Jew in John 3:3, but who would dare to assert that only Jews need to be born again? Much of the New Testament was written to Jewish Christians (Jas. 1:1). Are we going to throw the book of Hebrews out of the Bible because it was written to the saved Jews? Who but a backslider would dare belittle the Son of God by declaring that He had one sermon for the Jews and another for the Gentiles? Is God a respecter of persons?

Honest anti-tithers have to admit an unpleasant fact. The church had its beginning during the personal ministry of Christ. That was before Calvary. The church had a treasury (John 12:4-7). Now Christ and the Apostles were Jews. So, according to the anti-tithers' argument, the law was not abolished; therefore, Christ and His Apostles must have tithed. If Christ and the Apostles did not tithe, then they were lawbreakers, and as our anti-tithing friends well know, tithing was a part of the law.

### THE APOSTOLIC CHURCH ON TITHING

In I Corinthians 9:13 Paul spoke of the support of the church and ministry, and made reference to the Old Testament, and their plan of support. That tithing was practiced then no one doubts. Then in verse 14 he said: **"Even so hath the Lord ordained that they which preach the gospel live of the gospel."** "Even so" makes it plain that the plan used in the Old Testament was also the plan for the New Testament. As the temple and the ministers of the temple were supported by tithes and offerings, "even so" should it be in the New Testament economy. If "even so" does not teach tithing, then language has lost all its meaning.

According to the teaching of Origen, Jerome and Chrysostom, the early churches taught and practiced tithing. Bingham, in his book *Christian Antiquities*, says that it is a fact that the early churches paid tithes.

Even if the law of tithing were abolished, and if it could be proven that the principle is not in any way binding on those who live in the Grace Age, the facts and lessons presented

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## The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

*Is the true gospel essential to valid baptism, or will another perverted gospel such as Arminianism suffice? ---Canada*




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There are several sovereign grace churches in existence today that, in their beginning, preached what could be called Arminianism. These were organized Scripturally and later on became sound in the doctrines. Their baptism is valid baptism.

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Without the preaching and converting of the power of the gospel there would be no reason for baptism. Baptism comes as a result of the transforming of the gospel in the heart of one to be baptized.

The order in the scripture is repent, believe and be baptized (Acts 2:38).


I cannot perceive of a person being scripturally baptized without hearing and believing the true gospel (I Cor. 15:1-4). A church that does not proclaim the gospel could not have authority to baptize nor a lost sinner being saved if the true gospel is not preached to the lost sinner.

I do not believe a church has to believe and proclaim all true doctrine to baptize, but there are some cardinal doctrines, such as the true gospel, scriptural baptism etc., that are necessary for true salvation that must be believed and proclaimed for the church to have authority to baptize.

A church that preaches and practices a kind of works for salvation is not presenting the truth that is absolutely necessary for salvation and scriptural baptism. Such a church could never administer true baptism (Matt. 28:18-20). For a church to administer true baptism they must have a believer (disciple) which only comes by hearing and believing the gospel (Rom. 10:17, 1:16; I Cor. 1:21). The church must have the right mode, which is a burial or immersion (Rom. 6:1-5), a picture of the death, burial, and resurrection of Christ, the gospel. The church must have right purpose, show faith in the death of Christ and His coming again (I Cor. 11:23-26). A church must have the right author-

ity (Matt. 28:18-20). Only a church practicing the commission given by the Lord can scripturally baptize.

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Valid baptism is essential to a proper symbolism of the true gospel, and a true church is essential in the proper administration of all valid water baptism. However, true Baptist churches reject the baptism of some groups who present the true gospel simply because they do not have the authority to baptize. I have heard some Protestant preachers set forth the true gospel, and many of us possess books written by non-Baptists which presents the true gospel, but this does not require us to accept their baptism. The true gospel alone does not make baptism valid.

When it comes to Baptist churches and their baptism it would be the ideal situation if we could find total agreement on the gospel. However, this is not the case. Whether we want to admit it or not, many true Baptist churches have been led (by preachers) to hold incorrect views on the purpose of the gospel, on what constitutes the gospel and on the atonement declared in the gospel.

The true gospel is essential to valid baptism in the sense that one has trusted in the death, burial and resurrection of Christ alone for salvation. However, if we insist that a church be absolutely correct on the purpose of the gospel, or the extent of the atonement, without any minuscule taint of Arminianism for their baptism to be valid, we would make the baptism of multitudes of Baptists invalid. This would include many Sovereign Grace Landmark Baptist preachers and a great percentage of their members. Many of our strongest preachers were baptized by Baptist churches which preached salvation by grace based solely on the truth of the gospel, but were not completely correct on all aspects of the gospel. Some were off

on the purpose of the gospel. Some were off on the extent of the atonement. Personally, I could not use this to declare their baptism to be invalid, or to sever fellowship from them.

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There is only one true Gospel as revealed in the Holy Scriptures. It is the death, burial, and resurrection of Jesus Christ (I Cor. 15:1-4). This Gospel is referred to as ". . .the power of God unto salvation to every one that believeth. . ." (Rom. 1:16). Those who preach any other gospel as a means of salvation are said to be cursed of God (Gal. 1:6-9). In light of these passages it should be obvious that there can be no scriptural baptism without faith in the true Gospel of Christ, since baptism is a symbolic picture of the Gospel (Rom. 6:3-6).

Valid baptism can only be administered by a New Testament Baptist church that has been authorized and organized according to the scriptural pattern. The mode of baptism must be by immersion in water. The purpose of baptism must be symbolic in nature with no saving efficacy attached to the ordinance. The subject of baptism must be a believer in Jesus Christ. If all four of these requirements are met, then I would consider the baptism as valid. In order to determine the validity of an individual's baptism the church who administered it must be investigated thoroughly to make sure that it is a scriptural church. This must be done on a church by church basis as the need arises. Just because a church does not believe all five points of the doctrines of grace does not necessarily invalidate its administration of the ordinance of baptism. I am sure that there are preachers in Baptist churches who may not understand all the ins and outs of the doctrines of grace, yet who preach that repentance and faith in the death, burial, and resurrection of Christ as essential to salvation. If a Baptist church believes in salvation by grace through faith in the Gospel and meets all four requirements of scriptural baptism, I would regard their baptism as valid.

TOM ROSS





# The Berea Baptist Banner Forum

Submit questions on any Bible topic

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Mantachie, Mississippi 38855

## Is Arminian baptism from Heaven? -- Canada



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There is only one kind of baptism that is authorized and approved by God from Heaven. It is the same kind of baptism that Jesus Christ received at the hands of John the Baptist (Matt. 3:13-17). It is the same kind of baptism that Christ authorized His New Testament church to administer in the Great Commission (Matt. 28:18-20). It is the same kind of baptism that was administered by the First Baptist Church of Jerusalem (Acts 2:41-47). This baptism is affectionately referred to as "Baptist baptism" by those who know and love the truth about the Lord's church. Baptist baptism has been perpetuated through the centuries by a holy succession of Baptist churches. Only baptism administered by a true New Testament Baptist church should be considered valid and acceptable. All other so-called baptism's administered by organizations outside of the line of Baptist succession are unscriptural and invalid.

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If we speak of pure Arminianism, which teaches salvation to be the result of human merit, or of our works, I would not consider Arminian baptism to be from Heaven. Any group, by whatever name they are called, show such a radical departure from the truth of the gospel that there must be a complete rejection of them and their so-called baptism. Man-made churches, by whatever name they carry do not have authority to baptize, and cannot claim a baptism from Heaven.

As I pointed out in the first ques-

tion in this month's issue of the paper, I do not consider every Baptist church which may not understand every point of grace correctly to be without authority from Heaven to baptize. For example, I consider myself a strong believer in the five points of grace, but I refuse to invalidate the baptism of Baptists who do not understand the doctrines in the exact way I understand them.

Some Baptist churches have departed, to a great degree, from the Word of God in their belief and practice. I must confess that I do not know just how far they must go in that departure before God removes the candlestick; and I'm glad its not left up to us to make that determination. However, if a true Baptist church becomes so weak as to embrace some points of teaching which we call Arminianism can we just say they don't have any authority from Heaven to baptize and it be so? I think that it occurred to some that the best way to deal with those who do not agree with us on every point is to call them names or suggest that they are without authority from Heaven.

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Nothing from Heaven is Arminian. The apostle Paul by the inspiration of the Holy Spirit says that God has already decreed from eternity what should be. James 1:17 tells us that all that is good and perfect comes from Heaven by God with whom there is no change. This is the opposite of Arminianism which is dependent upon man's ideas, ability, and actions.

Daniel 4:35 tells us that God is in Heaven pre-determining all things and man cannot change God's plans and purposes.

Heaven is eternal therefore all things from Heaven are eternal.

In Matthew 28:18-20 we see God in Heaven gives the authority to His kind of churches to baptize and no other has this authority. God's purpose for His kind of church is eter-

nal--no changes (Eph. 3:21).

With these facts from Scripture I cannot find where man has anything to do with scriptural baptism except to obey God's command; therefore, there is no possibility for Arminian baptism which is by man and is dependent upon man.

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All true baptism must be by authority from God (from Heaven). The first one with this authority was John the Baptist. The chief priests, and the scribes, and the elders questioned the authority of Jesus. **"And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me"** (Mark 11:29-30). John was given authority from Heaven to baptize. In Matthew 28:18-20, Jesus gave the authority to baptize to His church which is a New Testament Baptist Church. When a Baptist church administers baptism, it would be Baptist baptism administered by the authority given to them by the Lord (authority from Heaven).

Baptism is a church ordinance and is administered by a church; therefore, the only Scriptural baptism is Baptist baptism. As to the teaching of an individual church, I am not sure where we can draw the line. Some would be very strict and refuse to accept the baptism from a church for just about any difference. They would baptize just about everyone that comes to them for membership refusing the baptism of most churches. I do believe that there are some Baptist churches that have departed so far from the truth that it would be doubtful as to whether they could be considered a church. When a church receives the baptism of another church, they must determine if that church is a New Testament Baptist church.

DAVID O'NEAL

## Tithe is the Lord's

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so far would at least suggest that the laying aside of a tenth of one's material increase is a most sensible method of giving.

The tithe is the Lord's. It is a voluntary act to dedicate a tenth to the Lord. It is not compulsory to do anything for the Lord, but we must tithe if we are to please Him. When we willingly give it, that is an act of love on our part. The tithe is simply a measure He has given us in His Word to let us know what our duty it, that we may know the minimum of what we ought to do. The law is no longer a school master to compel us to tithe, but the duty remains and is made more sacred, being now like all other Christian duties, a matter not of law, but of love.

(To be Continued)

## Ejection from the Fish

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God spared his life. There was no pretense in his words, for there was no person present to impress. He is seen here making a solemn covenant with God. If the Lord God would deliver him from this awful place, he would go up to Jerusalem and offer a sacrifice of thanksgiving, according to the law of Moses. In Jonah's day gratitude to God was to be expressed by a Divine offering (Lev. 7:12-15). Not only would he present a beast to Jehovah, but he would also offer spiritual praise, which was more acceptable to God (Hos. 14:2; 13:15).

More than this, Jonah would pay his vow to God. He would gladly go to Nineveh, if the Lord saw fit to send him again. He would never more forsake his God. He would use his remaining days to preach what Jehovah would bid him to preach--in Nineveh or any place else.

The last part of verse 9 is a miniature Bible. This was the highest note of praise the prophet could reach: **"Salvation is of the LORD."** Jonah meant by this that all kinds of salvation is from Jehovah--temporal, spiritual, and eternal. The Lord had saved the prophet from the devouring waves of the sea and from a grave in the fish's belly. Jonah saw there was not one thing he could do about his condition. He knew God could deliver him from the whale's belly and get glory unto Himself. He likewise knew the Lord could keep him in the fish's belly and get glory. Salvation is wholly of the Lord. None deserve it, nor can they

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## Ejection from the Fish

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demand it. God saves those He sees fit to save and no more (Ps. 3:8; 68:19-20).

### THE SICK FISH

**“And the LORD spake unto the fish, and it vomited out Jonah upon dry land”** (Jon. 2:10). Here we see Jonah’s ejection from his prison, his return to the land of the living. Jonah had to pay the fare to get away from the presence of God, but he got free passage back. The Lord paid all the expenses of his return trip. This is always the case. If you run from God you must pay your fare; if you come to God there is nothing to pay.

**“And the LORD spake unto the fish.”** The precise manner God communicated with the fish I cannot say, but there was intercourse of some kind, for we are told that speech was employed. Surely if we can speak to our dog and have him obey us, there is no difficulty in believing God could speak to a fish and cause him to obey. Certainly the Creator has the right to command His creatures. God commanded the fish to eject Jonah and the fish obeyed. The obedience of the fish was not voluntary, for the monster would rather have retained the man it swallowed than to vomit him up. The fish had to do what God willed in this matter.

From this I glean that God has entire control over the animal creation. The whole of the animal world is subject to His will. Ravens brought Elijah food. The frogs came upon Egypt. The lions could not hurt Daniel. Let us take comfort from the fact that the brute world is at His command: **“For all are thy servants”** (Ps. 119:91). God has all His creatures at His command. He uses them when He pleases for the good of His people.

I do not marvel that the presence of a backslidden prophet made the fish sick at his stomach. Revelation 3:16 tells us that a backslidden church makes God vomit. I suppose three days and three nights with Jonah inside made the whale as miserable as it did the prophet. The fish must have gotten a sigh of relief when he vomited up that old filthy backslidden preacher from Israel. Jonah was vomited out upon **“dry land.”** He was not cast upon the waters in a condition of peril until picked up by a passing ship. Upon what shore he was cast we are not told, but it was probably near the place he boarded the ship to Tarshish.

Did anyone see this miraculous event? The Scripture gives no answer,



JONAH CAST OUT BY THE FISH.

but I believe it may have been witnessed by a number of persons. If I am correct in this assumption, the sight of this event must have made a profound impression upon those who witnessed it. Many of the dwellers on the eastern shore of the Mediterranean Sea were worshippers of the fish. The Philistines worshipped Dagon, the fish-god. I venture to say the traditions respecting Hercules, Arion, and Onannes are corruptions of Jonah and the fish.

### A SECOND CHANCE

We may wonder what happened to Jonah after he was returned to dry land. Did he go swiftly to the temple in Jerusalem to offer his sacrifice? Or, did he make haste to go to his home at Gath-hepher to see his family and friends? Did he immediately resume the work of a prophet of God? Did he start to pack his bags for Nineveh? The Bible does not say. It merely says: **“And the word of the LORD came unto Jonah the second time, saying. . .”** (Jon. 3:1). Whether he was at Joppa, or in Gath-hepher, or in Jerusalem praying, we are not told.

The old slogan is true: “Better late than never.” It is desirable that when God calls that a person immediately obey that Divine call. Promptitude is better than procrastination. God’s servants do not always immediately respond to His call. Sometimes the Lord must say: **“I have called, and ye refused”** (Prov. 1:24). Our God is gracious, and He gave Jonah a second chance at serving Him. This magnifies the forbearance and mercy of God. The Lord calls and calls again. He persists in His purpose until we surrender to His calling. Let us praise God for His patience and perseverance in dealing with His servants.

Has it ever been necessary for God to speak to you a second time? Yes, you say, it has. I venture to say in the case of many of us there has been a

seventh and a seventieth time! God will not allow us to be crushed by our first sin and failure. He forgives and forgets. Those who are forgiven are restored to their former state and given a second chance. The best evidence that we are reconciled to God is the fact that He calls and commissions us to serve Him a second time (Ps. 68:18).

### AN OBEDIENT PROPHET

Jonah’s second commission is seen in verse 2: **“Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee”** (Jon. 3:2). It would seem Jonah is not on his way to Nineveh yet, for one who is on his way is not bidden to arise and go. Evidently, some time has elapsed, and Jonah may have spent considerable time telling about his miraculous deliverance from the fish’s belly to his friends and family. Yahweh again insisted that he go to Nineveh, not some other place. The same duty is enjoined as before, God’s purpose is not altered by man’s disobedience. God has a particular servant for a particular task and for a particular place of service. It is wisdom on man’s part to faithfully attend to God’s work.

The prophet had passed through some severe trials to prepare him for this work. It is always so of God’s preachers. Men cannot be trained for the pulpit by constant happiness and prolonged prosperity. Tears and trials impart to the preacher great strength of character. These things make him understanding and sympathetic toward others. Divine discipline in its severest form makes a man strong in the Lord and in the power of His might. It causes him to conquer self, to labor unwearingly, and to contend courageously for the faith. Seminary training may be advantageous, but real pulpit power is only gained by the bitter experiences of life and by

contact with the stern realities of duty.

In Jonah 3:1-2 we not only see the Divine call to the ministry, but we also see that a divinely called man is given a divine message: **“And preach unto it the preaching that I bid thee.”** The preacher is not a library to preach what he wants to preach, nor to declare what would tickle the ears of his hearers. The pulpit is not a private platform for a minister to propagate his peculiar ideas. He must preach, not what men bid him to preach, but what God bids him to preach. He speaks for God. The Apostle Paul said: **“For I delivered unto you first of all that which I also received. . .”** (I Cor. 15:3). At times the message may be harsh, the tidings unwelcome, but if the Lord has opened his mouth the Devil cannot shut it!

Oh, that Christians could be made to realize that God saves people through the foolishness of preaching (I Cor. 1:21). Some foolishly imagine that God has outgrown His Word. Modern Christians are more concerned with man’s body than his soul. We are preoccupied with food, shelter and clothing and with world hunger. The social gospellers scoff at the simple preaching of the gospel of God’s grace. Such people can laugh their way into Hell, but they cannot laugh their way out.

God never has had, and never will have, but one way of saving sinners. The Bible says He saves them by the foolishness of preaching. Faith comes by hearing the Word and that Word must be preached by a divinely called man (Rom. 10:9-17). Lost men need to hear God’s Word, not ours. He has promised to bless His Word, not ours. It is His Word, not ours, that will not return void. What the world needs is to hear the unadulterated truth of the holy Scriptures. We have no choice in what we preach as ministers, for God has called us to preach His Word.

### JONAH GOES TO NINEVEH

Verse 3 brings joy to our hearts because we see an obedient prophet: **“So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three day’s journey”** (Jon. 3:3). Jonah is now as ready to obey as he was before to disobey. He is no longer disobedient to the heavenly vision. Having been taught by the rod, he acts according to God’s Word. He has been made willing to do the good pleasure of God under the influence of discipline and grace.

Some are troubled by the words: **“Now Nineveh was an exceeding great city, of three days journey. . .”** To escape the problem some have tried to make this mean it took Jonah

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*The Everlasting Nation, March-April, 2000).*

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### AUTHORITIES NOW SUSPECT FOUL PLAY IN DEATHS OF CULT MEMBERS IN UGANDA

KANUNGU, Uganda (EP)—When authorities began to investigate the fire that killed over 300 members of the Movement for the Restoration of the Ten Commandments of God, they concluded the cult members had killed themselves. But the discovery of bodies in a nearby latrine, buried in another nearby compound and under the house used by cult leaders has changed the cause of death from suicide to murder.

As police scoured the compound and other lands held by the cult, the body count skyrocketed, from the original 330 who perished in the fire, to almost 600. Several of the bodies unearthed had stab wounds and marks from strangulation. Other corpses had been dismembered or disfigured to prevent identification. Pathologists plan to test the bodies for possible poisoning. A sizable number of the dead were women and children, one child just a month old. Police speculated that the corpses had been buried for less than a month. Over 200 members of the cult are still unaccounted for.

Authorities are now looking for the leaders of the Ten Commandments cult, Joseph Kibweteere, a former Catholic priest, and Cleodonia Mwerinde, and have requested help from other countries to form an international manhunt for the cult leaders. Police first believed the leaders had perished in the blaze along with the others, but are now certain the two have fled the area.

**“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning. . .”** (John 8:44).

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### STUDY FINDS THAT OVER LAST DECADE

#### TV HAS GROWN COARSER, MORE VIOLENT

HOLLYWOOD, Calif. (EP)—A new study released by the Parents Television Council March 30 found that prime time television programming has grown more offensive during the last decade.

The television content analysis study compared sex, language and violence figures for 1999 with similar figures from 1989, concentrating on four weeks in the fall.

The study found that combined figures for sexual content, coarse language, and violence nearly tripled from 1989 to 1999. On a per-hour basis, sexual material more than tripled, and the rate of foul language in 1999 was more than 5.5 times higher than in 1989.

Not only are the rates of sex and offensive language higher, but the sexual practices discussed are often more deviant, and the offensive language used is harsher in the 1999 study period. For example, oral sex, which was never mentioned during the 1989 study period, was alluded to 20 times during four weeks in 1999. References to kinky sex rose from 13 to 60 mentions. References to genitalia rose 700 percent on a per-hour basis, and references to homosexuality were 24 times more common in 1999, increasing from four mentions in the 1989 monitoring period to 125 references in 1999. Levels of violence remained relatively stable.

In 1999, UPN aired more offensive content on a per-hour basis than any other network. One UPN show alone, “WWF Smackdown!,” was responsible for more than 11 percent of the combined sex, cursing, and violence in the 1999 study period. (ABC was the raunchiest network of 1989.)

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

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### VERMONT HOUSE APPROVES FORM OF ‘GAY MARRIAGE’

MONTPELIER, Vt. (EP)—The closest thing to homosexual marriage seen in the U.S. was approved March 16 by the Vermont House. The House voted 76-69 to approve the bill and send it to the Senate, where it is also expected to win approval. Democratic Gov. Howard Dean has said he will sign the bill.

Though the proposal doesn’t open traditional marriage to homosexuals, it creates a new “civil union” that is virtually the same. Couples pay \$20 for a civil union license and have their partnership certified by a judge, justice of the peace, or clergy member. Civil unions can be dissolved only in family court, like marriages. Couples in civil unions are entitled to some 300 legal rights privileges that had been reserved for married couples, including pension and health insurance privileges, child custody rights and inheritance rights.

The legislature began to look at the issue in December after the Vermont Supreme Court ruled that homosexuals were being unfairly denied the rights and benefits of marriage. The court told the legislature to either amend the marriage statutes to include homosexuals, or to create a civil equivalent.

The legislature’s endorsement of same-sex unions is not popular with the people of Vermont. In straw polls at recent town meetings, Vermont citizens voted three-to-one against same-sex marriage and two-to-one against domestic partnerships.

Roman Catholic Bishop Kenneth Angel of the Diocese of Burlington said the lawmakers “chose to ignore the pleas of the majority of Vermonters to protect the sanctity of traditional marriage.”

“While America sleeps, the bedrock of

our culture is about to slip away in one small Northeastern state,” agreed Phil Burress, who leads the group Equal Rights Not Special Rights.

**“. . . abusers of themselves with mankind. . .”** (I Cor. 6:9).

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### GLEANINGS HERE AND THERE

Convicted cop killer Mumia Abu-Jamal once again has been invited to give a commencement address, this year by students at Antioch College, a 740-student private liberal arts college in Yellow Springs, Ohio. Last June, Abu-Jamal, convicted of murder in 1981 for the shooting death of Philadelphia Police Officer Daniel Fulkner, gave a commencement speech at Evergreen State College in Washington state (*The Washington Times*, April 3-9, 2000).

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The most influential feminists in American history were Susan B. Anthony and Elizabeth Cady Stanton, and much attention is especially being paid to them since March is Women’s History Month. Elizabeth Cady Stanton organized the first women’s rights convention in Seneca Falls, N.Y., in 1848. Her persistent ally was Susan B. Anthony, a founding officer of the National Woman Suffrage Association in 1869. Both were the subject of a Public Broadcasting System documentary last November. It was called “Not for Ourselves Alone: The Story of Elizabeth Cady Stanton and Susan B. Anthony,” and has been repeated since. Both women were unremitting opponents of abortion. Yet that fundamental element of their lives was omitted from this widely publicized and reviewed, but selective, documentary (*ibid.*).

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GREENSBORO - Reform Jewish leaders voted on Wednesday to support rabbis who perform same-sex union ceremonies—and to support rabbis who won’t perform them. By doing so, members of the Central Conference of American Rabbis became the biggest and most influential religious group to allow homosexual unions. The carefully worded resolution, which was revised to allow for dissension, was approved overwhelmingly by the world’s largest rabbinical group. Rabbi Fred Gutman of Greensboro was among the 98 percent of rabbis who supported the resolution. The vote sends a message that “gay and lesbian Jews, and the committed relationships they form with their partners, deserve the recognition and respect due to people created in the image of God,” said Rabbi Charles Kroloff, the conference’s president (*News & Record*, Greensboro, N.C., 3-30-00).

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CRYING ALL THE WAY TO THE BANK: That’s about what the National Rifle Association (NRA) is doing these days, according to NRA Executive Vice President Wayne LaPierre. Condemned by the White House and the liberal me-

dia for suggesting that the President is willing to accept a “level of shooting” so that he can pursue an anti-2nd Amendment agenda, LaPierre told HUMAN EVENTS’ John Gizzi last week that in the two weeks following his controversial speech, the NRA picked up over 103,000 new members—“the single largest gain in membership in our history.” LaPierre estimated that the NRA ranks will “break eight million by November, just in time for the election (*Human Events*, 4-7-00).

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The House of Representatives voted 263 to 146 last Thursday to approve a \$13-billion “emergency” spending bill that in effect, used Medicare trust fund money to sustain President Clinton’s occupation of Kosovo (*ibid.*).

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### COLORADO SPRINGS, Colo. (BP)

- Two surveys of Internet pornography show a growing addiction ensnaring millions of Americans and threatening the health of churches, public safety and national productivity. Both surveys found that a fifth of American adults who use the Internet visit sexually oriented Web sites. An official for the Family Research Council said Internet porn sites contribute to such problems as sex crimes, abortion and marital discord. Released March 2, the latest survey of more than 1,000 adults reveals 20 percent of American adults—as many as 40 million—click on sexually oriented Web sites. Conducted March 8-10 by the New York-based polling firm of Zogby International, the study was commissioned by Focus on the Family. Eighteen percent of respondents who are married visit such sites. Almost the same percentage who call themselves born-again Christians told Zogby they indulge in on-line pornography (*Western Recorder*, 3-28-00).

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“Imam” Jamil Abdullah Al-Amin, better known to history as Black Panther leader H. Rap Brown, was arrested on March 20th in connection with the fatal shooting of an Atlanta sheriff’s deputy. Al-Amin is accused of gunning down deputy Ricky Kinchen and wounding deputy Aldranon English on March 16th when the deputies attempted to execute a bench warrant issued against the militant, who failed to appear in court last January to answer for other criminal charges.

As leader of the so-called Student Non-Violent Coordinating Committee and “justice minister” for the Black Panthers, Al-Amin urged blacks to take up arms and fight an insurrectionary war against American society. “It’s time for Cambridge to explode, baby,” he declared during a 1967 rally in Massachusetts. “Black folks built America, and if America don’t come around, we’re going to burn America down.” In 1971 he was convicted of felony charges arising from a holdup and shoot-out in New York City.

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In 1995, Al-Amin was accused of aggravated assault after a man claimed to have been shot by the radical during a confrontation in Atlanta. When he was arrested in August of that year by local and federal law enforcement agents, Al-Amin informed them that he had a gun—despite his felony conviction—and the agents took his .45-caliber pistol, which added the charge of carrying a concealed weapon to the docket. The case fell apart when the alleged victim recanted his accusation, and the Clinton/Reno “Justice” Department, which is generally eager to use all means (including extortion) to advance gun confiscation, declined to prosecute the recidivist radical for illegal possession of a firearm.

While the Al-Amin story received substantial, if indifferent, media coverage, it is not difficult to imagine how the Clinton regime, and its media allies, would have spun this sordid story had its protagonist been (for example) a “right-wing extremist” with a similar background. (*The New American*, April 24, 2000).

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GLASGOW, Scotland (EP)—DNA taken from what scientists believe is a 29,000-year-old bone has cast doubt on the theory that modern human beings evolved from short, thick-browed Neanderthals. In a report published in the March 30 issue of *Nature*, researchers at the Human Identification Center in Glasgow, Scotland challenge the theory that modern humans evolved from Neanderthals, saying that Neanderthal DNA is too dissimilar from human DNA.

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BEU, Angola (EP)—Six Christians were stoned and crucified by Angolan rebels in the village of Beu along the border of Angola and the Democratic Republic of Congo. Those who died were members of a Baptist church, reports the Angolan Council of Christian Churches. Over 100 persons have been killed by rebels in the ongoing war between the National Union for Total Independence of Angola (UNITA) and the government of Angola. The rebels accused the Christians of being agents for the government and then subjected them to painful deaths.

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WASHINGTON, D.C. (EP)—For the first time in U.S. history, a Roman Catholic priest is serving as chaplain of the U.S. House of Representatives. The selection of Daniel Coughlin ends months of partisan bickering in which Democrats accused Republicans of anti-Catholic bias. Coughlin, the vicar for priests in the Chicago archdiocese, flew to Washington March 23 and was quickly sworn in. He called his appointment “terribly unexpected” and said he believes the U.S. values “unity mixed with diversity.”

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AMSTERDAM, Netherlands (EP)—The Dutch government has agreed to pay Jews in that country \$180 million to compensate for anti-Semitic persecution the Jewish community suffered during World War II. The Dutch government allegedly misappropriated Jewish assets after Jews returned to the country from Nazi Germany. The government’s earlier offer of \$114 million dollars was rejected by the Jewish community as too small a figure.

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CAPETOWN, South Africa (EP)—In a speech to South Africa’s national parliament March 15, Louis Green, vice president of the African Christian Democratic Party (ACDP), congratulated and commended the thousands of parents who have registered with the department of education of South Africa to educate their children at home. “Home schools are producing excellent academic results. The problems experienced in some of our state schools such as vandalism, alcohol abuse by teachers and pupils during school hours, teenage pregnancy and promiscuity. . . are not problems faced by home schools.” Green said the ACDP challenged the government of South Africa to make it easier for parents to teach their children at home, including instituting a tax break for homeschoolers. Green also called for the return of “corporal correction” as a method of discipline in public schools.

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JERUSALEM, Israel (EP)—Pope John Paul II landed in Tel Aviv March 21 to begin a historic visit as the first Pope ever to visit Israel. The pontiff was greeted by Israeli President Ezer Weizman, Prime Minister Ehud Barak and several cabinet ministers. John Paul declared that he felt “deep emotion” when he first stood on “the land where God chose to pitch His tent.” Following his tradition when he visits foreign nations, the Pope kissed a bowl filled with earth held by three children, one Muslim, one Jewish and one Christian. The event was tainted by slight controversy when Weizman greeted the Pope with a welcome to “Jerusalem, the capital of the State of Israel, the heart of the Jewish world.” The political status of the city is still under debate, with Palestinians and Jews both claiming Jerusalem as their capitol. The official policy of the Vatican regarding Jerusalem is that it should be given international status as holy city.

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JACKSON, Miss. (EP)—Legislators in Mississippi overwhelmingly passed a bill that would ban homosexual couples from adopting children. The bill passed the House on a 107-8 vote March 19, and now goes to the Senate. Presently, only Florida bans gay adoptions. “It makes a statement for the strong traditional family,” said Republican Rep. Bobby Howell, author of the bill.

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MIAMI, Fla. (EP)—There are at least 200,000 “neopagans” in the U.S., according to a study by University of South Florida professors Danny Jorgenson and Scott Russell. Neopaganism is an eclectic blend of ideas including feminism, ecology, and the occult. According to the study, which was published in the *Journal of the Scientific Study of Religion*, most neopagans come from traditional Protestant, Catholic, or Jewish backgrounds. Neopagans are highly individualistic and prefer experience over doctrine.

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NEW YORK, N.Y. (EP)—Many religious people don’t like religious TV, according to a survey conducted for the Total Living Network, a Christian organization. The survey of 1,000 viewers found that about one-third of those who consider themselves evangelical Christians don’t like Christian TV. That figure jumps to 60 percent among those who aren’t evangelical but describe themselves as “religious.” The study found that much of religious television doesn’t meet the needs of its viewers, who want entertainment rather than televised preachers.

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DANBURY, Conn. (EP)—Most Americans believe that both creationism and evolution should be taught in public schools, according to a new survey conducted for the liberal advocacy group People for the American Way. Surveys of more than 1,500 people found that 83 percent believe evolution should be taught in public schools and 79 percent believe creation should also be taught as an alternative explanation. Almost half of those surveyed said evolution is “far from being proven scientifically” while 68 percent said evolution could explain how God created man. Only 20 percent said that evolution should be the only explanation of origins taught in schools.

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ATLANTA, Ga. (EP)—Student-initiated, student-led prayer is permissible in public schools, the U.S. Court of Appeals for the 11th circuit ruled recently.

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BLOUNTVILLE, Tenn. (EP)—A Baptist pastor and his wife were convicted March 20 of abusing a girl they took from an orphanage. Joseph Combs and his wife Evangeline were also convicted of kidnapping because they took the girl under the pretense of adopting her, but never did. Prosecutors said the couple raised the girl to be the family’s servant, beating her with baseball bats, burning her with a curling iron, torturing her with pliers, denying her an education and forcing her to do all household chores. The Combs’ denied the charges. Combs is the former pastor of the non-defunct Emmanuel Baptist Church in Bristol, Tenn. The family’s treatment of the girl, who is now an adult, came to light after she tried to kill herself by drinking antifreeze. Doctors found layers of scars

and fractures that had not healed properly.

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WASHINGTON, D.C. (EP)—In a rare unanimous decision, the U.S. Supreme Court ruled March 22 that public universities do not violate the constitutional rights of students by requiring them to pay a fee that in turn is used to fund political and religious speech with which they disagree.

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READING, England (EP)—Bible societies around the world, with their uniting international agency the United Bible Societies (UBS), distributed more than 546 million Scripture materials throughout 1999. This information is contained in the UBS 1999 Scripture Distribution Report, which publishes the numbers of Scriptures distributed by national Bible Societies.

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NEW YORK, N.Y. (EP)—School librarians are being encouraged to stock books about witchcraft. A recent article in *School Library Journal* encouraged librarians to carry books on how to be a witch and cast spells. But Eric Buehrer, with Gateways to Better Education, said that’s a bad idea. “[The magazine] really took an advocacy position in the sense of saying, ‘You should stock these on your shelves so that teens can read about it and decide if it’s right for them,’” Buehrer said. “That’s really getting into the business of promoting religion in the school. . . a pagan religion, which we’re really concerned about.”

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MONTREAL, Canada (EP)—Violent attacks and vandalism against a church is a hate crime in Canada—unless the attackers have a left-wing, politically correct agenda. A group of abortion supporters stormed Mary Queen of the World Catholic Cathedral in Montreal on March 7, shouting pro-abortion slogans and littering the cathedral with condoms, sanitary napkins, women’s underwear and bras. The attack began outside the cathedral where the group spray painted “Religion, a trap for fools” on the front pillars and burned crosses on the cathedral steps. Inside the group continued vandalizing the church, painting “Neither God nor master” on the altar, overturning flowerpots and tearing up hymnals. Members of the group also stole altar cloths. Six adults and one minor, who had splintered off from a larger crowd celebrating International Women’s Day in a different location, continued the tirade until stopped by police. Four women and three men were arrested and later charged with “unlawful assembly.” But other charges, including those for hate crimes, vandalism and theft, were not brought against the group.

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LOUISVILLE (BP) - Differences between evangelicals and Catholics are as

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pronounced today as they've ever been, Al Mohler said March 22 on CNN's "Larry King Live" show. "As an evangelical, I believe that the Roman Catholic Church is a false church and it teaches a false gospel," said Mohler, president of Southern Baptist Theological Seminary in Louisville. "Indeed, I believe that the pope himself holds a false and unbiblical office." . . . One of the problems with the papacy as a whole, Mohler said, is its claim to both temporal and spiritual power, which he called a "dangerous mixture." "The larger problem I have with the pope—this pope in particular—however, is how he has redefined Christianity and the gospel," he said. "He has actually embraced all monotheists, both Jews and followers of Islam, as long as they're sincere within the penumbra of the gospel. That is just unbiblical" (*Western Recorder*, 3-28-00).

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"Students used to drink to have fun, and now they drink to get drunk." Despite campaigns against alcohol abuse at colleges, heavy drinking has increased—44 percent of undergraduates are binge drinkers (3-27 *USN & WR*). These are 7 times as likely to miss classes and 10 times as likely to damage property as are light drinkers. Alcohol impairs the memory of college students more than that of adults. Underage drinking costs \$58 billion a year in traffic accidents, crimes, and treatment. Victimless? hardly! (*Calvary Contender*, 4-15-00).

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A special reception on Capitol Hill Feb. 2 honored Korean evangelist Sun Myung Moon and was sponsored by his *Washington Times* Foundation, with members of Congress attending. The event included an "American Century Awards" ceremony. Jerry Falwell was honored with the Foundation's Distinguished Lifetime Achievement Award for Freedom, Faith and Family and for "overcoming man's inhumanity to man." The 3-20 *Christian News* article we're quoting from, said: "Falwell has appeared at three previous Moon gatherings, including one in Uruguay in 1995, and he has rallied on Moon's largess to bail him out of tight financial spots. In 1997 a Moon front group called the Women's Federation for World Peace funneled \$3.5 million to a non-Moon group to alleviate financial problems at Falwell's Liberty University. In 1996 a Moon publishing group lent Falwell \$400,000 for use at Liberty. . . ." Moon claims to be the Messiah sent to complete the failed mission of Jesus. Falwell says he has addressed several groups Moon attended, and said (3-1-98 *CC*): "I preach for the Moonies. . . the Mormons. . . the Catholics. . . the Jews. . ." (*Ibid.*).

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Tass, the former Soviet news agency, now reports that agents of the Communist KGB and East German secret police infiltrated the Conference of European Churches and the World Council of Churches, and influenced the election of Emilio Castro as WCC general secretary in 1984 (4-92 *MM*). As many as 3,000 church officials may have acted as informants for the communists. Some Russian Orthodox priests and leaders used their clerical garb to spy on others to save their own skins and keep their jobs (3-16-92 *Christian News*). The WCC has had communist church and KGB clergy members since 1961, and has funded Marxist terrorists groups (see 7-1-88 *CC*). A 1986-1987 FBI report said the Soviets use the NCC/WCC for their propaganda purposes, and that the Russian Orthodox Church under (communist) government control coordinated this. The 3-2-92 *USN&WR* said the ROC was as tool of the state under communism, and said "it appears that some Orthodox priests worked not simply as collaborators but as actual agents for the KGB" (*ibid.*).

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The drug plague has been able to flourish because it has been politically protected. Protected by whom? Most importantly, the U. S. Government. How has it been protected? by the suppression of conclusive and over-whelming evidence that the drug scourge is really a major, secret offensive in long-term war against the West by the Leninists rulers of Russia and China. That war has intensified in recent years, even as our government and business elite have embraced more ardently these enemies who are flooding our land with substances that kill our children, corrupt our institutions, and destroy our communities. This information can be found in the book, *Red Cocaine: The Drug-ging of America and the West* by Joseph D. Douglan. The book sells for \$20.00 plus \$3.00 for shipping and handling. It may be purchased from American Opinion Book Services, P. O. Box 8040, Appleton, WI 54912.

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The Ohio Supreme Court has upheld a 51-year prison sentence imposed by a Judge who quoted a Bible verse when punishing a man for the rape of a young girl. The state's high court decided in a 7-0 ruling that Hamilton County Judge Melba Marsh did not violate the due process rights of James Arnett, who pleaded guilty in 1997 to raping an 8-year-old girl. During sentencing Marsh quoted Jesus' saying that one who offends a child would be better off if "a millstone were hanged around his neck, and that he were drowned in the depth of the sea" (*Western Recorder*, 3-21-00).

\*\*\*\*\*

Islam will become a major force on the American religious scene, presenting new challenges to Christian and Jewish insti-

tutions that traditionally have dominated society, according to a study on the impact of religion in America (*ibid.*).

\*\*\*\*\*

Released in conjunction with the Congress in Geneva was a "Special Report: Results of a Global Survey on Marriage and the Family," conducted by Wirthlin Worldwide, the highest respected international polling firm. Interviewing 2,893 adults in 19 countries and five regions, this first-of-its-kind survey discovered that:

\* 84 percent of persons around the globe agree that "the definition of marriage is one man and one woman";

\* 78 percent of persons agree that "A family created through lawful marriage is the fundamental unit of society";

\* 86 percent of persons (including 92 percent in Asia) agree that "All things being equal, it is better for children to be raised in a household that has married mother and father"; and

\* 64 percent of all respondents, worldwide, would center a hypothetical society around "family" (other choices: government, business, church, or individual); in the United States, 67 percent chose "family" and another 20 percent chose "church," totaling 87 percent of those closely related choices, the highest such figure in the world (*WCFII Update*, Nov. 14-17, 1999).

\*\*\*\*\*

Bowing to pressure from the Clinton Administration and lawsuits by state and local governments, British-owned gun manufacturer Smith & Wesson agreed March 17 to put trigger locks on guns and take other steps to make them "child resistant." Worse, the company agreed to a code of conduct that will hold it responsible for terminating contracts with dealers who sell guns that end up being used in crimes (*Human Events*, 3-31-00).

\*\*\*\*\*

ANNAPOLIS - Three decades after a lawsuit filed on his behalf led the U.S. Supreme Court to outlaw school prayer, the son of atheist Madalyn Murray O'Hair returned to Maryland on March 14 to roll back his mother's triumph. William J. Murray, an evangelical Christian activist, testified in favor of a bill before the General Assembly that would allow student-led prayer at public school graduations. Mr. Murray was a teenager when his mother filed the 1960 lawsuits challenging the prayer required in her son's Baltimore school. Three years later the Supreme Court ruled that voluntary prayer of any kind was unconstitutional. Now 53, Mr. Murray has long since rejected his mother's atheism. He said his unusual upbringing spurred his work to let the prayers he once uttered in school be heard again. "I personally observed that many of the most outspoken opponents of school prayer were collectivists bent on the destruction of America," Mr. Murray said. He said Marxists, such as his mother, have planted the "seeds of destruction"

in America that "are just now bearing fruit" (*Washington Times*, 3-20-00).

\*\*\*\*\*

The nearly 1.5 million people likely to face an armed assailant this year cannot expect much help from the Clinton Administration. While the administration vigorously pursues a public anti-gun posture, it has backed off from an aggressive crackdown on illegal guns started under President Bush. The number of referrals by the federal government to prosecutors in gun cases declined by 44 under the Clinton administration. The shift is described in the U.S. Attorney's Annual Statistical Report, saying prosecutions under "Project Triggerlock," a major anti-gun program established under Mr. Bush, dropped from 7,048 in 1992 to 3,807 in 1998 (Adapted from *Washington Times*, 3-20-00).

\*\*\*\*\*

Yet another survey says that the vast majority almost 90%—of teenagers know that they have to use birth control every time they have sex in order to avoid pregnancy. But *Child Trends* says in a March 8 report that 31% of sexually experienced teenagers did not use birth control the last time they had sex. Though, in a 1988 study, 77% of sexually experienced teenage girls said they used birth control the last time they had sex, by 1995 only 69% did. So education may not be the answer. But teen pregnancy and birth rates are dropping, and perhaps this is why: The proportion of boys age 15 to 19 who said they were virgins in 1995 was 45%, and the number of female virgins 50%, while the same numbers were 40% and 47% in 1988 (*Human Events*, 3-24-00).

\*\*\*\*\*

A new Barna study shows Christians more likely to go through a marital split than non-Christians (3-00 *Bapt. Btin.*). Divorce is less likely in the Northeast. A high rate of whites get divorced. Baptists are the highest likelihood of getting divorced, and 29 percent of U.S. Baptist adults have been divorced (*Calvary Contender*, 4-1-00).

\*\*\*\*\*

"The American people will never knowingly adopt socialism. But, under the name of 'liberalism,' they will adopt every fragment of the socialist program, until one day America will be a socialist nation, without knowing how it happened" (Norman Thomas, U.S. Socialist Party Presidential candidate).

\*\*\*\*\*

BEIJING - Chinese police rounded up five dissidents trying to hold a prayer meeting for the new millennium Saturday, knocking a Protestant doctor who organized the gathering to the ground and splitting open his head, dissidents and family members said (*The Herald-Dispatch*, Huntington, WV, 1-2-00).

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The *Nashville Tennessean* published a

*Continued on page 337*



## Bible & the Newspaper

*Continued from page 336*

column Dec. 26 by Robert Parham, executive director of the Nashville-based Baptist Center for Ethics, who link a string of Southern Baptist Convention controversies to a theology called the "trail of blood." The newspaper ran a second column Jan. 6 written by Morris Chapman, president of the SBC Executive Committee, who disputed this. Chapman termed "laughable" Parham's suggestion linking trail of blood theology to current events. "Not one Southern Baptist educational institution propounds that theology," he said.

\*\*\*\*\*

*The Journal of the American Medical Association* last week published an article showing that use of mood-altering drugs for preschoolers jumped in the early 1990s. Among children under five, the investigators found that the use of drugs like Ritalin and Prozac doubled or tripled from 1991 to 1995 (*The Berean Call*, 4-00).

\*\*\*\*\*

"...not until I went to the churches of America and heard her pulpits aflame with righteousness did I understand the secret of her genius and power. America is great because America is good and if America ever ceases to be good, America will cease to be great" (Alexis de Tocqueville, 1835). Wonder what he'd say today? (*Straight Talk*, 3-2-00).

\*\*\*\*\*

Former congressman, and pastor of Allen African Methodist Episcopal Church in Queens, Floyd Flake, endorsed the visiting Al Gore for President in church February 13, saying: "I don't do endorsements from across the pulpit because I never know who's out there watching the types of laws that govern separation of church and state. But I will say to you this morning, and you read it well. This should be the next President of the United States." Then Flake put his arm around Gore. "A few weeks ago, Archbishop Justin Rigali of St. Louis was criticized for imploring Catholics to 'elect those who respect the sacredness of life,'" said Catholic League President William Donohue. "But there were no howls of protests screaming separation of church and state when Pastor Floyd Flake endorsed Vice President Al Gore from the pulpit (*Human Events*, 2-25-00).

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### ETHICAL ABSURDITY

The initial act of eliminating our Creator God from our thinking is so immoral and unethical in itself as to render the following concern with ethical fine points quite absurd. It's as if students were to murder the teacher and then sit down to have serious discussions about proper manners in the classroom (Steven Keillor in *The Pilgrim*, 4-00).

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## GLEANINGS



### MEN ON THE DOCTRINE OF ELECTION

If you will needs be fools, let it be about these worldly things which you may better spare. Try your own opinion awhile, and give over eating and drinking and working; but do not befool yourselves about the one thing necessary, and play not the madmen about the flames of Hell, and do not in such jest throw away your salvation. It was a hundred times a wiser course for man to set his house on fire, and say, "If God have decreed the saving of it, the fire shall not burn it; if he have not, it will perish whatsoever I do." I tell you again, God hath not ordinarily decreed the end without the means; and if you will neglect the means of salvation, it is a certain mark that God hath not decreed you to salvation. But you shall find that He hath left you no excuse, because He hath not thus predestinated you.

(Richard Baxter, 1615-1691)

\*\*\*\*\*

Paul considers the chain of our salvation, depending on four links—election, vocation, justification, and glorification (Rom. 8:30); the first whereof hath no beginning, the last no ending. Here is the kindness of a Father, that singles out some special children, to whom He bears the greatest affection, and intends most good; and in this consists election. In good time he declares His affection, and makes His love manifest to them; there is vocation. Then He conforms them to His own image, gives them a place in court, the honor of children, the earnest of His Spirit, in token of assurance; there is justification. Lastly, He bids them enter into their Father's joy, makes them co-heirs with His eldest Son in the possession of bliss; there is glorification. God hath chosen us before the world, created us with the world, called us from the world, justified us in the world, and He will save us in the world to come. He that chose us when we were not, and called us when we were naught, and hath justified us being sinners, will glorify us being saints. The Husbandman of Heaven chooseth out a plot of ground at His own pleasure; there is election: He sows this with the immortal seed, by His word; there is vocation: He waters it with the dew of Hermon, the graces of His Spirit; there is sanctification: when it is ripe

He reaps it from the earth, and carries it into the barn of Heaven; there is salvation.

(Thomas Adams, 1654)

\*\*\*\*\*

Make your calling sure, and by that your election; for, that being done, this follows of itself. We are not to pry immediately into the decree, but to read it in the performance. Though the mariner sees not the pole-star, yet the needle of the compass, which points to it, tells him which way he sails; thus the heart which is touched with the loadstone of divine love, trembling with godly fear, and yet still looking towards God by fixed believing, points at the love of election, tells the soul that its course is heavenward, towards the haven of eternal rest. He that loves may be sure that he was loved first, and he that chooses God for his delight and portion may conclude, confidently, that God hath chosen him to be one of those that shall enjoy Him, and be happy in Him forever; for that our love and electing of Him is but the return of the beams of His love shining upon us.

(Robert Leighton, 1611-1684)

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(1782) We have no ground at first to trouble ourselves about God's election. "**Secret things belong to God;**" God's revealed will is, "**that all that believe in Christ shall not perish.**" It is my duty, therefore, knowing this, to believe, by doing whereof I put that question, Whether God be mine or no? out of all question; for all that believe in Christ are Christ's, and all that are Christ's are God's. It is not my duty to look to God's secret counsel, but to His open offer, invitation and command, and thereupon to adventure my soul. And this adventure of faith will bring a rich return of faith unto us. In war men will venture their lives, because they think some will escape, and why not they? In traffic beyond the seas many adventure a great estate, because some grow rich by a good return, though many miscarry. The husbandman adventures his seed, though sometimes the year proves so bad that he never sees it more. And shall not we make a spiritual adventure in casting ourselves upon God, when we have so good a warrant as His command, and so good an encouragement as His promise, that He will not fail those that rely on Him?

(Richard Sibbes, 1577-1635)

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1. That the action of God in electing, calling, justifying, and glorifying men is intelligent, —not blind. In this case, as in every other, He does what He knows it is best to do. He knows the personal qualities and circumstances of every man; and it may pos-

sibly be that the uses to which He can put certain persons, as vessels of grace, determines His selection of them. But this is merely a conjecture. All we know is, that He has good and sufficient reason for the choice He makes.

2. That He elects from mankind certain persons to be renewed and saved by His grace. Why He takes these, rather than others, we are not informed; but it is an act of pure grace on His part. It is not because they are more worthy or less unworthy of His favor than others; nor because they have done



Alvah Hovey

any thing morally pleasing to Him; nor because they will to be saved, and others do not: He only tells us that such is His good pleasure (Rom. 8:28; Eph. 1:9-11; Rom. 11:11, 15, 16).

3. That His purpose to save the elect includes the atonement of Christ, and their union with Him. Apart from His person and work, God purposes to save no one; but union with Christ is made actual by faith: and faith presupposes the effectual calling or regenerating work of God by His Spirit (Eph. 1:4; 2:5; II Tim. 1:9).

4. That God's treatment of the non-elect is just His right (Rom. 9:20) to save some men, while He leaves others to reap the fruits of their own sin, is as perfect as that of the potter to mold his clay as he pleases, —either to a noble or a vile use. The lesson is not that "might makes right," but that God is morally entitled to glorify His righteousness or His mercy in disposing of a guilty race. By virtue of His relation to men, He has a right to bestow more good upon some than upon others, though the former are as undeserving as the latter.

(Alvah Hovey, 1820-1903)

### The Doctrine of Hell

by Milburn Cockrell

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## One-Upmanship is the Name of the Game

By G. Russell Evans

Norfolk, Virginia

The presidential debates have turned into a game of one-upmanship, i.e., who can promise voters the most goodies. We all know that most of these goodies will never happen, but still, many voters are gullible to visions of peace, prosperity and fat pocketbooks. At times, this political game for voters becomes sickening, even hypocritical.

### CANDIDATE ALAN KEYES

The exception is Alan Keyes, the man with the honest answers and winner of every debate. This former US Ambassador to the United Nations was described by President Reagan as "a living, breathing example of how this nation can change, adapt and grow."

He challenges all to return to the absolutes of our Declaration of Independence at this time of the "greatest moral crisis our country has ever faced." His responses in the debates prove courage, common sense, good judgment and high intelligence. If Alan Keyes were a European-American, he very likely could become president at this time.

### THE DEMOCRAT DEBATES

The one-upmanship of Bill Bradley and Al Gore is a true classic, never better exemplified than at the Apollo theater in Harlem recently:

\* *On racial profiling* where police are accused of singling out minorities in law enforcement: Senator Bradley would immediately issue an *Executive Order* prohibiting this practice at the federal level. Vice President Gore would up the ante to a *federal law* as his first step in with federal interference into state and municipal prerogatives—more Washington-know-it-all chaos.

\* *On reparations for slavery*, where the government would pay cash settlements to descendants of slaves, neither candidates backed away. Bradley would appoint a commission to "look at it." Gore would also "look at it" and would provide more education and economic opportunities. No way would Gore and Bradley oppose benefits to a Harlem audience; they value votes more than a sound US treasury and solvent nation.

\* *On education*, the promises became sticky—and personal. Bradley proposed "info-stamps" which, like food stamps, could be exchanged for "technology and resources essential for survival"—a noble solution, a noble utopia that would tax all of us to buy computers and Internet hookups for other people's children. Gore upped that ante: He'd establish community computers centers and connect every

classroom and library to the Internet—pornography and trivia galore.

The personal part of this one-upmanship was the failure of Gore and Bradley to use the public schools for their own children, particularly in Washington where Gore sent his child, like Bill Clinton, to Sidwell Friends, called "the snottiest liberal private school in the city."

When challenged by reporters about the opposition of the two major teachers' unions (National Education Association and American Federation of Teachers) to school vouchers, where parents could select private schools, Gore denied any teachers' influence on his opposition to vouchers. Bradley agreed. Good politics for Harlem.

### THE REPUBLICAN DEBATES

Governor George W. Bush and Senator John McCain spent much time arguing about Bush's visit to Bob Jones University and their positions on abortion. The media assured that these issues were kept alive, as they made good copy.

The fact that previous Republican candidates, such as Ronald Reagan and Bob Dole, had traditionally spoken at Bob Jones made no difference. The media had a hot topic to bash Bush with and his failure to condemn the University's positions on the Catholic religion and inter-racial dating were kept alive. The most outlandish smear was calling Bush an "anti-Catholic bigot" by McCain's campaign manager, former Senator Warren Rudman—a potential Attorney General in a McCain Administration. Later, all apologized to Bush.

Perhaps the most telling blow on McCain was his waffling abortion position. Sen. McCain, in answer to a question, noted that if his 15-year-old daughter were pregnant, he'd leave the choice to her. "That's pro-choice," said Alan Keyes, "and I cannot support any pro-choice candidate. Every woman is someone's daughter."

A final thought: Christians could again be decisive in the nomination and election of our president. McCain must have forgotten that when he called Pat Robertson and Jerry Falwell "the forces of evil." These evangelical leaders have millions of followers—who also vote!

(Captain Evans is author of *The Church and the Sword* and lives in Norfolk, VA).



## GLEANINGS

### THE STORY BEHIND "TAPS"

It all began in 1862 during the Civil War, when Union Army Captain Robert Ellicombe was with his men near Harris's Landing in Virginia. The Confederate Army was on the other side of the narrow strip of land.



During the night, Captain Ellicombe heard the moan of a soldier who lay mortally wounded on the field. Not knowing if it was a Union or Confederate soldier, the captain decided to risk his life and bring the stricken man back for medical attention. Crawling on his stomach through the gunfire, the captain reached the stricken soldier and began pulling him toward his encampment.

When the captain finally reached his own lines, he discovered it was actually a Confederate soldier, but the soldier was dead. The captain lit a lantern. Suddenly, he caught his breath

and went numb with shock. In the dim light, he saw the face of the soldier. It was his son. The boy had been studying music in the South when the war broke out. Without telling his father, he enlisted in the Confederate Army.

The following morning, heartbroken, the father asked permission of his superiors to give his son a full military burial despite his enemy status. His request was partially granted. The captain had asked if he could have a group of Army band members play a funeral dirge for the son at the funeral. That request was turned down since the soldier was a Confederate. Out of respect for the father, they did say they could give him only one musician. The captain chose a bugler. He asked the bugler to play a series of musical notes he had found on a piece of paper in the pocket of his dead son's uniform. This wish was granted. This music was the haunting melody we now know as "Taps" that is used at all military funerals.

In case you are interested, these are the words to "TAPS":

*Day is done, Gone the sun,  
From the lakes, From the hills,  
From the sky.  
All is well. Safely rest.  
God is nigh.*

(Internet)

## PROPHETIC VISIONS HAVE LITERAL FULFILLMENT

By G. E. Jones

(1889 - 1966)

It is often said that the book of Revelation is a book of symbols, and because of that we cannot expect a literal fulfillment. Those who make this statement have never given close attention to the fulfillment of prophetic visions and symbols in times past. If the fulfillment of prophetic visions and symbols in the past teach anything, then we can expect a literal fulfillment of the prophecies in Revelation.

The book of Daniel is as much a book of visions and symbols as is the book of Revelation. Some of its symbolic, prophetic visions have already had a literal fulfillment. In the third year of the reign of Belshazzar, Daniel had a vision (Dan. 8:1). In that vision he saw a ram with two horns pushing westward, northward, and southward (Dan. 8:2-4). Then he saw a he goat with a notable horn between his eyes coming from the west. He ran into the ram, breaking his two horns, knocking him to the ground and trampling on him. When the he goat had waxed strong, his horn was broken, and four others came up in its place (Dan. 8:5-

8). This prophecy was given in a vision and set forth by symbols.

In the interpretation of the vision it was said to Daniel, "**The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power**" (Dan. 8:20-22). In this place a symbolic prophecy had a literal fulfillment. The ram was a symbol, but it represented a literal kingdom, Media-Persia. Its two horns were symbols which represented the two literal nations that made up that kingdom. The he goat and his horns were symbols. He represented the literal kingdom of Grecia. His first horn represented the first king. The four that took its place represented the four kingdoms into which the empire would be divided upon the death of the first king. He was Alexander the Great.

*Continued on page 339*



## PROPHETIC VISIONS

Continued from page 338

"And I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four beasts came (past tense) up from the sea, diverse one from another" (Dan. 7:2-3). This is symbolic prophecy. Daniel saw four beasts in the vision. He used the past tense when he said they "came up." The word "beasts" is symbolic. The numeral is FOUR. The interpretation is found in Daniel 7:16-17: "I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are FOUR, are FOUR kings, which shall arise (future tense) out of the earth." In the interpretation the tense is changed from past to future. Instead of "came up" as it was in the vision, it is "SHALL ARISE" in the interpretation. The symbol "BEASTS" is explained to mean "KINGS" in the interpretation. The number FOUR in the vision is still FOUR in the interpretation. This is a literal fulfillment of symbolic prophecy.

Pharaoh, in his dream, saw seven lean cattle eat up seven fat cattle; and seven blasted ears of corn consume seven full ears. In his interpretation Joseph said the seven fat cattle and the seven full ears of corn represented seven years of plenty; and the seven lean cattle and seven blasted ears of corn represented seven years of famine. The cattle and the ears of corn were symbols, but the seven years of plenty and the seven years of famine were literal years of plenty and famine. In each case the number in the dream was the same number in the interpretation. See Genesis 41: 17-32.

Nebuchadnezzar's dream of the great image, and that of the great tree being cut down had their fulfillment in literal events (Dan. 2:1-45; 4:4-37).

If these symbolic visions had literal fulfillments, why should not the symbolic prophecies in the book of Revelation have literal fulfillments?

But, someone has said the word EARTH is not found connected with the thousand years. He should read Revelation 20:7-8: "And when the THOUSAND YEARS are expired, Satan shall be loosed out of his prison. And he shall go out to deceive the nations which are in the four quarters of the EARTH, Gog and Magog, to gather them together to battle." Here are nations on earth at the end of the thousand years of Satan's imprisonment. Since this will be so, then they will be on earth all during the thousand years.

He will not access to these nations while he is shut up in prison (Rev. 20:3, 7). Here are the nations over whom Christ and His saints shall reign. In addition to this we have the positive statements, "We shall reign on the earth" and "To him will I give power over the nations." These, and the many passages that show that Christ will reign on the earth, should convince anyone that the thousand years is the time when all this shall take place. If that is not the time when the meek shall inherit the earth, and reign with Christ on the same, then there is no scriptural way to point out the time when they shall do so. Let the other man rule out the thousand years reign on earth and take the Bible and try to point out the time when the meek shall reign on the earth and inherit it, and see what success he will have. He will be wholly at a loss to find one scripture to point out that time. Before he finds fault with those who teach that the thousand years is the time when the saints shall reign on earth, and inherit it, he should be able to point out to men with the Bible when that time shall be. He should not leave these passages hanging in mid-air, with no place to put them. Will he take Revelation 5:10 and Revelation 2:26-27 and preach on them and explain to people when and how these things shall be, instead of criticizing and trying to block the teaching of the Premillennialists who have a place for them? So far as many are concerned these passages may as well not be in the Bible.

In Ezekiel 37:16 to 22 there is a symbolic prophecy which is interpreted by divine inspiration in the same passage, and the interpretation shows that it is to have a literal fulfillment in the restoration of Israel to the land of promise.

**"Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand."**

Here is a prophecy set forth in a symbol or picture. The sticks (literal sticks) in the hand of the prophet were symbols. There were two of them, corresponding to the divided condition of Israel which came about in the days of Rehoboam and Jereboam. When the prophet put the two sticks together they became JUST ONE stick. Now comes the inspired interpretation of the picture.

**"And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what**

**thou meanest by these? Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into THEIR OWN LAND: and I will make them ONE nation (where?) IN THE LAND UPON THE MOUNTAINS OF ISRAEL; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."**

This was to be the answer that Ezekiel was to give to the children of Israel when they asked him the meaning of the two sticks becoming one. They were to be told that God was going to gather them out of all countries and make them ONE nation in the land of Israel, and they should have ONE king. They were not to be divided into two kingdoms any more. In the days of Rehoboam they were divided into two nations. But when God gathers them out of all countries they shall become one nation with ONE king, and they are not to be divided into two kingdoms any more as they were in the past. This prophecy was made to Israel and about the people of Israel, their land, their future restoration, and their ONE KING. The above passage was what God told Ezekiel to tell the people the prophecy of the two sticks meant. Here is an inspired interpretation of a symbolic prophecy, and the interpretation shows that it is to have a literal fulfillment. The inspired interpretation applied the symbolic picture to the final and complete restoration of Israel to their own land. Ephraim was the leading tribe in the Northern Kingdom, and Judah in the southern kingdom. The two are to be made ONE nation again, never to be divided. This should be the end of all controversy and should convince any one of the future and complete restoration of Israel into one nation, and to their own land. To make anything else out of it is to make it mean something else besides what God told the prophet to say it meant. Did God have the prophet to tell the children of Israel it meant one thing when in reality it did not mean that, but something else? Surely not. Then there is but one

way to take this symbolic prophecy and that is for what God said it meant. There is entirely too much interpreting on the part of man, and not enough believing on his part.

Since Jeremiah 3:17 tells us that Jerusalem shall be the Lord's throne when all the house of Israel will be regathered to their land (Jer. 3:18), then the ONE king they shall have can be none other than the Lord Jesus Christ reigning in Mount Zion, and in their midst.

Thus it has been proved that symbolic visions and prophecies have a literal fulfillment. It has been so in the past as we have seen. It shall be so again when Israel is restored, according to the prophecy in Ezekiel 37:16-22. It will be so when the prophecies about the 1000 years reign are fulfilled. The scriptural evidence is all on the side of the Premillennial view, and the objection about Revelation being symbolic rebounds and cuts to pieces the position of those who bring this objection. The Bible shows that we are to expect a literal fulfillment of symbolic prophecy.



### BEREA BAPTIST BANNER Financial Report 2-29-2000 to 3-31-2000

Beginning Balance .....	\$4,467.09
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 .....	100.00
Briar Creek B. C., Williamsburg, KY .....	125.00
Portland B. C., Plumerville, AR .....	50.00
Berea B.C., Mansfield, OH .....	50.00
Berea B. C., Mantachie, MS .....	200.00
Victory B. C., Courtland, VA .....	100.00
Sovereign Grace B. C., Columbus, MS .....	50.00
Morris St. B. C., Hobbs, NM .....	300.00
Mt Pleasant B. C., Chesapeake, OH .....	100.00
Sovereign Grace B. C., Northport, AL .....	100.00
South Park M. B. C., Seattle, WA .....	25.00
Grace M. B. Mission, Marion, IL .....	25.00
Ocoonita M. B. C., Keokee, VA .....	40.00
Sovereign Grace B. C., Raleigh, NC .....	100.00
Berea B. C., Westpoint, TN .....	50.00
Bethel B. C., Pasadena, TX .....	15.00
Berea B. C., Stoning, IL .....	60.00
New Testament B. C., Goshen, IN .....	50.00
Hillcrest B. C., Winston-Salem, NC .....	25.00
New Testament B. C., Bristol, TN .....	10.00
Temple B. C., Appalachia, VA .....	25.00
B. C. of Brimfield, Brimfield, IL .....	19.11
Philadelphia B. C., Decatur, AL .....	50.00
Grace B. C., Tulsa, OK .....	45.00
Wayne Huffman, McNeil, AR .....	100.00
Faith M. B. C., Clarksville, TN .....	100.00
The Lord's C., Goose Creek, SC .....	50.00
White Pond B. C., Alford, FL (J. L. Sadler) .....	88.00
Landmark M. B. C., Monck's Corner, SC .....	25.00
Helen Sturm, Ashland, KY .....	50.00
Anonymous .....	170.00
Subscriptions .....	135.00
Dividing Checks .....	225.00
Sub Total .....	\$3,072.11
TOTAL .....	\$7,539.20
EXPENDITURES:	
Wages:	
Milburn Cockrell .....	675.00
Sheron Cockrell .....	800.00
Christopher Cockrell .....	300.00
Derek Cockrell .....	200.00
Total Wages .....	1,975.00
Postage .....	665.87
Printing .....	502.00
FICA taxes .....	151.09
Supplies .....	512.29
Dividing Checks .....	225.00
Total Expenditure .....	4,031.25
.....	3,507.95
Bank charge .....	7.09
ENDING BALANCE .....	\$3,500.86





# World Scene

By G. Russell Evans - Norfolk, Virginia

*John McCain:*

*The Unexamined Man*



Senator John McCain, the Arizona Republican and Vietnam prisoner-of-war hero, won millions of enthusiastic voters in his short and exciting run for the presidency—but, in many respects, he was the unexamined man. The media saw to that and glossed over temper tantrums, hypocrisy and half-truths that would have cooked Bush's goose pronto. Candidate George W. Bush is *not* an unexamined man. The media saw to that too.

Perhaps Michael Reagan, the president's son and popular talk show host to 220 radio stations, said it best when he cut off an angry McCain in mid-sentence. "Mr. McCain, goodbye—All you want to talk about is Pat Robertson and bigots, not the issues." He told listeners, "This man does not have the temperament to be president of the United States."

Indeed, McCain is known for his violent temper, extreme profanity and confrontation when angry. He proved this to his staff after losing the South Carolina primary.

### BASHING CHRISTIANS

Senator McCain and the media berated Bush over and over for his speech at the Christian Bob Jones University in Greenville, S.C. Bush was hustling votes and publicity—not endorsement of Bob Jones's controversial policies on biracial dating and Catholics. Besides, Ronald Reagan and Bob Dole had done the same with no smears for their speeches at Bob Jones.

As for McCain, lo and behold, he had asked for a campaign speech at the school too, but the request "fell through because of a schedule conflict"—thereby providing a hypocritical smear against the Bush speech. McCain kept quiet about his own involvement, but a Bob Jones representative confirmed it.

In Virginia, a few days later, McCain called popular evangelists Pat Robertson and Jerry Falwell "forces of evil"—thereby demeaning millions of Christians who are also voters and who then turned out in droves to turn back McCain. In any league, this was stupid and McCain's alibi that he was "only joking" was equally stupid.

### GARY BAUER, ON-AGAIN, OFF-AGAIN

The flip-flops of former presidential candidate Gary Bauer, after endorsing McCain, added no credibility to anyone—and his support of McCain in the first place was shock-

ing to most conservatives for the following reasons:

\* Despite assertions of being "pro-life," McCain had flip-flopped, gave no assurance of a pro-life vice president or of appointing pro-life Supreme Court Justices.

\* McCain's record is "pro-choice." He voted for pro-abortion Justices Stephen Breyer and Ruth Bader Ginsberg and for Surgeon General David Satcher who supports the murderous partial birth abortion procedure.

\* McCain accepted huge contributions from gamblers and liquor distributors, favors women in combat and supports Most Favored Nation status for Communist China.

\* Although hailed as a "man of principle," McCain was involved with other women while married to his first wife.

Bauer delivered harsh rebukes for McCain's smears against Falwell and Robertson, but was soon back on the band wagon. Said Dr. James Dodson of Focus on the Family, "It is difficult to understand how Gary Bauer can support McCain with 'great pride and no reservations'."

### WARREN RUDMAN, AS ATTORNEY GENERAL

Former Senator Rudman was McCain's campaign manager and in line to become his attorney general—pro-abortion and the most liberal Republican in the Senate in decades, top advisor for picking Supreme Court justices in a McCain Administration.

Rudman calls Christians anti-abortion zealots, bigots and latter-day

Elmer Gantrys. He views abortion as a lesser evil than unwanted children and child bearing a personal decision "not for government to make"—but he ignores the right to life guaranteed by the 14th Amendment.

He labels as "pipsqueaks" prominent conservatives such as David Keene, Phyllis Schlafly and Ralph Reed and fears a takeover of the Republican Party by conservatives and "Christian soldiers whose agenda I find repugnant."

Warren Rudman, like McCain, comes across as a frustrated out-of-control loser—and we should be thankful at being spared a McCain-Rudman Administration next January.

Nothing here is meant to detract from McCain's heroic courage as a prisoner-of-war. However, qualifications for the Oval Office include an even temperament and sound judgment—qualities that McCain and company have not shown us. McCain made mistakes, but his greatest may be yet to come: Failure to support the Republican ticket!

(Captain Evans is author of *Death Kneel of the Panama Canal?*).

## ANNOUNCEMENTS

The Parkway Landmark Baptist Church, 175 C Street, Springfield, Oregon, and Pastor Michael W. DeWitt will have special services June 26-30 nightly at 7:00 p.m. The editor will be the speaker, and he will be speaking on prophetic themes. For more information contact Pastor DeWitt (541) 747-2397 or email baptists4@mark.bauercom.net.

The Grace Missionary Baptist Church, 861 East "J" Street, Ontario, Ca., and Pastor George T. Kelly Sr. will host a Bible Conference May 26-28. For more information contact Pastor Kelly

(909) 466-1657 or (909) 466-0497. Email eldgtk@bigfoot.com or eldkelly@juno.com.

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The West Milton Baptist Church, 1070 South Miami St., West Milton, Ohio and Pastor Randy Titus will have a Bible Conference June 29-July 1. Services start Thursday evening, all day Friday, and conclude Saturday at noon. The speakers are Elders Harold Harvey, Garner Smith, Roger Jones, Don Titus, Jerry Asberry, Clyde Hancock, and others. For more information contact Pastor Titus (937) 698-6242 or e-mail rltitus@juno.com.

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Because of the small number of orders for the theology book of the late T. P. Simmons, we will not try to reprint it at the present. We have not totally abandoned the project as to the future, but as of now we will not print this book.

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The Berea Baptist Church, Mantachie, Miss., is collecting funds with which to purchase a vehicle for our missionary, Elder Curtis Pugh. He needs a new vehicle which cost something like \$25,000 to \$30,000. Any church wishing to help should send its offering to Berea Baptist Church, and be sure to say it is for the purchase of a new vehicle for travel. Thus far we have received the following offerings:

Landmark B. C., Alvarado, TX .....	\$1,000.00
Bryan Station B. C., Lexington, KY .....	1,000.00
Olmstead B.C., Olmstead, KY .....	1,000.00
Berea B. C., Mantachie, MS .....	3,000.00
TOTAL .....	\$6,000.00



### BEREA BAPTIST BROADCAST Financial Report 2-29-2000 to 3-31-2000

Beginning Balance .....	\$ 3,676.78
RECEIPTS	
Berea B. C., West Point, TN .....	132.00
Grace B. C., Corbin, KY .....	100.00
Berea B. C., Mantachie, MS .....	100.00
Livingstone B. C., Barboursville, V .....	283.54
Briar Creek B. C., Williamsburg, KY .....	750.00
Calvary Ind. B. C., Everson, WA .....	100.00
Letson Farrell, Long Beach, MS .....	200.00
Dividing checks .....	100.00
.....	1,090.54
TOTAL RECEIPTS .....	4,767.32
EXPENDITURES:	
Radio Time .....	859.55
Tape Duplication .....	40.00
Postage .....	18.50
TOTAL EXPENDITURES .....	918.05
.....	3,849.27
Bank Charge .....	-1.96
BALANCE .....	\$3,847.31

### CORBIN, KENTUCKY REPORT

Beginning Balance .....	\$1,433.32
RECEIPTS	
Total .....	1,433.32
EXPENDITURES:	
WYWY .....	140.00
Total Expenditures .....	140.00
ENDING BALANCE .....	\$1,293.32

### Coming in the next issue . . .

*Who Should Baptize?* by J. M. Pendleton  
*Christ is All in All* by Milburn Cockrell  
*What Constitutes Scriptural Baptism?* by J. R. Graves

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