

The Berea Baptist Banner

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth" Ps. 60:4

An Endless Life

By Milburn Cockrell
(1941 - 2002)

"For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning the priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life" (Heb. 7:14-16).

The Levitical Code appointed that the priestly office descend upon the death of the father to his eldest son, according to the order of carnal generation. The Levitical priesthood was interrupted by mortal death. But this is untrue of the priesthood of Jesus Christ. The law which constituted Him a priest was the power of an endless life. Christ is a priest by an oath of God after the order of Melchisedec, who had "Neither beginning of days,

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The Singing of Psalms, Hymns and Spiritual Songs

By Benjamin Keach
(1640 - 1704)

We shall now prove and demonstrate that singing of the praises of God, not only in private, but also in congregations, is a duty incumbent on us in Gospel-times, as well as it was of Old. As there is the same God of mercies, so the same praises are to be rendered to Him for His blessings, no doubt, and in the same manner now (that is, by singing), as was then.

1. Because the Lord (who alone appoints His own worship) hath commanded and required it at our hands; and His command and precept is the rule of our obedience. "Rejoice. . . ye righteous: for praise is comely for the upright. Praise the LORD. . . sing unto him" (Ps. 33:1-2). "Sing aloud unto God our strength: make a joyful noise unto the God of Jacob" (Psa. 81:1). "Make a joyful noise unto the LORD. . . come



before his presence with singing" (Psa. 100:1-2). "O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation" (Psa. 95:1). Many

such precepts are given forth by the Holy Ghost, as it is well known to all. "Sing unto him, sing psalms unto him, talk ye of all his wondrous works" (I Chron. 16:9). "Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord" (Psa. 68:32).

2. Consider these commands, by which the Lord established this part of His worship of old, are as obligatory unto us in gospel-times, as they were then to them when first instituted, except it could be proved to be either ceremonial or Judaical, or hath received

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Saved by Grace

By Jesse C. Hille
of Clio, Michigan

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God— Not of works, lest any man should boast" (Eph. 2:8-9).



Friend, I ask you this most crucial question, "Are you saved?" This is the most important question I can ask you. Many people answer this question with something about their baptism or what church they attend. But neither of these things are salvation.

I ask you this; "Do you know what salvation is?" Friend, you'll not find the answer to this question anywhere except in God's Word. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me"

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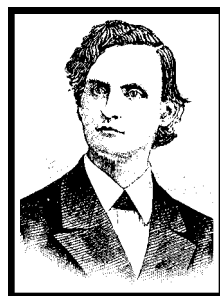
A Fruitful Old Age

By J. B. Hawthorne
(1837 - 1910)

"Such an one as Paul the aged" (Phile. 9).

When Paul was an old man and a prisoner in Rome, Onesimus, a runaway slave, came to him where he dwelt in his "own hired house" (Acts 28:30). He was the property of one of Paul's converts, named Philemon, who lived in one of the cities of Greece. Under the instruction of Paul, Onesimus became a Christian. Soon after his conversion he was sent home with a letter addressed by Paul to his master. In this letter Paul expresses great affection and anxiety for the converted slave, and entreats Philemon to receive him as a brother and treat him with true Christian kindness.

Being a divinely commissioned apostle and the spiritual father of Philemon, Paul might have asserted his authority



in this matter. But he says, "Being such an one as Paul the aged, and a prisoner of Christ, for, for love's sake I beseech thee." In these words he manifests the serenity of mind and the qualities of

heart which should characterize every man when he is old. It should be the desire of every human being that when he shall come near to the end of life he may be "such an one as Paul the aged."

It would be unnatural for us to covet the temporal circumstances and conditions under which the apostle spent the closing years of his life. He was the victim of a malicious and cruel persecution. The Jews had caused his arrest and trial before a provincial Roman governor. From that

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Preservation of the Text of the Scriptures from the Earliest Times to the Present

Half knowledge, like one-sided evidence, is a dangerous thing. The whole truth is safety and peace. Unlearned persons, when they first hear a different translation from that to which they are accustomed, and especially when they hear of a different "reading" in the sacred originals themselves of the Scriptures, often feel a little disquieted; the person well acquainted with the matter, however, only feels his faith in the integrity of the original text confirmed by the fact that 30,000 variations were soon discovered in the New Testament alone. We will endeavour to give our enquiring readers, of no pretensions to learning, such a view of the case as may strengthen their faith in the uncorruptness of the most precious of all books.

Most are well aware, from the Sacred

Scriptures themselves, that the Old Testament was written in Hebrew, the language of the Jews, and the New Testament in that of the Greeks, which, at the time of our Lord and His apostles, was known throughout the civilized world. The Hebrew Scriptures are the oldest book in the world. They began to be written nearly 1,500 years before Christ! It was full 500 years after this, that Homer composed his poems, which, however, are generally believed not to have been written till long after; while Authentic History among the Greeks did not begin till about five or six hundred years before Christ. Then the History of Moses stands forth 1000 years earlier than any other! Have we, then, his books and the subsequent ones of the Old and

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*Faith honors Christ, and Christ honors faith.
He said to the blind man, "Thy faith hath saved thee."
He puts the crown on the head of faith because faith puts the crown upon the head of her Lord.*

May 5, 2011

Volume XXXI, Number 5
Whole Number 382

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THE BEREA BAPTIST BANNER (UPS 546470) is published monthly for \$6.00 per year by the authority of the Berea Baptist Church, 3881 Highway 363, Mantachie, Mississippi 38855. Periodical Publication postage paid at Mantachie, Mississippi.

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

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

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

SUBSCRIPTION RATES - U.S.

One year.....\$6.00
Two years.....\$10.00
Five years.....\$24.00

SUBSCRIPTION RATES - FOREIGN One Year \$45

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BUNDLES TO ONE ADDRESS: These are sent for \$4 per paper for a year. An example: 10 papers for one year at \$40 or 20 papers for one year at \$80.00.

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

CHURCH PHONE: 1-662-282-7794.

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The purpose of the *Berea Baptist Banner* is as follows:

1. To honor God and to exalt the Lord Jesus Christ.
2. To preach the gospel to lost sinners.
3. To spread the whole counsel of God's Word.
4. To encourage God's preachers and to strengthen His churches in the most holy faith.
5. To motivate God's children to a closer fellowship around His Word.
6. To inform people of world events in light of Bible prophecy.
7. To condemn and expose error wherever it may rear its ugly head.
8. To stimulate Christian growth in grace.
9. To make the Devil and his demons as mad as possible.

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An Endless Life

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nor end of life" (Heb. 7:3). Jesus Christ has an unchangeable priesthood, "**seeing he ever liveth to make intercession**" (Heb. 7:25).

The Lord from Heaven is the living God, the Prince of Life, the One who is "**alive for evermore**" (Rev. 1:18). God the Father gave the Mediator of the New Covenant an endless life. "Endless life" means in the Greek text "imperishable, indissoluble, indestructible." Christ has power in and of Himself to live forever. This suggests the perpetuity of His high priestly office and the continual virtue and efficacy of His priestly work. He not only has the power to preserve Himself alive, but also He communicates eternal life to all who rely upon His sacrifice and intercession.

In this message I want us to see how each believer shares in the endless life of his ever-living high Priest. All men have eternal existence, yet only believers in Jesus Christ have eternal life; that is, happiness and bliss without end. Jehovah has commanded that all who are united to Christ by faith have "**the blessing, even life for evermore**" (Ps. 133:3). Eternal life is the blessing of all spiritual blessings in Christ. The stream of spiritual life in Christ shall never cease, but increase till it swells and is swallowed up in the ocean of an endless life.

ITS PERSON

All life is derived from God who has self-existence and absolute life. Angelic, human, and plant life are from the ever-living God. In John 5:26 the Scripture says: "**For as the Father hath life in himself; so hath he given to the Son to have life in himself.**" The Father is the fountain and the author of life in all living creatures. The Son has life in Himself, essentially, originally, and inderivatively as does the Father. There is no life of any kind but what proceeds from the Father and the Son.

*"He lives who lives to God alone,
And all are dead beside;
For other source than God is none,
Whence life can be supplied."*

But in what sense has the Father "**given to the Son to have life in himself**"? When and how did the Son receive it? I believe in a two-fold sense. First, I believe in eternity and by an eternal act of self communication to the Mediator of the covenant it was given. John 17:1-2 reads: "**These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.**" There was a remnant out of all flesh given to the Son by the Father as His charge and trust. The Son agreed in the Covenant of

Grace to give eternal life to all the Father had given Him.

Second, there is another sense in which the Father communicated life to the son in the incarnation. Life begins at conception, and Christ was conceived in Mary's womb as "**the Son of God**" (Luke 1:35). When the eternal Son became flesh, it was written that Jesus Christ had life in Himself and was a source of life to His people. John 1:4 says: "**In him was life; and the life was the light of men.**"

Life is in Christ in the highest sense, spiritual life, springing evermore, from direct vision of the Father and perfect fellowship with Him. In His the anthropic Person is "**that eternal life, which was with the Father**" (I John 1:2). The life belonging to the eternal Word was manifested in human form some 1900 years ago, bringing Christ's life within the reach of men.

Christ and eternal life are inseparable; we cannot have one without the other. To know Jesus Christ is to have an endless life: "**And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent**" (John 17:3). I John 5:12 declares: "**He that hath the Son hath life; and he that hath not the Son of God hath not life.**" It is only as we contact Christ that we live. Our regeneration is connected with Him (Eph. 2:10). To live is Christ (Gal. 2:20; Phil. 1:21). Christ "**is our life**" (Col. 3:4). He as the source, cause and keeper of life is really our life. Christ lives in the believer and is eternal life.

ITS PROMISE

We read in Titus 1:1-2: "**Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began.**"

Eternal life is a Divine promise. It is the promise of a God Who cannot lie. It is a promise of great antiquity made before the ages through which the world has passed. God the Father in the Everlasting Covenant gave the elect in a solemn promise to Christ as co-inheritors with Him of eternal life. This promise made in eternity is assured by the unchanging faithfulness of God. It rests upon an absolute certainty.

The apostle preached the gospel which revealed how God gives eternal life to all who have "**the faith of God's elect.**" In the gospel Christ is offered as the foundation of hope for eternal life. The glad tidings are designed to take men's minds off of the world and themselves and to hope in Christ for eternal life. The gospel is the good news about the eternal purpose of God to save a people through Christ Jesus. "**And this is the promise that he hath promised us, even eternal life**" (I John 2:25).

The Father never promised eternal life through baptism or church affiliation. He

never promised everlasting life to those who do the best they can. He promised an endless life to Jesus Christ and to those joined to Him by faith. I Timothy 1:1 speaks of "**the will of God, according to the promise of life which is in Christ Jesus.**" The gospel is the promise of life in Christ. Eternal life is the end and Christ the way to it (John 14:6). The life is put into the promise, and both are sure and steadfast, for "**all the promises of God in him are yea, and in him Amen**" (II Cor. 1:20). How it thrills my heart to know that "**. . . grace reign through righteousness unto eternal life by Jesus Christ our Lord**" (Rom. 5:21).

ITS PRESENTATION

I John 5:11 declares: "**And this is the record, that God hath given to us eternal life, and this life is in his Son.**" Eternal life is treasured up in Christ and can be obtained only through Him. He alone can bestow this gift of grace. Man by nature is "**alienated from the life of God**" (Eph. 4:18) and possesses no title to everlasting life. Man cannot earn eternal life, for God can never be made a debtor to man. Men by nature neither desire nor deserve eternal life. Man can do no more than receive it as a pure gift from Jesus Christ.

Observe the Word: "**God has given to us eternal life.**" The Father designed this life for the sheep from the eternal counsel. He prepared the means necessary to bring it to the sheep. He made it ever to them by His Everlasting Covenant. In time He actually confers it upon those whom He brings to embrace His Son.

God the Father has committed into the hands of Jesus Christ the right to give eternal life. Romans 6:23 informs us: "**For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.**" The believer is given the privilege of sharing the endless life of Jesus Christ. This eternal life is the gift of God through Christ; it is God's grace-gift. Here is the great and glorious truth of the gospel. In the Person of Jesus Christ the Father gives regeneration and justification which issues into eternal life.

Christ declared of His sheep: "**And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand**" (John 10:28-29). Endless spiritual life is a gift from Christ as the Mediator. He has power to give it to as many as the Father gave Him. This life is not merely offered but given by free grace to all for which it was intended. The Donor has the willingness and power to give it. It is not I will give it to all men, but I do give it to my sheep!

ITS POSSESSION

Eternal life is not something to be had

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at some future day. The enjoyment of it does not await the judgment of God. It is not completely a future blessedness, although it does have a future aspect. In the new birth spiritual life commences on earth in the soul and is destined to survive the death of the body and to be eternal. Every believer in Jesus Christ has eternal life in his spirit as a present possession.

The Bible speaks plainly on this matter. **"That whosoever believeth in him should not perish, but have eternal life"** (John 3:15). **"He that believeth on the Son hath everlasting life"** (John 3:36). **"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life"** (John 5:24). **"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life"** (John 6:40). **"He that believeth on me hath everlasting life"** (John 6:47). **"Whoso eateth my flesh, and drinketh my blood, hath eternal life"** (John 6:54).

In these verses one does not truly believe in Christ in order to regeneration, but in and by regeneration. The believer has eternal life in possession and not merely in prospect. He has it in Christ his covenant Head. He has a right to it by the justifying righteousness of Christ, and a fitness for it by free grace. He has eternal life in faith and hope. He has the beginning of it in the knowledge and communion with Christ. He has the earnest and pledge of it in the indwelling Holy Spirit. How wonderful to contemplate a life in present possession which shall run parallel with the line of eternity!

ITS PROSPECT

Presently the true believer possesses the same endless life which Christ has in His spirit. He has been born of the incorruptible Seed. But, oh, this living spirit dwells in a body which is liable to corruption. Endless life for the believer's body is a future prospect. His immortality awaits the second coming of Christ. **"For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory"** (Col. 3:3-4).

A good number of verses in the Bible bear upon the believer being brought into full possession of eternal life by means of a new body at the second advent. This is the **"hope of eternal life."**

ITS POWER

First, those who share the life of Christ in their souls are possessed by the power of His endless life. The life which Christ gives a believer has a sin-hating power: **"He that hateth his life in this world**

shall keep it unto life eternal" (John 12:25). This new life in Christ imparts a holy nature. This holy nature cannot enjoy the sins of the flesh. It instinctively abhors that which is un-Christlike.

Second, this eternal life from Christ has a self-forgetting power: **"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life"** (Mark 10:29-30).

The possessor of eternal life in Christ denies himself. He seeks to decrease that Christ may increase. His greatest joy is forsaking all for the sake of Christ and His gospel. His only concern is **"that the life also of Jesus might be made manifest"** in his mortal flesh (II Cor. 4:11). His motto is: **"Not I, but Christ liveth in me"** (Gal 2:20).

Third, this gift of eternal life has a work-producing power **"Fight the good fight of faith, lay hold on eternal life. . ."** (I Tim. 6:12). Then in verses 18 and 19 of the same chapter he said: **"That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."**

Believers who labor for Christ lay a good foundation in reference to the future rewards. By a holy character and fruitful deeds we demonstrate that we have laid hold on what is truly life. That imperfect beginning in the soul on earth is perfected in glorification. He who builds his life upon the immortal, changeless Christ in this life has an abundant life to come which will last an eternity.

Fourth, this eternal life in Christ has power to make one concerned about spiritual matters. **"He that soweth to the Spirit shall of the Spirit reap life everlasting"** (Gal. 6:8). Future life only expands the seeds sown here. A man cannot have eternal life without also possessing the desire to walk in the Spirit. To sow to the flesh is incompatible to the new life. **"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life"** (Rom. 6:22).

Fifth, the spiritual life within has a power to influence a godly walk in this evil world. By water baptism we declare our old man died at Calvary with Jesus Christ. We rise from the watery grave to **"walk in newness of life"** (Rom. 6:4). Every time we return to sin, we belie our resurrection with Christ to newness of life and forget that we "were purged from our old sins" (II Pet. 1:9).

ITS PROCLAMATION

In this message I have held **"forth the**

word of life" (Phil. 2:16). I have declared **"the words of eternal life"** (John 6:68). It is my business as a gospel preacher to tell men that God sent His Son into the world that all who believe on Him will have eternal life. **"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"** (John 3:16). I am to preach that the Bible was written that men might have eternal life. **"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name"** (John 20:31).

Has God been pleased to use this message to bring you to see you are a sinner? Is sin a burden to your soul? Are you saying, **"What shall I do that I might inherit eternal life?"** How am I to know that I passed from death unto life? You can only know that you have eternal life by coming to know Christ as a personal Saviour. To know Him is to be a possessor of eternal life (John 17:3). All who know Him as Saviour and Lord can know that they possess everlasting life. **"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life"** (I John 5:13).

Oh, sinner, be not among those who judge themselves **"unworthy of everlasting life"** (Acts 13:46). The gospel calls upon the sinner to **"believe on him (Christ) to life everlasting"** (I Tim. 1:16). If men refuse the free offer of the gospel, it is because they will not come to Christ that they **"might have life"** (John 5:40).



Preservation of the Text

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New Testaments essentially in their original state? We may safely answer, Yes. Till the invention of printing, all books lay of course in manuscript, and were open to all the sources of mistake to which copyists are liable. Numerous mistakes these copyist did make, yet through them all, the manuscripts of the Scriptures have come down to us in a state of marvelous perfection. How? We reply, by one manuscript correcting the mistakes of another. The mistakes were almost always trivial in themselves; but further, as different scribes would not each make the same slips, their different manuscripts served to correct one another, even when the autographs of Moses, Isaiah, Paul, etc., had long ago perished. This explains the fact so well known to scholars, that the more "various readings," as they are called, exist of any ancient book, the more correct a text have we of that book; since it shows that we have a large number of manuscripts, all serving to correct each other. The vast

majority of such "various readings" are, however, as manifestly wrong, and as easily corrected, as the mistakes we meet with in our printed books themselves. In the Old Testament there are no various readings of the Hebrew manuscripts seriously affecting the sense, they are at best but "verbal," and nearly all pertain to the spelling only. In the New Testament there are but three or four differences of importance, and were the passages wholly struck out, not one single doctrine, precept, or idea, would be removed from it! None of the different readings, therefore, interfere in the least with "our faith." They modify a few passages somewhat, but leave the sense we should take from them as they stand, fully expressed elsewhere in Scripture. Thus Acts 8:8 is probably an addition to the sacred narrative, but we do not rely on this question and answer, to maintain "Believer's Baptism." In I Timothy 3:16, "who" or "which" may be the true reading, instead of "God," though we do not think it so; but even if it be, the divinity of Christ would be taught by the passage after the alteration; not to mention other uncontroverted passages, such as the first verse of John's gospel, and Romans 9:5, from which not even sophistry can exclude it. Again, the passage, I John 5:7-8, the words from "in heaven" to "in earth," are entirely wanting in all the ancient manuscripts and versions, and are rejected as certainly spurious, by nearly every editor of the Greek New Testament, and held to be very doubtful by the rest; but the doctrine of the Trinity rests not on this passage; but on the numbers which assert the Unity of God, and the numbers which also asset the Deity of Father, Son, and Spirit. Some also think the account of the woman, in John 8:3-11, a later insertion, while not denying its truth.

Our readers have now before them every passage of importance on which there is any doubt. Neither Socinians nor Infidels pretend to take more away, and if they take these they will take "words only," for they will have the "same truths" taught elsewhere. So much for any doubts, which may be suggested by hearing of various readings of the originals of Scripture. In Germany, on the natural consequence of the State-church principle, scores of the most learned Clergyman and Tutors are disbelievers in Revelation, yet they all unite in deeming the text of the Scriptures to be more correct than that of any book of antiquity whatever.

There are several causes and guarantees for this. 1st. Both Jews and Christians have regarded their sacred writings with such veneration, that they have spared no pains to copy them correctly. 2^{ndly}. Long before Christ, the Old Testament was translated into Greek, and soon after Christ, the New Testament, and the Old too, was translated into many

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- A STUDY IN THE BOOK OF LEVITICUS -

By Timothy Hille
of Ashland, Illinois

Chapter Two – The Meal Offering

The second offering spoken of is the meat, or meal, offering, which consisted of the product of cereal grains, as of wheat. This offering pictures that which Christ is in Himself, “**most holy**,” and His offering of Himself, “**a sweet savour unto the LORD**.” This offering was presented as an act of worship, brought as a gift unto the Lord in acknowledgement of His blessings. One of the main characteristics of worship which is overlooked by modern religion is that of giving to the Lord. People come to “church” to get, when first they ought to come to give (II Cor. 8:1-5). Christ gave Himself wholly unto God, and in Him the believer draws nigh to God through the Spirit, bringing sacrifices of thanksgiving and praise. You and I who are saved can only worship because of the sacrifice of Christ upon the cross and His mediatory office work as our great High Priest. “**By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name**” (Heb. 13:15).

Chapter Outline

- i. The Meat Offering (general instructions): vs. 1-3
- ii. Various Types of the Meat Offering: vs. 4-10
- iii. Required and Forbidden Ingredients: vs. 11-13
- iv. The Offering of the Firstfruits: vs. 14-16

I. VERSE ONE.

“**And when any will offer a meat [meal] offering unto the LORD . . .**” God’s instructions unto Moses which began in the previous chapter are uninterrupted here. These instructions applied to all who would worship God. The multiplicity of denominations and doctrines is not pleasing unto God. God has revealed the truth in and through His Son Jesus Christ, and only those who come unto God by faith in Him and according to His teachings can render acceptable worship unto God. The ways of men are not the Way of God. “**There is a way which seemeth right unto a man, but the end thereof are the ways of death**” (Prov. 14:12). “**Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me**” (John 14:6). “**Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD**” (Isa. 55:7, 8). The way to God was opened by the burnt offering, which speaks of



approach; and now the worshipper comes to God through the meal offering to present a gift unto the Lord.

The meal offering consisted of fine flour, prepared as later described, with oil poured upon it and frankincense put thereon. These things speak of Christ and the spiritual attributes which accompany all acceptable worship on the believer’s part. The fine flour speaks of Christ’s purity. This flour was that of wheat, which is the best (Ex. 29:2; I Chron. 21:23). “The fine flour denotes the choiceness, excellency, and purity of Christ; the dignity of his person, the superiority of him to angels and men, being the chiefest, and chosen out of ten thousand; the purity of his human nature being free from the bran of original corruption, and the spotlessness of his sacrifice.”¹ The oil denotes Christ’s being filled with and anointed of the Holy Spirit: “**for God giveth not the Spirit by measure unto him**” (John 3:34). All worship, to be acceptable, must be that which is in the power and by the leading of the Holy Spirit, of whom Christ is the minister to His people, giving the Spirit unto them (John 4:24; 14:26). The frankincense gave a pleasant aroma to the offering, and points to Christ’s pleasing of the Father (Matt. 3:13-17; 17:5; John 8:29). This offering points to Christ incarnate in the likeness of sinful flesh, but without sin (II Cor. 5:21).

II. VERSE TWO.

The manner in which this offering was offered is here recorded. The offerer brought his meat offering “**to Aaron’s sons the priests**,” and the priest who received it would take “**a handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and . . . burn the memorial of it upon the altar**.” A handful of flour and of oil, along with the frankincense that was brought, was taken and burnt upon the altar, and is called a “**memorial**.” God is ever mindful of Christ and His holiness, which is displayed on the behalf of His people; and so He is ever mindful, in grace and mercy, toward His people, they being represented in and by His own dear Son. The burning of this portion of the offering points to Christ’s suffering for sin in the flesh (Rom. 8:3; I Pet. 2:24). Christ’s offering of Himself was “**a sweet savour unto the LORD**.”

III. VERSE THREE.

The remainder, or “**remnant of the meat offering**” that was not burnt upon the altar was given to the priests (Lev. 6:16). This was the portion of the priests, and that by which they subsisted, being

ministers always about the things of God. In a spiritual sense this points to the believer’s life being from Christ, of whom the believer partakes by faith (John 6:35, 56, 57). The believer’s life is maintained by his or her, as it were, feeding on Christ by faith. This meal offering was “**a thing most holy of the offerings of the LORD made by fire**.” This speaks of Christ, “**who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens**” (Heb. 7:26). That of which the priests partook was “**most holy**,” and therefore should have been held in the highest regard as far as their behavior toward it was concerned. Our behavior toward Christ, in whom we have eternal life, ought to be thoughtfully and carefully regarded.

IV. VERSES FOUR THROUGH TEN.

These verses record the various preparations of the meal offering as it might be “**baken in an oven**,” or “**baken in a pan**,” or “**baken in the fryingpan**,” yet the ingredients remained the same, as well as the instructions pertaining to the offering thereof on the altar as a memorial and the portion which was the priest’s. The “**oblation of a meat offering baken in the oven**” consisted of either “**unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil**.” The mingling with oil speaks of Christ’s incarnation wrought by the power of the Holy Spirit, who filled Him in all His earthly life. The anointing with oil speaks of Christ’s living in the power of the Holy Spirit, who came upon Him noticeably at His baptism, and was on Him for service unto God (Luke 1:26-35; 4:1-2, 14-21). Christ ministers the Spirit to His people to (1) dwell in them, whereby they are led and taught of God; and (2) to be on them, whereby they are empowered for service (John 16:13; Rom. 8:9, 14-16; Eph. 5:18). The parting in pieces of the “**meat offering baken in a pan**” points to Christ’s being permeated with the Holy Spirit in every thought, word, and act: howsoever His life was dissected by His opponents; He always showed forth the life and the truth that is God. The lives of children of God ought to show that the Spirit of God is in them.

The baking and frying of the flour and the oil points to the sufferings of Christ. “**He himself hath suffered being tempted**” (Heb. 2:18). “**Christ hath suffered for us in the flesh**” (I Pet. 4:1). He was tempted of the devil (Matt. 4:1-11). He was tempted by men (Matt. 16:1; 19:3; 22:18, 35). He suffered in His trial and crucifixion (I Pet. 2:22-23). “Now all these acts of mixing the flour, and kneading, and baking, and frying, and cutting in pieces, as well as burning part on the altar, signify the dolorous sufferings of Christ when he was sacrificed for us, to be both an atonement for our sins, and food for our faith.”

The unleavened flour points to Christ’s sinlessness, as He was always filled with and manifested sincerity and truth (Heb. 2:10). Christ suffered in His humanity, both in heart and mind, as well as in body (Matt. 26:36-38; Luke 22:44).

“**And thou shalt bring the meat offering that is made of these things unto the LORD**.” Christ presented Himself unto God. We present our gifts and sacrifices unto God through the Lord Jesus Christ our great High Priest. He came out unto us from God as the Apostle of our profession. He goes unto God for us as our great High Priest. The priests would receive the offerings of the people which were given to God freely. The offering was brought to the meeting place between God and the people. So many today want to “worship,” but they do not want to have a scriptural affiliation with a New Testament church, which is “**the house of God, which is the church of the living God, the pillar and ground of the truth**” (I Tim. 3:15). The gifts of a believer are consecrated unto God through Christ in His kind of church (Eph. 3:21).

The different preparations of meal offering were all offered after the same divine instructions. “**And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar**.” Christ was incarnate in the likeness of sinful flesh, but without sin; yet He must suffer and bear the sins of many and satisfy God’s righteous judgment in order that His people might approach God and worship in holiness. “**And that which is left shall be Aaron’s and his sons**.” The part or portion of those who serve God in truth is Christ, who offered Himself without spot or blemish unto God. If we truly live of holy things, we will manifest holiness in our walk with and service to God.

V. VERSES ELEVEN THROUGH THIRTEEN.

Here we note the restrictions and requirements placed upon this type of offering. “**No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire**.” Leaven was a forbidden ingredient, being that which denotes corruption (I Cor. 5:6-8; Luke 12:1; Matt. 16:6, 12). No trace of impurity, unholiness, or falsehood can be found in Christ. He was without corruption; else His sacrifice could not be acceptable unto God. This shows that our service to God must be, as it were, “unleavened,” being all in sincerity and in truth. The “**oblation of the firstfruits**” was offered to the Lord, but not as a burnt offering upon the altar, as it contained leaven (Lev. 23:15-17). Thus they could not be “**for a sweet savour**.”

Another forbidden ingredient was honey. This substance denotes the

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sweetness of nature which turns to corruption. Honey is sweet when eaten, but turns sour in the belly. Jesus had nothing in Him that was corrupt or that tended to corruption. The words of human flattery are often sweet as honey, but later turn sour if one is influenced thereby. Jesus neither flattered others nor was influenced by the flattery of others.

“And every oblation of thy meat offering shalt thou season with salt . . . with all thine offerings thou shalt offer salt.” Salt was required in all the offerings. This substance denotes that which has a preserving quality and which gives a savor, or pleasing quality. God is perpetually satisfied with Christ. The foundation upon which God rests His covenant of grace toward His people is the perpetual savor of Christ. **“Neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering.”** Christ’s holiness is perpetual and preserving in His people. Our worship is only acceptable when rendered to God in and through the Holy One and in holiness, befitting His eternal covenant whereby He makes us holy unto His praise and glory.

VI. VERSES FOURTEEN THROUGH SIXTEEN.

Here we read of the meat offering of the firstfruits. This speaks of an individual’s offering, in thanksgiving toward and acknowledgment of God, a meat offering of the firstfruits of the harvest, as opposed to that **“oblation of the firstfruits”** offered annually, which was not to **“be burnt on the altar for a sweet savour”** as was this. As with the other types of meat offering, God here gives the order and requirements of all that pertained to this particular offering. The firstfruits speak of Christ, who is the first to rise from the dead and put on His glorified body (I Cor. 15:20-23). The green ears of grain would be **“dried by the fire . . . beaten out of full ears,”** speaking of Christ’s sufferings whereby He was perfected to be the captain of our salvation. **“And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering.”** The memorial portion of this type of meat offering was burnt upon the altar, as the other types, being **“an offering made by fire unto the LORD.”** As we who are saved wait in hope of the resurrection, watching for Christ’s coming, who is the firstfruits, then let us be purifying ourselves in holiness to God (I John 3:2-3).

NOTES

1. Gill, John. *Exposition of the Old Testament* (“The Online Bible”, Larry Pierce, 1994-95).
2. *ibid.*



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languages, and these translations have come down to us, and correspond with the manuscripts which we have, some of them very closely; and from the worst of them our whole gospel system might be learned without sensible injury to its completeness. 3rdly. Amongst Jews, and still more amongst Christians, so many sects arose, at variance with each other, that intentional corruption became impossible, as opponents would have immediately exposed it. 4thly. We owe much, in God’s providence, even to the detestable institution of monastic celibacy and solitude; with nothing else to do, both the Greek and Latin monks employed themselves much in copying manuscripts, and thus propagated the Scriptures, till the press took them into its immortal guardianship. 5thly. We should have mentioned, that our Lord, amidst all His rebukes of the priests, never charged them with corrupting their Scriptures, but referred us to them as containing the words of eternal life. If He were satisfied with them, then we may well be; and the evidence is overwhelming, did it suit our pages, that we have the Old Testament as He had it.

(The Church, Vol. 3, 1848).



Saved by Grace

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(John 5:39).

God’s Word will only point you to the person of the Lord Jesus Christ for salvation. **“Look unto me, and be saved, all the ends of the earth; for I am God, and there is none else”** (Isa. 45:22).

“.. Salvation is of the LORD” (John 2:9). **“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved”** (Acts 4:12). **“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life”** (John 3:16).

Never does God’s Word point one to anything or anyone except the Lord Jesus Christ for salvation. Religion won’t save you. Baptism won’t save you. Church membership won’t save you. The only hope you have of being saved from your sins is by believing on the Lord Jesus Christ. **“That if thou shalt confess with thy mouth the Lord Jesus Christ, 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”** (Rom. 10:9-10).

Salvation consists of the deliverance of the sinner from the penalty of sin, the power and pollution of sin, and finally the presence of sin by the power of God. **“But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead. Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us”** (II Cor. 1:9-10).

Every man, woman, boy, and girl is a sinner by choice and by birth and in need of being saved from their sins. **“For all have sinned, and come short of the glory of God”** (Rom. 3:23).

Every sinner is condemned in the sight of God, guilty before God, and deserving of eternal damnation. **“I tell you, Nay, but, except ye repent, ye shall all likewise perish”** (Luke 13:3, 5).

That baptism that you thought saved you only got you all wet. Only the blood of Jesus Christ can wash away your sins. That religion you thought saved you only made you righteous before men. Only faith in the sacrificial work of the Lord Jesus Christ can justify you in the sight of God. That church membership you thought saved you only got your name on a church membership roll. The name of every saved individual is written down in the Lamb’s Book of Life.

Friend, you need to be “born again” to be saved. **“Jesus answered, and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God”** (John 3:3).

The only hope you have of being saved from your sins is to confess and forsake your sins, and believe on the Lord Jesus

Christ. And because every person is a sinner, the only way a person can be saved is by God’s amazing grace. **“But after the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us..”** (Titus 3:4, 5).

God’s grace is His undeserved and unmerited favor upon the sinner. And God’s grace cannot be received on account of any religious act or work that man has done. No man has ever been saved by his own works. Though not bound to do so, God distributes His grace by His good pleasure. **“Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy”** (Micah 7:18).

The only way you can receive God’s grace is by faith. **“But without faith it is impossible to please him: for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him”** (Heb. 11:6).

And that faith must have an object, the person of the Lord Jesus Christ. **“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ”** (Rom. 5:1). **“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name”** (John 1:12).

The only way you can have this saving faith is to ask God for it. **“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God”** (Eph. 2:8).

Friend, I hope you see now that salvation from sin is wholly of the Lord. He alone does the saving, the guiding, and the providing for salvation. **“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me”** (John 14:6). **“For there is one God, and one mediator between God and men, the man Christ Jesus”** (I Tim. 2:5).

Jesus died on the Cross of Calvary for your sins, was buried and rose again the third day. That my friend, is the Gospel - the Gospel, which you must believe if you are to be saved from your sins. Jesus Christ has done all the work for your redemption. All one has to do to be saved is believe it.

So I ask you again, my friend, “Are you saved?” **“For whosoever shall call upon the name of the Lord shall be saved”** (Rom. 10:13).

Now is the time to receive Christ as your Savior. Don’t delay another day. **“Seek ye the LORD while he may be found, call ye upon him while is he is near”** (Isa. 55:6).

Friend, if you have not trusted in the Lord Jesus Christ for your salvation from sins, my prayer and hope for you is that you will. Amen.



Tune in to the Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WCNA, Myrtle, MS.....	Sunday 9:00 - 9:30 a.m.....	95.9.....	3,000 FM
WCTT, Corbin, KY.....	Sunday 9:00 - 9:30 a.m.....	680.....	5,000 AM
WFTA, Tupelo, MS.....	Sunday 9:00 - 9:30 a.m.....	101.9.....	3,000 FM
KARI, Blaine, WA.....	Saturday 10:30 - 11:00 a.m....	550.....	5,000 AM
KCNW, Kansas City, KS....	Saturday 10:00 - 10:30 a.m....	1380.....	2,500 AM
KLNG, Omaha, NE.....	Sunday 1:00 - 1:30 p.m.....	1560.....	10,000 AM
KWDF, Alexandria, LA.....	Wednesday 2:30 - 3:00 p.m....	840.....	8,000 AM
DXUM, Davao City, Philippines	Sunday 2:30 - 3:00 p.m.....	819.....	10,000 AM
DXDS, Digos City, Philippines...	Sunday 12:00 - 12:30 p.m....	1161.....	1,000 AM

A Fruitful Old Age

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Roman governor he appealed his case to Caesar, and was subsequently sent to Rome. There he was permitted to abide as a prisoner in his **“own hired house,”** but was chained to and guarded every hour by a Roman soldier. Afterwards he was immured in a filthy dungeon, where he remained till the day of his execution. These were conditions which no one is expected to wish for himself in the sequel of his life. But it ought to be the ardent desire of every man, that when his head is hoary with age he may be such a man **“as Paul the aged”** in meekness, gentleness, patience, hopefulness, joy and usefulness.

We have seen so much disquietude and unhappiness in old age that we sometimes dread it. When we hear Solomon calling it **“the evil days”** in which we have no pleasure, and hear the aged philosopher describing his condition as “very miserable”; when we see old John Milton blind, poor and isolated from the world; when we see the venerable Wordsworth sad and misanthropic, and no longer conscious of the joy and glory of which he had sung in his prime, we shrink back from our whitening locks and drop into a melancholy mood as we realize that we are regarded by the people about us as old men. The child longs for and welcomes his boyhood, the boy his youth and the youth his manhood, but how very few in their prime long for old age.

This dread of old age is unreasonable, ignoble, unmanly and displeasing to God. If old age be what it ought to be, it is the best of all the ages, and should be so considered. If life be good as bud and blossom, in its greenness and in the days when it is ripening, there is no reason why it should not be good when it is fully ripe and waiting to be gathered. When we have fallowed the ground of our fields and sowed the seed why should we mourn when the harvest comes? If it be a misfortune to grow old it is a misfortune to be born; it is a misfortune to be a child; it is a misfortune to be a youth; it is a misfortune to be a young man; it is a misfortune to come to what we call “the prime of life.”

Old age is the harvest to which we have looked forward from our childhood. It is the consummation of our work; it is the period of reward for all our toils and struggles. If childhood, youth, young manhood and middle age are spent as they ought to be, old age must inevitably be the richest and happiest period of life. But if in the periods which precede the closing years of your earthly career you have been selfish, sordid, grasping, harsh, vindictive, quarrelsome; despotic, Christless and faithless, old age will find you restless, suspicious, resentful, crabbed, pessimistic, misanthropic and

without hope for the future. Unbelief will gather a curtain of thick cloud about you that will shut out the shining heavens and veil all things in mist and darkness.

It is an incontrovertible proposition that old age, whether it be beautiful or hideous, pure or corrupt, happy or miserable, is the result and harvest of the life that has preceded it. **“Whatever a man soweth, that shall he also reap”** (Gal. 6:7). If you spend youth, young manhood and prime in sowing and cultivating truth and virtue in the evening of your life you will as surely be **“such an one as Paul the aged”** as that God has decreed that **“he that soweth to the Spirit shall of the Spirit reap life everlasting.”** But if you are selfish and self-seeking, hard to man, base to woman, object to power, haughty to weakness, earthly, sensual and devilish, old age will find you a hideous mass of moral corruption and deformity, a decaying rotting, stinking carcass, upon which God’s vultures will be impatient to descend and execute his righteous judgment.

What I am today is the sum of what I have been for seventy back to the first year of my mortal accountability. I have, through all these years, been getting together, letter by letter, word by word, sentence by sentence, page by page, a book. Every line in it is divinely stereotyped, and, whether it be good or bad, it is indestructible, and I must face it forever.

A man who had passed through a long and almost fatal sickness, said, that while he was unconscious of all that went on about him, the events of his past life passed before him like a succession of pictures in a moving panorama. Things that he had long forgotten---things that were buried down deep in the past---came up again, one by one, and were a part of himself. That was but a dim intimation of what we have all been led to suspect from our own experience---that nothing in our lives is lost. All things are laid away, and everything in its own place. Our thoughts and deeds and words make the pages of a book which God will compel us to read in old age and in the eternal years beyond.

Every man writes his biography. It may be like that of George the Fourth of England, in which there is not a line that the world would not gladly forget, or like that of the humble cobbler, John Ponds, who lured with little gifts the poorest children in Plymouth to his small shanty, that he might teach them to read and show them the way of life and salvation.

I suppose that all of you are more or less familiar with the career of James Watt, the inventor of the steam engine. His life opened into sickness, and such heavy depression of heart and mind that when he was thirty-four he said, “The happiest place for me is the silent mansion of the grave.” Friends who heard these misanthropic words predicted that,

if he should live to be seventy, he would be the most miserable of old men. But they were false prophets. That wail of unrest was the last he ever uttered. Soon afterwards, he had a vision of God and His government. He realized the fact that he was under divine discipline, and he saw the possibilities of his life.

In his eighty-second year, Sir Walter Scott met him in a select company at an evening reception. He said: “I wonder at his cheerful presence. He was at home with everybody about him. He talked with the keenest interest to every person in that gathering of intellectual men.” Lord Jeffrey, who met him about the same period, said: “I never saw him when he was more animated, instructive and delightful.” Campbell, the poet, who passed a day with him when he was nearly eighty-three, said: “It was one of the most amusing and instructive days of my whole life.” Another writer says: “I was thrown with him when he was a very old man, and was amazed at his vivacity, sweetness of temper and persistence in trying to help everybody. I heard him telling a Swedish artist how to make the best brushes for painting. I saw him teaching a lady how to cure a smoking chimney. At another time I saw him teaching a child how to play on the Jew’s harp. He was an inexhaustible fountain of interest and instruction to all who came to him. He seemed to be distressed only when somebody insisted on reminding him of what a mighty work he had done in his lifetime.”

It is not difficult to determine what made this vast alteration between James Watt at thirty-four and James Watt at eighty-three. Between these periods there came a new purpose and a new power into his life. It was the power of faith in God and the purpose to do unselfishly and to the best of his ability the work which God had qualified him to do. In inventing and perfecting the steam engine it was his purpose to please God and to help humanity. He felt that God was glorified by the application of steam to machinery and that humanity was blessed by the lifting away of one of its burdens. His was a divine work, because it was done for a divine purpose, and it brought a divine reward. Working through sickness, depression and pain, he came, at last, to a noble and restful old age and realized the fulfillment of the divine promise: “At evening tide it shall be light.”

Duty well done for its own sake, for God’s sake and for humanity’s sake, is the sure preparation for a good old age. When a man works only for himself, he gets neither rest here nor reward hereafter. When I work and live for myself I only exhaust myself; but when I work for others, wisely and well, I work for God; and for such work I get that **“bread which cometh down from heaven”** (John 6:50). To be sure of a

good old age I have only to be unselfish, live purely and benevolently, and trust in the unfulfilling promises of God.

But what shall I say to those who have already come to a good old age? Is all their work done? Can they do nothing more to please God and bless the world? It seems to me that such men are at their best, and are more capable of making contributions to God and their fellow-men than they were at any previous period of their lives. An old Greek philosopher said that “after sixty a man is not worth much.” But his saying is contradicted by the conduct and achievements of millions of men after they had passed their three score years and ten. If you have come to a good old age with a mind still vigorous and a physical organism not seriously impaired, continue to work as you have done, and you will find your work more skillful and more productive than at any former period of your life. The influence of an old man for good, if he has lived well, is vastly stronger than it was at middle age. His utterance of truth, illustrated by his long life of moral integrity, are by far, more impressive, potential and fruitful than those which fall from the lips of younger men.

But if in your good old age your eyes are dim, your feet heavy, your hands tremulous and palsied, and your voice feeble and faltering, quietly and meekly recognize the truth of what your friends are wont to say to you---that your active days are over. Recognize the voice of your divine Master saying, “Sit down, my faithful servant, and wait until it is time to go hence. You have wrought long enough; be quiet and rest.”

I am confident that even in such inactivity there is blessedness. When the time comes at which I shall not have to watch the wild beasts my passions and appetites, and shall be almost as free from them as the angels of God, I shall indulge in no Miserere but in the gladdest of the hallelujah songs. Was Paul unhappy when he said, “The outward man perishes, but the inward man is renewed day by day?” No! As he felt his old tabernacle of flesh giving way and ready to fall, he was joyful over the prospect of **“a house not made with hands, eternal in the heavens”** (II Cor. 5:1).

If you have come to a good old age you have a thousand reasons for being an optimist, and the gospel of optimism, from the lips of an old man, is the sweetest gospel that any mortal can preach. Every old man who has lived out of harmony with God and worked only for the accomplishment of selfish purposes is pessimistic. He will tell you that everything is going wrong and getting worse and worse. He will tell you that the children of today are not what their fathers and grandfathers were in childhood, he will tell you that politicians are not half so wise or half so honest

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as they were fifty years ago; he will tell you that the churches of today are dead and worthless in comparison with those to which our grandfathers belonged; he will tell you that spiritually, intellectually and materially the world is sinking into a condition of abject poverty.

My brother, if you are old and find that you are inclined to such gloominess, you may know that the devil is still tempting you. Such pessimism is the gospel of Satan's kingdom. If you want to have a restful and joyful old age, seize the prophecies and promises of God, in reference to the future of this world, and look hopefully into the vista of coming ages. The former times were not better than these; the Lord God has not been working in vain among the children of men. The twentieth century, with its open Bible, its religious toleration, its countless Christian sanctuaries, its vast systems of education, and its splendid achievements in science, literature, statecraft and philanthropy, is a thousand times better than the Dark Ages were.

The man is stupidly ignorant who tells you that the world is not steadily advancing in material, intellectual and spiritual wealth. He who tells you that the kingdoms of this world will not become the kingdoms of our Lord and His Christ, and that the whole creation is not moving toward that one far off, divine event, should be counted among infidels.

It is one of the best blessings of a good old age that it believes in a good new age which it has helped to bring in; that it can see the happy transformations which divine love and power have wrought in the condition of men and nations; that it sees which way God is moving and is steadily moving with Him. Let us then grow old cheerily. The best will be the last of life---that part for which the first was made.

In the membership of this church there are men and women who have passed their three score years and ten. There is one over whose head more than eighty summers have rolled their suns away. Some of them have been in the Sunday school, whether as teachers or pupils, for more than sixty years. The oldest of them meets his Bible class promptly on Sunday morning, and is, perhaps, the most punctual teacher in our school. These venerable men and women have come to a good old age. They are meek, gentle, affectionate, forgiving, cheerful, hopeful, and still **"abounding in the work of the Lord"** (I Cor. 15:58). When they depart from us we shall be poorer, but Heaven will be richer.

"Such an one as Paul the aged." What was he? Let him speak for himself, as he stands facing death and eternity: **"For I am now ready to be offered, and the**

time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness" (II Tim. 4:6-8). My daily prayer for every member of this church and congregation is that he may become **"such an one as Paul the aged."**



Forbidden Scriptures

By Curtis Pugh
of Poteau, Oklahoma

Try this test: Read the Bible verses below and then think back and try to remember the last time you heard a sermon taken from this text. Probably you never have. That is



because these verses are among a sizeable number which contradict the beliefs of most modern preachers and churches. Because of this most preachers have never preached on these verses. Probably they have never dealt with them except to try to explain them away, assuring their hearers that they do not mean what they say. Think of it! Modern professing Christians who refuse to believe all that the Bible teaches while claiming to believe that the Bible is God's Word. So, take the test. Read these verses and decide if you, and your preacher, and your church really do believe all that the Bible says. Perhaps you will decide that some changes need to be made – not in the Bible – but in your thinking and understanding. You may even want to ask your preacher about them! Here are some of the "Forbidden Scriptures" about salvation that most people refuse to believe.

"As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth" (Rom. 9:13-18)

Perhaps you ought to read those verses again and let them sink in! Those who believe that salvation is offered to all

men universally and that whether or not a person is saved is entirely up to him or her find their theory devastated by these verses. God saves whom He will when He wills to do so. Your eternal destiny is not a matter of your making a decision or exercising your will. Your destiny is completely in the hands of God! Will you believe God's Word or will you follow the theories and ideas of men?

Will you humble yourself before the Sovereign God or do you dare to think that your deeds (believing, praying, going forward in a religious meeting, being immersed, speaking in tongues, etc.) will cause God to save you? Do you really believe that you can initiate your own salvation – that you can do something (works) that will result in your salvation? These verses say God is sovereign (uninfluenced by outside forces) even in the matter of salvation! You cannot bribe God!

Think about it: You cannot break your own heart over your sin and yet it is this broken-heartedness (called in the Bible "godly sorrow") that works repentance. The Bible says exactly that in II Corinthians 7:10. There we read: **"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."** Have you repented to salvation? Have you experienced that broken-heartedness that produced true repentance? Let no one (including yourself) give you a false assurance of salvation. Without the kind of repentance brought about by godly sorrow you have not experienced **"repentance to salvation"** regardless of your religious experiences. Jesus said, **"...except ye repent, ye shall all likewise perish."** May God be pleased to grant you repentance!



GLEANINGS

Duty of Christians Toward Unbelievers
George B. Eager

Every minister, I judge, has his mind more or less deeply impressed with this subject at times. Peculiar circumstances, a few striking incidents in a series of religious meetings at this place (in which the students of the Seminary have been somewhat engaged), and a few conversations with other Christians on the subject, have impressed it so deeply on my mind that I am not able to shake it off. The apostle Paul gives us a short sermon on this subject, in his letter to the Colossians, which has struck me of late as containing a world of meaning and of force. I give it, according to the rendering of Conybeare & Howson, in their excellent work, "Life and Epistles of St. Paul": "Conduct yourselves with wisdom toward those without the church, and forestall opportunity. Let your speech be always gracious, with a

seasoning of salt, understanding how to give to every man a fitting answer." (Col. 4:5, 6.) The version of the American Baptist Union gives it, "Walk in wisdom toward those without, *"redeeming the time."* Let your speech be always with grace, seasoned with salt, *that ye may know how ye ought to answer every man."* By comparing I Thess. 4:12 and I Cor. v. 12, we see clearly that "those without" are unbelievers---nonprofessors. Now, says the apostle, ye should "conduct yourselves with wisdom" toward them, "that (as he says in I Thess. 4:12) ye may walk "becomingly" toward them," "redeeming the time." This last expression is peculiar and difficult, but full of meaning. It does not mean "making up for lost time." That is something that never can be done, and besides, that idea is foreign to the context. The expression has reference to our conduct toward unbelievers, for this is what he is talking of. In the original the verb means "to buy up an article out of the market", in order to make the largest possible profit from it. It was used in speaking of speculations in the ancient "agora" or market place. The noun (kairon) means not so much "the time" as "the nick of time" – "opportunity." So we have, then, the idea (as is more fully brought out in the rendering of Conybeare & Howson above given) "watching for and seizing hold of every opportunity" to do good to unbelievers. O, how forcible! Then, just think, this is a command, a duty. How few of us ever perform it as we should. How often out of timidity, or false modesty, or wrong views about the way we will be received, or perhaps from mere cowardice or sheer indifference, do we fail to seize hold of opportunities to speak to the unconverted about their immortal interests. We can preach to them, we think, from the pulpit, but, dear me! how vague and impersonal are most of our appeals. Most everyone in our congregations thinks, as a general thing, and with some reason, "He is not preaching to me." But, somehow, we cannot go and talk to them, face to face and eye to eye and soul to soul. O, that is the way to impress the truth upon the heart! Truth that leaps out with a burning heat from a heart which divine love has brought into living contact with another heart is almost sure to find a lodgment and a blessing. But these words of the apostle have reference to our whole "bearing," "conduct," "walk," as well as our conversation toward "those without." But I leave the rest for the reader to follow out. The apostle continues, "Let your speech be always gracious" – or "with grace" – with love, "with a seasoning of salt," *i.e.*, free from insipidity ("It would be well if religious speakers and writers had always kept this precept in mind." – C. & H.), "understanding how to give to every man a fitting answer." How few of us do! How few can give a reason for the hope that is in them! (*The Baptist*, April 19, 1873).





From the Pen of a Country Preacher

Milburn R. Cockrell
(1941 - 2002)



The Illegal Trial of Jesus Christ

Jesus Christ is a problem character to the children of men. No event in the life of Christ has brought forth more debate than His trial. The orthodox Jew holds His trial to be formally correct and His sentence a bit severe. Communist conspirators contend Christ's trial was legal and His judgment justified. This means if Christ were tried by many modern courts He would be found guilty and executed--even though He was innocent!

Why was Jesus Christ executed by crucifixion even though His judge found Him innocent? Were His arrest, trial and crucifixion actually legal? As always, the Bible is the only inspired historical record which furnishes us the answer to these important questions. I will give twelve reasons why His trial was illegal, the most illegal trial in the history of the human race.

JUDAS' BETRAYAL

"Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude" (Luke 22:1-6).

We learn from John chapter 12 that Judas was a thieving church treasurer with a covetous spirit. The love of money prompted Judas to betray Christ. He may have feared that his thievery was soon to be discovered.

ARRESTED ILLEGALLY

First, Jesus Christ was arrested illegally. **"When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. . . . Then the band and the captain and officers of the Jews took Jesus, and bound him. And led him away. . ."** (John 18:1-13).

Luke 22:52 reveals **"the chief priests,**

and captains of the temple, and the elders" were among this mob.

This event transpired about midnight. Christ was secretly arrested by the Jewish leaders who were to be His judges--the same judges who had already bribed Judas. Our Savior was not arrested on the formal charge of any crime. There was no warrant for His arrest. The whole affair was Gestapo-like.

TRIED BY NIGHT CONTRARY TO LAW

The Lord was illegally subjected to a secret preliminary examination by night contrary to Hebrew law. John 18:12-13 tells us Christ was led away to Annas first. He was the aged ex-high priest. He was first to examine Christ and to see the mob's prey. This was probably done by Caiaphas to show respect to the ex-high priest who was his father-in-law. Annas did not detain the mob long. **"Now Annas had sent him bound unto Caiaphas the high priest"** (John 18:24). **"And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled"** (Matt. 26:57).

This all took place sometime after midnight at a secret trial of the Sanhedrin. Jewish law as stated in the Jerusalem Talmud prohibited any night session of the court. The court could only meet during the day after the offering of the morning sacrifice.

ILLEGALLY INDICTED

Third, the indictment against Jesus Christ was illegal because the judges themselves had dreamed up a false charge against Him without any prior testimony by witnesses. The Jews simply arrested Him and started to accuse Him. Mark tells us: **"And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together"** (Mark 14:55-59).

There is no formal indictment. The Sanhedrin sought to secure some charges against Him. This was contrary to their own law. **"The Sanhedrin did not, and could not originate charges"** (*Life and*

Times of Jesus the Messiah). But in the case of Jesus Christ they did!

NO ONE TESTIFIED ON CHRIST'S BEHALF

Fourth, the trial commenced illegally before sunrise so no one could testify on Jesus' behalf. No evidence was ever brought forth. No witnesses were called to defend Jesus. The case should have been dismissed!

It is evident the Jews sought to arrest Jesus at night, try Him at night and sentence Him to death before those favoring Him would know about it. This is just what the Jews did. In Acts 2:23 Peter says the whole affair was done **"by wicked hands."**

TRIED ON THE WRONG DAY

Fifth, Jewish law prohibited any trying of a capital offense on a day before an annual Sabbath. The Mishna states: **"They shall not judge on the eve of the Sabbath, nor on any festival."** It was not lawful to either adjourn criminal cases longer than over night, or to continue them on the Sabbath.

Once again we see the Jews violating their own laws by arresting Him on Wednesday in 31 A.D., the day before the annual Sabbath which came on Thursday. According to their law no trial could legally start on the day previous to the Sabbath.

CONDEMNED IN ONE DAY

Sixth, His trial was illegal since it was concluded in one single day's time. The Mishna declares: **"A criminal case resulting in the acquittal of the accused may terminate the same day on which the trial began. But if a sentence of death is to be pronounced, it cannot be concluded before the following day."**

Here is another violation of the Jews of their own law in the case of Jesus Christ. This was done to prevent any witnesses in support of the accused to present themselves.

FOUNDED UPON AN UNCORROBORATED STATEMENT

Seventh, Christ's sentence was illegally pronounced by the Sanhedrin because it was founded upon Jesus' uncorroborated statement. Disagreeing witnesses claimed Christ said: **"I will destroy this temple that is made with hands, and within three days I will build another made without hands"** (Mark 14:58). But Christ never said the words: **"that is made with hands."** He did not refer to Herod's temple at all in His original statement found in John 2:19-21. He referred to the temple of His body which would be raised in three days after His death. The testimony of these two false witnesses was not even used by the court in sentencing Jesus to death!

The high priest asked Christ a question which had nothing to do with the indictment. **"And the high priest answered and said unto him, I adjure thee by the living God, that thou tell**

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us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:63-64). Then they condemned Him on another matter entirely. **"Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death"** (Matt. 26:65-66). The Lord was condemned on His own testimony though His testimony was not blasphemous!

The testimony of Christ against Himself was invalid according to Jewish law. **"No attempt is ever made to lead a man on to self-incrimination. Moreover, a voluntary confession on his part is not admitted in evidence and therefore not competent to convict him, unless a legal number of witnesses minutely corroborate his self-accusation"** (*Criminal Jurisprudence of the Ancient Hebrews*, p. 133).

MERITS OF DEFENSE NOT CONSIDERED

Eighth, Christ's condemnation was illegal because the merits of the defense were not considered. After Jesus' statement, the high priest cried: **"He blasphemes."** But the Law of Moses says: **"Then shalt thou inquire, and make search, and ask diligently"** (Deut. 13:14).

CONDEMNATION WAS ILLEGAL

Ninth, Christ's condemnation was illegal because those who would have voted against the condemnation of Jesus were absent. His condemnation was unanimous. **"And they all condemned him to be guilty of death"** (Mark 14:64). Jewish law required at least one of the council to serve as a defense counsel. A unanimous verdict of guilty had the effect of an acquittal, yet Christ was executed!

Nicodemus and Joseph of Arimathea were not present at this illegal night session of the Sanhedrin. **"And, behold, there was a man named Joseph, a counselor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them;) he was**

◇ (Continued on page 89)

Illegal Trial of Jesus

(Continued from page 88) ◊

of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God (Luke 23:50-51).

SENTENCED IN WRONG PLACE

Tenth, Jesus Christ's trial was illegal because the sentence was pronounced in an unlawful place. Christ was tried in "the high priest's house" (Luke 22:54). The Talmud says: "After leaving the hall of Gazith no sentence of death can be passed upon anyone soever." But Christ was sentenced to death in the high priest's house, contrary to Jewish law. The court building could only be used after sunrise. Christ was being illegally tried at night.

SOME SANHEDRIN MEMBERS DISQUALIFIED

Eleventh, at least some of the members of the court were not legally qualified to try Jesus Christ. We know from the Bible some members of the Sanhedrin received bribes. Profane history discloses that some of the court members had bought their office. Others were appointed by relatives. There were twelve ex-high priests living at this one time---all who were members of the court. The Mosaic Law required the high priest to serve throughout his lifetime.

The judges of the Sanhedrin were the enemies of Christ. This disqualified them all. "Nor under any circumstance was a man known to be at enmity with the accused permitted to occupy a position among his judges" (*Criminal Code of the Jews*, p. 37).

CHARGE SWITCHED TO TREASON

Twelfth, although the Jewish court found Christ guilty of blasphemy, they did not stone Him as their law required. The Sanhedrin illegally switched the charge against Christ to treason in the legal court of Pilate at sunrise. "When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor" (Matt. 27:1-2).

Pilate did not want to be bothered so early in the morning. "Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death" (John 18:29-31). What did they mean by the saying: "It is not lawful for us to put any man to death"? Because the Jews did not have the power to execute any one accused of either sedition or treason. They did have the power to execute

adulteresses (John 8) and others (Acts 7:51-60). They deliberately switched the charge against Christ to force Pilate to do their dirty work.

Yet after a careful examination of Christ, Pilate said: "I find in him no fault at all." Pilate sent him to Herod (Luke 23:6-7). After an interview with Jesus, Herod sent Him back to Pilate. It seems no one knew just what to do with Him. The Jews stirred up a mob to frighten the Roman governor. "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children" (Matt. 27:24-25).

Christ was accused before Pilate without proof, without witnesses, without testimony. Pilate did not give a formal decision against Christ. He merely turned Him over to the Jewish mob. Jesus Christ was condemned though His judge declared He was innocent. He was an innocent man condemned by mob violence. What an awful mockery of justice!



GLEANINGS



Help One Another

This little sentence should be written on every heart - stamped on every memory. It should be the golden rule practiced, not only in every household, but throughout the world. By helping one another we not only remove thorns from the pathway and anxiety from the mind, but we feel a sense of pleasure in our hearts, knowing we are doing a duty to a fellow creature.

A helping hand or an encouraging word is no loss to us, yet it is a benefit to others. Who has not felt the power of a little sentence? Who has not needed the encouragement and aid of a kind friend? How soothing when perplexed with some task that is both difficult and burdensome, to feel a gentle hand on the shoulder, and to hear a kind voice whispering, "Do not be discouraged; I see your troubles, let me help you." What strength is inspired, hope created, what sweet gratitude is felt, and the great difficulty dissolves as dew before the sunshine. Yes, let us help one another, by endeavoring to strengthen and encourage the weak, and lifting the burden of care from the weary and oppressed, that life

may glide smoothly on, and the fount of bitterness yield sweet waters; and He, whose willing hand is ever ready to aid us, will reward our humble endeavors, and every good deed will be as "bread upon the waters, to return after many days," if not to us, at least to those we love (*The Baptist*, May 3, 1873).

Sowing Wild Oats

By Thomas Hughes

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7-8).

In all the range of accepted English maxims, there is none, take it all in all, more thoroughly "abominable" than this one, as to the "sowing of wild oats." Look at it on what side you will, and I will defy you to make anything but a "devil's mixim" of it. What a man, be he young or old, or middle-aged, sows, that and nothing else shall he reap. The only thing to do with "wild oats" is to put them carefully into the hottest part of the fire, and get them burnt to dust, every seed of them, If you sow them, no matter on what ground, up they will come, with long, tough roots, (like couch grass), and luxuriant stalks and leaves, as sure as there is a sun in heaven - crop which it turns one's heart cold to think of. The devil, too, whose special crop they are, will see that they thrive, and you, and nobody else, will have to reap them; and no common reaping will get them out of the soil, which must be dug down deep again and again. Well for you, if with all your care, you can make the ground sweet again by your dying day! (*The Baptist*, April 26, 1873).

Duty of Christians Toward Unbelievers

George B. Eager

Every minister, I judge, has his mind more or less deeply impressed with this subject at times. Peculiar circumstances, a few striking incidents in a series of religious meetings at this place (in which the students of the Seminary have been somewhat engaged), and a few conversations with other Christians on the subject, have impressed it so deeply on my mind that I am not able to shake it off. The apostle Paul gives us a short sermon on this subject, in his letter to the Colossians, which has struck me of late as containing a world of meaning and of force. I give it, according to the rendering of Conybeare & Howson, in their excellent work, "Life and Epistles of St. Paul": "Conduct yourselves with wisdom toward those without the church, and forestall opportunity. Let your speech be always gracious, with a seasoning of salt, understanding how to give to every man a fitting answer." (Col. 4:5, 6.) The

version of the American Baptist Union gives it, "Walk in wisdom toward those without, *redeeming the time.*" Let your speech be always with grace, seasoned with salt, *that ye may know how ye ought to answer every man.*" By comparing I Thess. 4:12 and I Cor. v. 12, we see clearly that "those without" are unbelievers---nonprofessors. Now, says the apostle, ye should "conduct yourselves with wisdom" toward them, "that (as he says in I Thess. 4:12) ye may walk *becomingly*" toward them," *redeeming the time.*" This last expression is peculiar and difficult, but full of meaning. It does not mean "making up for lost time." That is something that never can be done, and besides, that idea is foreign to the context. The expression has reference to our conduct toward unbelievers, for this is what he is talking of. In the original the verb means "to buy up an article out of the market", in order to make the largest possible profit from it. It was used in speaking of speculations in the ancient "agora" or market place. The noun (kairon) means not so much "the time" as "the nick of time" - "opportunity." So we have, then, the idea (as is more fully brought out in the rendering of Conybeare & Howson above given) "watching for and seizing hold of every opportunity" to do good to unbelievers. O, how forcible! Then, just think, this is a command, a duty. How few of us ever perform it as we should. How often out of timidity, or false modesty, or wrong views about the way we will be received, or perhaps from mere cowardice or sheer indifference, do we fail to seize hold of opportunities to speak to the unconverted about their immortal interests. We can preach to them, we think, from the pulpit, but, dear me! how vague and impersonal are most of our appeals. Most everyone in our congregations thinks, as a general thing, and with some reason, "He is not preaching to me." But, somehow, we cannot go and talk to them, face to face and eye to eye and soul to soul. O, that is the way to impress the truth upon the heart! Truth that leaps out with a burning heat from a heart which divine love has brought into living contact with another heart is almost sure to find a lodgment and a blessing. But these words of the apostle have reference to our whole "bearing," "conduct," "walk," as well as our conversation toward "those without." But I leave the rest for the reader to follow out. The apostle continues, "Let your speech be always gracious" - or "with grace" - with love, "with a seasoning of salt," *i.e.*, free from insipidity ("It would be well if religious speakers and writers had always kept this precept in mind." - C. & H.), "understanding how to give to every man a fitting answer." How few of us do! How few can give a reason for the hope that is in them! (*The Baptist*, April 19, 1873).




The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

1. What is the meaning of "grieve not the Holy Spirit" in Ephesians 4:30? - Oklahoma

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"I will not leave you comfortless: I will come to you" (John 14:18). "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

As we can see by the above Scriptures Jesus promised the Comforter, which is the Holy Spirit. He is the same as if Jesus Himself were walking next to us. And regardless of what people teach today, that Comforter will never leave us, for our text question continues to say, "Whereby ye are sealed unto the day of redemption." WOW, isn't that beautiful? How marvelous it is that the Spirit of God dwells and is sealed in us to lead, guide, and direct our every step. Jesus thought of every minute detail, He knew He would have to be gone for a time, but He did not leave us Comfortless!

This is a wonderful question and every born again believer should understand this and apply it to their life. I believe the answer to the question is found in verses 31 and 32. But let us first look at the meaning of the word "grieve." The word "grieve" according to W. E. Vine means; to be made sorry, to be sorry, sorrowful. We must realize the Holy Spirit is in constant communication with God and Christ, They are one in the same, so when a person sins there is a sorrowfulness that is felt by them. Do we not feel sorrowful when we sin as believers, and don't we "grieve" when others sin as well?

Now, look at what Paul says in the remaining verses of Ephesians, chapter 4 where the answer to the question is found (at least that is what I believe). "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31-32). The word "malice" means: the intention or desire to cause harm or pain to somebody. Paul said, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor.

9:27). Here in our text Paul says, put away all bitterness, wrath, anger, clamor, and evil speaking. Why? Because that "grieves" (makes sorrowful) the Holy Spirit. Remember, there is no evil or wickedness with God, Christ, or the Holy Spirit. Do you not remember the Fruit of the Spirit, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law" (Gal. 5:22-23). And that is what Paul is saying in verse 32, "be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." If we live this way we will not "grieve" or bring sorrow to the Holy Spirit.

There is way too much envy and hatred in our world today and sad to say even among Christian people, if it were not so, Paul would not have needed to write these things to us! God Bless!

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The Holy Spirit is the Third Person of the sacred Trinity. In the verse under consideration He is referred to as "the Holy Spirit of God." The Holy Spirit is the sovereign agent and author of the new birth (John 3:3-8). In the covenant of grace before the world began God the Father chose (elected) a multitude out of Adam's fallen race to be saved by sovereign grace. Jesus Christ agreed to be Surety and substitute for all the elect the Father gave Him to redeem by way of a perfect sacrifice. In the same eternal covenant the Holy Spirit agreed to regenerate all that the Father chose and the Son redeemed.

In God's appointed time the elect are brought to spiritual life by the regenerating power of the Holy Spirit. At the very moment of regeneration the Holy Spirit gives the gifts of repentance and faith enabling the sinner to believe the Gospel. As soon as spiritual life is created within the child of God the Holy Spirit indwells and begins the progressive work of sanctification in the elect. Philippians 2:13 states: "For it is God which worketh in you both to will and to do of his good pleasure."

The indwelling work of the Holy

Spirit includes sanctification, teaching, comforting, conviction of sin, and power for service. As the Spirit applies the Word to our lives there are times we are guilty of grieving the Spirit through sin, worldliness, rebellion, and disobedience. As a person, the Holy Spirit may be grieved by our sin. May God be pleased to convict us of our fleshly wanderings that grieve the Holy Spirit. I pray that we might be more sensitive to the Spirit's indwelling presence so that we would be more careful regarding our thoughts, motives, words, and deeds so as not to offend or grieve the blessed Spirit.

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"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1) What grieves a father or mother when concerning their children's behavior? Disobedience, sin and trespasses are not acceptable to the Holy Father whose standards of obedience are perfect.


A careful reading of the context above the verse and below the verse will reveal exactly what grieves God. God loves His children, and warns His elect to turn away from sinful acts and attitudes.

The continued life of sin by the elect of God after conversion is what is being addressed by the Holy Spirit; this is what grieves the Holy Spirit. The Holy Spirit sorrows over our sinfulness. The time is now that the children of God flee from unrighteousness and live a Spirit filled life.

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"And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart" (Gen. 6:5-6). If we don't see anything else in this passage, let it be that God has feelings and emotions. Wickedness and unrighteousness grieve God at His Heart. At the very innermost part of God's nature, He sorrows over sin

and injustice.

Sometimes we get so used to God being sovereign and omnipotent, that we neglect the emotions of God. The world too many times tries to pull God down to our level of having passing fancies, impotent desires, and hopeful plans. Beloved reader, if God WANTED to save every man, woman, boy, and girl upon the face of this planet, He simply would do so. God ALWAYS does exactly as He pleases and nothing, or nobody, can inhibit in any way the plans, decrees, and desires of our Almighty Deity! Selah! Think about it! "And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou" (Dan. 4:35)? Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it" (Isa. 46:9-11).

But, to forget or deny that God has emotions is the dangerous opposite ditch to fall into theologically. God TRULY loves! "The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31:3). If He didn't LOVE with a pure and holy fervor, we would never have been redeemed! The cost of Gethsemane and Calvary alone is proof of an unswerving and committed love. "And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39).

The opposite of love emotionally is hatred, or apathy. The Love of God would mean very little if it were not balanced with His EQUAL hatred of sin. But the beloved reader might say these are based on His nature, and God methodically rejects iniquity and accepts righteousness. And this might be true, if not for the glimpses the Word of God gives into the very depths of God's inner being. What do I mean? Let's look at a couple of examples... "I know also, my God, that thou triest the heart, and hast pleasure in uprightness" (I Chron. 29:17). "Let the LORD be magnified, which hath pleasure in the prosperity of his servant...The LORD taketh pleasure in them that fear him, in those that hope in his mercy" (Ps. 35:27; 147:11). God takes pleasure and gets enjoyment from holy and virtuous things, but the reverse

◊ (Continued on page 92)

The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

2. Please explain "quench not the Spirit" in I Thessalonians 5:19? – Oklahoma

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"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning" (Isa. 4:4). (Acts 2:3 KJV) "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." "And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God" (Rev. 4:5).

In using the word "quench" we can see by the above Scriptures that Paul pictured the Spirit of God as fire. I believe this is what gives the preacher his fire, if you will, to be able to preach. By myself, I am nothing; I cannot stand before the members of the mission without the Holy Spirit. Most of the time I try not to use the word "I." It will usually be the word "we" because it is not I that is doing it, it is the both of us, "we" the Holy Spirit and me, hopefully more the Spirit than me. I cannot preach without the Holy Spirit period! "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).

The same goes for writing, I rely on the Spirit of God to answer these forum questions, and to write any articles the Lord would be pleased to give me. We must give the credit to Him and not ourselves. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17).

In order to maintain our devotion to Christ the fire of the Spirit must not go out. When the Holy Spirit is at work in our lives there is warmth, there is a peace, there is love, and there is energy. Some members of my family tell me I have too much on my plate. That probably is so of most Baptist preachers, but I am sure they would tell you the same thing, it is the Spirit of God that keeps us going, it is where we draw our energy from, it is supernatural strength. Sad to say but I have seen Christians, and maybe even some preachers, who are lazy. I believe

it is because they have "quenched" the Spirit. Beloved if you put out the fire all you get is a bunch of smelly smoke. John said in 1 John 4:1, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." Smoke clouds the issues, therefore it is hard to see through.

That is what Satan wants to do today, cloud the issues. We allow our flesh to do the same thing; we justify our sins in the smoke filled rooms of our minds. Here are two meanings for the word "quench," 1) extinguishing fire, to put out a fire or light; 2) suppress feeling, to suppress a feeling completely, especially enthusiasm or desire. I have a desire to serve the Lord, but when I sin I suppress that desire, thus "quenching" the Spirit of God. Paul told Timothy to "Stir up the gift of God, which is in thee" (II Tim. 1:6).

As this is being written my home church, Big Creek, is having a revival. Revival is needed to keep things stirred up inside us, to keep the fires burning. Many of my friends know how I used to like to build a big campfire and I would keep it stirred up to get more heat and a higher flame. That's what we need to do as God's people to keep the Spirit of God burning ever so brightly in our lives that others may see and want what we have. The fire of the Spirit must not go out in our hearts; we must stay devoted to our Lord and maintain it to energize our lives. The one way we can do that is to keep listening and reading the words of Jesus; "If ye love me, keep my commandments" (John 14:15).

May the fire of the Spirit of God never go out of our lives, for if and when it does, we become the coldest of people. God Bless!

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This is a familiar passage with two of the three shortest verses in the Bible. Verses 16-18, "Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you." These three preceding verses are positive commandments of obedience. A lot of 'Christians' so-called today are always asking how far they can dally in the carnality of this world and

still be a 'Christian.' How come they never ask how much they can do positively for the LORD? How much can you do for God and still be called an Earthling? Wouldn't that be GREAT? Selah! Think about it!

What happens if we DON'T "Rejoice evermore." If we DON'T "Pray without ceasing." If we DON'T "In every thing give thanks"? What happens then? 1) Our testimony for our Saviour suffers. 2) Our faith and love for Him weakens. 3) God is dishonored. "Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die" (II Sam. 12:14). (See also Judges 16:23-24). Selah! Think about it!

Our text now comes as a negative commandment (something NOT to do) after the exhortations to positively cause our relationship with Jesus Christ to grow stronger and deeper. "Quench not the Spirit" (I Thess. 5:19). How in the world could we mere mortals defy the Sovereign, Omnipotent Holy Spirit of Almighty God? To comprehend this, we might first look at the opposite to give us an understanding of what is being spoken of. The opposite of quenching something like a fire (putting it out, or restricting it) would be to stoke the fire. To increase the fuel and inundate it with power and cause it to overflow!

But again, how can we ADD to the glory of God? How can we make Him any better than the perfection that He already is? We can't do that, either, can we? So in the context of the chapter, it must have to do with the influence of the Holy Spirit upon our service to God. The more we rejoice, pray and give thanks- the more EVIDENT is the working of the Holy Spirit! The less we perform spiritually, the less apparent are the fruits of the Holy Spirit in our life. We, by our carnal actions have lost the opportunity to manifest the glorious Spirit's work in our personal life. The Spirit has been quenched, instead of stoked or invigorated... Selah! Think about it! How terrible a loss!

I think here is what the LORD was speaking about in "And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred" (Mark 4:20). Why is our service so many times stuck at the 30 fold mark, instead of sixty or a hundred? I truly believe it is because we are 'quenching the Spirit'! Certainly we're not limited to 30 percent increase because of God's lack of any power or ability! It's our own lack of obedience and submission to the Holy Spirit of God! The SAME seed is sowed by the pastor or teacher every week. It's really left up to us, as to what use we make of it, though. Will we choose on a daily basis to glorify and honor our Redeemer? Selah! Think

about it!

And that's how the passage finishes up in I Thessalonians 5:19-22, "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil." Do we despise (or ignore) the prophesyings/preaching of God's Word? Prove all things (Study!) Remember and make application of the meaty food in His doctrine and teachings. Hold fast to that which is good and able to make us strong and stoke the fire of the Holy Spirit! And finally "abstain from all appearance of evil." This is a good measuring stick for us as to whether we are quenching the Spirit or not. Do we HATE evil like the Spirit does? I like the depths of the verse, in that we are not to just abstain from evil, itself, but EVERY APPEARANCE! Every time it appears- get away from it! If it looks like sin, smells like sin, sounds like sin- beloved reader- quench IT! And quench not the Holy Spirit!

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The elect are able to quench the Spirit by disobedience. I know I must sound like a broken record, but to live a life dedicated piously to God kindles acceptable service.

I seem to remember a church in God's Holy Bible that was neither cold, nor hot, but was lukewarm. A church willing to sit on the premises rather than stand on the promises has a Spirit quenching attitude. The Lord's church is "...the church of the living God, the pillar and ground of the truth" (I Tim. 3:15) Baptist churches are to be learning and increasing in wisdom knowledge of our Saviour Jesus Christ, letting their light so shine.

A church with a vision will not quench the Spirit, but will be willing to follow the leadings of the Spirit in power and demonstration.

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Much of what was written in answering the question on grieving the Holy Spirit may be applied regarding quenching the Spirit.

However quenching the Holy Spirit
◊ (Continued on page 92)

Forum #1

(Continued from page 90) ◊

is true of unrighteousness- **"Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel"** (Ezek. 33:11). **"Jesus wept"** (John 11:35).

The context of Ephesians 4 shows this pleasure and sorrow of God at the acts of men. The Apostle Paul exhorts that **"..bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you.."** for these things grieve and sorrow the Holy Spirit of God. But verse 32 is my favorite! The nature and pleasure of God are found here! **"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."** Every day we have opportunities to grieve or please our Heavenly Father. What will you do today? Selah! Think about it!

MATTHEW STEPP



Forum #2

(Continued from page 91) ◊

may refer more to the graces and gifts operating in believers and in the Lord's churches. In the early church the gift of the Holy Spirit was likened to a holy fire that empowered believers to serve the Lord and witness (Matt. 3:11; Acts 2:1-4). I believe that churches and believers may quench the Spirit through their lukewarm and apathetic attitudes in serving the Lord. When God's people are guilty of quarrelling and gossiping it quenches the Spirit in our churches. It has the effect of dampening the holy zeal and fire of God's people. When we fail to witness to lost people and exhibit a cold and careless attitude regarding the souls of men it quenches the Spirit. When we just go through the motions and fail to worship the Lord in Spirit and in truth it quenches the Spirit. When our devotional lives are dull and lifeless where the Word is not fresh and prayer is not a delight to our soul we quench the Spirit.

John Gill wrote: "...and though these cannot be totally extinguished, and utterly put out and lost, yet they may be greatly damped; the light of faith may become dim; and the flame of love abated, and that wax cold; the heat of zeal may pass into lukewarmness, and an indifference of Spirit: and the light of knowledge seem to decline instead of increasing; and all through indulging some sin or sins, by keeping ill company, and by neglecting the ordinances of God, prayer, preaching, and other institutions of the Gospel; wherefore such an exhortation

is necessary to quicken saints, and stir them up to the use of those means, whereby those graces are cherished and preserved in their lively exercise..." (Gill's Expositor).

TOM ROSS



The Self-Humiliation of Christ

By Nathan E. Wood
(1849 - 1937)

In Philippians 2:6-11, Paul graphically depicts the pre-existent glory of Christ in His Godhead, His kenosis or self-humiliation to our human estate, and His reassumption of pristine glory with the Father. The spiritual power and authority which the New Testament everywhere attributes to Jesus, His unique relation to the Father, and His declaration of the whole sublime purpose of His presence among men, require the fundamental assumption of His Godhood; and Godhood does not begin existence in a birth, nor in a point of time. It is not strange that the Apostles, who saw the range of Jesus' plan and work, should feel compelled to interpret His words as beyond question teaching His Godhood, and therefore His pre-existence with the Father.

It has been urged that He might have been pre-existent and yet have been a created being whose life merely antedated the human race. But such utterances of our Lord as, **"He that hath seen me hath seen the Father"** (John 14:9); **"I came forth from the Father"** (John 16:28); **"I and my Father are one"** (John 10:30); place Him, not on the level of created beings however exalted, but on the level of God. The Jews fully understood the significance of His claim, and urged it against Him as blasphemy **"because that thou, being a man, makest thyself God"** (John 10:33).

(2) His kenosis or self-humiliation.

There are three Christological passages which we must especially examine:

(a) Colossians 1:15-20. Here it is declared that Jesus "as the Son of his love" is **"the image of the invisible god,"** that **"..he is before all things and by him all things consist,"** and that **"In him should all fulness dwell."** Our conception of Jesus is that He was God before He became incarnate, that He was God during His incarnate state on earth, and that He is unceasingly God. It implies an unimpaired Godhood during His incarnate life. The fullness of God is undiminished in Him.

(b) Hebrews 1:1-3. Here it is declared that Jesus is the **"Son, whom he hath appointed heir of all things, by whom**

he made the worlds," and that **"He is the effulgence of his glory, and the very image of his substance."** This is a portraiture of Jesus, not as the pre-existent, but as the incarnate Son, and sets forth the undimmed and changeless Godhood in Him. Even while He has **"the form of a servant,"** His omnipotence remains unchanged, for He is represented as **"upholding all things by the word of his power."** All this conceives of Jesus as unchangeable in the structural nature of His eternal Sonship, and as continuing to have in His incarnation "the very image of God's substance."

(c) Philippians 2:6-7. "Who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men." "Existing in the form of God" means that He originally existed and still continues to exist in the form of God. **"The form of God"** means the fundamental divine nature which was in the person of Christ. It includes the whole nature and essence of Deity, and is inseparable from them, since they could have no actual existence without it. Hence the eternal Son could not put aside **"the form of God"** without destroying His Godhood. It would be the annihilation of His very nature as God. **"The being on an equality with God"** does not refer to the nature or essence of His being, but does describe the mode of the divine existence. The former is changeless. The latter is changeable.

Paul gives a clear illustration of his meaning in II Corinthians 8:9, **"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."** The rich man who becomes poor does not undergo any change of human nature. He remains a man. But he does undergo a change in the condition or mode of existence. Jesus who was rich for our sakes became poor, but in becoming poor He did not change His essential nature. He merely changed His mode of existence.

The divine Son, who had both the very essence or nature of God and was also on an equality with Him in glory and majesty, did not regard this glory and majesty as "a thing to be grasped," but emptied Himself of them. This was a change in the fashion or mode of His existence, but He could not change His nature, for that is immutable. The prayer of our Lord in John 17:5 shows this still more clearly: **"Father, glorify thou me with thine own self with the glory which I had with thee before the world was."** He seeks to reassume that which had been laid aside.

"Taking the form of a servant" means taking the condition of a servant. He assumes the nature of the slave who serves and obeys his master. **"Being made**

in the likeness of men" indicates that He did in every truth take the real nature of man, **"and being found in fashion as a man."** He exhibited the general conditions and mode of existence of a man. These are two sets of antitheses: **"The form of God"** is not over against **"the form of a servant,"** and **"equality with God"** is set over against **"the likeness of men."**

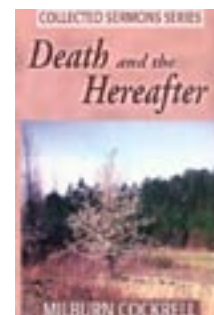
In the first antithesis, the nature of God and the nature of man, which are unchanging, are included. In the second antithesis, the fashion or mode of life in God and in man, which may be changeable, is included. In a word, the passage teaches that no change takes place in the nature either of God or of man in the person of Christ. The change is only in the manner or fashion of being. The eternal Son added to His divine nature the nature of man. He did not surrender His divine nature nor His divine consciousness.

The profound depths of His humiliation are exhibited in the fact that He never ceased "existing in the form of God," with the continuous self-consciousness of God, while He was accomplishing the earthly life amidst oppositions, ingratitude, rejection, and finally a shameful death on the cross. He did not impair, nor minimize nor destroy the nature of man which He took, but He so changed the mode of His divine existence as to manifest Himself to men in human ways. The nature of man in Jesus is not exalted or changed in its mode of existence so as to manifest itself in the manner of God, but the nature of God is changed in its mode of existence so as to manifest itself in the manner of man. The incarnation is not the edification of man. It is the manifestation of God in the mode of existence of man. It is nowhere set forth in the Scriptures as the exaltation of man but always as the humiliation of God. Looking up from below, it was all one infinite Kenosis; looking down from above it was all one infinite sacrifice.

(The Person and Work of Jesus Christ, pp. 22-25).



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Send them to The Berea Baptist Banner, PO Box 39, Mantachie, MS 38855-0039.

U.S. HOUSE CONSIDERS PRO-FAMILY LEGISLATION

(WNS)--From a pro-family perspective, the U.S. House of Representatives had a busy week the last week of March. The House voted 225 to 195 on March 30 to reauthorize the successful D.C. Opportunity Scholarship Program. The program, which passed Congress in 2004 with bipartisan support, allows low-income students to compete for scholarships worth up to \$8,000 for elementary school students and \$12,000 for high school students. The same week, the House negotiated yet another spending bill. The resolution that is currently funding the federal government expires April 8. Life advocates are encouraging House members to include several pro-life provisions in any spending measure.

FEDERAL COURT ALLOWS STUDENT TO HAND-OUT CHRISTIAN FLIERS

(WNS)--An elementary student and her mother can distribute church-related fliers at an elementary school in Sherwood, Ark., while their court case proceeds. The Alliance Defense Fund (ADF) sued the Pulaski County Special School District last spring after the district told the family the fliers could not be distributed because they were advertising "church-related" activities. The U.S. District Court for the Eastern District of Arkansas, Western Division, issued a preliminary injunction that says the student is likely to win the case on First Amendment grounds. The court wrote that school officials "seem to permit almost any organization, with the exception of churches, to circulate material. Indeed, the record clearly shows that defendants' regulations, as presently enforced, merely stamp out certain viewpoint-based speech."

WASHINGTON STATE SOON WILL RECOGNIZE OUT-OF-STATE SAME-SEX MARRIAGES

(WNS)--The Washington state Senate has sent legislation to the governor that would recognize same-sex marriages performed in other states. Democrat Gov. Chris Gregoire is expected to sign the bill, which passed the House in March. "The other side is never going to turn down an opportunity to promote the idea that there is no difference between a heterosexual and a homosexual relationship," said Joseph Backholm, executive director of the Family Policy Institute of Washington. "The church in Washington state and in much of the

country is afraid of having this conversation. ... A lot of people are not willing to stand up and say what is true on this issue." If the governor signs the bill, Washington would join three other states — New York, Rhode Island, Maryland — that do not allow same-sex marriage but recognize such ceremonies performed elsewhere.

COLORADO SENATE PASSES CIVIL UNION LEGISLATION

(WNS)--The Colorado Senate approved legislation March 24 that would hand out even more marriage-like benefits to same-sex couples. The civil union bill passed 23-12, but it now heads to the GOP-controlled House where it is unlikely to pass. Gay activists and their allies say the bill is needed to protect the legal rights of gay couples, including: the right to be involved in medical decisions affecting partners; the right to visit a partner in the hospital; the right to inherit property from a partner after a death; and the right to survivors' benefits or workers' compensation claims. However, all of those rights — and more — already are provided under the state's Designated Beneficiaries Agreement Act of 2009, making the new legislation unnecessary. In 2006, Colorado voters amended the state Constitution to protect marriage as the union of one man and one woman. That same year, they also rejected domestic partnerships.

REDEFINITION OF MARRIAGE LAYS PATH TO POLYGAMY, CONSERVATIVE ACTIVISTS SAY

(WNS)--Gay activists and their allies bristle at the notion that the legalization of same-sex marriage will pave the way for legalized polygamy -- marriages of one man and multiple women, or one woman and multiple men. But, as The Washington Times reports, there's a clear connection between the two. Legal analysts say the redefinition of marriage in state legislatures and courts is helping to pave the way for yet another redefinition of marriage — to include three or more people. Wayne McCormack, dean of the University of Utah law school, told The Times that a pro-polygamy legal challenge is all but inevitable. "I don't have any doubt we'll see it," he said. "It's going to play out after same-sex marriage is resolved, but we're going to get new cases." Stanley Kurtz, an adjunct fellow at the Hudson Institute, accurately spelled out the situation several years ago. "Marriage (is) a social institution whose fundamental purpose is to encourage mothers and fathers to build stable families

for the children they create," he wrote in the *The Weekly Standard*. "Same-sex marriage breaks this understanding, thus encouraging the sort of unstable parental cohabitation we see in Europe, where cohabiting parents break up at two to three times the rate of married parents.

RESPONDING TO GAY RIGHTS ACTIVISTS, APPLE PULLS EXODUS INTERNATIONAL'S IPHONE APP

(WNS)--Apple removed a Christian group's iPhone app from its iTunes Store March 22 after more than 150,000 people signed a petition criticizing what they labeled a "gay cure" app. "We removed the Exodus International app from the app store because it violates the developer guidelines by being offensive to large groups of people," Apple spokesman Tom Neumayr told FoxNews.com. The app, created by Exodus International, a Christian ministry that uses Biblical teaching to help those struggling with same-sex attraction, initially came under fire after Truth Wins Out, a gay rights group, called it "hateful and bigoted" toward the lesbian, gay, bisexual, and transgender (LGBT) community. That group then initiated a petition drive to remove the app at the website Change.org. In a statement, Change.org editor Mike Jones said that he was "thrilled" that Apple removed the Exodus app: "The message Apple is sending here is clear: There is no place for 'ex-gay therapy' on the Apple platform."

INDIANA SENATE PASSES MARRIAGE-PROTECTION AMENDMENT

(WNS)--The Indiana Senate on March 29 approved a constitutional amendment to protect marriage with a 40-10 vote — including all of the Republicans in the chamber. The House passed the key legislation last month, 70-26. Republican Sen. Jim Banks said the goal is to set the bar high. "It protects it in the state Constitution," he said. "We aim to ultimately protect it from those who seek to redefine marriage through the court system or through other means." If the House and Senate also pass the legislation during their 2013-14 session, voters finally will get to speak out in November 2014. Voters in 29 states have amended their constitutions to protect marriage.

49 U.S. REPRESENTATIVES ASK COURT TO TOSS OBAMACARE

(WNS)--Forty-nine members of Congress, including House Speaker John Boehner and House Majority Leader Eric Cantor, have signed on to a brief asking the 4th U.S. Circuit Court of Appeals to throw out President Obama's health care law as unconstitutional. The American Center for Law and Justice (ACLJ) submitted the brief in support of Virginia's lawsuit challenging the law. In December, U.S. District Judge Henry Hudson struck down the health care law's "individual mandate" provision that requires all citizens to purchase health care insurance or be fined. The 4th Circuit will consider the

case in May. In November, the ACLJ filed a similar brief supporting the Florida federal lawsuit brought by 26 states and set to be heard in May at the 11th Circuit.

LAUTENBERG SAYS TEA PARTY, LIFE ADVOCATES NOT WORTHY OF FREEDOMS

(WNS)--As the Congressional budget battle rages -- especially over the issue of taxpayer funding of abortion -- Sen. Frank Lautenberg, D-N.J., stoked emotional flames during a recent Planned Parenthood rally. Twice, the 87-year-old senator declared during a March 22 rally in front of a closed New Jersey abortion clinic that pro-life advocates don't deserve the freedoms granted by the U.S. Constitution. The cause of his ire? House measures aimed at cutting all federal funds going to Planned Parenthood: "There are a group of Tea Party Republicans and they have declared a war on women, and we are not going to stand for it! Those who don't respect the rights of women don't earn the rights that are guaranteed in the Constitution," he said. Lautenberg added, "Tea Party Republicans in Washington claim they are concerned about the budget balance. But it's a disguise! It's not true! It's a lie. It's not what they want. They want other people not to be able to have their own opinions. They don't deserve the freedoms that are in the Constitution. But, we'll give them to them anyway. Republicans aren't satisfied to dry up the funding. What they want to do is cut the programs."

DELAWARE APPEARS SET TO LEGALIZE CIVIL UNIONS

(WNS)--The Delaware House Administration Committee held a hearing April 13 on legislation that would provide all of the rights and benefits of marriage to same-sex couples. The civil unions bill flies in the face of the state's Defense of Marriage Act, which reserves marriage for one man and one woman. The Senate already approved the bill. Gov. Jack Markell has pledged to sign the bill. Nicole Theis, executive director of the Delaware Family Policy Council, said, "We're disappointed that the Senate chose to promote motherless and fatherless families," she said.

KANSAS GOVERNOR SIGNS PAIR OF PRO-LIFE BILLS

(WNS)--Kansas Gov. Sam Brownback, a Republican and longtime life advocate, has signed two pro-life bills that received overwhelming support in the Legislature. One protects babies after the 21st week of pregnancy; the other requires a minor to have parental consent before an abortion. "These bills are a reflection of the culture of life that is being embraced all across Kansas," Brownback said in a statement. "They represent a mainstream, bipartisan and commonsense approach to a divisive issue." For many years, any pro-life legislation in Kansas would disappear on the desk of then-Gov. Kathleen Sebelius, who now is President

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Bible & the Newspaper

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Obama's secretary of Health and Human Services. The new laws take effect July 1.

MISSOURI'S DEMOCRATIC ATTORNEY GENERAL CHALLENGES OBAMACARE

(WNS)--Missouri's Democratic attorney general has filed a legal brief challenging the constitutionality of portions of the federal health care law. Chris Koster, who used to be a Republican, is just the second Democratic state official to officially challenge the party's leader — President Obama — on health care reform. Koster filed a "friend-of-the-court" brief on Monday in the 11th U.S. Circuit Court of Appeals in Atlanta, where a 26-state lawsuit challenging ObamaCare is set to be heard in June. Specifically, Koster objects to the law's "individual mandate," which requires most Americans to carry health insurance. If Congress can force activity under the Commerce Clause, then it could force individuals to receive vaccinations or annual checkups, undergo mammogram or prostate exams or maintain a specific body mass," he wrote. According to *The New York Times*, the only Democratic state official who has joined the litigation as a plaintiff is Attorney General Buddy Caldwell of Louisiana, who switched to the Republican Party in February.

SUPREME COURT TO HEAR IMPORTANT RELIGIOUS-FREEDOM CASE

(WNS)--The Supreme Court will hear a case that many court watchers call the most important religious-freedom case in 20 years. Cheryl Perich, a teacher at a Lutheran Church school in Michigan, took medical leave in 2004. When she sought to return to work, she was informed that a substitute teacher had been hired and would complete the academic year. In the acrimony that ensued, the church fired Perich for insubordination and "regrettable" behavior. The Equal Employment Opportunity Commission argued she was wrongly terminated. The courts have generally held that religious organizations must be free from government interference when hiring and firing "ministerial employees," including teachers. A lower court held that Perich was not a "ministerial employee" since she mostly taught subjects like math and social studies. But Perich taught religion classes four times weekly, shared daily prayers and devotionals with students, and periodically led chapel services. If the state can determine which employees are "ministerial," it may be able to intrude further into church employment decisions.

ARKANSAS TO ALLOW COHABITING COUPLES TO ADOPT

(WNS)--In a 7-0 ruling on Apr. 7, the Arkansas Supreme Court struck down a voter-approved law that prohibited any

cohabiting couples from adopting or fostering a child. Act 1 -- which was written by the Arkansas Family Council (AFC) — passed in 2008 with 57 percent of the vote. The American Civil Liberties Union sued, and in April 2010, a Pulaski County circuit judge ruled it unconstitutional. The state's highest court has now agreed. "We have said all along that Act 1 was about child welfare," said Jerry Cox, president of AFC. "The Arkansas Supreme Court has chosen to run roughshod over the people's will and refused to uphold a good law that protected the children in the state's care."

ATHEIST CREATES 'SECULAR BIBLE'

A. C. Grayling has published a new book called, *The Good Book: A Humanist Bible*. The author compiled the wisdom of philosophers and writers. The author said, "Humanist ethics didn't claim to be derived from a deity. They tended to start from a sympathetic understanding of human nature and accept that there's a responsibility that each individual has to work out the values they live by." The book is divided into chapters and verses with two columns on each page. He ends the book with a secular version of the 10 Commandments: "Love well, seek the good in all things, harm no others, think for yourself, take responsibility, respect nature, do your utmost, be informed, be kind, be courageous: at least, sincerely try." He says his intention, was not to create something that's "part of a quarrel," but a book that is for everyone.

INTERNATIONAL BRIEFS MOBS REACT WITH MURDER TO DESTRUCTION OF A QURAN

(WNS)--At least 21 people died in Afghanistan during three days of protests over a Florida pastor's bizarre Quran-burning ceremony. Thousands of protesters mobbed a UN compound in Mazar-e-Sharif on April 1, protesting the March 20 Quran-burning by Terry Jones, the leader of Dove World Outreach Center -- a small, independent church in Gainesville, Fla. The Afghan mob killed three UN workers -- a Swede, a Romanian, and a Norwegian -- and four Nepalese security guards. Protests continued in cities across Afghanistan, killing 14 Afghans, including a child. The demonstrations erupted less than a week after Afghan President Hamid Karzai condemned the Florida Quran-burning as a "crime against religion" and called on the United States to punish the pastor responsible. Jones, who had threatened to burn a Quran in a public event last September, led his church in a five-hour mock trial of the Islamic holy book on March 20 that culminated with burning the Quran.



Singing of Psalms

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a change in the Gospel. And this is evident in many respects, particularly as to prayer, that was a duty then; and the precepts contained in the Psalms and the Prophets, which enjoin it, are of the New Testament, and equally bind the conscience. So also in fasting, a duty (as one observes) required by the prophets; and not so clearly repeated by any institution under the Gospel, as this of singing is; and the same might be said for days of thanksgiving.

It is observable, how often our brethren, upon all proper and fit occasions, fly to those precepts to press prayer, fasting, and thanksgiving, too. If therefore singing, as it is laid down and enjoined in the sacred precepts in the Book of Psalms, is not binding, notwithstanding it is repeated and given forth in the New Testament afresh, why do you, when you exhort to other duties, make use of arguments and proofs, out of the Book of Psalms and the Prophets, in other cases, since the commands thereof, though neither ceremonial nor Judaical, are (as you seem to affirm) of any force, nor obligatory to us? This seems strange, for certainly men have more reason in them, than to press obedience on subjects to their superior, by abrogated or antiquated statutes; and shall the Lord's ambassadors be more irrational in pressing obedience to the Lord, than rational men are in civil affairs?

"Now saith one, since there is no man that questions whether singing of psalms was instituted and commanded of God of Old, how can they avoid the power of such precepts, considering, as he minds, particular Psalms 81:4-5, where singing is called 'a statute for Israel, and a law of the God of Jacob' and 'ordained in Joseph for a testimony'; which saith he, refers to a time, before they were brought into the ceremonial worship? Hence, saith he, it inevitably follows, that until any man can show us that singing of psalms, yes, singing of the Book of Psalms, was ceremonial or Judaical, or are changed or abrogated in the Gospel; those precepts lie upon us now with the same power and obligation as it laid them under then, for the antiquity of a law, or institution, rather commends it to us, than any ways abates of its obligation; so that had there been no other institutions for singing of psalms, etc., than what is in the Book of Psalms, we should have had sufficient authority to be found in them" (A Manuscript Called Psalmody).

He might have added, since especially it is of the like nature with prayer, viz., a moral precept, as well as brought into a written law. But to all I might add, it is much more unreasonable to plead an exemption from the force and obligation of those precepts, since the saints are

enjoined to sing Psalms of David by the Holy Ghost in the New Testament; for all grant there are no other psalms, none called psalms besides the Book of Psalms.

3. To this, take what Mr. Wells affirms: "I shall take one shaft out of the whole quiver, i.e., I shall use one argument, among many, which is this, viz., we always find this duty of singing psalms linked to, and joined with other moral duties; thus the Psalmist joins singing and praying together. **"O come, let us sing unto the LORD. . . O come, let us worship and bow down; let us kneel before the LORD our maker"** (Psa. 95: 1, 6).

There is prayer and singing connected, singing being of equal necessity and authority with other ordinances; and so the Apostle James joins these two together, **"Is any among you afflicted? let him pray. Is any merry? let him sing psalms"** (James 5:13). You may observe, both these services are equally calculated for man's necessity. Thus Paul and Silas join them in their practice (Acts 16:25).

So Justin Martyr, in his 117th question, "ad Orthodoxes," tells us "That they sang, and sent up prayers to God; the primitive church confirming David's injunctions, and the apostolical commands. So that by these instances we may observe that the duty of prayer and singing have walked in the same equipage, and lay claim to an equal authority from Divine Writ, the Scripture jointly favoring both" (. 177).

Secondly, this duty and holy ordinances of singing in Gospel-days is evident from these prophetic Psalms. "I may speak (says Mr. Wells) of singing, as Paul speaks of Timothy's ordination (I Tim. 4:14); it was given by prophecy. There are divers prophecies in the Old Testament concerning saints singing in Gospel-times. Psalm 100:1-2, says, Mokus observes, that there David pours forth his ardent prayers and wishes for the Kingdom of Christ. And so Divines observe that Psalm 100 is prophetic: **'Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing. O sing unto the LORD a new song; sing unto the LORD, all the earth'** (Ps. 96:1). Here we, and all the Gentiles be sure who believe in Christ, are required to sing, and to come into His presence, that is, into His public worship with singing.

"In I Chronicles 16:23-24: **'Sing unto the LORD, all the earth; show forth from day to day his salvation. Declare his glory among the heathen; his marvellous works among all nations'** (Ps. 66:1-2); **'Make a joyful noise unto God, all ye lands; Sing forth the honour of his name: make his praise glorious.'** Psalm 21:13: **"Be thou exalted, LORD, in thine own strength; so will we sing and praise thy power.'** These, and many other Psalms, are, it is evident, prophecies

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Singing of Psalms

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of Gospel-times, when the old boundaries of the church should be broken down, to give an entrance unto the Gentiles into the church of God; and to show us, that as the Jews in their church-state were to celebrate the praises of God by Psalms, so are we. As Israel sang the praises of God in the wilderness, and at the Red Sea, and therein acknowledged the benefits they received, so must we, with songs of thanksgiving, show forth from day to day His salvation, and declare His glory among the heathen, with a joyful and triumphant noise. Otherwise, we fall short of answering the prophecy in our day and times, and render not to God the duty He requires. And to all the prophetic Psalms, I might add that pregnant prophecy recorded by the prophet Isaiah in Isaiah 52:8: **“Thy watchman shall lift up the voice; with the voice together shall they sing.”**

“Watch clearly (says Mr. Wells) prognosticates this musical ordinance in Gospel-times. Mulsculus saith, “These watchmen shall jubilee, when they shall consider the great joy approaching for the redemption obtained by Christ. There are two things, which not only establish, but sweeten and honour an ordinance. 1. Promises. 2. Prophecies. Christ Himself was the fruit and issue of both.”

“These things clearly inform us:

“1. That singing of psalms, etc., is not a legal part of worship, but suitable to Gospel-times.

“2. That there is clear and manifest institution of it: and that these prophetic Gospel songs and prophecies are part of the Gospel (being prophecies of it, as the first chapter of John is).”

What think you of those places of the prophets and Psalms, that speak of Christ as they are mentioned and recited in the New Testament? Are they not Gospel as well as anything you find there-in-taught or laid down anew? Does not the Apostle tell us that unto them (that is, to Israel) the Gospel was preached, as well as unto us? And that in promises and prophecies it was preached in Abraham?

“3. Consider that there is no attainment under the Gospel, of special spiritual privilege, that can exalt Christians beyond the practice of this duty. The more our mercies are, the greater are our obligations to praise God by Psalms, hymns, and spiritual songs; and so express the joy of our hearts by singing forth the praises of God. They that attain to the greatest purity of Gospel worship and institutions are to do as Moses and Israel did at the Red Sea.

“4. Revelation 15:3-4: **“And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are**

thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest” (A Manuscript Called Psalmody).

These were such that have attained to the purity of Gospel-institutions, being purged as by fire from anti-Christian pollution, becoming as pure as transparent glass, having a perfect conquest and victory over Antichrist, who are said thus melodiously to sing forth the praises of God. To close this, we shall sing in Heaven in the highest glory, and therefore it follows, the highest state of grace calls upon us, be sure to be found in this so holy and sublime duty, which as we have shown, is the work of angels.

(*The Breach Repaired in God's Worship*, pp. 45-54, 1691 edition).



Worthy of God

By Paul Stepp
of Indore, West Virginia

My text verse today, comes from I Thessalonians 2:12, **“That ye would walk worthy of God, who hath called you unto his kingdom and glory.”** I think that when you read this

verse, and the context surrounding it, you will find that the Apostle Paul is giving an exhortation to the members of the church in Thessalonica, that they would do those things that would please God, and that they would “walk” in a way that would be “worthy of God.” Truly, this ought to be the goal of every one of the children of God – which we would “walk worthy of God.”

With this verse in mind, I want to ask a series of questions, and then give you some answers to these questions. And, as we consider all of these questions that I am about to ask, I want us all to remember that any worth that is found in us, is worth that comes from God, and is given to us from on High. Let us not approach this subject in a manner that would suggest that we think highly of ourselves, but let us approach this subject in a manner that would manifest that we think highly of God.

WHO IS WORTHY OF HIS LOVE?

When we consider the worthlessness of man, we can ask the question, “Who is worthy of His love?” Well, the Scriptures give us a multitude of examples, which we can employ, to prove that no man, woman, boy, or girl, is worthy, on his own merit, of the Love of God.

We can begin with the rhetorical question that King David asked: **“When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him”** (Ps. 8:3-4)? David presents to us here, two comparisons that we ought to consider.

First of all, when we compare our insignificant selves with the magnitude and grandeur of the rest of the creation (for example: the heavens, the moon and the stars), we can say with David, **“What is man?”** Truly, we are so small and insignificant compared to all of the vastness of the creation of God. We are humbled when we consider the size and grandeur of God's creation, and just how small we seem to be in it. How could God notice us? If we were Him, would we ever notice something so small and awful as man? The heavens and the moon and the stars are just so much larger than us, and just so much better and higher than us. This is a thought that ought to humble us.

Secondly, when we compare our sinful selves with the other parts of creation that do go about the business of obeying and glorifying God (for example: the heavens, the moon and the stars), we can say with David, **“What is man?”** Man, as a part of the creation of God, is the cause of all that is evil and good that has afflicted this earth. Truly, the rest of the creation (with the exception of the fallen angels) does seek to glorify God. We read in Romans 8:20-22, **“For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.”** You know, it is, in fact, mankind that has subjected the creation in sin and corruption. Remember, the ground was cursed for the sake of Adam. And now all of this earth is delivered into the vanity and sinfulness of man. How awesome it is, that, given what man has done to this creation, still, God has taken notice of man, and has had mercy upon mankind!

You see, in comparison with the creation of God, we, as mankind, are both insignificant and sinful. Therefore, we can ask the question, “Who is worthy of the love of God?” But, in answer to this question, “Isn't it true, that God has loved some?” Well, who is worthy of this love? I think that we have already established, that, naturally speaking, no man is worthy of the love of God. But, still, God has and does love some. Who are these folks? Well, those that have the love of God set upon them are the elect of God. We read in I Peter 1:1-2, **“Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia,**

Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.” And then, we read also in Jeremiah 31:3, **“The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee”** (See also Jer. 1:4-5).

So, we find that though no man, in and of himself, is worthy of the love of God; still, in the sight of God, the elect are worthy, because He, Himself, has ordained to love them.

WHO IS WORTHY OF HIS SALVATION?

The next question that we can ask ourselves is this: “Who is worthy of the salvation of God?” Well, once again let me remind you, that no man, woman, boy, or girl, in and of him or her self, is worthy of the salvation of God. Again, the Scriptures are complete on this point:

Let us begin, again, with the words of David: **“LORD, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him! Man is like to vanity: his days are as a shadow that passeth away”** (Ps. 144:3-4). In this passage, David, once again, makes it clear of the unworthiness of man, in his natural condition. In the previous question that we asked, we noticed that the insignificance and the sinfulness of man were reasons (one might naturally presume) that would prevent God from setting His love upon any man. Here, in this passage, we notice the frailty and the brevity and the mortality of man (one might naturally presume), are reasons why that God would not grant His eternal salvation unto any sinful man. You see, mankind is like unto “vanity.” He is here for a little while, and then he “passeth away.” How could God grant an eternal salvation unto persons that are so frail and brief and mortal? We cannot last very long, but our **“days are as a shadow that passeth away.”** So, what makes us worthy of the everlasting salvation of God?

But hasn't God, in His will and purpose and great wisdom, chosen to save some from amongst mankind? Doesn't the Bible and history itself, prove that God has chosen to save some? Well, who, then, is worthy of that salvation? Out of all of the frail and mortal men, “Who is worthy of the everlasting salvation of God?”

We can safely say, that those are worthy, upon whom the Lord God has set His love; and those are worthy, whom He has called out and ordained unto salvation. I previously read unto you the rhetorical question that David asked in Psalm 144:3-4. And, David made at least

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these three things clear: that man was frail; that man was governed by time; and that man was clothed with a mortal body. And yet, still, it must be clear that God has chosen to save some. David knew this fact right well; and he rejoiced in the knowledge of this fact. Later on, in this same chapter, he says this: **"I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee. It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword"** (Ps. 144:9-10). The God of David has chosen to love some; and He has called these out unto salvation!

We read in Acts 2:40-41, **"And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them three thousand souls."** And, we read also in Acts 13:48, **"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."** These folks in Jerusalem and in Antioch were not, in and of themselves, worthy of the salvation of God. And yet, they believed! This is because they were made worthy because of the love of God, and because of the calling out of God. They were no different, naturally speaking, from any of the non-believers that were all around them. But, in a spiritual sense, they were different. They were loved from before the foundation of the world! They were recipients of the grace of God, and the calling of the Holy Spirit! They had the word of God revealed to them, and they were saved! They were worthy of salvation, because God had loved them and called them! We could even say that their worth was found in the love and decrees of God Himself.

WHO IS WORTHY OF HIS NAME?

The last question that I want us to ask ourselves (and others) today, is this: "Who is worthy of the name of God?" As always, I know, that in and of ourselves, we, the children of men, are not worthy of God's love or His salvation, or even His name. And, as in the previous two questions, I want us to notice some Scriptures that make this obvious.

Let us again return to the writings of the Psalmist, as they are quoted by the writer of the Epistle to the Hebrews: **"But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:**

Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him" (Heb. 2:6-9). Here we find a quotation of the verses that we read at the first from Psalms 8:3-4. In this context, the writer of the Hebrews is pointing out the high place of Jesus Christ, the Son of God, Who became the Son of Man. When compared to God, we can ask the question, **"What is man?"** Previously we noticed that man's insignificance and sinfulness, naturally, ought to have prevented the love of God. And then we noticed that man's frailty and mortality, naturally, ought to have prevented something as eternal as the salvation of God. Now, lastly, we notice that, surely, as far as the understanding of man can go, the carnal nature and the subjected state of man ought to prevent the name of God from being set upon us.

But, in the course of our lives, we find it true, that the name of God has been set upon some. How can this be? Well, if we continue reading in the epistle to the Hebrews, we read this: **"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren"** (Heb. 2:9-11). What an amazing thing it is, that some from amongst wicked and depraved and frail and humiliated mankind, have had the name of God set upon them! Perhaps you might wonder what I mean by having the name of God set upon some of mankind. Well, aren't those that are saved by the grace of God referred to as Christians? Isn't this taking the name of God (Christ) upon oneself? Surely this ought to cause us to pause and to consider our ways! And, don't we call God our Father? And, don't we refer to ourselves as His children? John the Beloved said this: **"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is"** (I John 3:1-2). What right do we have to be called the sons of God? Who has made us worthy of His name? Well, as we have already noticed, it is the election and the love and the adoption of God that has made, and will make, us worthy.

Here in these passages, we find that those who are elect unto salvation (those upon whom God has set His love); are the same with those that God has sanctified (those unto whom God has granted His salvation); and these are the same with those that God has adopted as children to the Father, and brethren to the Son (those upon whom God has set His name). So, who is worthy of the name of God? The answer is, in the flesh, not one. But, the answer is, in the Spirit, those that are saved by the grace of God.

CONCLUSION

In conclusion, we find that, in the Spirit, those that are worthy of the love of God, are the elect. And, in the Spirit, we find that those that are worthy of the salvation of God, are the called. Then, finally, in the Spirit we find that those that are worthy of the name of God, are the saved and redeemed children of God.

However, before we close, let me leave you with this thought: Is your life that you are living today, such that you believe that others, when they behold your life, would say, "There is a person that is worthy of the name of God." Now, again, I know that we, naturally speaking, are not worthy of the name of God. But, hasn't God, in a supernatural and gracious way, set His name upon us? Don't we call ourselves Christians, and take upon us the name of Christ? And, don't we call ourselves the sons of God, and take upon us the very name of God? Of course we do! And we rejoice in the fact that we can be called Christians and the sons of God. So, how worthy, in this life, are we of these names of God?

As we return to our text verse, this is exactly the exhortation that we find the Apostle Paul delivering to the Thessalonians. He said unto them, **"Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: As ye know how we exhorted and comforted and charged every one of you, as a father doth his children. That ye would walk worthy of God, who hath called you unto his kingdom and glory"** (I Thess. 2:10-12). We cannot earn the love of God; we cannot save ourselves; we cannot attain unto the name of God. However, these things are granted unto us. And, since they are granted unto us, let us seek to live up to those high standards that must, then, be expected of us. Those folks that believe that the love of God, and the salvation of God, and the very name of God are given to them, and they, therefore have the right and privilege to live any which way that they want; these are folks that, in my opinion, may not be saved at all. If the love of God, and the salvation of God, and the name of God, does not inspire us to walk worthy, then how can we truly be recipients of the grace of God? In other words, I believe that the grace of God, as it is bestowed

upon mankind in salvation, will, without fail, lead to a sense of duty, responsibility, and desire to serve and honor God; and a desire to walk worthy of the name of God. He is ours, and we are His. Let us therefore live as those that are Christ's.



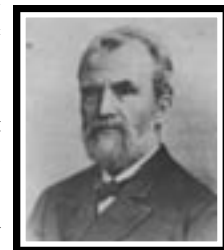
Church Action Is Final

By J. M. Pendleton
(1811 - 1891)

The independence of a church implies the right of a majority of its members to rule in accordance with the laws of Christ. In II Corinthians 2:6 it is written: **"Sufficient to such a man is this punishment, which was inflicted of many."** A literal translation of the words rendered "of many" would be "by the more" ---that is, by the majority. The rendering of Macknight, and also of Davidson in his REVISION, is "by the greater number." If, as has been shown, the governmental power of a church is with the members, it follows that a majority must rule---that is to say, either the majority or the minority must govern. But it is absurd to refer to the rule of the minority. That a majority must rule is so plain a principle of independency, and so plain a principle of common sense, that it is needless to dwell upon it.

It has been stated on a preceding page that the power of a church cannot be transferred or alienated. From this fact results the finality of church action. The church at Corinth could not transfer her authority to the church at Philippi, nor could the church at Antioch convey her power to the church at Ephesus; nor could all the apostolic churches delegate their power to an Association, a Synod, a Conference, or a Convention. The power of a church is manifestly inalienable, and this being true, church action is final. That there is no tribunal higher than that of a church is evident from Matthew 18:15-17: **"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."**

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Church Action

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Here the Saviour lays down a rule for the settlement of grievances among brethren. If the offender, when told of his fault, does not give satisfaction the offended party is to take with him **“one or two more, that in the mouth of two or three witnesses every word may be established.”** But if the offender **“shall neglect to hear them,”** what is to be done? **“Tell it to the church.”** What church? The aggregate body of the redeemed? This is equally impossible and absurd. I ask again, What church? Evidently the local congregation to which the parties belong. If the offender does not hear the church, what then and finally? **“Let him be unto thee as a heathen man and a publican”** ---that is, let the offender no more be held in church fellowship, but let him occupy the place of **“a heathen man and a publican.”** That is to be an end to Christian fellowship and association. This idea cannot be more fully emphasized than by the reference to **“a heathen man”** (a Gentile) **and a publican,** the most unworthy character, in Jewish estimation, to be found among Gentiles.

But can there be no appeal from the action of a single local church to an “Association” or a “Presbytery” or a “Conference”? No; there is no appeal. Shall an Association or a Presbytery or a Conference put the offender back in church fellowship, when the church by its action classed him with heathens and publicans? This is too preposterous. What kind of fellowship would it be, when the church had declared the excluded member unworthy of its fellowship? Will it be asked, What is to be done if the action of a church does not give satisfaction to all concerned? I answer; Do what is done when the action of a Presbyterian General Assembly or a Methodist General Conference or an Episcopal General Convention does not give satisfaction. Do nothing. There must be a stopping-place; there must a final action. Baptists say, with the New Testament before them, that the action of each local congregation of baptized believers is final.

The above reasoning takes it for granted that the excluded member is justly excluded. If so, he must give evidence of penitence, in order to his restoration. If unjustly excluded, and the church does not, when the injustice is shown, annul its action, the excluded member may apply for admission into a sister-church, which may, in the exercise of its independence, receive him without encroaching on the independence of the excluding church. The opposite view would imply that the excluding church has a monopoly of independence, which is absurd.

Let those who oppose the Baptist form

of church government show anywhere in the Scriptures the remotest allusion to an appeal from the decision of a church to any other tribunal. It cannot be done. There were, in apostolic times, no tribunals analogous to modern Synods, Conferences, or Conventions. Let those who affirm that there were such “courts of appeal” produce the evidence. On them rests the burden of proof. Baptists deny that there is such proof, and say that for any man to furnish it is as difficult as for **“a camel to go through the eye of a needle.”**

The view which I have presented of the independence of the first churches is in such full historical accordance with the facts in the case that many distinguished Pedobaptists have been obliged to concede it. They have done this while giving their practical sanction to other forms of church government. Hence, Mosheim, a Lutheran and a bitter opponent of Baptists, in referring to the first century, says: “The churches, in those early times, were entirely independent, none of them being subject to any foreign jurisdiction, but each governed by its own rulers and its own laws; for, though the churches founded by the apostles had this particular deference shown to them, that they were consulted in difficult and doubtful cases, yet they had no juridical authority, no sort of supremacy over the others, nor the least right to enact laws for them” (Maclaine’s MOSHEIM, Baltimore edition, Vol. I., p. 39).

Archbishop Whately, a dignitary of the Church of England, referring to the New Testament churches, says: “They were each a distinct, independent community on earth, united by the common principles on which they were founded, and by their mutual agreement, affection, and respect, but not having any one recognized head on earth, or acknowledging any sovereignty of one of these societies over others.” Again: “A church and a diocese seem to have been for a considerable time coextensive and identical. And each church or diocese (and consequently each superintendent), though connected with the rest by ties of faith and hope and charity, seems to have been (as has been already observed) perfectly independent, as far as regards any power of control” (*Kingdom of Christ*, Carter’s edition, pp. 26, 44).

This is a strong testimony from a Lutheran and an Episcopalian. They would have given a different account of the matter if they could have done so consistently with truth. They virtually condemned their denominational organizations in writing what I have quoted. I might refer to Neander, and to many other Pedobaptists of distinction who have expressed themselves in substance as Mosheim and Whately have done; but it is needless. Baptists are not dependent on the testimony of church historians. They make their appeal to the

New Testament of our Lord and Saviour Jesus Christ. If all the church histories in the world said the monarchical or aristocratic form of church government was maintained from the death of the apostle John onward, they would not be moved by it while the New Testament represents every church a democracy fully competent to transact its own business. **“To the law and to the testimony”; “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works”** (Isa. 8:16; II Tim. 3:16-17).

Baptists have ever regarded every church as complete in itself, independent, so far as its government is concerned, of every other church under Heaven. They have watched with jealous eye all encroachments on church independence. For their views on baptism---its subjects and its act---a regenerated church membership, and the independent form of church government, they have been persecuted, tortured, put to death. Their blood has flowed like water. From their ranks have been taken martyrs who, having endured **“much tribulation,”** are now before the throne of God. But the principles of Baptists still live, and will live; for they are indestructible---divinely vital---cannot die.

(*Distinctive Principles of Baptists*, 1882 edition, pp. 205-211).



The Lord’s Babies

By Roy Mason
(1894 - 1978)

There are many persons who delight in calling themselves the Lord’s children, when they might far more accurately and exactly be designated as the Lord’s babies. They are His children, indeed, members of His family, sharers in the provisions of His love, heirs of His promises of good things beyond. But they are rudimentary and wholly undeveloped. They have never grown up; they are just babies.



Now, there are few things more beautiful than a normal babyhood, but there are likewise few things more pathetic than a babyhood abnormally continued. Did you ever see a person who had grown to strong, vigorous manhood, but who was still mentally a child? I have. It is a sight to sadden one. On the other hand, did you ever see a person with the mind of an adult and a body that was little above a child as to

its development? I have seen some cases like this. I once conducted the funeral of a boy who was upwards of twenty years of age. This boy, for some reason, had never developed in any way. His body was that of a child, and during his entire life he never once showed the slightest indication of intelligence. That burial scene was a pathetic one. As the mother stood by the lifeless form, she was heard to cry, “Oh, my boy! If I could only have heard you say, ‘mother,’ just once, your death would not be so hard to bear!” To grow in years, yet to retain a baby’s feebleness, a baby’s standard of values, a baby’s way of looking at things---what could be more pitiable? Yet this is an exact description of many a Christian.

The average church of today is hindered from fulfilling its largest ministry because it must perpetually be a nursery for babies and a hospital for defectives, instead of a camp for soldiers, or a factory for workmen.

It was the realization of this spiritual juvenility that caused the writer of the letter to the Hebrews to say, it would seem almost impatiently: “When by reason of the time ye ought to be teachers, ye have need again that someone teach you the rudiments of the first principles of the oracles of God; and are become such as have need of MILK, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness, for he is a babe.” This tendency to remain spiritual juveniles greatly troubled the apostle. He wished to see some signs of growth. I think it must be so with every true minister of Christ. It is to him an occasion for heartache to see members of his church remain in the cradle and kindergarten stage. In many actions of his people, a pastor sees the characteristics of babyhood. If these same persons could only realize how childish they often act, they would strive to grow.

In dealing with this subject, I wish to indicate to the reader some of the ways in which Christians resemble and act the part of infants. I am going to be rather plain, and you may, in what I shall say, see some of your own traits and characteristics. If so, I earnestly trust that you may be led to grow out of them into strong, vigorous, Christian manhood or womanhood.

Let us ask, in what ways are some Christians babies? The answer is, first, **AS TO THE FOOD THEY TAKE.** Paul, in I Corinthians 3: in writing to some Christians of this sort, said: **“And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat, for hitherto ye were not able to bear it.”** It was a matter of regret to Paul that he had to keep the Corinthians on a milk diet when they ought to have been able to take something stronger. A baby isn’t

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The Lord's Babies

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prepared to masticate a beefsteak. Lay down the finest, juiciest porterhouse steak obtainable and the baby would just smear around aimlessly with it, not really understanding that the beefsteak was food. The same thing is true with reference to a baby Christian. You can't interest him with a real gospel sermon in which there is anything of the doctrinal. Let a juvenile Christian hear a sermon dealing with the deep, eternal verities of God's Word, then let him hear another sermon---witty and jazzy, and without any Biblical basis, and in most cases he will value the latter as the finer of the two sermons. Moreover, let it be known that a preacher intends to preach a doctrinal sermon and many people will deliberately remain away. That is too strong for them to masticate or digest. But it is true that no man can be a Bible preacher and not a doctrinal preacher as well, for the Bible is as full of doctrine as an egg is full of meat. The demand of bottle Christians for light, amusing lectures rather than the gospel, has reacted strongly on the ministry of our day. There is a tendency for one to give folks what they want, rather than what they need, hence many pulpits today dispense of gospel that is as diluted as some soups that I have eaten at cheap hotels. One grain of gospel to a hundred parts of water is the formula! This kind of stuff, of course, never weans anyone, so that year after year the church continues as a nursery, the baby food being furnished in diluted form from the pulpit.

If anyone thinks that I am doing the ministry an injustice, let them take close notice of the church announcements that appear in the city papers. I took particular notice of the announcements made by a certain large city church for several weeks, and I observed that the pastor, a very scholarly gentleman by the way, was in the habit of devoting every Sunday evening to a lecture on church history. Now, church history, interesting study though it is, won't grow Christians. It is the Scriptures, and the Scriptures only, that are sufficient, as Paul tells us, "for correction, reproof, instruction in righteousness that the man of God may be complete, thoroughly furnished unto every good work."

Many people do not get more out of the religious life because they have never gotten out of the rudimentary stage and learned what God's promises are, or what their riches in Christ really amount to. It takes a lot of spiritual growing to reach the place where the Christian religion is really appreciated for what it is. So much wouldn't depend on the preaching if people would only read the Bible. The Bible really furnishes the main nourishment for the Christian. If

one studies it carefully and prayerfully, the first thing they know they will be casting aside the bottle and subsisting on something more filling than milk. And just as certainly as this is done, there will be a demand for a higher type of preaching. A preacher simply can't satisfy a thriving band of adult Christians on "Mellins Food" or "Eagle Brand." They will demand meat, and if he doesn't feed them that, there will soon occur a change of pastors. May God speed the day when our churches will contain enough Christians to have reached "their majority" to demand Biblical preaching!

Another way in which many, many Christians show that they are babies spiritually is IN THE MATTER OF THEIR DOING TASKS FOR THE LORD. Have you ever noticed how many children have to be coaxed to do things? Give lots of children a lollipop or a stick of gum, and they will do anything you ask. Sometimes we have had a hard time in getting our children to go to bed peaceably at night. Usually, however, the promise of some candy or chewing gum will turn the trick. I lived next door to a man once who would often stop his little boy from howling with a promise of ice cream.

Now, there are a lot of baby Christians that are just like these children that I have described. They won't do anything in the church unless someone is forever petting and coaxing them. It is simply a shame for any Christian to be such a baby as to have to be teased, bribed or coaxed to do what he knows he ought to do. I have often seen church members that would work so long as someone would come around and pat them on the back and flatter them a little. But if this failed to be done, very soon they would get disgruntled and quit. A person who works in the church with any motive other than love for Christ and a desire to serve Him, is working with a wrong motive. No one ought to be so childish that it takes a committee detailed to the specific task of keeping their feelings soothed.

And then, along the same line, isn't it true that folks often have to be coaxed to sing in the choir, or don't they sometimes have to be coaxed to teach a Sunday School class, or to serve on a committee? To sum it up, don't we have to do a lot of useless coaxing to get folks to do what they ought to do without any urging? If any who read these lines are like this, pray the Lord that He will help you to grow up!

A third characteristic of infancy is the DESIRE TO HAVE ONE'S OWN WAY. My! My! I am getting on dangerous ground here. How many of us want to have our own way---in fact, are bound to have our own way or "bust"! I have watched children play, and shortly one of them would get disgruntled about something and quit. "Aw, come on, John,

and play ball." "Naw, I'm not, neither! If you all don't play my way I ain't goin' to play!" On winter evenings I have seen children playing games in the house. Often I have seen one of them get out of sorts about something, and sullenly draw off by himself in a corner to nurse his temper and chew his thumb. How very like the juvenile church member that was. Haven't you known church members who were naturally bound to rule or ruin---who either had their own way, or "refused to play"? I have. I scarcely remember ever living in a town where there were not to be found a number of former church members nursing their grudges and sulking in their corner because something hadn't gone to suit them.

A good illustration of how far people will go just to have their own way is the case of a certain church in Kentucky. This church split to pieces over the highly important question as to whether the church organ should be located on the right or the left side of the pulpit. One faction was determined to have the organ on the right side; the other faction was equally as determined to have it on the left, so, because both sides could not have their own way and remain in the same organization, they had a split, and one faction went up the road a few hundred yards and built a church where they could have the organ where they wanted it!

But our way isn't always the best way by any means. If in the church we can't have everything done just to suit us, let us not be so childish as to cause division or to quit the church. And many times I am afraid that we get the sulks because we can't have our way with God. We want Him to do a certain thing in just our way, and just as we want it, and when we want it, but God is not to be coerced or driven by us, and such an attitude on our part works to our own detriment.

Another thing that characterizes little children is the TENDENCY TO TATTLE ON EACH OTHER. Children, unless cautioned severely against it, like to tell on one another. "Ma, Howard is out yonder pulling the cat's tail," or "Ma, Susie's gettin' into your face powder." I have known parents to encourage their children in tattling, with the result that they were mad at the school teacher and mad at the neighbors half of the time. Just a little encouragement and many children will tell all they know and sometimes more besides.

Did you ever know any Christians who were addicted to the childish habit of tattling? I am told that this is a sort of indoor sport with some persons. Nearly always, when a pastor takes a new field, he isn't there long until some good brother or sister drops around to give him a sort of line-up on the membership---their faults and failures. Just after I took my first pastorate, this happened.

A certain woman paid us a call, and as we were inexperienced in such things we let her tongue run on uninterruptedly, while our morale dropped with every minute. By the time that she had finished we were inclined to feel that we were in the position of the traveler that the Bible tells us about, who, journeying from Jerusalem to Jericho, fell among thieves! According to her version, the church was filled with unregenerates and was headed straight for the bow-bows. We remained on the field, however, and a finer, more charitable group of Christian people I have never met anywhere. The only acid-tongued sower of discord that we discovered in the entire church was this same woman who had so freely talked about everybody else.

A large share of the trouble that arises in our churches is caused by folks "talking too much with their mouths," if you will pardon my slang expression. James tells us that the tongue is an unruly member, and James knew what he was talking about. He tells us that one can put bits into a horse's mouth, or a rudder on a ship and control it, but no device has yet been found to curb the tongue. The sin of backbiting is spoken of by Paul as being a very grievous one indeed, as you will find out, if you read Romans and Corinthians.

One thing we, as church members, ought to learn is, no matter what sin or fault is committed by one of our number, we can neither help them nor the church by discussing that person all over the community. The more we grow up the more reticent we will become, and the less given to hasty expression about others. We would, most of us, do well to pray the prayer of David that is found in the one hundred and forty-first Psalm, "**Set a watch, O LORD, before my mouth; keep the door of my lips.**"

A fifth characteristic of childhood is JEALOUSY. Few things are more pronounced in children than jealousy. When my own children were very small I have often taken one of them up on my lap, and then the other one would set up a howl unless I took it up, too. At the table, if one had a helping of a certain kind of food, there was trouble unless the other one received the same food in the same quantity. I have often seen children cry because they fancied that their piece of pie was smaller than that given to another of the children. Jealousy! How often we find it among immature Christians! Christ had jealousy to contend with among His disciples. They were forever wrangling over the question as to which of them was the greatest. One contended, "I am a bigger man than you are," another, "No, I am the greatest person in this crowd," and so on. On the very night that preceded the crucifixion of Jesus, while they were in the upper room, the disciples had a quarrel over this same question, and

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The Lord's Babies

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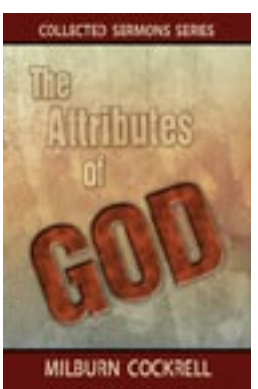
Jesus taught them an object lesson when He washed their feet and told them that he who would become truly great must become the servant of the rest.

Jealousy comes about because of working to honor yourself rather than to honor Christ. The proper spirit for a Christian to have is that which makes one willing to see anyone else excel him. It is this spirit that causes one to do anything, perform any task for Christ that is possible, paying no thought to whether or not they themselves will secure the proper recognition or appreciation for it. If any who read these lines are conscious of ever having manifested the spirit of jealousy, ask the Lord to forgive you, and try to become a big enough Christian to overcome it.

I must not close this chapter without some reference to one more characteristic of physical and spiritual childhood. The thing that I refer to is SELFISHNESS. Everything, to a child, looks like "mine!" "Me and mine" hold the center of the stage. Isn't the same true of the Lord's babies? Self and the things of self are always uppermost in their minds. The Scriptures counsel us against this, when they say, "Let no man seek his own, but another's." It is this selfish instinct that causes Christians to decline to give to the support of their Lord's work. "As long as I am safe and saved, why should I trouble about the rest of the world?" That is the attitude. Christians who adopt this attitude are yet in the cradle!

I close with this question: are we developing, or are we in a state of arrested growth? Are we helping to keep the church a hospital and nursery, or are we contributing to make it a workshop for the Lord? Let us try to keep off the bottle, to overcome the characteristics of babyhood, and to grow, until, in the words of Paul, we shall "All attain to the unity of the faith, and of the knowledge of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ; that we may be no longer children, . . . but may grow up in all things into Him who is the Head, even Christ."





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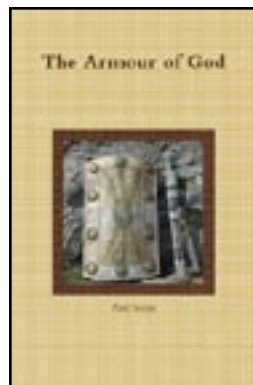
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The printed book is available from our bookstore. The ebook is available from www.lulu.com. The book contains 150 pages.

(Please see postage chart on page 99.)

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Beginning Balance	\$7,425.74
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Berea B. C., Westpoint, TN	50.00
Briar Creek B. C., Williamsburg, KY	100.00
Grace B. C., Corbin, KY	100.00
.....	475.00
TOTAL.....	7,900.74
EXPENDITURES:	
WFTA-WCNA	200.00
WCTT	160.00
Wilkins Com. (KCNW, KLNG, KWDF)	270.00
TOTAL EXPENDITURES	630.00
.....	\$7,270.74
Interest	+ 0.30
.....	7,271.04
Less Corbin, KY des.	-2,163.72
ENDING BALANCE	\$5,107.32

CORBIN, KENTUCKY REPORT

Beginning Balance	\$2,323.72
RECEIPTS:	
TOTAL.....	2,323.72
EXPENDITURES:	
WCTT	160.00
ENDING BALANCE	\$2,163.72



BEREA BAPTIST BANNER Financial Report 3-1-2011 to 3-31-2011

Beginning Balance	\$1,926.19
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Dividing checks	150.00
Anonymous	\$1,810.00
Sub Total	\$4,580.57
TOTAL.....	\$6,506.76
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Printing.....	581.00
Postage	731.13
Supplies	310.37
Wages	2,300.00
FICA	175.96
Dividing checks	150.00
Total Expenditures	\$4,248.46
ENDING BALANCE	\$2,258.30

Love Your Wives

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it” (Eph. 5:25).

“Husbands, love your wives.” Nothing brightens a true woman like love. She will do anything, bear anything, suffer anything for a husband who truly and tenderly loves her, and whose heart is one with hers. Where such love ends, widowhood begins. The woman who has a husband, who is not wholly hers, mourns the loss of a companion and endures the presence of a mummy. But where conjugal fidelity and affection exists, poverty, privation and toil are welcomed gladly for the joy of love. But this love must be more than mere words; it must be in heart, and life, in deed and truth. It must be self-denying as well as self-desiring. Love beareth all things and endureth all

things, and never faileth. And when in her weakness, weariness, and sorrow, a woman can feel that she receives from her husband such self-denying love as this; when his strength bears with her weakness, his patience with her patience, and when his calm courage soothes her frights and fears, what gratitude swells up within her heart. Woman seeks in a husband truth, and nobleness, and uprightness. She loves manliness and pitiless purity. And if man will show his manhood in his daily life, he will find a blessing in his heart and his home such as tongue cannot describe. Wives need love; their hearts yearn for it as much as in the days of girlhood, when life itself was love. They often pass their womanhood in anxious cares and wearying labors. In the anguish of maternity they enter into new spheres of existence, whose only life is love. Whether woman’s course is

to be sadness or joy, sunshine or gloom, depends upon love. All her cares are borne with patience, if love sweetens her bitter cup. A long, hard, weary day of toil is amply paid for with a single smile; and one tender, loving clasp, makes her forget a whole life-time of care and conflict, and bless the day she found a husband with a heart so true and hand so strong. An unexpected favor touches her to the soul. A gift in secret, an appreciation word, a pitying soothing glance, a kindly sunny smile, a little self-denial to afford her pleasure or spare her pain; all these are sunbeams of gladness to the heart of the true and toiling wife. Her husband and her children are her treasures. She lives if they stand fast. She is proud of their honor and joyous in their prosperity. And every token of their care and love for her in sickness or in health, is laid up as a cherished memory, a kindness which she cannot forget, and which she is only too happy to repay. **“Husbands,**

love your wives.” A harsh work from an outside foe. Your sneer turns life to bane and blackness, while your smile alone brings sunshine to the soul. One selfish meanness in you, one little consumable thing, robs you of your crown of honor, and leaves her to bewail her loss. The wife must reverence her husband, but your love must beget that reverence. We reverence the heavenly Father, **“We love him because he first loved us”** (I John 4:19). “So let husbands love their wives, even as Christ loved the church and gave himself for it,” and that love shall plant in her glad heart such seeds of blessing and reverence as shall cause flowers radiant as those of Paradise and full of heavenly fragrance, to bless and brighten all your journey in this wilderness of sin and pain (*The Baptist*, April 26, 1873).



ANNOUNCEMENTS

Elder Gene Kiger has resigned as pastor of Grace Baptist Church of Rural Hall, NC. Lord willing he shall remain until the last Sunday in April. He is available for service to our Lord anywhere and at any time God so leads. Please pray for Grace Baptist Church and Brother and Sister Kiger. For information please contact Gene Kiger at (336) 377-9808.

The Parkway Landmark Baptist Church and pastor Mike DeWitt would like to announce that they will be having a special meeting Saturday May 28th thru Sunday May 29th. Bro. Perry Ames has in his possession a 400 year old Torah that he will be speaking about.

For more information please contact pastor DeWitt at 541-747-2397 after 4:00 p.m. Pacific time.

The Philadelphia Baptist Church of Decatur, AL and pastor Ted Tweet would like to announce they will be having special services Wednesday June 15th thru Sunday June 19th. Elder Jerry Asbury will be speaking. The Saturday service will also be combined with Quarterly Area Fellowship.

Service times are Wednesday thru Friday at 7:00 p.m., Saturday 10:00 a.m., with the church providing lunch, and Sunday at 10:00 a.m. and 2:00 p.m. Everyone is invited to attend.

For more information contact pastor Tweet at 256-686-1307 or email tltweet5555@aol.com.

The Grace Baptist Church of Rural Hall, NC will be having revival services beginning Wednesday, May 11th thru Sunday, May 15th. Elder Andy Proctor

from Inverness, FL will be preaching.

Service times are Wednesday thru Saturday at 7:30 p.m. nightly and at 9:45 a.m. on Sunday morning, followed by lunch provided by the ladies of church. Service will continue at 1:00 PM with no service that Sunday evening.

All are invited to attend any and all of the services, if you are unable to attend, please pray for the revival. For more information contact Brother Marty Foor at (336) 692-7199.

Bible Believers Baptist Church of Naples, Idaho will be holding their 2nd Annual Bible Conference Friday, July 1st thru Sunday, July 3rd. Speakers will be announced at a later date. For more information contact Pastor Paul Sandelin (208) 290-4625 or (208) 267-3255 or email biblebelieversbaptistchurch@ymail.com

The Sovereign Grace Baptist Church of Northport, AL will be conducting

revival services Friday, July 22nd thru Sunday, July 24th. Elder Andy Proctor is the scheduled speaker.

Service times are Friday at 7:00 p.m., Saturday at 10:00 a.m. with lunch following, and Sunday at 10:00 a.m. with lunch following. All are invited to attend.

The Sovereign Grace Baptist Church of Northport, AL has released an app for the Apple iPhone, iPad, and iPod touch as well as the Android. It can easily be found by searching “sovereign grace” in the iTunes app store. The Android version can also be found by searching the same phrase in the Android market.

With the app you can hear sermons, read their weekly newspaper article and much more. If you have one of the listed devices you are invited to download the app.

The Grace Baptist Church of Winston-Salem, NC is in need of a pastor. The

church believes in the Doctrines of Grace, the local church, and is Pre-millennial. Interested brethren should contact Deacon Cletus Snyder at 336-788-5753.

The Sovereign Grace Baptist Church of Galena, OH is in need of a pastor. Any interested candidates possessing the qualifications and traits concerning the office as found in I Timothy 3:1-7 and Titus 1:5-9 are asked to contact either of the following: Bro. Randy Coffey at (614) 871-2406 or Email recoffey@aol.com or Bro. Joe Vass at (614) 846-8699 or Email jamijoe@wowway.com.

The Bethel Bible Baptist Church, PO Box 85, Mansfield, LA is in need of a pastor. Any interested Elder should call Connie McMellon at 318-872-1647.

The Landmark Baptist Church of Collinsville, IL is in need of a pastor. Any interested Elders may call (618) 288-4236 for more information.

Any church that is without a pastor, please feel free to send your information in regards to the pastoral position for publication in these announcements.



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10 Names for FREE!

For the month of May, send us ten names of family, friends, etc. for a free one year subscription to the Banner. Everyone should know at least ten people. Why not send them the Banner?