

# The Berea Baptist Banner

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Whole Number 290

## Observations of a Young Minister

By Jeff Short

Part 2

Mantachie, Mississippi

4. In the fourth place, I have observed that God's preachers are often misunderstood. That was something that I did not really understand until I was a preacher. Many times, preachers are well meaning and their good intentions are misconstrued. It is hard for a preacher to have delivered a message and have tried to do his very best in preaching the Word of God and someone has misunderstood that message completely. Sometimes folks will make comments to me after that I have preached and they took everything that I had said 180 degrees opposite of what I meant. I know I am not exclusive in that. In some of Paul's writings to the Corinthians that happened. Probably all of God's preachers have had that to happen.



Jeff Short

The reason I bring it up is this, even though there have been times I have been misunderstood; I have really purposed it in my heart to not try to defend myself. Now, I will defend the truth. I do not want the truth to be

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## The Devil's Devices

By Timothy Hille

Ashland, Illinois

II Corinthians 2:9-11

The worst danger that a person ever faces in life is the danger of which he or she is unaware and does not know. If a person is unaware of danger, there is no possibility of taking caution so as to avoid the danger. One of the

greatest dangers which we face as servants of the Lord Jesus Christ are the wiles of the devil. The devil is a real person, and one of the reasons that some are ignorant of his devices is that they are ignorant of him. The devil likes nothing better than for people to disbelieve that he exists, because then he is in no danger of being discovered as the source of trouble and confusion in people's lives. Many people today jokingly refer to the devil in their daily idle conversations; but the devil is neither a joke, nor is he idle. One of the things that we need to realize and recognize is that the devil is busy at work. He does not rest from seeking to pervert the scriptures and deceive men, women, boys, and girls. The devil, unlike many Baptists, is not sitting



Timothy Hille

## The Parable of the Dragnet

By Milburn Cockrell

(1941 - 2002)

**"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth"** (Matt. 13:47-50).  
The parables of our Lord were

calculated to interest many of the common people of His day. The laborer, the sower, the shepherd, and fishermen, all had divine truth brought down to their level. The parable of the dragnet is especially designed to get the attention of those engaged in the fishing business.

The Parable of the Dragnet seems almost identical in meaning and import with the Parable of the Tares. It present much the same truth but from a different standpoint. This is

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## The Lordship of Jesus Christ

By Milburn Cockrell

Part 1

(1941 - 2002)

"Ye call me Master and Lord: and ye say well; for so I am" (John 13:13).

In these words Jesus Christ plainly declares that He is the Lord of His people. The word "Lord" means



Milburn Cockrell

"one who rules." This title is given to Christ many hundreds of times in the Four Gospels. Here our Lord's expression shows that this was the habitual language of the disciples

while He walked on earth with them. The Greek has the definite article, "the Master and the Lord," thus displacing all others. It can mean no less in my text than that the early disciples looked upon Jesus Christ as their sovereign Lord and Leader.

### A HATED DOCTRINE

As we might expect, the world hates this doctrine. The natural man is determined that he shall be his own lord. He does not want Christ to reign over him as his Lord. He prefers "lord self" or "lord Satan" to the "Lord Jesus Christ." The unsaved man is a hater of God and has no desire to obey

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## Who Should Baptize?

By J. M. Pendleton

Part 2

(1811 - 1891)

I call attention to the fact that "the peculiar administration of ordinances" is referred to as pertaining to the "officers" of a church, "bishops or elders," no doubt, being meant. These "ordinances" are declared to be "baptism and the Lord's Supper," and they are "holy appointments," to be "administered," not by everybody, not by every church member, but "by those only who are qualified, and thereunto called, according to the commission of Christ."

This is Baptist doctrine, brought into this country at an early day, and which found expression in the



J. M. Pendleton

formation of the Philadelphia Association in the year 1708. It will be observed that no line of discrimination is drawn between the ordinances; that is to say, it is not intimated that there might be men competent to baptize, but not to administer the Lord's Supper. No, this is an intensely modern theory, adopted, no doubt, for the support it

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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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is supposed to furnish in a certain exigency. Our Baptist fathers believed that the authority to administer the two ordinances of Christ is precisely the same. It seems never to have entered into their minds that a man might be qualified to baptize, but not to preside at the table of the Lord. It is now said by many that a Pedobaptist preacher may baptize, but that he cannot be allowed to administer the Lord's Supper! Our fathers believed that the officers of the churches, chosen by the suffrages of the churches, and set apart by ordination, were the men to administer the ordinances of the Gospel. This was the old doctrine; and when I am asked to interpret the new I answer in the language of Scripture: **"No man also having drunk old wine straightway desireth new: for he saith, The old is better"** (Luke 5:39).

But it will be said that the views of Baptists of former generations are not authoritative and binding on us,

unless those views are in accordance with the Word of God. I concede this. Far be it from me to recognize anything but the Holy Scriptures as the supreme standard of faith and practice. Is the Word of God appealed to? Then to the Word of God we go.

The prominent thought possessing my mind when I formed the purpose to write this article was, that there is no scriptural authority for the administration of baptism by an unbaptized man. This I solemnly assert. He who says that an unbaptized man has this authority, must prove it. On him rests the burden of proof. He will find it a burden; for, to say nothing of Baptists, no Pedobaptist, Romanist or Protestant will render assistance. The practice of infant baptism, so-called, renders it impossible for any Pedobaptist to touch the burden with one of his fingers. What is called baptism among Pedobaptists is inevitably administered by those who have received it. It cannot be otherwise: for the reception of baptism by the infant inexorably precedes the administration of baptism by the man. No more concerning Pedobaptists on this point.

I refer, as did our fathers in the Confession from which I have quoted, to Matthew 28:19: **"Go ye, therefore, and teach (disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."** All the authority on earth to administer baptism is traceable to this commission. Should this commission be expunged from the New Testament, and administration of baptism being wholly unauthorized, would be nothing better than an act of will-worship. How this commission was understood and carried into effect, we learn from the Acts of the Apostles.

I surely take it for granted that the commission was given to baptized persons. That Jesus, though Himself baptized, chose as His apostles unbaptized men, can be believed by no man of sane mind. The commission then, was given to baptized men, and they were required to disciple the nations. When the process of discipleship took place, baptism, the outward profession of discipleship was to be administered. The baptizers had themselves been baptized. There could be no open profession of faith in Christ without baptism. Hence, all the thousands of converts mentioned in the New Testament were baptized, and the New Testament churches were congregations of baptized believers.

It may be said that the apostolic office was extraordinary and temporary. This is true; but it was

made the duty of the apostles to teach the baptized disciples to observe all things commanded by Christ. Among the **"all things"** we may be sure was included the appointment of "bishops or elders" in the churches: for we know that there were leaders in the church at Jerusalem. See Acts 11:30; 15:2. When Paul and Barnabas were sent out by the church at Antioch, on a missionary tour, they visited many places, and **"appointed elders in every church"** (Acts 14:23). Doubtless the appointment was made in every instance in concurrence with the suffrages of the membership. That there were elders in the church at Ephesus we know from the affecting interview Paul had with them (Acts 20). In the epistle to the Philippians **"bishops and deacons"** are named, while in the epistles to Timothy and Titus the qualifications of bishops or elders are specified. James refers to **"the elders of the church"** and Peter exhorts the **"elders"** among the brethren to whom he wrote.

In view of these facts it is indisputable as an axiom that elders or bishops were officers of the churches in apostolic times. So our Baptist fathers declared in their London Confession of Faith in 1689, which is, in this country, called the Philadelphia Confession. They said, moreover, that to these officers pertained "the peculiar administration of ordinances." This commends itself to every man's common sense, for the officers of any organization are naturally expected to administer its rites.

The responsibility of the officers of a church to its members is unquestionable. The supreme responsibility is, of course, to Christ, but there is a subordinate responsibility to the membership. This follows invariably from the independency of churches, a doctrine always dear to Baptists, and, therefore, held by them with unyielding tenacity. If officers of the churches are, under Christ, created by the churches, they are amendable to the churches.

The opposite view is an absurdity. How is it possible for the creature to be free from obligation to the Creator? Every church—I mean every local church—is responsible to Christ for the preservation of His ordinances in their original integrity and purity. The administrator of these ordinances, then, is responsible to the church of which he is a member. If this were not the case, and the administrator of the ordinances should change or mutilate them, where would be the remedy? There would be none. Manifestly the churches cannot maintain the ordinances in their purity unless they have control of the officers who

administer the ordinances. This point seems to me too plain to need elaboration.

Possibly I may make it plainer to some by saying that when a church officer acts unworthily of the Christian name, he is excluded from membership, and with the termination of this membership ends his official existence. The church gives him his official character, and, in the case supposed, takes it away. It is under Christ, competent to create and competent to annihilate. Church authority is not the trivial thing which some imagine it to be; and it is to be hoped that there is no church in our denomination that would suffer its authority to be trifled with. I do not believe there is. That is to say, if a Baptist pastor should so far surrender the faith and practice of the Gospel as to believe sprinkling and pouring, as well as immersion, baptismal acts, and to administer baptism, so-called, to speechless infants, we have no church that would hesitate to exclude him. His official authority would be taken away and no respect would be given to anything he might do. But, **"tell it not in Gath!"** we may find here and there a Baptist church that will accept as valid an immersion performed by a Pedobaptist preacher, when if that preacher could, by any possibility, be a member of that church, he would be excluded at the first business meeting! Dr. Cone, a great man in our Baptist Israel, well wrote in 1845 as follows:

"In the early part of my ministry I was intimately acquainted with Gano, Baldwin, Holcombe, Staughton, Williams, Richards, Fristoe, Mercer, and many others, now gone to glory, and I never heard one of them drop a hint that baptism by a Pedobaptist minister opened the door into a regular Baptist church. I must be made over again before I count that to be 'valid baptism' when neither the administrator nor those who ordained him believed immersion of believers any part of their commission, and never submitted to it themselves, in obedience to the command of the King of Zion."

What is the conclusion of the whole matter? Clearly this: The commission of Christ, from which comes all authority to baptize, was given to baptized men. They were, to say the least, either a church or the nucleus of a church. They were divinely appointed to act a special part in the establishment of Christianity among Jews, Samaritans and Gentiles. As apostles, in the technical sense of the term, they have had no successors, but the church order which they, under the guidance of the Holy Spirit,

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established, has been authoritative till now, and will be to the end of the world.

We have seen what that order is—churches composed of baptized believers, and the officers of these churches, bishops, elders or pastors (equivalent terms) and deacons. It is evident from the Acts of the Apostles and from the Epistles that such churches were formed, each one “**the pillar and ground of the truth,**” and clothed with authority from Christ. To the custody of these churches were committed the ordinances of the Gospel. The churches, therefore, appointed elders to preach and administer the ordinances. This, I think, has been demonstrated, and, in fact, it results by inexorable necessity from the independence of the churches.

But for the sake of argument I waive all this, and now present this point, namely, that no administrator of baptism, with the exception of John the Baptist, was an unbaptized man. I suppose all Baptists will concede this. The question now is not whether baptism administered by a baptized man, a church member, is valid. This is not a practical question. Laymen in our churches do not baptize, and I would not have them to do so. There is no necessity for it; but I must say, in my judgment, a baptism administered by a Baptist layman would be far better than an immersion performed by any Pedobaptist minister under the heavens. The New Testament administrators of baptism had been themselves baptized, and the baptisms performed by them were valid.

Those Baptists who oppose the position advocated in this article will grant this, but what then? They will at once say, in substance, that Pedobaptist administrators of immersion have not been immersed, but that immersions performed by them are valid! What sort of reasoning is this? The validity of baptism conceded because the administrator has been baptized, and its validity conceded because the administrator

has not been baptized! O shades of Aristotle and Whately! Is this logic?

I must close my article leaving a great deal unsaid. I make a suggestion before I close: If irregular baptisms (that is, baptisms performed by Pedobaptist preachers, and I call them baptisms only by courtesy), have been tolerated by any of our churches till now, from this time let there be a new departure. I would not offend any in Baptist churches who have received immersion at the hands of Pedobaptists, though if I were in their place I should, to say the least, seek a better baptism; and I have in several instances administered it.

Certainly the best way to have peace is for those baptisms only to be received which all the members of our churches recognize as valid. Even if a decided majority in a church should be in favor of Pedobaptist immersions, is it best to offend and grieve the minority? Is this not paying too dear a price for what may prove a disturbing element? Is it not better to have harmony in our churches than to covet the smiles of Pedobaptists by the exercise of the spurious charity which exalts itself on the sacrifice of truth?

*(Ford's Christian Repository and Home Circle, pp. 13-23, July 1889).*

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misunderstood. However, if my manners or something else is misunderstood, I just pray to God and I am going to leave that in His hands. This is a part of the struggle of getting self out of the way. I am not setting out to defend myself. I do not believe that is why God called me to preach. I do not believe that is why He wants me to stand before people and proclaim the truths of His Word. David said to His men, “**Fight the LORD's battles**” (I Sam. 18:17). I do not believe that I have been employed or given a position of God to carry out my own battles and defend my own self. I do not believe the pulpit is a platform for the preacher to air his grievances and to enumerate his pet peeves to people.

God has called me to preach and not to politics. I believe, as Paul said to Timothy, we are to “**Preach the word...**” (2 Tim 4:2). In another place, he said, “**For we preach not ourselves, but Christ Jesus the Lord...**” (2 Cor 4:5). I have determined, by God's grace, not to spend time in defending myself. I do not want to get sidetracked into politics and trying to smooth-talk others into agreeing with me. I will defend the truth. I will “**...contend for the faith...**” (Jude 1:3). Nevertheless, if I am misunderstood, I will just pray to God and leave it in His hands. I do not believe as a preacher of God's Word that I am called to make a defense or an apology for my life. I simply just want to preach His word and if I am misunderstood then so be it. God will sort that out. I think that many times that does happen. I am not preaching this message in any way trying to accuse anyone of anything but I am just bringing out things that I have observed and noticed.

**5. In the fifth place, I have observed that older folks are a tremendous blessing in the Lord.** Every time I go to say this, I hesitate because you really do not want to try to be offensive to someone but this is just the truth of the matter. At the beginning of the message, I admitted I was young, so if you are old here today you are going to have to confess and admit that you are old.

I am referring to older folks that have been serving God a long time; that have been on that road and been through many ups and down. You can just get a sense from them that sometimes they seem so feeble physically but their faith is just like a giant rock that will not be moved. They trust in God. They have been delivered too many times not to trust in God. Over the many years of a long life, that one has been a Christian and they have served the Lord in his church and have witnessed his goodness repeatedly. They have a tremendous advantage over those of us that are younger because we may not have seen the goodness of God as much as they have. We can draw from their experiences. We can draw from the experiences of older folks in the church. I thank God that older people, that are godly people and that have been on the way a long time, they have experienced many things.

I have also found out that they are usually very willing to share their faith with those of us that are younger. However, sometimes it seems that those of us that are younger are not quite as willing to listen, as they are willing to share.

I was raised as a young boy to

respect my elders. Looking back on it, there were some that were not worthy of that respect but that did not matter. I was taught that you respected those that were older than you were. That is something I do not see a lot of in this world today. It seems that society in general moves more toward worshipping youth and idolizing and obsessing over youth. The Bible says that in the last days children would be “**disobedient to parents, unthankful, unholy...**” (2 Tim 3:2). I believe we see that in this day. I have observed that there is not the respect for the older folks in society, and in the church especially, that there ought to be by younger people. That is something that I hope, by the grace of God, to teach to my children as it was taught to my wife and me, as we were young children growing up. I believe that those that are older than us are to be respected. Paul said to Timothy, “**Rebuke not an elder, but intreat him as a father...**” (2 Tim 5:1). We must be very careful how we conduct ourselves toward those that are older than we are.

I have observed that older folks in the church are a tremendous blessing and encouragement. Sometimes maybe you do not think so. Maybe sometimes, you feel that you are useless and just let somebody that is younger and more able to do something but that is not true at all. The older folks in a church are a tremendous strength and blessing and an encouragement to all those that are there. Those that are younger usually comment about how they like to see older folks in church and those that are older comment about how they like to see folks that are younger in the church. I am thankful for those that have gone before. When I look at my life, I believe I am one that has benefited greatly by the labors of others. I do not proclaim myself a self-made man at all. I believe God has given me much grace and He has put me continuously around Godly influences on my life. I am very thankful for that. I believe that I am a tremendous debtor to those that I have been around in my life and even to this day. My ministry, especially, has been built on the labors of others and will continue to be as long as God allows me to continue.

I have observed that older folks are a tremendous blessing. Their faith and their godliness should be followed. Those of us that are younger should emulate it. Those that have a lot more experience and a lot more knowledge than we do and their faith has grown and increased and they have been through so many

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### Berea Baptist Broadcast

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WCTT, Corbin, KY .....	Sunday 9:00 - 9:30 a.m. ....	680 .....	5,000 AM
KARI, Blaine, WA .....	Saturday 10:30 - 11:00 a.m. ....	550 .....	5,000 AM
KORE, Springfield, OR ....	Sunday 8:00 - 8:30 a.m. ....	1050 .....	5,000 AM
DXRA, Davao City, Philippines	Sunday 8:15 - 8:45 a.m. ....	783 Khz...	10,000 AM
DWSS, Manila, Philippines	Sunday 5:30 - 6:00 p.m. ....	1494 .....	16,000 AM

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things are worthy to be followed. The Psalmist talks about those that have done business on great waters and said when they have been out there and seen the waves and seen the hand of God displayed that they come back with a little bit different perspective on the power, goodness and deliverance of God (Psa. 107:23-30). I believe that is an area where older folks hold an advantaged over those that are younger, because we have not been through the things that they have endured. They have a different perspective on the things of God than we do.

I believe that the faith and the godliness of older folks is something that should be followed. In Hebrews, it mentions those elders in the church, **"whose faith follow"** (Heb. 13:7). Paul told Timothy, and Paul was a more aged man at the time, **"But continue thou in the things that thou has learned and been assured of, knowing of whom thou hast learned them"** (2 Tim 3:14). I believe that we do well as young Christians to take for our patterns the godly, faithful lives of those that are older than we are. I believe it is most commendable. I believe as a younger preacher that it is most commendable to pay attention to those older preachers that have been preaching many long years. The older folks are there as a great source of blessing and encouragement. A saying in the world is, "Old tongues love to wag". That is true. You ask an older person and they will most likely be willing to share their experiences. I hope that maybe we will be a little more willing to listen.

**6. In the sixth place, I have observed that personal godliness and holiness of life is a real possibility in this life.** It is not something that is a "pie in the sky" ideal. It is not unachievable. It is possible in this life and on this earth. I am not saying this because I have achieved it but I am saying it because I know and have seen some that have achieved a great measure of godliness and holiness in their life.

I believe that **"The spirit that dwelleth in us lusteth to envy"** (James 4:5). The flesh that we have lusts against the spirit and the spirit is contrary to the flesh and a real warfare exists, but the Bible says, **"He giveth more grace..."** (James 4:6). I believe a holy life is something that is achievable in some measure. I hear an excuse that we will never be perfect in this life and it is just an excuse not to even try. I believe that is a real

shame. I believe that we have been commanded and in order to achieve godliness and holiness in life that it is going to take something that most of us lack and that is discipline. Paul told Timothy, **"For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come"** (1 Tim 4:8). "Exercise" has been translated from the Greek word *gymnasia*, which is the root from where we get our word "gymnasium" and it has to do with the training of the body. The training of the body **"profiteth little"** compared to training ourselves unto godliness. Paul, writing about athletes, said, **"Every man that striveth for the mastery is temperate in all things"** (1 Cor. 9:25). Those athletes realize that there are certain lifestyle choices that they cannot make if they want to achieve their goal of winning the race. They will train their bodies and discipline themselves in order to achieve their goal.

To the child of God Paul says, **"Exercise thyself rather unto godliness"** (1 Tim. 4:7). We are admonished to train and discipline ourselves unto godliness. Paul said, **"I keep under my body and bring it into subjection"** (1 Cor. 9:27). Godliness and holiness of life does not happen by accident. We do not wake up and have a holy, godly life. You cannot just fall off a log and live a godly life before God. It is going to take discipline, work and effort. You are going to have to get up every day with a determined purpose that you are going to serve God and glorify Him. You are going to have to realize how the decisions you make in life affect your service to God. Many times, we make decisions on what would be best for our physical situation and then we figure that we will sort out the things with the Lord and the church later. Whatever is going to make us more money and happier is how we usually make our decisions. But, if you want godliness and holiness of life you are going to have to be moderate in all things and

everything else is going to have to take a backseat and is going to have to take a position of second importance to serving God and serving him faithfully. Discipline is required. Many times, we give it a pass and say it is not possible. However, it is possible and we should strive for it **"...pressing toward the mark..."** (Phil. 3:14). If it was achievable for others, it is achievable for us as well. Paul had achieved a lot of holiness and godliness. I am not saying he was perfect. I am not putting anyone on a pedestal. However, I am saying they have achieved a whole lot more godliness of life than I have. There must be something there. Peter said that God **"Hath given unto us all things that pertain unto life and godliness..."** (2 Peter 1:3). God has given us what is necessary, so I believe it is possible to achieve. I believe we should strive for godliness of life.

**7. In the seventh place, I have observed in my life apathy and complacency on the part of some Christians.** I hear folks say that people are just not interested in coming to church anymore and that people do not want to hear the gospel. Usually, it is said in a way that seems to imply that we just should not try. I have observed that they are right in saying people do not want to hear the gospel and they do not have a burning desire to come to church, because if they did the house would be full. This says to me that the world is in a great need of the preaching of the gospel of Jesus Christ. They need to hear the Word of God and they need to see holy, godly Christians serving God and a holy, godly church. They need that example. They need to see real Christianity. They need the gospel. The world needs the gospel more today than they ever have.

It is foretold of this age, **"...the love of many shall wax cold"** (Matt. 24:12). Iniquity and lawlessness abounds. What do we see in our nation and our country, even in our community you see that people feel like you just do whatever you want to do. Whatever is right for you and your family that is what you do. Lawlessness abounds because the love of many has waxed cold. I do not believe we need less preaching of the gospel, we need more. We need more godliness and more holiness.

I have observed this in the church and it has been a great disappointment to me. I was not brought up in sovereign grace churches believing the truths I hold today. As I began to study and the Lord revealed these truths to me, I came to Sovereign Grace Landmark Baptist Churches, and, in some ways, I was a little bit

disappointed. I was expecting that people that believed, understood, and knew these wonderful truths would be the holiest people on the face of the earth. I believed that they would have the highest of standards. Of the people that believed these truths and were in the Lord's church, I was expecting to see something that was far above me. I do not say that because I was something, but I was really expecting that these truths would be so precious and so dear that these folks would be the holiest of people. I am not saying that there are not people in Sovereign Grace Churches that are not godly and holy; I believe there are. However, I believe there are also many that are not. I just was not expecting to encounter Antinomianism, worldliness and low moral standards, but I did in some. It is a real shame and reproach to the Lord's church. I believe that it gives the enemies of God an occasion for reproach. I believe that people that are in the Lord's church ought to have the highest of standards. They ought to have the holiest of lives on the face of the earth.

One summer when I was a teenager, I was working at a maintenance garage. Anyone that has been in that kind of situation knows what kind of ungodliness exists in those places, with all sorts of ungodly, filthy language and other things going on. A few there would be Christians. I had a fellow there tell me something I have never forgotten. He told me that out on a job, if a man is a Christian, he ought to be the very best man that is on the job. That is true. If people hear that you are a Christian or you tell them you are a Christian or that you go to the Lord's church, they generally intend to expect something of you. They tend to expect something in your life more than what is in theirs. If you are just going to wear the same things they are going to wear, you are going to go to the places that they are going to go, you are going to use the exact same language that they use then **"...what do ye more than others?"** (Matt 5:47). That is what Christ asked his disciples. If you are not living in a higher place than they are, then **"what do ye more than others?"** I agree with that man, if there is a Christian there, he should be the best man there. I am not saying that he is the smartest or more able, but I am talking about his character, his holiness, his integrity ought to be the highest. There should not be a better neighbor than a Christian neighbor. There should be none better in the community. Christians ought to shine as lights in the world, in the midst of

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### MARK OF THE BEAST

Look at your name on the front page of this month's paper. If you see the mark 05-03, so detestable to a Baptist, wash it out by renewal of green-backs. If not your paper will stop next month. We are not able to credit. It is not a good plan.



## Observations of a

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a dark, crooked, and perverse generation. Until there begins to be a radical difference between the church and the world, we cannot expect to see great progress.

**8. In the last place, I have observed that the return of the Lord is very near.** This is because of things I see happening around me all the time. We can see events unfolding all the time that point to His return. More and more are days are becoming as **"the days of Noah."** It is something we should hold in mind as we are going through our life that His return is very near to fulfillment.

Paul said, **"Having therefore obtained help of God, I continue unto this day...."** (Acts 26:22) It is a tremendous testimony of God's grace that I am where I am today. Because I believe that what lies within me is just as the Bible says, **"The heart is deceitful above all things, and desperately wicked: who can know it?"** (Jer. 17:9). Except God would have His hand upon me, I know not where I would be today. I believe that it is a great testimony of God's grace to save an old sinner like me and use me in a very small way in His service. I give him all the glory for it.

## Lordship of Jesus Christ

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Christ.

But to our surprise, we find many religious people who hate this doctrine also. They condemn it in the strongest possible terms as "lordship salvation" and "a perversion of the gospel." Modern-day evangelists tell sinners to trust Christ as their personal Savior, and then at some later time they might possibly come to see Christ as their Lord. According to them, the sinner commits his soul to Christ to save and reserves his life for himself and the Devil. They cite examples of some Bible characters who fell into sin, and they say this proves that Christ was not their Lord. To which I reply that if Christ was not their lord, then who was? Do a few acts of sin prove that a person totally rejects Christ as their Lord? Did Christ become any less their Lord when they sinned than before they sinned? Is it not possible for a person to disobey without Christ ceasing to be his Lord? To these perverters of **"the right ways of the Lord"** (Acts 13:10) trusting Christ as Savior is one thing, and then trusting Him as Lord is another. They even go so far as to say

that Christ is no more the Lord of the believer than He is the Lord of a tadpole or a rattlesnake.

I reject this teaching as rank heresy! It was invented by Arminians to make false professors at ease in their sins and to build big churches out of wood, hay, and stubble. The New Testament no where speaks of such a doctrine as people who know Christ as their Savior but who reject Him as their Lord. The New Testament teaches that Christ's Saviorship is within His Lordship and not apart from it. Unless we consent to Christ as our Lord we cannot trust Him to be our Savior. The Lord is the Savior and the Savior is the Lord. It is not possible to divide Christ's Saviorship from His Lordship.

The opposers of Lordship salvation misrepresent our views. When they wish to denounce our position they say that we preach works for salvation. They say we teach that a person must trust Jesus Christ plus his ability to yield to the lordship of Christ, and that those who do surrender to the Lordship of Christ are not fully trusting the Savior. They say that we teach that one must be totally committed to Christ and that he must render absolute obedience.

We do not believe these things; we do not teach these things. We teach that men must believe on the Lord Jesus Christ to be saved. We do not believe that a person can believe on Christ as Savior without also believing on Him as his Lord. We do not believe that you can divide the Saviorship of Christ from His Lordship. We do affirm that true faith in Christ does involve a commitment of both body and soul to Christ. To receive Christ is to receive Him in all His offices and teachings. Although the believer does recognize Christ as his Lord, he may due to his fallen nature at times be in disobedience to his Lord. Nevertheless, the general course and tenor of the believer's life is one of obedience to his Lord. Being preserved in Christ Jesus his Lord, the believer will persevere in the main in obedience to his Lord.

### JESUS CHRIST IS LORD

In the New Testament Jesus Christ is referred to as "Lord" 822 times, "Lord Jesus" 22 times, and "Lord Jesus Christ" 81 times. The word "Savior" is used only 24 times in the New Testament, and 8 of these refer to God the Father. Thus Jesus Christ is called the Savior only 16 times in the New Testament. The habitual title the early disciples used of Jesus Christ was "Lord." No one who is familiar with the New Testament will dispute this. The Lordship of Christ was constantly in their minds and speech.

The Lordship of Christ is one of the

most prominent teachings of the New Testament. When the Bible speaks of the Lordship of Jesus Christ it means that He holds absolute authority over the individual. It means He is Lord and the believer is His bonds slave. It means that all authority in Heaven and earth is invested in Him (Eph. 1:22-23; Matt. 28:18). It means that Christ has been exalted to the highest position in the universe and been given a name that is above every name (Phil. 2:9). It means that He is the sovereign Ruler, and there is none beside Him. It means that He is the Despot of the soul and life of every believer. It means that in Him dwells the fullness of the Godhead bodily and that the Father **"hath put all things under his feet"** (I Cor. 15:27).

Ephesians 4:5 says: **"One Lord, one faith, one baptism."** The members of this church all owed allegiance to Christ their only Lord and Master. This should be true of all church members, for there is **"one Lord Jesus Christ, by whom are all things, and we by him"** (I Cor. 8:6). The one Lord is exclusive. A born-again and baptized church member cannot serve two lords (Matt. 6:24).

Christ must either be his Lord, or someone else is his Lord.

It is said of Christ in Acts 10:36 that **"he is Lord of all."** This means He is the sovereign ruler of both Jews and Gentiles. As the Mediator of the New Covenant all power and judgment have been committed to Him. He is Lord of the angels (I Pet. 3:22); they are all His obedient servants. He is Lord of even the powers of darkness, having triumphed over them by His cross. He is the Lord of the nations, having **"power over all flesh"** (John 17:2). He is the Lord of all the saints, and all the children of God are His subjects, scholars, and soldiers.

Christ was proclaimed Lord by the decree of God the Father upon His resurrection from the dead. Peter tells us: **"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ"** (Acts 2:36). Today we hear much about the need to make Christ Lord. Christ is Lord, whether men recognize it or not. God has already made Christ Lord: **"Wherefore God also hath highly exalted him, and**

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## Funnybone

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

After Pastor Brown had brought a Sunday morning message about prayer, he, Deacon Jones and Bill Tightwad were talking after services. The question of the position you should be in came up.

Pastor Brown explained, "You should always be on your knees with your head bowed in reverence to the Almighty."

Deacon Jones proudly spoke up and replied, "Remember that you were created in God's image. The position in which to pray is to stand up looking into the heavens into the face of God and talk to Him as a child to a father."

Bill Tightwad interrupted and quickly said, "I'm sure those are excellent positions for praying, but the finest praying I ever did was upside down in a well."

\*\*\*\*\*

Sister Sadie Smith was having problems with her marriage and went to see a local fortune teller. The woman viewed into her crystal ball and said, "Prepare yourself for widowhood. Your husband is about to die a violent death."

Sister Sadie sighed deeply and asked, "Will I be acquitted?"

\*\*\*\*\*

Pastor Brown was driving down the road and saw Mrs. Counts looking helplessly at a flat tire. He stopped and changed the tire.

As he picked up the tools Mrs. Counts said, "Please let the jack down easy. My husband Mr. Knoe Counts is asleep in the back seat."

\*\*\*\*\*

Deacon Jones and Joe Johnson were talking about their married lives. Although happily married, both confessed to the occasional argument.

Then Joe explained, "I've made a great discovery. I know how to always have the last word."

Deacon Jones exclaimed, "Really! How do you manage that?"

Joe replied, "It's simple, my last word is always 'Yes, Dear.'"



## Lordship of Jesus Christ

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**given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father**" (Phil. 2:9-11).

John the Baptist was sent to **"make ready a people prepared for the Lord"** (Luke 1:17). He preached in the Jordan Valley: **"Prepare ye the way of the Lord. . ."** (Matt. 3:3). The angel of the Lord announced the Lordship of Christ at His birth to the shepherds in the fields: **"For unto you is born this day in the city of David a Saviour, which is Christ the Lord"** (Luke 2:11). The angel here did not divide the Saviorship of Christ from His Lordship; he put them both together in one statement. This holy child Jesus was called by Paul **"the Lord from heaven"** (I Cor. 15:47).

Mary, the mother of our Lord, early recognized His Lordship. She referred to herself as **"the handmaid of the Lord"** (Luke 1:37). Mary's cousin, Elisabeth, said to her when she came to visit: **"And whence is this to me, that the mother of my Lord should come to me?"** (Luke 1:43). As I have already shown, His disciples constantly addressed Him as their sovereign Lord. It was a part of their common conversation concerning Him.

The New Testament preachers put stress upon the Lordship of Christ more than His Saviorship. The first preachers in the churches did not go around telling people to accept Christ as their Savior, and then later they could come to see Him as their Lord! Such preaching is heard in our land today, but it was not heard in the apostolic age. Writing in II Corinthians 4:5, Paul said: **"For we preach not ourselves, but Christ Jesus the Lord. . ."** The Christians of Cyprus and Cyrene preached **"the Lord Jesus"** unto the Greeks at Antioch (Acts 11:20). They did not say trust Christ as your Savior and maybe later you will come to see Him as your Lord. Instead, they preached: **"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house"** (Acts 16:31). They preached to both Jews and Gentiles: **". . .repentance toward God, and faith toward our Lord Jesus Christ"** (Acts 20:21). Such preaching caused men to be **"astonished at the doctrine of the Lord"** (Acts 13:12). By such Lordship preaching **"the name of the Lord Jesus was magnified"**

(Acts 19:17).

### SALVATION IS BOWING TO THE LORDSHIP OF CHRIST

No sinner will ever be saved who does not receive Christ as His Lord and Savior. When Paul realized that he had been persecuting the Lord from Heaven, he cried out: **"Lord, what wilt thou have me to do?"** (Acts 9:6). He called Jesus Christ Lord and was willing to obey Him as his sovereign Lord. I Timothy 1:16 says that Paul's conversion was a pattern to them that should believe on the Lord. Hence Paul surrendering to the Lordship of Christ was not an exceptional case; it was the New Testament norm.

In Bible days men believed on Christ and turned to obey Him as their Lord and Master. They experienced true conversion, a real change of life, an impartation of the new nature, old things passed away and all things became new (II Cor. 5:17). Through the preaching of Peter **"many believed in the Lord"** (Acts 9:42) and **"turned to the Lord"** (Acts 9:35). It is said that the household of Cornelius **"believed on the Lord Jesus Christ"** (Acts 11:17). Gospel preaching was blessed in Antioch and **"a great number believed, and turned unto the Lord"** (Acts 11:21). Verse 23 of this same chapter says that these converts were exhorted to **"cleave unto the Lord."** Modern preachers urge sinners to believe in Christ as their Savior and be eternally secure. They fail to mention the need of turning to the Lord and cleaving to Him. These latter things are optional and may be done later or never, according to them.

As Lord, Christ commands and demands a complete surrender of the soul to Him. To be saved in the sense of Acts 16:31 is to **"Believe on the Lord Jesus Christ."** True conversion is a turning to the Lord with the whole heart, having been given a new heart by God: **"But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away"** (II Cor. 3:15-16). Those who truly believe in Christ have their affections and spring of activity—the heart—turned toward Christ as their lord.

This is why the sinner is said to believe with all his heart (Acts 8:37). It is written in Romans 10:9-10: **"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."**

According to Paul, the person who believes with all his heart also makes a hearty confession to God, the church, and the world that Christ is his Lord and Savior. He is to publicly profess with his mouth the Lordship of Jesus Christ. There is no salvation apart from the Lordship of Jesus Christ.

The Lord that we receive in salvation is the Lord that we serve. **"As ye have therefore received Christ Jesus the Lord, so walk ye in him"** (Col. 2:6). Colossians 3:24 declares: **". . .for ye serve the Lord Christ."** Ephesians 6:7 says: **"With good will doing service, as to the Lord, and not to men."** It is not ours to question, or to reason why, but to obey, for He is our Lord and we are His servants. Profession without practice is no good; it is no better than Pharisaism. Our Lord well asked: **"And why call ye me, Lord, Lord, and do not the things which I say?"** (Luke 6:46). We serve Christ because He is Lord of all.

### THE BAPTISM OF THE LORD

Jesus Christ our Lord was baptized by John the Baptist in the Jordan River. He received the baptism of a servant that we might shun the baptism of the Lord. All who truly believe that Christ is their Lord will follow Him in baptism: **"He that believeth and is baptized shall be saved; but he that believeth not shall be damned"** (Mark 16:16). A person who says He believes in Christ as his Lord and is unbaptized has rejected the counsel of God (Luke 7:30). He is not a friend of Christ (John 14:15; 15:14). He is a soldier in the Christian army who refuses to put on the uniform (Ga. 3:27). He is in rebellion to the Lord he professes to serve.

A truly converted person desires to be baptized in order to obey their Lord and Savior. He commanded baptism and set us an example that we should follow in His steps. His servants have no choice but to obey their Lord. Scriptural baptism is based upon the Lordship of Jesus Christ. In the Book of Acts people were baptized in the name of the Lord Jesus. **"For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus"** (Acts 8:16). **"And he commanded them to be baptized in the name of the Lord"** (Acts 10:48). **"When they heard this, they were baptized in the name of the Lord Jesus"** (Acts 19:5). Baptism is the public profession of faith that Jesus Christ is Lord. By obedience to this ordinance one acknowledges Christ as his Lord and declares that he has been baptized in obedience to his Lord.

Some make much of a person being baptized in the name of Jesus only.

This is a popular teaching put forth by those who deny the trinity. But their contention has no Bible basis whatsoever. Never in all the New Testament was any person baptized in the name of Jesus only. They were baptized in the name of the "Lord Jesus" and in the name of "Jesus Christ." The addition of the word "only" and the omission of the word "Lord" is a latter day heresy. In the apostolic age men were baptized with a view to the Lordship of Christ. Some in this generation would stress the name of Jesus while omitting the doctrine of His Lordship.

### THE LORD'S SUPPER

The Lord's Supper is an ordinance left to the church by the Lord who founded her. Notice the use of the word "Lord" in I Corinthians 11: **"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread. . . For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. . . For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body"** (vv. 23, 26-27, 29). The cup of wine that we drink at the memorial supper is **"the cup of the Lord"** (I Cor. 10:21).

The Lord's Supper is an ordinance which is restricted to His baptized disciples who meet in church capacity to partake of unleavened bread and wine. It is His supper, not ours. He alone has the right to invite people to His table. The Lord has closed it to the unbaptized, to infants, and to the unsaved. For us to attempt to invite who we please is to smack at the Lordship of Christ. It is to act as if it is our supper instead of His. Yet some dare to do just this. They, by their practice of open communion, set themselves up as rival lords to the Lord Jesus Christ. Such persons may exercise some low form of religious piety, but they are not partaking of the Lord's Supper by such foolishness. They are dishonoring the Lord they profess to obey.

### CONCLUSION

It is the duty of all men to acknowledge the Lordship of Jesus Christ. We are told in Philippians 2:11 **"that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."** But we know that there are some who **"love not the Lord Jesus Christ"** (I Cor. 16:22). They hate that worthy name by which we are called. They will not

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## Lordship of Jesus Christ

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submit to Him as Lord. They despise the very gospel by which they must be saved. They have never believed that Jesus Christ is Lord.

One day they will surrender to the Lordship of Christ, but it will be at the judgment and too late for them to be saved. It is written in Romans 14:11-12; **"As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."** Sinner, you need to come to see Christ as your Lord and Savior. Crown Him Lord of all, for if He is not Lord of all, He is not Lord at all!

## Parable of the Dragnet

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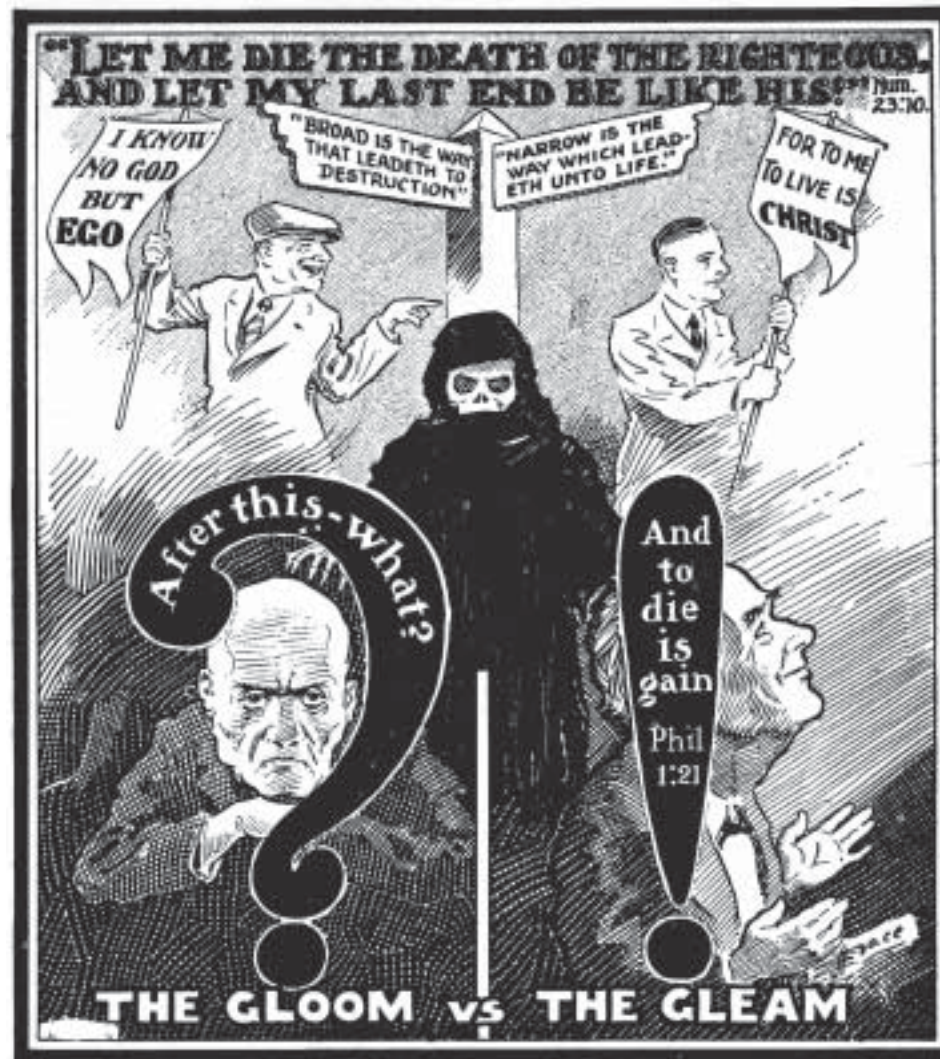
one of the briefest of the parables of our Lord. It contains four verses and eighty-four words. Christ Himself explains the essence of this parable, as He did the Parable of the Sower and the Parable of the Tares.

### THE NET

**"Again, the kingdom of heaven is like unto a net. . ."** (v. 47). The **"net"** (*sagene*) is a dragnet, which is cast into the sea by fishermen and drawn up on the beach. One part of the net is kept close to the bottom by weights and the top is kept on the surface by corks. The length of this net is great, and it encloses a good section of the sea. As soon as it is cast into the sea, the fishermen begin to draw it at both ends slowly and steadily toward the beach. They draw it into the shallow water, and then the net and its contents are laid on the shore (John 21:6-12). The good fish are gathered into vessels for preservation, and the bad ones are thrown away.

The dragnet is prepared for a special purpose—to catch fish. It is emblematic of the preaching of the gospel. The net itself makes no distinction of the fish (Lev. 11:9-12), for it receives all who come. The invitation of the gospel is universal; it is to every creature and to all nations. Whosoever will may come. Like the sunshine and the rains (Matt. 5:45), it comes to both the good and bad.

The gospel is designed to gather men and women together in Christendom. The preachers of the gospel **"gathered fruit unto life eternal"** (John 4:36). By the proclamation of the gospel God is gathering His children into one (John 11:52). Those who receive the gospel



by outward profession are subjects of the kingdom of Heaven. This is the ordinary means which God uses in the conversion of sinners, although all who profess to be converted by the gospel of Christ are not genuine converts as time proves. Christendom today is made up of a mixed multitude of good and bad fish.

A net takes fish of every kind, some small and some large. The gospel net gathers all kinds of people, some rich and some poor, some great sinners and some little sinners, some young and some old. Various grades of moral evil are included, from the self-righteous moralist to the vilest sinner on earth. The gospel speaks to men as men, and it reveals a Savior to perishing sinners, who repent of their sins and believe in Jesus Christ.

The net is not the church as many suppose it to be. The net cannot be the so-called universal, invisible church, for it contains good and bad fish. Universal, invisible church men tell us the big church is made up of all the saved. It cannot be such a church for in Holy Scripture there is no proof that such a church does exist. It cannot be a local church, for New Testament churches are made up of first-born ones (Heb. 12:23), the saints (Rom. 1:7; I Cor. 1:2; II Cor. 1:1; Phil. 1:1), the faithful in Christ Jesus (Eph. 1:1; Col. 1:2), and people in God and Christ (I Thess. 1:1). The church of the New Testament had a regenerated

membership (Acts 2:47).

### THE FISHERMEN

The fishermen are the people who preach the gospel. The Prophet Jeremiah alludes to this peculiar function when he writes: **"Behold, I will send for many fishers, saith the LORD, and they shall fish them. . ."** (Jer. 16:16). Amos declared: **"The Lord GOD hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks"** (Amos 4:2). The Prophet Habakkuk said: **"They take up all of them with the angle, they catch them in their net, and gather them in their drag. . ."** (Hab. 1:15). **"And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men"** (Matt. 4:18-19). **"And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men"** (Luke 5:10).

Just as a net must be cast into the sea before it can catch fish, even so the gospel must be preached by human instrumentality. **"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him**

**of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring good tidings of good things!"** (Rom. 10:13-15). God calls and commissions men to cast their net into the sea of men. He raises up holy and zealous persons to give themselves earnestly and devotedly to fishing for souls.

Fishers cast their net in hope of catching some fish. The gospel minister preaches the gospel in hope of seeing sinner converted to the kingdom of God. Like fishers, sometimes they catch many and at other times but a few. A fisherman often catches more small fish than large fish. Even so, the minister of the gospel sees more of the common people saved than the people of the upper crust of society. **"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called"** (I Cor. 1:26).

The person who catches fish must have skill and wisdom. Gospel preachers need a great deal of skill, knowledge, and experience. **"The preacher sought to find out acceptable words: and that which was written was upright, even words of truth"** (Eccl. 12:10). **"And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law; as under the law, that I might gain them that are under the law. To them that are without law, as without law. . .that I might gain them that are without law. To the weak became as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some"** (I Cor. 9:20-22). Paul told the Corinthians: **"But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile"** (II Cor. 12:16).

Fishing involves much labor, self-denial, and fatigue. Such is the life of a gospel preacher (I Tim. 3:1). He must fully give himself, body and soul, to the preaching of the Word. He must sacrifice the love of ease and the honors of this world for the good of souls. He must tread in the self-denying steps of His Savior and Lord. It is incumbent upon him to fully preach Christ to men under all circumstances and at all hazard.

In this parable the fishers did not employ their net in vain, for they gathered fish of every kind (v. 47). God has promised that the gospel shall have success (Isa. 55:10-11). At Pentecost some 3,000 were converted

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## Parable of the Dragnet

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under the preaching of Peter, and great multitudes were converted after this as seen in the book of Acts. Even to this remote day large numbers are being converted to Christ by the preaching of the gospel in the regions beyond. But the preaching of the gospel in America is having only limited success, and no great number is being added to Christianity. In our country the gospel is being used to give equal place to both bad and good. In our day quantity, not quality, is the aim of many net spreaders. We are seeing but very few genuine conversions to Christ. In America we are in the gleanings state.

The great purpose of fishers is to catch good fish. This is to be their one aim and design (v. 48). It cannot be denied that gospel fishers sometime catch bad fish in their nets. To their sorrow, they discover some non-elect among the elect. **“For they are not all Israel, which are of Israel”** (Rom. 9:6). But errors in human judgment do not change the fact that the purpose of gospel preaching is to gather the elect to Christ. We are to seek out those whom God from eternity marked as **“good fish.”** Paul said: **“Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory”** (II Tim. 2:10). At first the elect are hidden from gospel fishers, like the good fish were hid in the sea. As a minister labors in the gospel, the elect are made manifest—the good fish are seen in the net.

The results of the worldwide proclamation of the gospel are a mixed multitude of good and bad fish. The gospel gathers every kind of fish, the bad as well as the good. This is no reflection on gospel fishermen. The gospel of Christ is not to blame for bad men and hypocrites. To blame the proclaimers of the gospel for bad fish would be no more fair than to blame patriotism for traitors, or the bank for a bad check.

### THE SEA

The sea is symbolic of the world of mankind. This sphere where men live and move, corresponds with the “earth” and the “field” in other parables. It indicates a state of changeableness, restlessness, and danger. **“But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt”** (Isa. 57:20). **“And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and**

**nations, and tongues”** (Rev. 17:15). Hence the influence of the kingdom of Heaven is to be brought to bear upon all nations for their salvation.

There are many fish in the sea which are never caught in nets. So there are many sinners in the world of mankind who will never profess faith in Christ. They will never submit to the rule of Heaven. They will never be good fish. **“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it”** (Matt. 7:13-14).

### THE TIME OF THE DRAWING

**“Which, when it was full, they drew to shore . . .”** (v. 48). There is a day coming when the net will be drawn to the shore. The gospel net will not always be in the sea of the world. There is a time coming very soon when the net will be full. The fulness of the Gentiles is not far away (Rom. 11:25). When the gospel net is drawn there will be no more gospel opportunities. No gospel will be preached at the judgment.

### THE PLACE OF THE SIFTING

**“. . . they drew to shore. . .”** (v. 48). In the sea the good and bad fish are together, but things are different on the shore. The wheat and the tares were together in the field until the harvest came. As they neared the shore, the more the good and bad came together. There is a great cry today for the social, the commercial, and religious worlds to get together. But let us take care that this union is not the crushing together by the net being drawn to the beach.

### THE SEPARATION

**“So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth”** (Matt. 13:49-50).

The Lord has two kinds of servants. The ministers of the gospel are His ministers of mercy. They proclaim the good news of salvation by Jesus Christ to perishing sinners. But God has some other servants who are angels. These are ministers of God’s judgment. In Hebrews 1:14 they are called **“ministering spirits.”** In Psalm 103:21 the psalmist writes: **“Ye ministers of his, that do his pleasure.”** That they are God’s ministers of judgment can be seen in Psalm 104:4: **“Who maketh his angels spirits; his ministers a flaming fire.”**

In the Parable of the Tares these two kinds of servants were seen. The

human servants slept while the enemy sowed tares among the wheat. Other servants, angels, gathered the wheat into the heavenly barn (Matt. 13:41-42). The two different kinds of servants are seen in this parable. Some fishers cast the net; others divide the good and bad fish.

What is meant by the bad fish (v. 49)? In the original the bad fish denotes “those which were dead before they were caught, and thus unfit for us” (John Broadus in *Matthew*, p. 306). This may refer to spiritual dead sinners who profess to be disciples of Christ. Some in the gospel net are nothing but dead fish.

The lesson presented in this parable is there is to be a separation of the righteous from the wicked at the end of this age. At the termination of this age the whole systems of this religious world will be tested and judged. The hauling of the net to shore and the removal of the bad fish from the good symbolizes this. The vile are to be severed from the precious. **“Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous”** (Ps. 1:5). **“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world”** (Matt. 25:31-33).

The human ministers of the gospel do not divide the wicked from the just. We are fishers who spread the net and collect the fish. We do not pronounce the destinies and doom of people in Christendom. We are simply fishermen. We are to go and spread the gospel net, not mount the judgment seat. Christ and the elect angel will sever the wicked from among the just. Their judgment will be infallibly, readily, fully, and finally done.

First, this separation will be deliberate: **“. . . they . . . sat down, and gathered the good into vessels, but cast the bad away”** (Matt. 13:48). There is no haste or confusion in this work. Each individual fish will be minutely examined to determine whether it is good or bad. **“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment”** (Matt. 12:36). **“So then**

**every one of us shall give account of himself to God”** (Rom. 14:12). **“For every man shall bear his own burden”** (Gal. 6:5). **“Who shall give account to him that is ready to judge the quick and the dead”** (I Pet. 4:5).

Second, this separation will be solemn. It will take place **“at the end of the world.”** Think of the august agents employed in this separation: **“The angels shall come forth. . .”** These spirit beings have seldom appeared to men. Their visits with men have been few and far between. But here is time they **“shall come forth”** in broad sunlight to perform this great separation of the wicked from the righteous. This must be a serious and solemn occasion.

There will be no mistake in this separation. No bad fish will be gathered into the vessels, and no good fish will be cast away. Every sincere believer will be recognized by the elect angels and caused to inherit the millennial kingdom. Every hypocrite and unconverted person will be detected and cast into the furnace of fire. **“The Lord knoweth them that are his”** (II Tim. 2:19). The bad may boast, while in the sea, that they are as good as their neighbors, but they shall not escape the just judgment of Christ.

Fourth, there are the results of the separation. In the case of the good fish it is said: **“. . . gather the good into vessels”** (v. 48). This means the angels will gather the elect into the millennial kingdom on earth. **“But the meek shall inherit the earth; and shall delight themselves in the abundance of peace”** (Ps. 37:11). **“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him”** (Dan. 7:27). This is the kingdom which God prepared for His elect before the foundation of the world (Matt. 25:34).

In the case of the bad fish they are **“cast away”** (v. 48). They are thrown into a **“furnace of fire”** (v. 49). They are cast away from Christ and His kingdom. To be cast out denotes a state of condemnation. **“Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth”** (Matt. 22:13). **“Now is the judgment of this world: now shall the prince of this world be cast out”** (John 12:31). **“And the beast was taken, and with**

*Continued on page 89*



## Outlines for Country Preachers by a Country Preacher *Sermon Outlines by Milburn Cockrell*

### WARN THEM FOR ME Ezekiel 33:7-11

Read verses 1-11. Ezekiel is here reminded that he has been set apart as “a watchman unto the house of Israel” (v. 7; 3:17-21). If there was no danger there would be no need of a watchman. The enemy is ever seeking whom he may devour. Christ taught us all to watch (Mark 13:37). Consider—

#### I. THE RESPONSIBILITY OF THE WATCHMAN. He must—

1. Be divinely appointed to the work (vv. 2, 7).
  - (1) The voice that called Ezekiel was divine, and he had no moral option but to obey.
  - (2) God never calls or commissions the wrong man.
  - (3) If God appoints a man to a work, He gives him the ability to do it (I Pet. 4:11).
  - (4) Ezekiel was a watchman for His people. Every Christian preacher and teacher is in a similar position.
  - (5) Every Christian who knows the perils of sin and has an opportunity of warning sinners should do so.
2. Hear the message of God (v. 7).
  - (1) A spiritual watchman must not only have eyes to see and a mouth to speak, but ears to hear the Word of God.
  - (2) He must enter into the mind and purpose of God, and he must correctly interpret the message of God.
  - (3) He can only teach men what he has first learned.
3. Watch (v. 7).
  - (1) A prophet must be a seer.
  - (2) To watch means to keep awake while others sleep, to fix attention while others are listless, to look abroad while others have limited vision.
  - (3) He must be spiritually alert—understand the principles of life and death.
  - (4) He can only watch and warn. He cannot compel men to repent of their sins.
4. To war of impending danger (v. 7).
  - (1) He must sound the alarm (Isa. 58:1).
  - (2) He must warn the wicked that impenitence is punished by spiritual death (Ezek. 18:4; Isa. 3:11).
  - (3) The watchman makes men feel their responsibility to God.
5. Be faithful.
  - (1) If the watchman neglects to warn the wicked, he is responsible for the calamities he suffers (vv. 4-6, 8-9).
  - (2) If he warns the people and they give no heed, he has cleared himself of blame (Acts 18:4-6; 20:26). There is serious blame if duty is neglected.
  - (3) What a heavy account men shall have who excuse sin, flatter sinners, and promise them pardon without repentance and faith.
  - (4) Better he had never been God’s messenger than to fail in his duty. Better to be a has-been than a failure.
  - (5) Though the gospel is precious and glorious some will not embrace it. Some will die in their iniquity!
  - (6) It is no discredit to the message or messenger that men do not accept the Word and act upon it.

#### II. THE RESPONSIBILITIES OF THE WARNED.

1. The person warned is “the wicked man,” or “lawless man.”
  - (1) Sin is lawlessness and lawlessness is death.
  - (2) Death is the result of alienation from God.
2. His warning gives him an opportunity to repent.
  - (1) It is God’s mercy, which warns men of the danger of sin.
  - (2) God sends His servants to warn sinners (Luke 13:3). God’s wrath is against wicked persons (Rom. 1:18).

- (3) The wicked man shall fall and suffer the wrath of God forever. Sin when it is finished brings forth death (James 1:15).
3. It is turn or burn to the wicked man (Ezek. 18:30).
  - (1) The warning is to turn from sin to God. If he does not turn, he will die in his sins (John 8:21, 24).
  - (2) Repentance is a work of the Spirit, but conversion is man turning, having been turned of God (Jer. 31:18-19).
  - (3) The trumpet warning may be despised and the trumpet blower reckoned behind the times, but if the sinner does not repent, he will perish.
  - (4) Repentance is not shedding a few tears of sorrow and remorse, forming a few serious resolutions, leaving off a few bad practices, or attending religious duties.
  - (5) Repentance is a total change of heart, a conversion of the soul, a turning from sin to God.
  - (6) The person who turns is a new creature, has a new heart and a new spirit—all things have become new—left the broad road for the path of life.
  - (7) Man is not a victim of blind fate—not a mere creature of circumstance. His power of self-action is appealed to: “**Turn ye, turn ye from your evil ways.**”
  - (8) Sinners die because they will to die (John 5:40).

#### CONCLUSION.

1. Sin and death are cause and effect. Sin contains the germ of physical death and the second death. If the poison is not neutralized, it will work ruin.
2. Jehovah has no satisfaction in the ruin of the sinner. He condescends to swear it is so. He has more pleasure in pardoning sinners than punishing them.
3. If they destroy themselves, He will be glorified in it, but He has no pleasure in it. He desires that they turn and live.

### Parable of the Dragnet

*Continued from page 88*

**him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone”** (Rev. 19:20; cf. 20:3, 14-15; II Pet. 2:4). To be cast from the presence of God involves an amount of suffering and sorrow which human language cannot adequately describe. Thank God the true believer will never be cast out (John 6:37).

#### CONCLUSION

1. Angels have not yet drawn the net to the eternal shore. The gospel dispensation is still going on. This is the time for a person to be saved and sanctified. If you desire to be happy and holy forever, then you must be happy and holy now by coming to know Christ. If you want to be a Christian in the millennium, then you must be a good Christian now. You cannot be a bad fish in the sea and a good fish on the shore!

2. A form of godliness will not stand the test of the judgment of God and the angel. That you were baptized will be of no avail. That you were a member of a true church will not be sufficient. You must have been born again of the incorruptible seed. Character determines destiny (John 5:28-29). The angels and Christ will

look for a person who was born again and lived like a born-again Christian. Spiritually dead church members will be cast away like dead fish.

3. There will be no second probation for those who reject the gospel in this age. Once the separation is made it is final and eternal. The net is pulled to the shore but once.

4. Let sinners praise God the gospel net is not yet drawn to the shore! It is not yet full! Christ’s fishermen are not yet done casting the net. There are some more fish to be caught, more elect to be converted and gathered to Christ. Are you one of them? I firmly believe that the day of this age is almost spent and the summer is almost ended. “**The harvest is past, the summer is ended, and we are not saved**” (Jer. 8:20).



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# The Berea Baptist Banner Forum

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**Please explain the three witnesses in the earth in 1 John 5:8.** – Kentucky



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expiation, and acceptance with a Holy God.

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In John 5:17-39 Jesus had revealed to the Jews that God was His Father, which made Him equal with God. Because of this, the Jews sought to kill Him. He then spoke of John the Baptist as one who bare witness unto the truth but that He had greater witness than that of John. The Lord gave three that bore witness that He was the Son of God. First, the works which the Father had given Him to finish. These bare witness that the Father had sent Him. Second, the Father Himself has born witness of Him that He was the Son of God. Third, the Scriptures, which testify of Him, bare witness that He is the Son of God.

In I John 5:8, John speaks of three witnesses that bear witness in earth, the Spirit, and the water, and the blood. These are said to be the witness of God, which he hath testified of His Son. Gill's Commentary states that the three witnesses on earth seem to be the Gospel, attended with the Spirit and power of God, the two ordinances of baptism, and the Lord's Supper, and these agree in one. I am sure that there are many different opinions as to what the three witnesses represent. I will do my best to give what I believe and let the reader form his own opinion.

First, the Spirit as a witness. Jesus said in John 15:26: "**But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.**" The Greek word that is translated "**testify**" means to be a witness. The Spirit of God is a witness in the earth that Christ is the Son of God.

Second, the water as a witness. The first step taken by the Lord as He entered into His ministry was to receive baptism at the hands of John the Bap-

tist. As our representative, it was necessary that He fulfill all righteousness in order to take our place and die in our behalf. It was after His baptism that John began to announce Him as "**The Lamb of God which taketh away the sin of the world.**" At His baptism, the Spirit of God descending like a dove, and lighting upon him; and the Father speaking from Heaven declared this. There could be no greater witness to confirm that He is the Son of God. Each time a believer is baptized, it is a witness of what Christ did for His sheep. ". . . **How that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the scriptures**" (I Cor. 15:3-4).

Third, the blood as a witness. The reference is to His blood, which He shed on the cross for the redemption of His people (Rev. 1:5). No man ever died in the same manner as the Lord. He voluntarily submitted to die for His people (John 10:17-18). There were many extraordinary things associated with His death. Darkness over all the land for three hours, ". . . **the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent**" (Matt. 27:45 & 51). He began His ministry with water and ended it by the shedding of His blood (Heb. 9:22). In I Corinthians 11:26 Paul said, "**For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.**" The Greek word translated "**shew**" is defined as: to announce, declare, promulgate, make known; to proclaim publicly, publish (Strong).

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I suppose it would be the case with some to go along with those religious thinkers who tell us that much of this statement is not a part of the earliest manuscript. However, I would consider it unsafe to pursue such a path.

Verse seven informs us that a trin-

ity of persons bears witness in Heaven, Father, Son and Holy Spirit. The word "**word**" in verse seven refers to the Living Word, Jesus Christ. Verse nine tells us that the witness of God (the trinity) is greater than the witness of men, or those things which bear record in earth.

"**And there are three that bear witness in earth, the Spirit, and the water, and the blood. . .**" (I John 5:8). I believe the Holy Spirit (one of the three bearing record in Heaven) bears witness with our spirit that we are the children of God (Rom. 8:16). By this there is an earthly witness in our spirit. The word "water" is used at times to symbolize the written word (Eph. 5:26; John 15:3). The written word bears witness to our deliverance from God's wrath against sin which is a constant witness to us upon earth. The blood (of Christ) as we trust its redeeming value is without question a witness of our redemption. There will never be any forgiveness of sins apart from the shed blood of Christ (Heb. 9:22).

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I believe verse six is speaking of Jesus coming by water as referring to His baptism which was indeed a testimony to His being the Son of God or the Messiah (John 1:31-34). Along with His own witness that baptism and the descending of the Holy Spirit upon Him that Jesus was indeed the Son of God (Matt. 3:16-17), the details of the death of Christ certainly ascertain that He was the Son of God sent and approved by God. The circumstances manifested in His death as was announced by the centurion and others are certainly witnesses to His being God in the flesh (Mark 15:39).

I believe in verse seven the three witnesses in Heaven are the Godhead, God the Father, the Word, God the Son, Jesus Christ (John 1:1, 14), and God the Holy Spirit.

In verse eight I must say that I have some diversity of thought as to who these three witnesses are. I certainly believe that the Holy Spirit is a witness to the Lordship of Christ (John 16:13-14; Rom. 8:14-16). I also believe the water is the Word of God which is always in agreement with the Holy Spirit (verse 7). In many Scriptures water is used as a figure of the Word

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# The Berea Baptist Banner Forum

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**In 2 Corinthians 7:1, believers are admonished to cleanse themselves from all filthiness of the flesh and spirit. Is the spirit of a believer sinful? Please explain.** - Kentucky



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No, the new nature of the believer is entirely holy as it is a direct creation of the Spirit in the new birth. That which is born of the Spirit is spirit. Ephesians 4:24 declares: **"And that ye put on the new man, which after God is created in righteousness and true holiness."** The new man is the part of the believer that has been born of God, hence it is pure even as God is pure: **"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."** The new nature does not sin; it is the fleshly nature of man that rebels against the laws of God. The new man delights in the law of God (Rom. 7:21).

Now as to the reference in II Corinthians 7:1, it is indeed a difficult Scripture to interpret and explain in light of what I have noted above. However, the Scriptures speak of **"spiritual wickedness in high places,"** as well as **"unclean spirits"** (Matt. 12:43 cf. Mark 5:2), which refer to the infernal influence of Satan and his unclean emissaries. Satan cannot possess the soul of the believer, but because of his spiritual wickedness and filthiness, his influence through temptation and immorality may defile the life of the believer. In I John 4:1 we are warned not to believe every spirit, and that there is a spirit of antichrist (v. 3) that we are to oppose. There is also a **"spirit of the world"** (I Cor. 2:12) that is in direct opposition to God and His ways. We must cleanse ourselves from the filthiness of the fleshly nature that is full of sin, as well as the spiritual wickedness of Satan and the world. These make up the three enemies of the believer, the flesh, the devil, and the world system that is opposed to God. We must daily cleanse ourselves of their influences by laying hold of the promises of God.  
TOM ROSS

The word "filthiness" is from a Greek word that is defined as to pollute, stain, or contaminate. Used in the NT of those who have not kept themselves pure from the defilement of sin (Strong). Sins that are committed in the flesh are those of outward actions, as idolatry, adultery, fornication, murder, and etc. (I Cor. 5:1-7, 11; 6:9, 13, 18).

Sins of the spirit are sins that are internal. These are of the mind such as evil thoughts and evil desires. Paul tells us to **"mortify therefore your members which are upon the earth"** and names both sins of the flesh and spirit (Col. 3:5). Inordinate affection is defined as an affliction of the mind, emotion, or passion. Concupiscence is defined as desire, craving, longing, desire for what is forbidden (Strong); and Paul defines covetousness as idolatry. The spirit of a believer is still a part of the old nature and does sin. We are to work out our own salvation with fear and trembling (Phil. 2:12). To perfect holiness in the fear of God (II Cor. 7:1). Paul said, **". . . he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God"** (Rom. 2:29). It is an argument for inward holiness.  
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The command to believers found in II Corinthians 7:1 is to be obeyed. It can be done; else God would never have given it (through Paul) to the church at Corinth. Human flesh and

the human spirit always tend toward filthiness due to the depravity brought upon us by sin.

Salvation from sin does not mean that sin has been eradicated from our flesh and human spirit. Paul strongly denies such doctrines as sinless perfection in human flesh and spirit (see Romans 7:15-25). With Paul all believers have a constant battle to keep the flesh in subjection. The human spirit, along with our flesh, has the need of being cleansed daily from filthiness. (Notice very carefully Paul's words in I Thessalonians 5:15-23).

We must be careful to make a distinction between the spirit we have by nature and the new one He gives us in regeneration. There is no possibility that filthiness will ever be upon the new heart and spirit God gives to us. But not so with this old spirit we have as a part of human nature. May God help us to see the importance of cleansing ourselves from all filthiness of the flesh and spirit!

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I believe the word spirit here according to the context comes from a Greek word simply meaning the breath or life of a being. In this context it is referring to the soul of man in distinction from the spirit.

Man's soul is the real person and is as depraved as the flesh or body and until the spirit of man is quickened by the Holy Spirit of God's man's entire being as evil (Eph. 2:1-7).

I am theologically speaking a trichotomist, therefore I believe mankind is made up of body, soul, and spirit. Man is born with all three, but he is totally depraved because his spirit is dead and has no communication with God (Eph. 2:1; Rom. 5:12-14; I Cor. 15:22). Man is alive physically and emotionally but spiritually dead. When man is quickened by the Holy Spirit (Eph. 2:1) man's dead spirit is made alive by the indwelling Holy Spirit and is then able to com-

municate with God but his fleshly and emotional being is still depraved and therefore is still subject to the allurements and action of evil or wickedness.

The spirit of a saved person has a new spiritual nature that cannot sin (I John 3:5-10). In this passage of Scripture we see both natures manifested. Therefore with the afore mentioned information we must concede that the spirit of a believer is not evil but both body and soul are still subject to sin.

GARNER SMITH

## Salvation (Sermons to Sinners) \$6.95



The new book titled **Salvation-(Sermons to Sinners)** by Milburn Cockrell is now available. The retail price of the book is \$6.95 plus \$2 P/H, but if you buy 5 or more the price is \$3.50 plus add a little for postage. The book contains eleven chapters and has 96 pages. Chapter titles are 1. A Fool's Paradise, 2. Not Saved, 3. The Only Saving Name, 4. Prepare to Meet Thy God, 5. The Gate to Glory, 6. Grace Abounding to the Chiefest of Sinners, 7. The Broken-Hearted Sinner, 8. Mourning for Christ, 9. What Happens in Salvation, 10. Assurance of Salvation, 11. The Ruin of an Obstinate Sinner.

## Forum

Continued from page 90

of God (Eph. 5:26). The blood certainly must refer to the death of Christ and His shed blood. All of these are witnesses to the Lordship of Christ as God's deliverer of His people.

I believe also that the Holy Spirit witnesses to the truth of God in all of His Word (verse 6) in the witness of scriptural baptism and observance of the Lord's Supper. These two church ordinances when observed according to Scripture are a constant and consistent witness of Jesus Christ as the Son of God, God in the flesh, and God's approved Saviour of His people (John 14:15-21; 16:7-14; Matt. 28:19-20; I Peter 3:21-22; I Cor. 11:23-26).

GARNER SMITH

# THE BIBLE AND THE NEWSPAPER

Readers of the BBB are urged to submit religious news items which they may read in their local paper or some other publication. In sending these please give the name of the publication as well as the date it was printed. We will not be able to print all which are submitted, but we welcome any item you may feel we should read. Send them to The Berea Baptist Banner, PO Box 39, Mantachie, MS 38855-0039.

## ABORTION VICTIMS ASK SUPREME COURT TO HEAR 'DONNA SANTA MARIE' LAWSUIT

WASHINGTON, D.C. (EP)—Close to 700 women have filed a “friend-of-the-court” brief which asks the Supreme Court to hear a New Jersey abortion case concerning the right to sue abortion doctors.

The women who filed the brief have all endured the pain of abortion. Nancy Lincoln, one woman filing the brief, said she was 19, single and pregnant when a counselor told her that “it was just a blob of tissue, and it [abortion] was really no big deal.” Lincoln believes she has been deeply hurt by abortion. She says the truth about the effects of the procedure did not sink in until years later.

Those filing the brief are asking the Supreme Court to hear the New Jersey case involving “Donna Santa Marie,” a woman who claims she was forced to have an abortion at the age of 16.

Attorney Allan Parker, who represents the 700 women who filed for legal action as well as those involved in the New Jersey case, explained that “under New Jersey law. . . underage victims cannot recover for wrongful death of their children, even though they were forced into having abortions.”

Four other women are involved in the New Jersey case, including Norma McCorvey, the “Roe” in *Roe v. Wade*, and Sandra Cano, the “Doe” in *Doe v. Bolton*—two cases which created legal abortion in the U.S. The Supreme Court is expected to announce whether it will hear the case later this year.

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## CONGRESS VOTES TO KEEP GOD IN PLEDGE OF ALLEGIANCE

WASHINGTON, D.C. (EP)—The House of Representatives voted almost unanimously March 20 to support the constitutionality of the phrase “under God” in the Pledge of Allegiance. The 400-7 vote condemned a Federal Circuit Court ruling that found the phrase to be a violation of the constitution. All those voting against the resolution were Democrats.

The nonbonding resolution, said, “The recitation of the Pledge of Allegiance to the flag, including the phrase ‘one nation, under God,’ is a patriotic act, not an act or endorsement of religious faith or

belief.” The Senate passed a similar resolution by a vote of 94-0 March 5.

The case in question arose when an atheist sued a Sacramento school district, saying his daughter’s right to religious freedom was violated when she was forced to recite the Pledge with religious references. The 9<sup>th</sup> Circuit Court of Appeals ruled in the man’s favor, but delayed implementation of its ruling on March 4.

Attorney General John Ashcroft has said he will appeal the decision to the U.S. Supreme Court. Resolution opponent Rep. Jerrold Nadler, D-N.Y., said, “The Supreme Court for the last 40 years in its jurisprudence on school prayers has said that we cannot ask schoolchildren to recite a prayer or a belief in God in the classroom setting, even if we allow the dissenters to walk out of the room; but that is exactly what asking them to say the Pledge of Allegiance with that phrase ‘under God’ is.”

Resolution supporter Rep. Doug Ose, R-Calif., said the Circuit Court’s ruling could lead to the prohibition of other “voluntary speech containing religious references” in schools. Rep. Steve Chabot, R-Ohio, said, “It is clear that the 9<sup>th</sup> Circuit’s. . . ruling contradicts any reasonable interpretation of the First Amendment.”

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## SHACKING UP:

*Lieberman*, long portrayed as a highly religious man, continues the move to the moral left he began as *Al Gore’s* running mate. The presidential hopeful announced March 31 that he will push for a bill to grant *martial benefits* such as health insurance and retirement pay to the partners of homosexual federal employees. The bill would also grant benefits to *unmarried* heterosexual couples. “If it doesn’t get done in the next two years, I intend to introduce and *sign it as President of the United States*, Lieberman said in a speech to the Religious Action Center of Reform Judaism. (*Human Events*, April 7, 2003).

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## NASHVILLE ‘SEXUAL ORIENTATION’ BILL DEFEATED IN CLOSE VOTE

NASHVILLE, Tenn. (EP)—A bill that would have outlawed employment discrimination based on sexual orientation in the city government of

Nashville was defeated by the metro council April 1. Family organizations consider the decision a victory because the legislation would have covered all public schools in the city.

The bill was defeated by a vote of 19-18 when city Vice Mayor Howard Gentry Jr., who only voted in case of ties, cast a “no” vote. The Baptist Press (BP) reported that arguments were presented from both sides of the issue during 60 minutes of debates. Those on both sides of the issue say it is likely to come up again.

Councilwoman Carolyn Baldwin Tucker told the BP that this was a “victory for Nashville, a victory for the children, a victory for the Lord. . . I am sure it will raise its ugly head again, and I’m sure that we will have to deal with this again. But, if it’s the Lord’s will, we will prevail.”

Chris Ferrell, cosponsor of the bill, said, “I don’t really think there’s another bill we could bring up right now. I’m going to continue to work with people who are fighting discrimination in this community.” Ferrell’s main argument during the hearing was that discrimination in any form is wrong. He also said, “Sexual orientation is not a behavior. It’s the way somebody is.”

“Discrimination against gay and lesbian people is the last bastion that we have tolerated in our society,” said Leo Waters, another supporter of the bill. “This is not about theology or philosophy. It’s not about lifestyles or morality.”

Councilman, Jason Alexander voted against the bill because he said that during research, he discovered that there had been no actual complaints concerning this type of discrimination.

Tucker said during the debate that homosexuality is a “lifestyle choice” and should never be compared to protection for minorities. “You will be passing a bill that sanctions a lifestyle. That’s not what your function is,” she said.

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## MINNESOTA NEWSPAPER BANS PASTORS FROM QUOTING SCRIPTURE

INTERNATIONAL FALLS, Minn. (EP)—The Daily Journal, community newspaper of International Falls, Minn., has made headlines for a recent decision to disallow Bible verses in its church column.

The weekly church column has run for nine years with contributions from 14 area pastors. Recently, Devlyn Brooks, editor of The Daily Journal, sent a letter to the contributing pastors with new guidelines for the column, including a ban on the use of Scripture references. The statement read, “One of the best ways to keep from just writing down a sermon on paper is to not use Scripture, so we ask you to refrain from quoting Scripture in your columns.” The letter also said the use of the Bible or other religious texts may “turn off” the publication’s readers

and that if a clergy member felt strongly about an issue, he or she could write a letter to the editor where “a reader may quote Scripture.”

Larry Connors, pastor of evangelical Covenant Church in International Falls, has decided not to contribute to the column now that he cannot quote the Bible. “I don’t really have a lot to say that’s not based on the Word of God,” said Connors. “If you’re going to have a church column, it only makes sense to me that you’re going to use Scripture.” Connors likened the ban to asking a medical doctor to diagnose patients without the use of medical journals or textbooks.

Another regular contributor to the church column said the decision came as a surprise. John Visconti, pastor of First Assembly of God in International Falls, said, “Today’s mass media seems to be open-minded to everything except what the Christians have to say.” He added that the column was originally designed for local pastors to share what was on their hearts with the paper’s audience. “A big part of our heart is God’s word,” he said.

One reader, Jutta Goetz of Bemidji, Minn., responded in a letter to the editor, saying, “The good news is that God does not need The Daily Journal to further His kingdom. Therefore, pastors, I would say pull your column and shake the dust from your feet.” In a written response to feedback by readers, The Daily Journal stated, “We don’t intend the religious column to be an extension of the pulpit.”

Connors responded, “People want the fabric of God’s Word to apply to their everyday lives. The neat thing of being a pastor is that we can make His Word relevant to the needs and things people are facing today.”

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## ANTI-CONVERSION LAW IS ATTEMPT TO CONTROL RELIGIOUS RIGHTS OF MINORITIES

NEW DELHI, India (EP)—Christian minorities in India are concerned that a new religion law passed in the state of Gujarat is an attempt to stop their relief activities. The state government of Gujarat passed a law against religious conversion on March 26 that religious rights groups outside India have decried as highly suspect.

The “Gujarat Freedom of Religions Act,” requires “[w]hoever converts any person from one religion to another either by performing any ceremony by himself for such conversion as religious priest or takes part directly or indirectly in such ceremony shall take prior permission for such proposed conversion from the District Magistrate concerned in such form as may be prescribed by rules.” Persons found guilty of violating the law could face up to three years in prison or a \$1,000 fine.

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"This provision places firmly in the hands of the government the power to approve or disapprove the religious beliefs of individuals in Gujarat," said Joseph K Grieboski, president of the Washington, D.C. based Institute on Religion and Public Policy (IRPP). "What claim to separation of church and state or a secular government can Gujarat make when it is governing religious belief?"

State governments and the federal government of India under the Bharatiya Janata Party (BJP) have claimed that "conversions from one religion to another are made by use of force or allurement or by fraudulent means."

Father Babu Joseph, spokesman for the Catholic Bishops Conference of India, told CNSNews.com that "Christians do not believe in what is called forced conversion. It's simply a contradiction of terms to say that someone can be forcibly converted."

Leaders of the BJP have publicly supported anti-conversion laws and vocally condemned Christian relief efforts in India as attempts to coerce the poor and hungry to convert.

"These claims are baseless," stated Melody Divine, president of Advocates Sharing Support In Service Teams (A.S.S.I.S.T.). "The true intent of the bill is noted by the definitions of 'allurement,' 'force,' and 'fraudulent means.' The definitions are alternately vague and specific. For example, 'allurement' means offer of any temptation in the form of any gift or gratification. . . [or] grant of any material benefit. Thus, the gift of medical attention or humanitarian aid could be deemed to be 'allurement.' Similarly, 'fraudulent means' includes misrepresentation or any other 'fraudulent contrivance.' Thus, discussions involving sin or 'divine displeasure,' as stated in the act, constitute 'force.'

According to the IRPP, the bill's Statement of Objects and Reasons explains the need for such legislation will "act as a deterrent against the anti-social and vested interest groups exploiting the innocent people who belong to depressed classes and will enable people to practice their own religion freely. It will also be useful to maintain public order and to nip in the bud the attempts by certain subversive forces to create social tension."

"This legislation is nothing more than an attempt by the Government of Gujarat to control and manipulate the rights of religious minorities," said Grieboski. "The legislation can easily be misused to target Tribals, Dalits and others who desire to choose other faiths. The last few years have seen a mass exodus of the

Dalits to other faiths. Aside from being in direct violation to the constitution of India, this law is in direct violation of numerous international agreements to which India is a signatory."

### SUPREME COURT DEEMS VIRGINIA BAN ON CROSS BURNING CONSTITUTIONAL

WASHINGTON, D.C. (EP)—The U.S. Supreme Court voted April 7 that states have a constitutional right to ban the act of cross burning in situations where the act is intended to intimidate someone.

The ruling went against the decision of the Virginia Supreme Court that said the ban on cross burning was unconstitutional because of its limitations of a specific act. U.S. Supreme Court judges voted 6-3 that the Virginia law did not violate First Amendment rights merely because it pertained to a specific act.

The case was billed as casting free-speech rights against the right to live a life free from intimidation. The court's decision did not approve all-inclusive bans on cross burning.

Justice Sandra Day O'Connor, speaking for the court's majority, said that history proves that although "a burning cross does not inevitably convey a message of intimidation, often the cross burner intends that the recipients of the message fear for their lives." Said O'Connor, "When a cross burning is used to intimidate, few if any messages are more powerful."

"The protections afforded by the First Amendment. . . are not absolute, and we have long recognized that the government may regulate certain categories of expression consistent with the Constitution," said O'Connor.

The court's 6-3 vote ruled that the history of racial intimidation attached to the cross burning act outweighs the free-speech protection for groups or individuals burning the symbols. The court did, however, vote 5-4 in a narrower decision that a 1968 amendment to Virginia's law stating that the act of cross burning alone was sufficient to prove intent to intimidate was unconstitutional.

Distinguishing between intentions in cross burning, the Supreme Court agreed with the Virginia Supreme Court decision to overturn the conviction of Barry Black. The defendant in the case Virginia vs. Black, Barry Black led a 1998 Ku Klux Klan rally in Carroll County, Virginia, in which a 25-foot-tall cross was burned in an open field with the field owner's permission.

The Supreme Court vacated the Virginia Supreme Court's decision to strike down convictions of two other men involved in a Virginia Beach incident in 1998. Richard Elliot and Jonathon O'Mara were convicted of partially

burning a cross on the property of an African-American in Virginia Beach. That case will be sent back to the Virginia Supreme Court for further ruling.

The court's only African-American justice, Clarence Thomas, supported the 6-3 decision but disagreed vehemently with the narrower ruling. In defense of the 5-4 decision, O'Connor said that some cross burning ceremonies should be protected as acts of free speech.

Thomas issued a statement of disagreement with O'Connor's opinion, which said that "the majority errs in imputing an expressive component to the activity in question." Thomas argued that to a "terrorist organization" such as the Ku Klux Klan, cross burning "has almost always meant lawlessness and understandably instills in its victims well-grounded fear of physical violence." He said that the act of cross burning could not be a constitutionally acceptable form of self-expression.

"Just as one cannot burn down someone's house to make a political point and then seek refuge in the First Amendment, those who hate cannot terrorize and intimidate to make their point," said Thomas.

"Cross burning has a vicious, violent and reprehensible history. White supremacists like the Klan have blasphemously used the cross and the burning of it to terrorize African-Americans," said Richard Land, president of the Southern Baptist Ethics and Religious Liberty Commission. "This particular freedom of expression cannot be separated from its barbaric and terroristic past. As I understand it, this is what the court has ruled. They were quite right to do so."

Justice Anthony M. Kennedy, David Souter and Ruth Bader Ginsburg dissented on free speech grounds.

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### GLEANINGS HERE AND THERE

LOS ANGELES, Calif. (EP)—According to a recent UCLA poll, young Americans are increasingly pro-life. The results of the study showed that only a small majority of college students still think abortion should be legal. These figures are down from 67 percent 10 years ago. Kelly Kroll, of American Collegians for Life, said young people now take the issue more personally. "We have never lived in a world where abortion was illegal," said Kroll. "I think more and more young people are realizing that not only are abortions happening every day, but abortions were happening when they were conceived and that they very easily could have been aborted." Experts say one reason for the shift in opinion is that pro-life groups have effectively changed the public debate to the rights of the unborn.

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JACKSON, Miss. (EP)—A Mississippi pro-life group is calling for an

investigation into the use of Medicaid funds to pay for complications related to abortion. Right to Life of Jackson (RTLJ) says more than 100 women every year are hospitalized because of botched procedures. Executive Director Pat Cartrette says there are two issues she is concerned about. First is the fact that Medicaid can cover botched abortions. But she said the more important issue is why nothing is being done to regulate abortions using the data that the Medicaid program generates. Cartrette says that RTLJ has statistics on the issue for six years. In those six years, \$1.9 million was billed to Medicaid to treat 670 women who were injured after having an abortion.

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LIMA, Peru (EP)—Peruvian lawmakers have approved an amendment to the nation's constitution that could change the way religions are viewed in that country. The amendment acknowledges the historic importance of the Roman Catholic church in Peru, but also declares that all faiths have equal standing in the eyes of the law. This is good news to many religious leaders in Peru: however, some want the government to go further to sever ties to the Catholic church. Eusebio Barreda, secretary of the Adventist Peru Religious Liberty Association (PRLA) in Lima, said Roman Catholic churches get tax breaks from the government and its clergy receive salaries paid by tax dollars. Barreda was one of 11 representatives who delivered over 40,000 letters to the congress in Lima in support of the new amendment. "The literal modifications are few, but they represent a step forward in the pursuit of equal treatment of non-Catholic faiths by the state," Barreda told Julio Munoz of the Adventist News Network. The constitution currently states that the Peruvian government operates independently of the Catholic church, and Barreda wants that statement to be upheld. "We believe that a constitution should be consistent," Barreda said. "If in one part it says there is no discrimination and another says that it supports only the majority church. . . then there is no consistency."

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WASHINGTON, D.C. (EP)—Republican National Committee chair Marc Racicot spoke before more than 300 gay rights activists in Washington on March 7, marking the first time a sitting GOP chair has addressed a gay audience. He appeared before the board of directors and a cadre of fund-raisers and staff members of the Human Rights Campaign, the nation's largest gay political group. The event, which was closed to the press, took place at the Omni Shoreham Hotel in northwest D.C. "It was an historic moment for the gay community and the Republican Party," gay Republican activist Carl Schmid told

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the Washington Blade, a newspaper written for the homosexual market in Washington. Racicot served as governor of Montana before President Bush appointed him as RNC chair in 2001.

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PHILADELPHIA, Penn. (EP)—An Episcopal bishop is generating controversy and highlighting problems in the Episcopal Church with his written comments that Jesus was a sinner. “Jesus acknowledged his own sin. He knows himself to be forgiven,” said Bishop Charles E. Bennison, in his column. “The Challenge of Easter” to Pennsylvania Episcopalians. Bennison later issued a statement saying that his comments were misunderstood, and apologized to those whom his comments caused “concern.” But according to church watcher David Virtue, the retraction was half-hearted and his statement that Jesus was a sinner is consistent with his other public writings and speeches. “Bishop Bennison has emerged in recent months as the leading exponent of post-modern ‘Christianity’ in the ‘Episcopal Church’s House of Bishops, having supplanted Jack Spong the retired former Bishop of Newark.” According to Virtue, Bennison has supported homosexual “marriage,” and called into question such basic doctrines as the bodily resurrection of Jesus, the uniqueness of Jesus as the only way of obtaining salvation and the authority of scripture. “Bennison’s statement goes against everything the Christian Church has taught,” said the retired Bishop of South Carolina Dr. C. FitzSimons Allison, an outspoken defender of biblical authority in the Episcopal Church.

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LENOIR, N.C. (EP)—Postal officials concede they will have to clarify mailing and customs rules after a man was told he could not ship Christian literature to his son, an Army National Guardsman in the Middle East. The rejection of his parcel containing a Christian comic book and a book of Bible verses led Jack Moody to learn a Postal Service regulation prohibits the mailing of “any matter containing religious materials contrary to Islamic faith.” The Rutherford Institute, a civil liberties organization in Charlottesville, Va., said it planned to sue the U.S. Postmaster General on Moody’s behalf, contending the restriction violates Moody’s rights to free speech and exercise of religion. The U.S. Postal Service and U.S. Military Postal Service Agency, which handles all overseas military mail, blamed the case on an unclear rule that needs rewriting.

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WASHINGTON, D.C. (EP)—In a recent speech, Democratic Senator John Kerry crossed the line when he suggested

that America, like Iraq, needs a “regime change.” The speech, delivered in Peterborough, New Hampshire, last week, prompted immediate outrage from not only Republican leadership but some commentators who called the remarks “treasonous.” Kerry said that President Bush committed a “breach of trust” in the eyes of many United Nations members that would not be healed as long as Bush remained in office. Both Republican National Committee chairman Marc Racicot and former presidential candidate Gary Bauer said Kerry stepped “over the line,” but Bauer said his remarks were not “treasonous.” Bauer reminded his supporters that the word “regime” is usually aimed at dictatorships, unselected governments, and thugs—but “we don’t have that in this country.”

## The Devil's Devices

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around; much rather, “**your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour**” (I Pet. 5:8). The devil is the enemy of every man, woman, boy, and girl. There are people who worship the devil, and yet they do not even realize that he does not care about them and that he only loves himself. The devil is not what the world and the entertainment industry has portrayed him to be. The only source of knowledge that you and I have regarding this person that is of any value is the Word of God.

The devil has many names and he assumes many roles in his efforts to thwart the purpose of God and ruin the work of God and the lives of men. In our text he is called Satan, which name means “adversary”. Strong’s Concordance and Greek Dictionary define this name as having the meaning of “one who opposes another in purpose or act.” Webster’s Ninth New Collegiate Dictionary defines an adversary as “one that contends with, opposes, or resists,” and gives as a synonym the word ENEMY. The name devil means “slanderer” and “accuser”: and he is called, “**the great dragon . . . that old serpent, called the Devil, and Satan, which deceiveth the whole world**” (Rev. 12:9); and, “**the accuser of our brethren . . . which accused them before our God day and night**” (Rev. 12:10). He is a false accuser, an antagonist, and a deceiver. He seeks to slander the name of Christ and those who follow Christ. He is called “**the wicked one**,” (Matt. 13:19). In the beginning his name was Lucifer, which means “day star”, and he was called “**son of the morning**”

(Isa. 14:12). He lost his first estate through pride, lifting up himself to be as high as God, and was thus cast down for his iniquity. His self-will and pride will find their culmination in the anti-christ, the man of sin, “**whose coming is after the working of Satan**” (II Thess. 2:9), and “**who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God**” (II Thess. 2:4).

Satan is the one who blinds the minds of lost sinners to the knowledge of God in Christ that is revealed through the preaching of the gospel. II Cor. 4:3,4 He is the enemy of those who preach the pure and unadulterated gospel, and of churches who seek to carry out the marching orders of Jesus Christ in fulfilling the Great Commission to teach all nations, baptize the saved, and teach them to observe all things which Jesus has commanded. Satan hindered Paul and his missionary companions from visiting the saints at the church of Thessalonica: “**Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us**” (I Thess. 2:18). Those who are sick and afflicted with diseases and infirmities are, according to scripture, being oppressed by the devil (Acts 10:38). A person who lives habitually in sin is said not only to be under the control of the devil, but is of the devil (I John 3:7-12). Such persons are called, “**the children of the wicked one**” (Matt. 13:38).

### I. Satan’s Goal.

Paul wrote to the Corinthian church, “**Lest Satan should get an advantage of us.**” This is the objective of the devil, to get an advantage of us. This language is such as would be used of a person who through immoral means would abuse someone else to his or her own gain. Satan seeks to gain at our expense, profit himself through deceiving us at every opportunity. Satan never seeks anything but his own, and takes no interest in anything but himself. He is never interested in the welfare or benefit of others. This is also a mark of those who follow the devil, that they are interested only in themselves and what gain they can get for themselves. Peter said this was a characteristic of false teachers: “**through covetousness shall they with feigned words make merchandise of you**” (II Pet. 2:3). One commentator states regarding this phrase in our text that it is “a metaphor taken from covetous persons, who take every occasion, and make use of every advantage to circumvent and deceive persons in

trading with them” (John Gill).

Beloved, Satan is seeking to get an advantage of the Lord’s churches. Paul wrote to the church at Corinth here concerning one who had been excluded from the church, but who had now repented and must therefore be forgiven according to the law of Christ. Paul had written previously to instruct the Corinthian church to remove this person from among them because of his sins, and now he writes that they are to receive him again because he had turned from his sins with a contrite heart. Satan gets an advantage of some churches because they won’t exercise proper church discipline and remove those who sin from their number: as Paul had admonished this church in his previous letter, “**Know ye not that a little leaven leaveneth the whole lump**” (I Cor. 5:6). So also, the devil gets an advantage of some churches because they become tyrannical in their church discipline and refuse to receive those whom God has forgiven (II Cor. 2:6-8).

Satan seeks to get an advantage of church members. He seeks to get an advantage of the pastor, of the Sunday School teacher, of those who have certain responsibilities in the church. Every member is important in the Lord’s church, and Satan will use whomever will make his or herself available for his wicked intentions. He seeks to get an advantage of husbands and of wives, of sons and of daughters, of brothers and of sisters. The chief enemy of the home is the devil. He has confused a multitude of people as to what their place really is in the home, influencing women to refuse to be subject to their own husbands in everything; influencing men to refuse to love their wives as Christ loved the church and gave Himself for it; influencing fathers to refuse to bring their children up in the nurture and admonition of the Lord; and influencing children to be disobedient to their parents. Satan will spiritually disrupt your home and your church every chance you give him. The only way you can keep the devil from getting an advantage of you is to put on the new man created in the image of Christ and walk in the counsel of God’s Word (Eph. 4:22-27).

### II. Some of Satan’s Devices.

The reason “**we are not ignorant of his devices**” is that God tells us about Satan’s devices, intentions, and strategies in the scriptures so that we might be on guard against this enemy. One of the devil’s devices is that he poses as an angel or messenger of light rather than a ruler and power of darkness (II Cor. 11:13,14). Thus the prince of demons fashions himself as

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an angel of light, a messenger of God, that he might deceive the hearts of the simple and the perverse. Beloved, the devil is not going to present you with a true appearance, but he is going to put on a false front. He is going to "sugar coat" his poison, and put on the guise of truth and honesty; otherwise, he would not be able to lead people astray because they would recognize him for who and what he really is.

Another of the devil's devices is that he perverts the scriptures. Satan is a deceiver, and deception is best used when lies are disguised with a cloak of truth. Satan is best served when he can twist some portion of God's Word to his own ends; but twist he must, for God's Word is pure and holy and good (Matt. 4:1-7). In tempting Jesus, the devil sought to twist scripture to his own ends. Satan has been a perverter of the Word of God from the beginning. He perverted God's Word when he stated unto Eve in the garden of Eden concerning God's commandment not to eat of the tree of the knowledge of good and evil, "**Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil**" (Gen. 3:4,5). God had said, "**In the day that thou eatest thereof thou shalt surely die**" (Gen. 2:17). Mark it down, whenever someone sets one scripture over against another or says some scripture is unimportant, that one is of the devil.

Another of Satan's devices is to stir up the flesh. There is nothing Satan despises and hates more than a spiritual person whose heart and mind and life are centered upon the things of God. That is why Satan hated Job so much and sought to afflict him and accuse him before God. Satan seeks to stir up the old carnal nature so that people will act more like the world. Nothing cools the spiritual temperature of a church like carnal church members whose minds are more affected by worldly things than by the teachings of the Word of God. The Corinthian church members had been very carnal when Paul first wrote to them: they were divided and bickering over which preacher was better than another (I Cor. 1:11-13; 3:1-4). When people are concerned about the color of things, the size of things, and the amount of things rather than the truth and the spiritual quality of things, they are carnal. Satan can stir up the flesh of church members so that they will act out of

wicked emotions such as pride, envy, hatred, jealousy, selfishness, and covetousness (Acts 5:1-3). Satan can stir up the flesh of preachers and teachers so that they think they are somehow higher than others and think more of themselves than of the work of God (III John 9).

One of Satan's most prominent devices is causing division and strife. This he does in many ways, both through stirring up the carnality of some and through seeking to bring in others who are wolves in sheep's clothing, false professors who are not possessors of spiritual light and life. Satan attempts to sow discord and cause contention between church members. A divided church is a church over which Satan has gotten the advantage. He loves to set one church member over against another and to disrupt the unity of the Spirit in the bond of peace, which we as servants of God are to endeavor to keep (Prov. 6:16-19). The devil seeks to throw a wet blanket of self-centered contentiousness on the fires of the love of God which is shed abroad in our hearts. Satan also attempts to sow discord and create strife between church members and their pastor. This he does in many ways, but his goal is always the same. He always uses lying (John 8:44). No person washed in the blood of Jesus should ever exercise their lips in lying, either by lying aloud or through silence, for all lies are of the devil. Satan will put a lie in someone's heart about the pastor, about his wife, or about a member, and he will push that lie like a wedge between the pastor and the church. Satan hates the Lord's churches because they bring Him glory; and so the church, which is the pillar and ground of the truth is constantly being attacked by the arch liar as he seeks to cause schisms in the body.

### III. Combating the Devices of the Devil.

How are those who love the Lord to combat the devil's devices? What are we to do? First, we must put on the whole armor of God (Eph. 6:10-20). When a soldier is not properly outfitted and equipped, he will be susceptible to the enemy's weapons and methods of warfare. Beloved, we need to put on each piece of the armor of light. People want to have a half-hearted Christianity, and they make themselves easy prey of the devil. We need to protect our hearts, our minds, our mouths, our ears, our hands, and our feet; and not only be protected, but also be moving forward with the weapons that we have, namely the Word of God and prayer. Consider the several pieces of spiritual armor, which we are to put on and their

importance.

·the girdle of truth – the girdle being that piece most closely worn to the vital organs of the body, and the truth being that which comes from God and keeps us from error

·the breastplate of righteousness – the most visible piece of armor, being worn on the front and which protects the heart; righteousness being that which we are to display to others as those who have been justified before God and having Christ's righteousness imputed to us

·greaves for below the knees and shoes to protect the feet from the many sharp objects strewn upon the ground by the enemy to cause us to stumble and be injured – the gospel being that which calls us and that which we carry to others; we do not stand still if we truly know the gospel, but we go out preaching it to others, "**as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things**" (Rom. 10:15)

·the shield of faith – that which deflects the weapons of the adversary, and faith being that upon which the whole Christian life rests: "**For we walk by faith, not by sight**" (II Cor. 5:7); for we must believe God to know what to do and to combat the lies of the devil

·the sword of the Spirit – this is for our offense and defense, we advance the truths of God's Word and we defend ourselves from the errors and false teachings of the wicked

·prayer – our access to God, those who spend little time communing with God are easy prey for the wicked one

The second way in which we are to combat the devices of Satan is to be looking unto Jesus. Heb. 12:1,2 This means we trust Him and believe His promises. This means we rely on Him and no other. This means we mark Him as our example and pattern for how we ought to walk and serve God. Jesus is our chief example, and the devil seeks to turn our eyes from Jesus onto others so that we will walk in the ways they have gone rather than fully following the Lord as we run the Christian race. Others can be an example to you if they follow the Lord. Paul stated to the Corinthians, "**Be ye followers of me, even as I also am of Christ**" (I Cor. 11:1). When others cease to follow Jesus, we ought to cease to follow them. Jesus is the only one who will never let you down. Many times the devil causes people to be discouraged because someone they admired or looked up to failed. Sometimes the devil influences people to continue in wrong paths that some Mr. So-and-So has walked in because they set So-

and-So up as one they highly regard. We will not be able to withstand the wicked one if we are not looking unto Jesus.

We must combat the devices of the devil by humbling ourselves before God (James 4:6-10). When we humble ourselves, God gives us grace. His grace is what enables us to live for Him (I Cor. 15:10). Paul knew what it was to face the buffeting of Satan in his own flesh. He learned that God's grace will sustain a Christian and enable them to withstand the devil and bring glory to the Lord (II Cor. 12:7-10). We ought to humble ourselves that God might give us grace; and His grace will humble us because we will know that any good wrought in us is by Him and not at all of us. The reason so often that serving God is too hard for some is that they are seeking to serve God in their own power and ability and not in the power and ability which God gives and which He causes to work in us. Apart from the grace of God, we will fall; but by God's grace we can overcome the devil and be not entangled by his snares and devices.

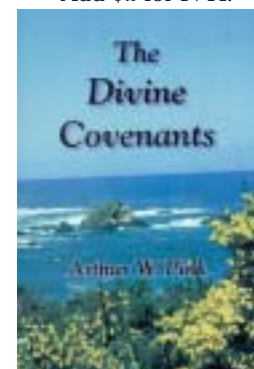
Jesus is the only One who can give you victory over the devil and his devices (Heb. 2:9-18). If you are lost, you are in bondage this very moment, and Satan holds the chains of your bondage firmly in his evil grasp. Wilt thou be free? Jesus only can break the chains of sin and set you at liberty to follow Him. Are you saved and suffering diverse temptations and trials? Jesus is the only help who can give you the victory over the devil in your daily life, for He was tempted and yet without sin. He feels your infirmities, and He intercedes even now in the presence of the Heavenly Father for all His brethren. Will you come to Him for relief?

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## Mini Edition

By Joseph Harris  
Chairman of Biblical Studies  
Southeastern Baptist College, Laurel, Mississippi



### Fallacies of War

There are many myths being propagated about the current war that are either insinuated or stated outright. As usual, the media play a big role in the mis-information that gets reported as news. Notice some of the following fallacies:

*We are not winning the campaign.* Liberals tend to be negative by nature and only an ostrich with its head in the sand would deny the liberal left leaning of the mainstream news networks. To hear them speak, the US is off track, behind schedule and caught unawares by the "fierce resistance" of the valiant Iraqi Republican guard. Peter Arnett is their poster boy and the best friend and ally Saddam has. Peter will probably receive a medal of honor as did the Iraqi homicide bomber in his recent attack against US soldiers.

*Civilians are being targeted.* The only Americans who really believe this lie are the ones who choose to believe it as support for their agenda. They are the protesters crying in the streets and blocking traffic. I fully expect them to be at the next march for life against abortion, since they are such "champions" for the innocent. I'll be holding my breath. On second thought, they will probably be there...on the opposite side, shouting against those who really stand against the slaughter of the unborn innocent. Anyone with common sense and 1/8 of a brain knows that US troops go out of the way to spare the lives of civilians. To propagate this myth is to label America as a terrorist nation and our record speaks for itself. We protect and preserve.

*It's taking too long.* As opposed to what? Filming a movie about war? Troops have made unprecedented strides in their advance, fighting, traveling and taking care not to kill innocent civilians (see above) and are doing quite well. News reports claim we are at a standstill, a pause, and are shooting innuendos like arrows that we are disoriented and "lost" in the desert. Since when did the Pentagon brief them on our strategy and timetable of movement? They didn't and that's what is killing these reporters. It's time to "un-imbed" the imbedded journalists (including Fox News), cut the theatrics, send them home and let the military get on with

business.

*We should not be in Iraq to begin with.* Exactly right, but there are a lot of things happening that wouldn't happen in an ideal dream world. We are just trying to finish what was started 12 years ago. This is not a new conflict, but a continuing fight. It has been on hold for too long, thanks to a weak, passive Clinton administration that should have held Saddam's feet to the fire and cleaned up this mess years ago. Clinton was no warmonger, that's for sure. It's because he was too busy being a whoremonger. I repeat, this is not even a new problem, but is unfinished business against an ungodly regime that stands against just about everything the US stands for that is decent, fair, just and equitable for mankind.

*The US must receive permission from the UN before any action can ever be taken.* The sooner we get out of the US-Israel-hating UN and let them start paying their own bills, and carrying their own weight, the better. They ignore human rights violations and reward terrorism.

*Bottom line:* When a lie is repeated long enough in print and video, it can become "fact" to the observer. But there is one thing the media have not counted on; the common sense of Americans. America is beginning to awake from her slumber of insanity and complacency. Citizens are wising up and beginning to think for themselves instead of being good little drones and swallowing every broadcast as the gospel truth. Thank God.

### A Society of Delegation and Replacement

We have become a society of delegation and replacement. We delegate that which is our responsibility and that delegation then turns into replacement. Let me explain what I mean. Delegation has its place. Good leaders delegate responsibilities and tasks to workers under their authority. Delegation gives the boss ability to do other things. Delegation can be effective. But some things can't be delegated. In some areas, certain responsibilities should not be passed down to others.

As a whole we have delegated,

even relegated certain responsibilities, which has resulted in disaster for the family, church, society and the nation. Notice, some of the delegations below:

(1) Mothers have delegated nurturing, by substituting "mothercare" with daycares.

(2) Parents have delegated their children's education to institutions (public and private) by not teaching their children at home first, if not completely, through home education. For most, all education and instruction is done outside the home.

(3) We have delegated all spiritual and moral instruction to the church, but this responsibility belongs primarily to the parents.

(4) We have delegated our government to elected representatives (which is what electing governmental representatives is all about), but then have not held them accountable. Representatives are supposed to vote the mind of their constituents, but when the voters do not hold them accountable, this delegation becomes a signed blank check.

Through passage of time, delegation becomes relegation (abandonment), which then turns into abdication (resignation, relinquishment of power). This natural course then leads to replacement. Is it any wonder then that society has turned upside down over the past 50 years and black has become white and white has become black? The Old Testament prophet said, "**Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!**" (Isaiah 5:20, 21). Notice the replacement that has resulted in all areas of life:

We have replaced this Republic with a Democracy.

We have replaced the Constitution with the Supreme Court.

We have replaced God with secular government.

We have replaced civil rights with discriminating quotas.

We have replaced the right of the innocent to choose life with the right of the woman to choose death.

We have replaced empirical science with a theory called evolution.

We have replaced education with schooling.

We have replaced love with sex.

We have replaced abstinence with safe sex.

We have replaced that which is normal (heterosexuality) with abnormal perversion (homo-

sexuality).

We have replaced salvation with church membership.

We have replaced absolutes with relativism.

We have replaced common sense with irrationality.

We have replaced peace with pacifism.

We have replaced benevolence with welfare.

We have replaced our diverse heritage with multiculturalism.

We have replaced the authorized version of scripture with a myriad of incomplete, inferior versions.

May God open our eyes and bolster us with the courage to replace the replacements with that which we already know to be the tried-and-true foundation. Contrary to popular opinion, seeking the old paths is not always bad.

### Men and Women are Not Equal!

The recent rescue of Private Lynch in Iraq was a tribute to the rescuers as well as to Miss Lynch. We still do not know all she may have suffered, but all are thankful that she is now safe and can receive healing for any physical and emotional damage. Having said this, now let's cut to the important issue and ask the hard question: why was she placed even remotely close to real battle to begin with? Thanks to liberals like Pat Schroeder, Bill Clinton (who was responsible for bringing women closer to the front lines of battle) and the National Organization of Women, females in the armed forces are now put in real harms way (an understatement) to "prove" to all they are equal to males. Well, they are not! Now let me explain.

Equality to liberals means more than just equal access. The liberal definition of equality of the sexes means this: there are absolutely no differences between male and female, other than maybe, possibly some minor physical shaping (to be delicate in my phrasing). This philosophy has helped give birth to the "fact" that through certain surgical procedures, a man may become a woman and a woman may become a man. As that great sage Oscar Meyer once said, "Baloney." Surgery does not a gender make.

Males and females have never been equal and never will be equal, with my definition of equality based upon ability. They are not supposed to be. The liberal mush mind-set philosophy of today erroneously thinks a denial of equality of the sexes

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is also a statement of inferiority or superiority. As usual, they misunderstand and misstate the case, never even touching the real issue.

The fact is, in certain areas, men are actually superior to women and in other areas, women are superior to men. Men have a God given desire to protect and preserve, especially where family is concerned. This is not to say women are not protective; it's just not their main strength. On the other hand, men as a whole, cannot nurture as well as women. Women nurture children better because of God's design. Then there is the issue of the physical. Men and women are different physically and I mean in more ways than the obvious, even though in the realm of the obvious, no male will ever be able to bear children, regardless of the number of operations to "make" him female. Men, as a whole, have greater strength and physical endurance under duress. Then in the area of emotion, men and women think differently, which is fine, because this is God's design. Every difference between male and female is for the purpose of one partner complementing the other. This is why males are not compatible with males and females compatible with females. Male with male and female with female is a denial of common sense, since there can be no

compatibility, physically and emotionally. The female brings to the relationship that which the male cannot supply, as the male makes his own unique contribution to the normal, heterosexual relationship.

Males are supposed to be manly, masculine, protective, and authoritative. Females are supposed to be feminine, gentle, nurturing and supportive, or as Genesis puts it, "a help meet" for the man, which means literally, a compatible helper. Men and women both have different roles and there are differences in roles, appearance, and service to God. Each boy and man should be distinctively male in appearance as each girl and woman should be distinctively female to the eye. There should be no question as to gender, according to appearance.

In case I have not stated it plainly enough yet: women have no place on the battlefield. When the line of demarcation between male and female is erased, then gender confusion, homosexuality, and insecurity become the inheritance of the next generation of children. Come to think of it, we are already there. Just look around. May God help us to hold fast to the eternal principles of his Word which will never cause confusion. And let me repeat the title of this Mini Edition with the appropriate disclaimer: **"Men and Women are Not Equal" (at least by the liberal definition of equality).**

Christ. Its glory was to fade and the glory of Christ would remain. These continual offerings showed how inferior the Law was to the work of Christ. The Law sacrifices were made over and over, but the sacrifice of Christ was **"once for all."** It is written of Christ, **"For by one offering he hath perfected for ever them that are sanctified."** (Heb. 10:14). The sacrifice of Christ has freed us from the dread curse. We sing with the hymn writer.

*Free from the law, O happy condition,*

*Jesus hath bled, and there is remission;*

*Cursed by the law and bruised by the fall,*

*Grace hath redeemed us once for all.*

*Once for all, O sinner, receive it;*

*Once for all, O brother, believe it;*

*Cling to the cross, the burden will fall,*

*Christ hath redeemed us once for all.*

In Christ, our sins are swallowed up and remembered no more. **"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins"** (Isa. 43:25). **"Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile"** (Psa. 32:2). Whereas the Law had a remembrance of sins, in Christ our sins are removed as far as the east is from the west. In Him we are not dealt with after our sins. This is a precious and plain truth from our text. But, there is more to be gleaned if we look further.

We know that the Law foreshadowed Christ and that the repeated offerings showed that only by His sacrifice are we saved and our sins forgiven. What other reason could there be for the repeated offerings? When we consider Leviticus 4:1-6:7 we can see a very practical reason for the repetition. In these verses a particular sin is in view. Therefore, the offerer was guilty of some sin or trespass and he would bring his offering, but before long he would sin again and have to repeat the process. The law of the sin and trespass offerings enumerates several different kinds of sins and sinners so that, with the offering a particular object is in view. The offerings were not made in a vague general way, but rather to expiate certain sins. We can also consider Ezekiel 18:4-9 to get the same sort of enumeration of sins. I believe this is a wonderful picture to show us how complete the substitution of Christ was. As foreshadowed in the offerings, Christ actually died for actual sins. His death was not in general for sins, but rather in particular for the sins of His people. I believe that He bore all of my **"sins in His own body on the tree."** If I had one sin that Christ did not die for, I would be eternally lost. **"For whosoever shall keep the whole**

**law, and yet offend in one point, he is guilty of all"** (Jam. 2:10). He suffered the punishment for all those actual and particular sins. The exact justice of God demanded that **"every transgression and disobedience received a just recompense of reward"** (Heb. 2:2). Oh, what a Savior! He became a curse for us. **"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit"** (Rom. 8:1). There is no remembrance of our sins God-ward, because Christ has taken them out of the way. If Christ has not paid for your sins, you will have to pay for them. Put your trust in that Lamb that was slain and you will find forgiveness of sins. Oh, praise His name! He has provided Himself a sacrifice and will remember those sins no more.

## Matt 22:42

**"Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David"** (Matt. 22:42).

The Pharisees were always contriving questions to ask the Lord. They would try to word them very carefully to trick Him. They were trying to find anything that they might be able to accuse Him of wrong. Many times Jesus would have some questions of His own to ask the Pharisees. He had just been asked about which was the greatest commandment and He answered the question very ably. He now turns the tables and asks a monumental question. **"What think ye of Christ?"**

We cannot overemphasize the importance of Christ and this question. All of history turns on this one. All of the future turns on Him. Your life will also turn on this one. There is no more important question for an individual in life. "What career are you going to pursue? Who are you going to marry? When are you going to have children? What places would you like to visit? How successful are you going to be? Etc." The other questions that we are faced with in life cannot be compared to the question the Lord asked. **"What think ye of Christ?"** He is that important. Simeon prophesied to Mary and said, **"Behold, this child is set for the fall and rising again of many in Israel."** Christ testified to the Pharisees, **"And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder"** (Matt. 21:44). The whole

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## Weekly Devotionals

By Jeff Short, Mantachie, Mississippi



### Hebrews 10:3

**"But in those sacrifices there is a remembrance again made of sins every year"** (Heb. 10:3).

The Law enforced that a blood sacrifice was required for sins. The Jews would observe the Day of Atonement as well as the daily ministrations, when they would bring the various sin and trespass offerings for their offences. However, these sacrifices did not ultimately remove their guilt before God. We see that these offerings were made over and over again. Our text tells us that this repetition meant that there was a remembrance of sins made continually with those sacrifices. No matter how perfect their sacrifice was, it could not take away sins. It was not possible. The Law was **"weak through the flesh."** It was not

possible that the blood of bulls and goats could satisfy the exacting justice of God. It seems that the Law was a failure, but I believe that it fulfilled the Divine plan for which it was intended. The Law was not given to save from sin, **"for by the works of the law shall no flesh be justified."** Romans 5:20 says, **"Moreover the law entered, that the offence might abound."** So, the Law gives a knowledge of sin. The Law shows man his exceeding sinfulness before God. Paul refers to the Law as the ministration of death. He says, **"The letter killeth."** The Law brought the curse, it did not bring the remedy. But, it did point to the remedy.

The Law had a **"shadow of good things to come, and not the very image of the things."** It was just a shadow. It did not have the substance. It was pointing to and leading to

## Weekly Devotionals

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course of your life is determined in this question. **“What think ye of Christ?”**

A sore trial had sent the Baptist into despondency. From his prison cell, he sent his disciples to ask Jesus if He was the “Coming One” or should they look for another one. The answer that Christ gave them is important for our consideration. He said, **“And blessed is he, whosoever shall not be offended in me”** (Matt. 11:6). The Baptist in his distressed state had found an occasion of stumbling in Jesus. John began to consider what he knew of Christ. He had preached to the people about Christ saying, **“Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire”** (Matt. 3:12). He had heralded the coming of a King. But, for some reason or other, Jesus had not played the part of King that John had supposed. Jesus just did not meet the expectations that John had. Fortunately, this was a passing moment of doubt with the Baptist. But, for others the doubt remains.

The Pharisees believed in the Messiah, but this Jesus of Nazareth was certainly not he. Jesus observed, **“And ye will not come to ME, that ye might have life”** (Jo. 5:40). (Emphasis mine). Jesus just did not fit with the Pharisaic ideal. It almost seems to me that some of these questions were posed to help convince some of their own ranks that this was not the Christ. The Pharisees wanted the King to come. They were looking for the kingdom. But they **“will not have this man to reign over”** them. How many have stumbled at Christ and His word? They reject Him, His word, and even His church because they just do not find them to be what they want them to be. The Pharisees were always comparing Christ with their own depraved ideas and finding that He did not measure up, they rejected Him and not their own system. Those that stumble at Christ will be ground to powder when the Rock falls on them.

So, **“What think ye of Christ?”** There is a great blessing for those that receive Him as He is. What about you Christian? Have you found an occasion of stumbling? Are you in any way rejecting Him or His word because they just don't fit with what you want? If your ideas don't agree with Christ, then leave them at once. Your life of service will turn on this question. Having put our hand to the plow, let us not look back. **“What**

**think ye of Christ?”** He is the Son of God.

### John 10:11

**“I am the good shepherd: the good shepherd giveth his life for the sheep”**(John 10:11).

The sheep have known no better time than when the Good Shepherd was revealed. For years God's people had been led astray. Their religious leaders were nothing more than hirelings. They cared not for the sheep. They did not do the things they did out of a motive of love and compassion. They loved the applause of men and sought it at every turn. **“Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts”** (Lu. 20:46). They held to the traditions of men and **“made the commandment of God of none effect.”** Their teaching was not for the glory of God and the edification of the people. They rather hoped to bring men into compliance with their own whims and narrow standards. They were also hypocrites. Jesus spoke of them plainly saying, **“They say and do not.”** They claimed to be the interpreters of the Law of God, but were themselves not subject to the Law. The sheep were not in real safety under the leadership of the hirelings. They would flee at the first sign of trouble. They certainly were not willing to **“spend and be spent”** in service. But, all hope is not lost. The Good Shepherd has come. Jesus declares, **“I am the good shepherd.”** The Good Shepherd tends, leads, feeds, and cares for the sheep. He is moved with love and compassion and is tender toward them. He will not flee. He will never forsake. In fact, He gave His life for the sheep.

More than once in John chapter 10, Christ states that He lays His life down. In verses 17 and 18 He says, **“I lay down my life.... no man taketh it from me, but I lay it down of myself.”** He was certainly no hired shepherd. He did it all willingly and lovingly. He was not coerced. He obligated Himself. So, He willingly laid His life down. Let us consider how that Jesus laid down His life in two ways.

Firstly, He laid down His life in a selfless act of service. Paul states of Christ, **“But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men”** (Phi. 2:7). He laid down His life in self-denial. He did not have His own agenda. He was not seeking the praise of men. He did not go about trying to make

Himself more comfortable, rich, powerful, honored, or famous. We read in Matthew 4:23, **“And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.”** And again in Acts 10:38, **“How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.”** He made it clear that He did not come to earth to do His own will. He came **“to seek and to save that which was lost.”** He humbled Himself and became a servant. He laid down His life. He laid it aside and did not serve Himself.

Secondly, He laid down His life as a sacrifice. His obedience had no bounds. He was **“obedient unto death, even the death of the cross.”** He gave it all. He kept nothing back. The hymn writer wrote,

*I gave my life for thee, My precious blood I shed,*

*That thou might'st ransomed be, And quickened from the dead;*

*I suffered much for thee, More than thy tongue can tell,*

*Of bitterest agony, To rescue thee from hell;*

He was slain, but it was from the foundation of the world. He was not overtaken and forced. He willingly laid down His life. He made no objection while He was lifted up from the earth. Praise God, what a Shepherd! This story is amazing and it makes us wonder,

*Love sent my Savior to die in my stead,*

*Meekly to Calvary's cross He was led,*

*Nails pierced His hands and His feet for my sin,*

*He suffered sore my salvation to win,*

*O how He agonized there in my place,*

*Nothing withholding my sin to efface,*

*Why should He love me so?* (Adapted JFS)

He died in order to pay for the sins of the sheep and gain for them eternal life. What wondrous love is this? Praise God for the Good Shepherd that loves the sheep and was willing to suffer for them.

### Ps 119:71

**“It is good for me that I have been afflicted; that I might learn thy statutes”** (Ps. 119:71).

David is not found here fainting under the chastening hand of the Lord. We know that chastisement is not very pleasant. The writer of Hebrews says, **“Now no chastening for the present seemeth to be joyous, but grievous”** (Heb. 12:11). It is very tempting to complain or at least grudgingly submit. However, the Psalmist gratefully submits to

God's will. He goes so far as to say, **“It is good.”** He expresses complete confidence in God. He does not say that he hopes it will be good or maybe it will turn out all right. He says, **“It is good.”** Let us look to the scriptures and find food for our soul concerning our afflictions.

Psalms chapter 34 states in verse 19, **“Many are the afflictions of the righteous.”** Often we find that our afflictions are brought upon ourselves because of contrariness to the word and will of God. David admits as much when he says, **“Before I was afflicted I went astray: but now have I kept thy word”** (Psa. 119:67). David has retraced his steps. He has searched his own heart and found it not perfect before God. God is justified in afflicting His servant, as always. David can see the good even though it is difficult to bear. Even in affliction, we should praise God and submit to His will. God does not afflict without a reason. He is not as a man, given to many different tempers and frames of mind. God does not act on a whim or in a fit. Whatever He has done, He has done well. David realizes this and gratefully submits to His sovereign will.

David sees that through chastisement and suffering he is brought to a better understanding. Solomon said, **“The rod and reproof give wisdom.”** One great design in affliction is that we will be made better. David says, **“It is good for me that I have been afflicted; that I might learn thy statutes.”** Those afflictions might be chastisement and they might be ordained sufferings. Our Lord suffered, and it was not chastisement. Shall we escape the cup that our Lord had to drink? We are made better in suffering and to be chastised of the Lord is to be blessed. **“Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law”** (Psa. 94:12). We should thank God that when we stray He corrects us in order to bring us back to Him.

We also see that chastisement is consistent with our desire. Paul said, **“Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus”** (Phi. 3:13-14). He said that he was not running uncertainly but in order to obtain. The great aim of our life should be to be conformed to the very image of Christ. If this is our desire, then the chastening of the Lord is consistent with it. God's chastening hand will

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## Weekly Devotionals

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lead us back to the way whenever we have strayed from it. Therefore, we should welcome correction when it saves us from greater folly.

Christian, what is your state at this hour? Are you afflicted? Have you searched your heart? We must determine if our afflictions are for correction or suffering. Let us with David invite the Lord to "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:23-24). Oh, to be made conformable to Christ and to be purged of everything contrary! May God grant us this blessing in Christ Jesus.



### EARNEST PREACHING

By J. W. Alexander

I have been reading an article on the *Eloquence of the Pulpit* in the Montauban "Revue Theologique" for the present month, written by Adolphe Monod. It is one of the best things I ever read on the subject. He makes elocution to depend on the inward conception and feeling. The work must begin from within.

The great reason why we have so little good preaching is that we have so little piety. To be eloquent one must be in earnest; he must not only act as if he were in earnest, or try to be in earnest, but be in earnest, or he cannot be effective.

We have loud and vehement, we have smooth and graceful, we have splendid and elaborate preaching, but very little that is earnest. One man who so feels for the souls of his hearers as to be ready to weep over them—will assuredly make himself felt. This is what makes—effective; he really feels what he says. This made Cookman eloquent. This especially was the charm of Summerfield, above all men I ever heard. We must aim therefore at high degrees of warmth in our religious exercises, if we would produce an impression upon the public mind. Two or three such preachers in our Old School Church

as—is, would make themselves felt throughout the country. O! That we had them! O! That those we had were inspired with greater zeal!

Without any increase of our numbers, the very men we now have, if actuated with burning zeal for God, might work a mighty reformation in our country.

*(Thoughts on Preaching, p. 6)*

### SELF-REPETITION IN PREACHING

J. W. Alexander

It has been often observed, that preachers who rely on their extemporaneous powers, are very apt to fall into a great sameness. They repeat the same thoughts and the same trains of thought, and at length almost the same sermons; and this they do without being conscious of it. The same thing occurs to them, which happens to some story-tellers; who remember the anecdote perfectly, but forget that they have told it before. Mere writing is not a certain preventive of this evil, but it has an excellent tendency to prevent it; as insuring an excellent amount of fresh study, and by keeping the mind, for longer periods and with greater deliberation, in view of the truth.

The evil is so disastrous, that there should be a constant effort to avoid it. Without this struggle, the preacher, on arriving at certain topics, which are familiar, will, by the simple influence of association, hitch into the old rut, and treat them exactly as he has treated them before. We observe this in extemporaneous prayers, which with some good men become as stereotyped as if they had been committed to memory; as, indeed, though unconsciously, they have been. We observe the same thing in that part of sermons, on which least of new meditation has been bestowed, namely, the conclusion. This accounts for the familiar fact, that some very fluent extemporaneous preachers are quite popular abroad, while at home, among their own flocks, they have lost all power, and seem to the people to be preaching the same discourse over and over.

The only remedy for this evil is the obvious one of devoting the mind to the organization of new trains of thought, which may vary, complete, or supersede the old ones. There may be superficial reflection and even superficial writing; but the meditation which is intended must go deeply into thorough investigation, and follow out the thoughts into new relations. It must be the habit of the preacher to be continually opening new veins, and deeply considering subjects allied

to those on which he is to preach. This habit is greatly aided by judicious reading on theological topics. A man will be as his books. But of all means, none is so effectual as the perpetual study of the Scriptures. Let a man be interested in them day and night, continually laboring in this mine, and whether he write or not, he will be effectually secured against self-repetition. There is such profundity, comprehensiveness and variety in the Word of God, that it is a library of itself. There is such a freshness in its mode of presenting truth, that he who is perpetually conversant with it can scarcely be dull.

The liveliest preachers are those who are most familiar with the Bible, without note or comment; and we frequently find them among men who have had no education better than that of the common school. It was this which gave such animation to the vivid books and discourses of the Puritans. As there is no poetry so rich and bold as that of the Bible, so he who daily makes this his study, will even on human principles be awakened, and acquire a striking manner of conveying his thoughts. The sacred books are full of fact, example, and illustration, which with copiousness and variety will cluster around the truths, which the man of God derives from the same source. One preacher gives us naked heads of theology; they are true, Scriptural, and important, but they are uninteresting, especially when reiterated for the thousandth time in the same naked manner. Another gives us the same truths, but each of them brings in its train a retinue of Scriptural example, history, a figure by way of illustration; and a variety hence arises which is perpetually becoming richer as the preacher goes more deeply into the mine of Scripture. There are some great preachers, who, like Whitfield, do not appear to bestow great labor on the preparation of particular discourses; but it may be observed, that these are always persons whose life is a study of the Word. Each sermon is an outflowing from a fountain, which is constantly full. The Bible is, after all, the one book of the preacher. He who is most familiar with it, will become most like it; and this in respect to every one of its wonderful qualities; and will bring forth from its treasury things new and old

*(Thoughts on Preaching, pp. 11-13).*

### THEOLOGY BOOKS

**Abstract of Systematic Theology (SA)(PR)**  
James P. Boyce ..... \$24.99  
**Outlines of Theology (BT)**  
A. A. Hodge ..... \$26.99

**Systematic Theology (E)(HE)**  
Charles Hodge (3 vols) ..... \$100.00  
**Systematic Theology (BT)**  
R. L. Dabney ..... \$37.99  
**Systematic Theology (E)**  
Louis Berkhof ..... \$45.00  
**Systematic Theology (J)**  
Augustus H. Strong ..... \$48.00  
**Basic Theology (A)(Z)**  
Charles C. Ryrie (out-of-print 1 avail.) \$27.99  
**Lectures in Systematic Theology (E)**  
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**Systematic Theology (K)**  
Lewis S. Chafer (4 volumes) ..... \$169.00  
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**Major Bible Themes (A)(Z)**  
L. S. Chafer ..... \$22.99  
**Inspiration and Authority of the Bible (PR)**  
B. B. Warfield ..... \$24.99  
**Person and Work of Christ (PR)**  
B. B. Warfield ..... \$24.99  
**The Complete Works of Augustus Toplady**  
..... \$36.00  
**Elemental Theology**  
Emery H. Bancroft ..... \$16.99  
**Great Themes of the Bible (Out-of-print 1 Avl.)**  
Matthew Henry ..... \$9.99  
**The Eternal Sonship of Christ**  
George W. Zeller & Renald E. Showers . \$7.99  
**The Covenants (HH)(TRI)**  
R. B. C. Howell ..... \$4.50  
**The Trinity**  
Edward Henry Bickersteth ..... \$11.99  
**The Doctrine of the Atonement According to the Apostles**  
George Smeaton ..... \$23.99  
**The Doctrines of Justification (BT)**  
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**Manuel of Church Order**  
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**The Doctrine of Repentance (BT)**  
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**Re-Thinking Baptist Doctrines (WR)**  
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**The Four Last Things: Death, Judgement, Hell, and Heaven (SDG) (Out-of-Print 2 avl.)**  
Robert Bolton (1572 - 1631) ..... \$18.95  
**The Saints' Happiness (41 sermons on the Beatitudes) (SDG) (Out-of-Print 2 avl.)**  
Jeremiah Burroughs (1599 - 1646) ..... \$26.95

*Continued on page 100*

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Pictured above is the new parsonage and basement (to the right) of the future meeting house of the Bible Believers Church, P.O. Box 136, Naples, Idaho, R. Leroy Pack, Pastor.

Because of the expensive rent in this area, the Church voted to build the parsonage before embarking upon the more expensive part of our building program, which is to finish our meeting house. The parsonage above and the basement upon which the meeting house will be built is debt free, for which we praise the Lord.

The next phase of our building program will consist of drying in the meeting house, pouring the basement floor, installing the plumbing for the basement and installing the same type of siding which the parsonage has. The meeting house will be 36x60. The cost to dry it in, so that we can begin to meet in it and save the rent we are now paying will be \$30,000. Of course, as with the parsonage, we will provide all the free labor we can from our membership.

The Church owns 5 acres located on US 95, which runs from the Canadian Border South to I-90 and beyond. Our only other monthly expense at this time is the payment on this land of \$301.75 per month for the next 35 months, which is interest free.

If any church should feel led of our Lord to help with this work, it will be greatly appreciated. If a Church with money in the bank (earning very little interest would consider loaning us the above amount interest free, we fell that we could pay it back in 5 years or less. Pastor's phone number is 208-267-1580.

Below is a list of those who have helped with our building project to this date. We currently have \$2,000 towards our second phase building program (as of 4/15/03).

Beverly Manor B. C., Washington, IL.....	81.04
Memorial Heights B.C., Perry, GA.....	3,500.00
A Friend, New Mexico.....	1,000.00
Grace B.C., Rural Hall, N.C.....	500.00
Naples Park B.C., Naples Park, FL.....	250.00
Grace M.B.C., Holden, MO.....	1,000.00
Dale Feamster, Alderson, WV.....	500.00
Citrus M.B.C., Inverness, FL.....	500.00
<b>TOTAL.....</b>	<b>\$7,331.00</b>

## ANNOUNCEMENTS

The Salem Missionary Baptist Church and Pastor Billy Holbrook will be having special services May 5<sup>th</sup> through May 11<sup>th</sup>. Services are at 7:00 p.m. Monday through Friday, Saturday services are at 10:00 a.m. and Sunday services at regular time. Speakers are Bro. Tom Ross, Bro. Chris Page and Bro. Raymond Johnson. For more information contact Pastor Holbrook at (618) 592-3806 or Email: [holfam5@shawnee-link.net](mailto:holfam5@shawnee-link.net).

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The Heritage Landmark Baptist Church of Given, WV will have their annual Bible Conference May 22<sup>nd</sup> through May 25<sup>th</sup>. Many Sovereign Grace Landmark Baptist speakers are scheduled. Service will begin Thursday at 7:00 p.m., Friday at 6:30 p.m., Saturday service are at 9:30 a.m., Sunday and 10:00 a.m. For more information or directions to the conference

please contact Pastor Benjamin Stepp, Rt. 1 Box 271-E, Given, WV 25245, phone at (home-304-372-7053), (work-304-925-3800), or Email: [Bjstepp@citynet.net](mailto:Bjstepp@citynet.net).

\*\*\*\*\*

The New Testament Baptist in Dover, TN will be having services beginning Monday May 12<sup>th</sup> and continuing through Friday May 16<sup>th</sup>. The services will begin at 7:00 p.m. nightly. The preacher will be Bro. Jeff Short. For more information, contact Pastor

Larry Lafferty at (931) 232-5909.

\*\*\*\*\*

The Sovereign Grace Missionary Baptist Church of Texarkana, TX is looking for a pastor. The church can be contacted by mail at 1217 Dillon St., W.V., Texarkana, TX 75501 or call Brother Mollette at (903) 838-4928.

\*\*\*\*\*

The Indore Baptist Church of Indore, W.Va. is without a pastor. Any qualified man that is currently not pastoring should contact Bro. Jerry Gould at 304-587-4178.

\*\*\*\*\*

The Sovereign Grace Baptist Church of Northport, Ala. will be having special services May 16<sup>th</sup> thru 18<sup>th</sup>. Service times are Friday night at 7:00 p.m., Saturday at 10:00 a.m. (with lunch following) and at 6:00 p.m., Sunday at 10:00 a.m. and 2:00 p.m. Speakers are Bro. Roy Mitchell and Bro. Raymond Spann. All are invited to attend. For more information contact Bro. Todd Bryant at 205-333-8449 or email [toddbryant@juno.com](mailto:toddbryant@juno.com).

\*\*\*\*\*

The Charity Baptist Church, Gladstone, Mich. is without a pastor. They are a small work located in Northern Michigan. Anyone knowing of a qualified man should contact Brother Mark Blau at (906) 474-6721.

\*\*\*\*\*

## Book Listing-Theology

*Continued from page 99*

<b>The Eternal Sonship of the Lord Jesus Christ (GP)</b>	
J. C. Philpot.....	\$5.99
<b>Christ the Eternal Son (CP)</b>	
A. W. Tozer.....	\$8.99
<b>John Gill and the Cause of God and Truth (GO)</b>	
George M. Ella.....	\$15.00
<b>John Gill and Justification from Eternity (GO)</b>	
George M. Ella.....	\$22.00
<b>Law and Gospel in Theology of Andrew Fuller (GO)</b>	
George M. Ella.....	\$12.00
<b>John 17 (BT)</b>	
George Newton.....	\$31.99
<b>Christian Doctrine (BH)</b>	
W. T. Conner.....	\$29.99
<b>The Apostles Doctrine of the Atonement (BT)</b>	
George Smeaton.....	\$23.99
<b>Introducing Christian Doctrine (B)</b>	
Millard J. Erickson.....	\$29.99

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Funnybone.....	p. 85
Gleanings.....	p. 99
Mini Edition.....	p. 96
<i>Observations of a Young Minister Part 2</i> by Jeff Short.....	p. 81
<i>The Devil's Devices</i> by Timothy Hille.....	p. 81
<i>The Lordship of Jesus Christ Part 1</i> by Milburn Cockrell.....	p. 81
<i>The Parable of the Dragnet</i> by Milburn Cockrell.....	p. 81
<i>Warn Them For Me</i> by Milburn Cockrell (sermon outline).....	p. 89
<i>Who Should Baptize?</i> Part 2 by J. M. Pendleton.....	p. 81
Weekly Devotionals.....	p. 97

## BEREA BAPTIST BANNER Financial Report 3-1-2003 to 3-31-2003

Beginning Balance.....	\$7,292.34
RECEIPTS:	
A. D. Richardson, Cedarville, WV.....	100.00
B. C. of Brimfield, Brimfield, IL.....	24.00
Berea B. B., Mantachie, MS.....	1,580.00
Berea M. B.C., Mansfield, OH.....	50.00
Berea M. B. C., Westpoint, TN.....	150.00
Berea B. C., Stonington, IL.....	60.00
Bethel B. C., Pasadena, TX.....	90.00
Big Creek B. C., Wayne WV.....	300.00
Bill Langford, Pasadena, TX.....	10.00
Briar Creek B. C., Williamsburg, KY.....	100.00
Cedar Grove B. C., Millport, AL.....	50.00
Citrus M. B. C., Inverness, FL.....	20.00
Clyde Hancock, Wayne, WV.....	25.00
Eve Knowles, Scarborough, ME.....	200.00
Faith B. C., Clarksville, TN.....	100.00
Faith B. C., Seffner, FL.....	100.00
Faith M. B. C., Lynn, AR.....	25.00
Gail Knowles, Scarborough, ME.....	20.00
Gerald Price, Johnson City, TN.....	15.00
Grace B. C., Corbin, KY.....	100.00
Grace B. M. Marion, IL.....	25.00
Grace M. B. C., Tulsa, OK.....	45.00
Helen Milem, South Point, OH.....	100.00
Hillcrest B. C., Winton-Salem, NC.....	50.00
Joseph Jurzec, Lake-in-the-Hills, IL.....	25.00
Landmark M. B. C., Moncks Corner, SC.....	25.00
Landmark S. G. B. C., Ft. Worth, TX.....	50.00
Leroy Bullard, Albuquerque, NM.....	100.00
Letson Farrell, Long Beach, MS.....	100.00
Meadow Branch B. C., Millport, AL.....	50.00
Memorial Heights, B. C., Perry, GA.....	300.00
Morris St. B. C., Hobbs, NM.....	300.00
Mt. Pleasant B. C., Chesapeake, OH.....	100.00
New Testament B. C., Bristol, TN.....	10.00
New Testament B. C., Goshen, IN.....	50.00
New Testament B. C., Leivasy, WV.....	100.00
Ocoonita M. B. C., Keokee, VA.....	40.00
Paul Otis, Flemington, NJ.....	30.00
Philadelphia B. C., Aztec, NM.....	25.00
Philadelphia B. C., Birmingham, AL.....	100.00
Philadelphia B. C., Decatur, AL.....	75.00
Reba Legg, Indore, WV.....	26.00
South Park M. B. C., Seattle, WA.....	25.00
Sovereign Grace B. C., Columbus, MS.....	50.00
Sovereign Grace B. C., Galena, OH.....	150.00
Sovereign Grace B. C., Northport, AL.....	100.00
Sovereign Grace B. C., Raleigh, NC.....	100.00
Sovereign Grace B. C., Silsbee, TX.....	30.00
Victory B. C., Courtland, VA.....	200.00
Subscriptions.....	136.00
Dividing checks.....	450.00
Sub Total.....	\$6,086.00
<b>TOTAL.....</b>	<b>\$13,378.34</b>
EXPENDITURES:	
Wages.....	3,680.00
Printing.....	494.89
Postage.....	935.17
FICA taxes.....	281.53
Supplies.....	468.43
Dividing checks.....	450.00
Total Expenditures.....	6,310.02
.....	7,068.32
Bank charge July & August.....	-17.97
.....	7,050.35
Mistake on chk#2235.....	+9.20
<b>ENDING BALANCE.....</b>	<b>\$7,059.55</b>



## BEREA BAPTIST BROADCAST Financial Report 3-1-2003 to 3-31-2003

Beginning Balance.....	\$1,833.86
RECEIPTS	
Berea B. C., Mantachie, MS.....	200.00
Grace B. C., Corbin, KY.....	100.00
Briar Creek B. C., Williamsburg, KY.....	100.00
Berea B. C., West Point, TN.....	50.00
Calvary I. B. C., Everson, WA.....	200.00
Dividing check.....	200.00
.....	1,030.00
<b>TOTAL.....</b>	<b>2,863.86</b>
EXPENDITURES:	
Radio Time.....	862.00
Dividing check.....	200.00
<b>TOTAL EXPENDITURES.....</b>	<b>1,062.00</b>
.....	\$1,801.86
Bank charge.....	-10.00
<b>BALANCE.....</b>	<b>\$1,791.86</b>
<b>CORBIN, KENTUCKY REPORT</b>	
Beginning Balance.....	\$1,573.32
RECEIPT	
Total.....	1,573.32
EXPENDITURES:	
WCTT.....	160.00
Total Expenditures.....	160.00
<b>ENDING BALANCE.....</b>	<b>\$1,413.32</b>