

# 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*

## The Battle Is Not Yours

By Paul Stepp  
of Indore, West Virginia

Read II Chronicles  
20:1-30.

I will take my text from the center of this passage: **"Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation; And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king**



Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD will be with you" (II Chron. 20:14-17).

This was a tumultuous time in the  
◊ (Continued on page 202)

## The Songs of the Angels

By Christmas Evans  
(1766 - 1838)

**"Glory to God in the highest, and on earth peace, good will toward men"** (Luke 2:14).

The most important event recorded in the annals of time, is the incarnation of the Son of God. Anointed to be **"the Apostle and High Priest of our profession,"** it was necessary that He should humble Himself, to assume our degraded nature, and enter



into our suffering condition. Had He appeared on earth in the unmitigated glory of His Godhead, the children of men could not have borne the revelation, and could not have been benefited by His personal ministry; neither could He have been **"touched with the feeling of our infirmities,"** nor have offered Himself a sacrifice for our sins. His manifestation in the flesh was essential to the great objects of His advent; and no wonder the heavenly host descended to announce His coming, and poured forth their delight in this joyful strain; ---**"Glory to God in the highest, and on earth peace, good will toward men."**

◊ (Continued on page 208)

## Satan's Original Position and Fall

By Milburn Cockrell  
(1941 - 2002)

**"Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created; till iniquity was found in thee"** (Ezek. 28:14-15).

The born again believer does not need the Bible to know there is a personal Devil in the world today. The moral and spiritual conditions of the world strongly indicate there is an evil being at work in this generation. Experience daily teaches the believer there is a real Devil. Yet in addition to these things and of much greater authority, he has the Scriptures of truth which often mention this wicked spirit. The existence of Satan is one of the major doctrines of the Bible. In its pages he is presented to us as the originator of sin, the promoter of it in angelic and human spheres, and the arch opponent of God.

I am aware that modern Sadducees  
◊ (Continued on page 206)

## Ask And It Shall Be Given You

By John A. Broadus  
(1827 - 1895)

**"Ask and it shall be given you"** (Matt. 7:7).

One thing is certain, the Lord Jesus Christ believed in prayer. It is no new thing to find some persons who question the reality of prayer. There have always been such persons; but the Lord Jesus Christ believed in it. He showed His belief by often teaching us that we ought to pray, by assuring us that prayer will be heard, and by praying much Himself. When a person, profoundly sincere and

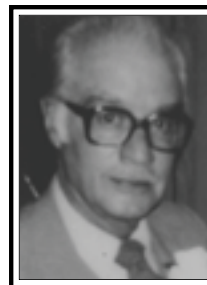


highly intelligent, frequently urges others to do a certain thing, and frequently does it himself, we are sure that he believes in it; so, whenever a man undertakes to say that prayer is not a reality, it ought to be distinctly borne in mind that he flings away the authority of Jesus Christ; that he arrays himself openly and hopelessly against the whole genius of the Christian  
◊ (Continued on page 209)

## The Strangest Prayer Ever Prayed (And the Strangest Answer Ever Received)

By Wayne Cox  
(1913 - 200?)

**"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his**



**disciples, The harvest truly is plenteous, but the labourers are few; Pray therefore the Lord of the harvest, that he will send forth labourers into his harvest"** (Matt. 9:35-38).

Today I am speaking on the subject **"The Strangest Prayer Ever Prayed."** I  
◊ (Continued on page 216)

## Conquering Worry and Cultivating Peace

By Tom Ross  
of South Point, Ohio

**Philippians 4:6-9**

As is often the case in sacred Scripture the Holy Spirit inspired the blessed apostle to give instruction on how to conquer a vice by replacing it with a virtue. In this passage of Scripture the vice that must be conquered is that of anxiety or worry. In order to combat this crippling disease the virtue that is to be cultivated is the peace of God. The formula for cultivating the peace of God is set forth in clarion tones. The first weapon in our arsenal is that of prayer to the living God (v. 6), the second weapon is that of meditation (v. 8), and the third weapon is that of an exemplary testimony (v. 9). When these graces and duties are in operation the believer will enjoy a peace that passes all human understanding, that quiets the heart and brings tranquility to the soul even in the midst of trouble. When worry, anxiety, and fretting seek to invade your life and bind you in a three-fold cord, you must learn to break the bondage by implementing the formula for peace found in our text.

**CONFIDENCE IN GOD v. 6-7**

◊ (Continued on page 213)

*Let the young people mind what the old people say, And where there is danger keep out of the way.*

People should be content with the advice of the aged, but it seems that everybody must fall into the ditch before they will believe there is mud in it.

**"I said, Days should speak, and multitude of years should teach wisdom"** (Job 32:7).

November 5, 2011  
Volume XXXI, Number 11  
Whole Number 388

Editor: Christopher Cockrell  
Staff: Sheron Cockrell, Marsha Kiser, Virginia  
Cockrell

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.

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

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

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

SUBSCRIPTION RATES - U.S.

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

SUBSCRIPTION RATES - FOREIGN One Year \$45

PLANNING TO MOVE? Notify us three weeks in advance. The post office will only forward periodical mail for 90 days. They charge us \$.70 for each "change of address" they have to send us. Please save us this expense and the post office time.

BUNDLES TO ONE ADDRESS: These are sent for \$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.

A PAPER WITHOUT SUBSCRIPTION: Some times people write to us and say that they did not subscribe for the BBB. They are receiving our paper because someone else has paid for their subscription.

We trust the BBB will be received as an outstretched hand to you. Take what you find helpful and discard what you cannot use. If you do not want to receive such a gift subscription, please write to us. We are happy to cancel such a subscription. We do not want to go where we are not wanted.

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

Visit us on the World Wide Web at:

[www.bereabaptistchurch.org](http://www.bereabaptistchurch.org)

Our email address is: [bbchurch@nexband.com](mailto:bbchurch@nexband.com)

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.

Planning a move?  
Please let us know your  
new address. The post  
office charges us \$.50  
for each returned wrong  
address.

## The Battle Is Not

(Continued from page 201) ♦

history of Israel and Judah. There was war on every side. And both the northern and southern kingdoms were being cut short. The surrounding nations were attacking them, and shrinking the borders. In the northern kingdom (Israel), the wickedest king of them all was reigning: King Ahab. And the Lord was afflicting them very sore. In the southern kingdom (Judah), King Asa was seeking to serve the Lord – as did his son King Jehoshaphat.

Now, upon the occasion of this attack by the nations of Moab, Ammon, and the children of Mount Seir, we find that Jehoshaphat was just returned from the joint battle that he had joined with Ahab, against the Syrians, the very battle in which King Ahab was killed. Now, after some period of time in Jerusalem, we find that the nations mentioned in our text verses, rise up against Judah and her people.

### THERE IS A BATTLE BEING WAGED TODAY

Jehoshaphat and his people faced a real enemy. There was real danger here. There were important things at stake. The battle that faced them was literal and physical and to the death. If they did not win this battle, they faced literal extinction. Their nation could be lost; their people destroyed; their very lives could be forfeited.

Our enemies are real, as well. We are engaged in a spiritual warfare that is as real as any warfare or battle that has ever taken place – either in this world, or in any other world. The stakes are very high here as well! The battle that I am talking about is the battle that rages over the souls of men.

In the beginning of this warfare, we are talking about the salvation of men's souls, **"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour"** (1 Pet. 5:8). The devil is evil and wicked. His followers are numerous, depraved, and very powerful. He and his followers seek the destruction of the race of mankind. They desire to see men, women and children destroyed – not just physically, but also spiritually.

This, then, is the warning that we need to sound today: Beware! There is an enemy of your very soul that desires nothing more than to see the entire race of men destroyed and utterly lost for all eternity! This is the fate that faces men; and this is the enemy of those that would do good.

This is a battle, or a warfare, that has been going on since the time that Adam was expelled from Eden. In the Old Testament, just after the Great Flood, we read about a man called Nimrod. It says in Genesis 10:8-12, **"And Cush begat Nimrod: he began to be a mighty one**

**in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, And Resen between Nineveh and Calah: the same is a great city."** Some believe that Nimrod was a **"mighty hunter"** in that he slew a great many beasts, and brought peace to a land because of his prowess in hunting the violent and dangerous beasts that had populated the land – since mankind had not yet inhabited these areas since the flood. And then, based upon his fame and great skills, men were bound to him, and they followed him, and he became a great leader.

I think, though, that Nimrod was probably a hunter of men's souls. I think that he was a **"mighty hunter before the LORD"** in that he sought to dominate men; and he sought to lead men astray; perhaps even leading men into idolatry. Now, it is probably true that he was also a great and **"mighty hunter"** of the fields as well – and this is what gained him such notoriety. But, notice that the **"beginning of his kingdom was Babel."** If you look in the next chapter of Genesis, you find that Babel is where men sought to make themselves like God. We read in Genesis 11:4, **"And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."** I think that the men that were leading this host of men at Babel, had a desire to usurp the authority of Heaven, and God Himself. It must be so, because when the Lord saw what they were building, He confused their languages, and He scattered them from the project and from the city.

If you look in the Book of the Revelation, you will find the end fate of that City of Babylon – of which Nimrod could be said to be the founder and builder: **"And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts,**

**and sheep, and horses, and chariots, and slaves, and souls of men"** (Rev. 18:9-13).

I have said all of this, just so you will understand that there is a great battle being waged; a warfare that continually rages, between God and the devil. This warfare encompasses not only the spiritual realm, but the physical realm. The devil will constantly lead men astray – and not to their own good, but to their own destruction. We know that God will win this battle. We know that there is no doubt about the final outcome. But, we also know that the Lord God permits Satan to have much success in his endeavors on this earth. He will inspire nations (such as those in our text verses) to attack those that seek to serve God. He will inspire men to lead others into evil. He will inspire idolatry amongst men. He will even infiltrate the religions of the world, and lead entire generations of mankind into the pits of Hell.

I said previously that the beginning of this warfare is the salvation or destruction of the souls of men. But, there is more: The devil will even do what he can to prevent the faithful service and the obedience and the love that men have for God, from ever being put on display. In other words, not only does the devil seek and desire the utter destruction of the souls of men, but he even desires that those that God does save, would not be permitted to properly show their allegiance to God. The devil will do what he can to limit the successes of the people of God!

When Peter wrote that we ought to beware of the devil, because he is **"as a roaring lion, walking about, seeking whom he may devour,"** he is not writing to the lost; but, rather, he is issuing a warning to the saved and to the elect! Now, certainly a major part of this warning is that the devil finds great satisfaction in dragging the souls of men down into Hell. But, this same evil entity will do what he can to **"devour"** the literal lives of the people of God; and, he will do what he can to **"devour"** the good and the righteous deeds that the people of God might otherwise have performed, if not for the attacks of the devil and his followers.

When we consider the religion of Christianity today, I think it favors the terrible edict that God pronounced upon the religion of the Jews in the time of Ezekiel. (See Ezek. 22:21-31) In that portion of Scripture we find that the prophets and the leaders of the religion of the Jews are condemned for their pursuit and destruction of the souls of men. (See also Ezek. 13:17-23) I believe that the same is true today. In the religion of the world today – which often poses under the name of "Christianity" – the devil and his followers are waging a great war on the good conduct, and

♦ (Continued on page 203)

## The Battle Is Not

(Continued from page 202) ◊

good conversation, and good words and deeds that the followers of God seek to perform. These same wicked men and women are even seeking to deceive and deprave further, the lost that might sometimes demonstrate some desire to learn and to do good. What a terrible and awful wickedness is being perpetrated on the men, women, boys, and girls of the religions of the world today! I suppose that we, too, would despair, if we did not call to mind these words of God: **"...the battle is not yours, but God's."**

### THIS BATTLE IS LARGER THAN ANY OF US

Now that we have talked a little bit about the battle that rages all around us today, let's go back to our text verses again. Remember, that in the terrible battle that confronted King Jehoshaphat and the people of Judah, they were confronted with an enemy that was too great for them. In reality, the battle that Jehoshaphat faced was bigger than any of them. They were not able to meet all of their enemies with the forces that they had at their disposal – there just weren't enough soldiers in the armies of Judah.

The same is true of us today. The battle of good vs. evil that is being waged today, is larger than any one of us. There is so much going on, that we only seem to be small players in a vast warfare. In the time of Elijah (who was a contemporary of Ahab and Jehoshaphat) we find that he, too, despaired of victory in the immense struggle in which he was involved. He found that the King and Queen of Israel were opposed to him. He found that he had to struggle against idolatry and wickedness on every hand. He found that he had to run for his very life. And then, when the angel of the Lord came to him in the wilderness, we read these words: **"But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God"** (I Kings 19:4-8).

Do you realize today, that if you seek to depend upon your own abilities

and strengths, that you will fail in your attempts to worship and follow God? Do you realize that both the battle and the journey are **"too great for thee?"** But, if you will depend upon God, then God will preserve you and keep you.

I suppose that the world of religion is full of people that depend upon their own worth or merit. And, I suppose that even the realm of Christianity is populated with lost folks that depend upon their own selves for their salvation. But, I want you to know that there is no victory in this warfare that we are engaged in, if we depend on ourselves! This battle is too great for us! Paul told the Ephesians, **"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand"** (Eph. 6:12-13).

I suppose that some of you might think that I spend too much time literalizing and personalizing this warfare in which we are engaged. I remind you often that Satan is a real person. I remind you often that there are demons all around us – who are, right now, opposed to us, and engaged in defeating the next good thing you would like to do, and the next good word that you would desire to say. But, I want you to know that this battle is real!

However, don't despair! The Lord God is real as well! His angels are all around us – and they, too, are real. They desire your good, even more than the demons desire your ill. The battle is immense – and it is too great for us. But, this battle is not too great for the Lord which we serve!

### WE SERVE A GOD THAT WILL FIGHT FOR US

Despite the fact that the battle that confronted Jehoshaphat was greater and larger than they could reasonably face, he did not despair. Instead, he leaned upon the power and the might of the omnipotent God of Israel. In truth, the children of Judah did not have any allies that they could call upon to aid them against this army that had come against them. They were, physically speaking, on their own. But, God was with them. The Lord led Jehoshaphat and the others to believe and trust in Him. He gave them a confidence that the Lord God would fight their battles for them. A few years later, the Lord, through the prophet Isaiah, would tell the people of Judah these same things: **"Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will**

**feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob"** (Isa. 49:24-26). Of course, these words of Isaiah have prophetic implications. But, can't you see them literally fulfilled here, years previously, at the borders of Judah in the time of King Jehoshaphat? We read in II Chronicles 20:23, **"For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another."**

I think this is a good way for us to look at these verses as well: We are not alone! We serve a God that doesn't just know us and love us – He will fight for us and defend us from our enemies!

Much of the world that pretends to believe in God, considers God to be a being that might have created the world and all that is, but He is really not that interested in goings on and the happenings in the world today. But, I want you to remember, and I want

◊ (Continued on page 205)



## Remember How Short My Time Is

Psalm 89:47

While reading my Bible a few days since I was very forcefully struck with the above expression. What an important thought! but yet how indifferent we are concerning it! How short time is!! My time, your time, every one's time is short, very short. Short for what? Short for anything, short for everything.

To the wicked, short for pleasure, short for sin, short for repentance. To the righteous, short for trials, short for temptations, short for Jesus' service.

Soon youth creeps upon childhood, manhood upon youth, old age upon manhood, death upon old age.

The devotee to pleasure will say, "Remember my time is short, let me enjoy it; today let me eat and drink, for tomorrow I die." So he plunges into the sins and pleasures of earth, regardless of the future.

Gentle reader, will you answer and apply what follows?

Are you a student? Remember your "time is short." Soon youth will be past, manhood, with all its cares, its labors,

its responsibilities, is rushing upon you. Improve the "short time" you have at college. Don't, I beseech you, don't squander those golden moments; let the thought that your "time is short" urge you to greater diligence as a student.

Are you a Christian? Do you love your Savior? Are you willing to work for Him? Then "remember how short your time is!" Wait not till next week; wait not till you become learned; but begin now, for your "time is short;" Only a few years, at best, will you be allowed to labor.

Speak words of love and kindness to all, cheer the disconsolate, lift up the fallen, lead the blind, visit the sick, help the poor, speak to the laboring soul, and point him to a crucified Redeemer, and you will be blessed for it in eternity.

Are you a Sunday school teacher?

Oh! Remember the "time is short." Soon your class will separate, and no longer be under your care and influence. Now their hearts are young and tender. Now you may stamp the truth deeply there. Spend not your "short time" in telling them pleasing stories and interesting the mind only; but touch the heart, point them to Jesus, tell them the sweet story of the cross and lead them hither. Be diligent, teacher, your "time is short."

Are you a minister of Christ?

I beseech you, remember your "time is short." Even if you are young it is short, very short. O minister of Christ, how much have you to do in this "short time!" Do you feel it? Do you realize it? Do you act upon it? Do you often think of the great work to be done in "so short a time," and is your soul on fire about it? If not, I pray you arouse from your lethargy and look about you. A world – a wicked, rebellious world – is to be reclaimed! Millions of human beings, who are today in life and health, will soon be numbered with the dead – soon stand at the bar of God. Only a few years for you to labor for them – for you to preach to them! In view of this, can you be idle? Can you be slothful? Can you waste a moment of this precious "short time?" Stop and think.

Lastly, reader, are you a sinner – an unpardoned sinner? Oh! I beseech you, remember your "time is short!" – short to repent, short to reform, short to make your peace with God, short to shun Hell, short to gain Heaven. Soon death will overtake you, and oh! If you are still unpardoned, that wretched soul of thine will look through the bars of the cage and see nothing but misery, misery forever. The "time is short" ere you must stand before that great God who cannot look upon sin the least degree of allowance. Prepare now to meet Him. Student, Christian, Sunday-school teacher, minister, sinner, ALL, remember your time on earth is "short – very short." (*The Baptist*, June 21, 1873).



## - A STUDY IN THE BOOK OF LEVITICUS -

By Timothy Hille  
of Ashland, Illinois

### The Consecration of the Priests

This chapter records the fulfillment of the instructions which God had given to Moses on the mount concerning the hallowing of Aaron and his sons to be priests unto God in the tabernacle. **"I will sanctify also both Aaron and his sons, to minister to me in the priest's office"** (Ex. 29:44). This priesthood was temporary and typical, pointing to the unchanging priesthood of Christ, who would offer one sacrifice for sins forever; and who ever lives to make intercession for His people; and who makes those who are the children of God by faith in Him to be a kingdom of priests unto God (Heb. 5:1-6). Though Aaron and Christ were priests after a different order, yet we may note the typical, or symbolic, truths which point to Christ, as seen in both Moses the mediator and Aaron the high priest. These verses record actions, whereas all that which preceded was commandments and instructions from God. God's commands ought to be followed by actions on our part, obedient actions: **"be ye doers of the word, and not hearers only, deceiving your own selves"** (James 1:22).

#### Chapter Outline

- i. God's Command to Sanctify Aaron and his sons: vs. 1-5
- ii. Aaron and his sons – washed, clothed, and anointed: vs. 6-13
- iii. The Sin Offering for Aaron and his sons: vs. 14-17
- iv. The Burnt Offering for Aaron and his sons: vs. 18-22
- v. The Offering of Consecration: vs. 23-32
- vi. The Seven Days of Consecration: vs. 33-36

Background Scripture: Exodus 28, 29  
AARON AND HIS SONS FITLY  
REPRESENT CHRIST AND HIS  
SERVANTS.<sup>1</sup>

1. THEY WERE CALLED WITH HIM. **"Take Aaron and his sons with him . . ."** God chose and called us in Christ to be His peculiar, holy, and priestly people. **"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began"** (II Tim. 1:9), I Pet. 2:9.
2. THEY WERE RELATED BY BIRTH. Now we are the children of God by faith in Christ Jesus, born of God, and joint-heirs with Christ (John 1:12-13). **"Behold I and the children which God hath given me"** (Heb. 2:13).
3. THEY WERE IDENTICAL IN DRESS. We have been clothed upon with

the righteousness of Christ. II Cor. 5:21, Rev. 7:14, **"For as many of you as have been baptized into Christ have put on Christ"** (Gal. 3:27).

4. THEY WERE ASSOCIATED IN SERVICE. I Cor. 3:9, Matt. 12:30.
5. THEY RECEIVED THE SAME ANOINTING. I John 4:13.

Christ is our great High Priest, and He **"loved us, and washed us from our sins in his own blood, And hath made us kings and priest unto God and his Father; to him be glory, and dominion for ever and ever"** (Rev. 1:5-6).

#### I. VERSES ONE THROUGH FIVE.

**"And the LORD spake unto Moses."**

God now commands that Aaron and his sons be consecrated unto the office of priests. God is the One who is seen acting here through His agent Moses in separating Aaron and his sons and hallowing them unto this service. God prescribed all that was to be done, as well as the order and manner in which it was to be done. Aaron and his sons were made priests according to the law; but Christ was made a priest by the oath of God, who cannot lie (Heb. 7:21). As priests, they would minister about the things of God on the behalf and for the benefit of men, to the glory of God.

**"Take Aaron and his sons with him,"**

being the ones chosen by God for this office; **"and the garments,"** which were specially made for that office; **"and the anointing oil,"** which was specially made for anointing the tabernacle and the priests (Ex. 28:1-4, 40; 30:22-30). All these point to Christ as the One chosen and anointed of God to the work of offering up the atoning sacrifice for the sins of His people and conferring the spiritual blessings of God upon them. Moses was to also bring the sacrifice for sin and for consecration, and to bring the priests into fellowship with God: **"a bullock for the sin offering, and two rams, and a basket of unleavened bread,"** (Ex. 29:1-3). God provided these things for their consecration by the hand of Moses. The animals without blemish and the unleavened bread speak of Christ the sinless One who bore our sins in His own body on the tree, being made in the likeness of sinful flesh, and through whom believers have peace and fellowship with God. Moses as the mediator speaks of Christ, who sanctifies His people through His priestly office work.

The congregation was gathered together **"unto the door of the tabernacle of the congregation"** to witness this that was done to Aaron and his sons in their being consecrated as priests unto God. The people were to have a right regard for the holy things of the Lord, as were the priests. They had an interest in the things which they ministered about the things

of God on their behalf. Jesus was **"a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know"** (Acts 2:22), Acts 10:38. **"This thing was not done in a corner"** (Acts 26:26). **"And Moses did as the LORD commanded him."** **"And Moses said unto the congregation, This is the thing which the LORD commanded to be done."** Moses was faithful in word and deed. The people were to know that this was the will of God and not the invention of Moses or Aaron. Pastors and teachers of today have this same responsibility, to do and to make known the will of God, not their own counsel or devices.

#### II. VERSES SIX THROUGH NINE.

Here we see Aaron and his sons being first washed and then clothed. **"And Moses brought Aaron and his sons, and washed them with water."** This washing was a complete washing, signifying complete cleansing from sin (John 13:10). They would later only be required to wash their hands and feet at the laver of brass as they ministered about the things of God. Believers have been washed once by Christ and are cleansed; but we have need of daily washing, as it were, our hands and feet in the service of Christ. These did not wash themselves, but they were washed (I Cor. 6:11, II Cor. 7:1). Christ cleanses us from sin in order that we might serve a holy God in holiness. The teachings of today which require a mere kind of morality, and do not require people to be washed from their sins deny the need for cleansing and the need of true righteousness in order to stand before God (Heb. 10:22). These were stripped of their own clothes, as all men must be stripped of their self-righteousness and pride and self-sufficiency, and were washed, as all men must be washed from their sins in the blood of Jesus. These were washed, but Christ needed not to be washed. **"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens"** (Heb. 7:26).

After Aaron was cleansed, he was clothed. Moses **"put upon him the coat, and girded him with the girdle, and clothed him with the robe,"** as well as the other articles of the high priest's garb, which God had commanded should be made, and which point to the spiritually glorious and beautiful attributes of Christ, our true and great High Priest. Aaron did not clothe himself, but was clothed by God. This speaks of Christ who was clothed for service as the Son of man, and was found in fashion as a man. This also shows that God cleanses sinners from their sins and clothes them with the imputed righteousness of Christ. Adam and Eve made aprons for themselves of fig leaves; but they were still considered naked until God clothed them with the

coats of skins from slain animals (Gen. 3:21). Until God clothes the sinner with the righteousness of Christ, which is imputed by faith, he or she is still in the nakedness and shame of his or her own sins.

#### III. VERSES TEN THROUGH TWELVE.

These verses record the anointing of the tabernacle, with all its sacred furniture and vessels, by Moses. This was done using the holy anointing oil that God instructed the children of Israel to make for this particular purpose. This anointing signified the sanctification, or setting apart to a special purpose, of all upon which this oil was poured. The tabernacle, which speaks typically of the Lord Jesus Christ, was anointed. Aaron, who typically represents the Lord Jesus Christ as the High Priest over the house of God, was anointed (John 3:34, Acts 10:38). Jesus gives of His Spirit to believers, but He had the Spirit without measure. This anointing signifies the setting apart unto holy purposes of that which was anointed.

#### IV. VERSE THIRTEEN.

The sons of Aaron who were priests with him, namely Nadab, Abihu, Eleazar, and Ithamar, were here clothed with those garments prepared for the common priests, who assisted the high priest in several of the duties of the tabernacle services. They were here clothed with coats, girdles, and bonnets, **"as the LORD commanded Moses,"** (Ex. 39:27-28). As Aaron was clothed with garments for glory and for beauty, so were his sons who ministered as priests with him. This portrays how Christ has clothed His people for service and made them priests unto God. Each believer is made a priest unto God to offer up spiritual sacrifices. We are fitted for service as we put on Christ (I Pet. 2:5).

#### V. VERSES FOURTEEN THROUGH TWENTY-ONE.

Moses now offers the sin offering and the burnt offering for Aaron and his sons to make atonement for them (Ex. 29:10-14). The induction of Aaron and his sons into their priestly offices required their being reconciled to God through the shed blood of a guiltless substitute. Every believer has gone through this process in a spiritual sense, in which Christ fulfills the spiritual purpose of the sin offering and the burnt offering for that individual. No one can worship or serve God who has not been reconciled to God by the blood of Jesus Christ which was shed on the tree of the cross (Col. 1:20). **"Aaron and his sons laid their hands upon the head of the bullock for the sin offering."** This signified their identification with the substitute, as we by faith identify with Christ as our sin-bearer. The bullock was killed and the blood applied to the altar **"to make reconciliation upon it."** The blood sanctifies and purges and makes

♦ (Continued on page 205)

## Book of Leviticus

(Continued from page 204) ♦

atonement for sin. Reconciliation with God is based wholly and solely upon the blood of Jesus which is the only covering for sin (Rom. 5:9-11). The fat of the inwards was burned upon the altar, as Christ made His soul an offering for sin. The remains of the animal were **“burnt with fire without the camp,”** like as **“Jesus also, that he might sanctify the people with his own blood, suffered without the gate”** (Heb. 13:12).

**“And he brought the ram for the burnt offering; and Aaron and his sons laid their hands upon the head of the ram,”** (Lev. 1:4, Ex. 29:15-18). The burnt offering signifies whole devotion unto God, as Christ wholly devoted Himself to the will of God in offering Himself for our sins, and through Him we approach God (Heb. 10:7-10, 19-22). The sprinkled blood signifies the atoning work of Jesus, and the washing of the inwards and legs with water signifies the holy and clean purposes of the heart and life as found in Christ. **“And Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the LORD.”** Only through Jesus does the believer have access to God; and the believer is called to wholly devote himself or herself to God, as Christ wholly devoted Himself to the will of God.

### VI. VERSES TWENTY-TWO THROUGH TWENTY-FOUR.

(Ex. 29:19-26), The **“ram of consecration”** is now offered. This was offered in the same manner as a peace offering, and signified the fellowship between God and priest as established on the grounds of righteousness, as the believer has peace with God being made righteous through the blood of Christ. **“And Aaron and his sons laid their hands upon the head of the ram.”** By faith in Christ we have peace with God, being justified through the imputation of Christ’s righteousness to our account. **“Moses took of the blood of it, and put it upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet.”** The same blood that was put upon Aaron and his sons was sprinkled **“upon the altar round about.”** Their ears, hands, and feet were consecrated. **“This being performed with the blood of the peace offering speaks of the priest who is at peace with Jehovah to hear with the ear and obey the divine word, and perform with the hand the sacred duties of his office, and to walk with the feet in the way of holiness.”** The blood-tipped members of their bodies were to be set apart for God’s use, as are the members of our bodies and of our beings, which have been sprinkled with the blood of Jesus (Rom. 6:13).

### VII. VERSES TWENTY-FIVE THROUGH TWENTY-EIGHT.

In these verses the hands of Aaron and his sons were filled with an acceptable offering unto the Lord. The **“ram of consecrations”** is also termed the ram of “fillings” or “fulnesses,” as the word signifies. Moses took the parts of the ram which were to be burnt, along with **“one unleavened cake, and a cake of oiled bread, and one wafer,”** **“and he put all upon Aaron’s hands, and upon his sons’ hands, and waved them for a wave offering before the LORD.”** Their hands were filled with those things which represented and pointed to Christ. Jesus fills our hands with an acceptable offering, and by Him we give thanks and praise and honor to the God of glory. After these things were waved, **“Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they were consecrations for a sweet savour.”** These things were accepted and pleasing to God, and in them Aaron and his sons were accepted and pleasing to God.

### VIII. VERSES TWENTY-NINE AND THIRTY.

The breast of the ram of consecration was waved for a wave offering by Moses, and became his part, which God had given him. Moses’ portion signified his fellowship with God and with those for whom the offerings were offered: **“and truly our fellowship is with the Father, and with his Son Jesus Christ”** (I John 1:3). Moses then **“took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons’ garments with him.”** They were sprinkled with the oil and the blood, which speaks of the cleansing of sin by the blood and the sanctifying of the Holy Spirit in and upon a believer. The result of this sprinkling is that they were sanctified, and their garments, set apart for the service of God. Those who are not cleansed from sin cannot serve God.

### IX. VERSES THIRTY-ONE THROUGH THIRTY-SIX.

Moses now instructs Aaron and his sons as to the preparation and eating of the food of the offering of consecration, both of the flesh of the ram and the bread from the basket. They were to boil and eat the flesh **“at the door of the tabernacle of the congregation.”** Anything that remained of this food unto the next day was to be burnt with fire. The consecration lasted seven days, in which each day they were to have something done for them and to them, and they were to **“keep the charge of the LORD.”** All other matters and all personal or secular affairs were forsaken for these seven days. Each day a sacrifice was offered to sanctify them and the altar (Ex. 29:35-37). This signifies a complete cleansing and sanctification unto God (John 17:15-19). Jesus sanctified

Himself and sanctifies believers to God. Sanctification consists of separation from sin and the world’s ways and priorities to God and His holy service. Having been sanctified through the offering of the body of Christ once for all, we who are saved can now draw nigh to God by Jesus Christ.

#### NOTES

1. Adapted (with modifications and additions) from *Handfuls on Purpose*, Series III, by James Smith, 1971.

2. Hille, Harry J., *“Outlines on Leviticus,”* 1979.



## The Battle Is Not

(Continued from page 203) ♦

you to know without any shadow of a doubt – our God is in control! He not only is aware of the happenings and the goings on within the realm of mankind, He is, in fact, in utter and total control! Remember, even Nebuchadnezzar said, **“And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: 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. 4:34-35)? According to Nebuchadnezzar (and every other Scripture) there was nothing that the armies of the Moabites, Ammonites and Mount Seir could do against the children of Israel that the Lord would not first permit.

We need to remember this teaching in our day today. Sure, the battle that we are engaged in is mighty and large – and we are just small and helpless. Sure, the warfare that we are engaged in is long and enduring – from the time of Eden even until now. But, our God is in control. He is aware and knowledgeable. And, amazingly, He will fight our battles for us! As the Lord told Jehoshaphat, we will not even have to fight. We can just **“...stand ye still, and see the salvation of the LORD with you.”**

I think of Peter in the prison at the beginning of the New Testament, and how that the Lord delivered him from the guards and the prison. I think of Paul and Silas in the jail at Philippi, and how that the Lord not only delivered them physically, but He also spiritually delivered and saved the Philippian jailer and his family. What a God we serve! He will preserve us and keep us! He will fight for us and deliver us! And, He

will do all of this while at the same time performing His will and purpose in the lives of others – even to the extent of saving the souls of our own enemies!

Paul told Timothy about his own convictions concerning the power and ability and desire that God had exerted for His people: **“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day”** (II Tim. 1:12).

#### OUR GOD IS OUR SAVIOUR

No matter what the battle might be; no matter what the struggle might be; no matter what the obstacle might be; our God is our Saviour. He will fight for us. He will lead us. He will teach us. And, He will save us.

God was the Saviour of Jehoshaphat, Judah, and Jerusalem. Even now, we recognize, and we take comfort, in the fact that God is the Saviour of His people for all time. **“Verily thou art a God that hidest thyself, O God of Israel, the Saviour. They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end. For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right. Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory”** (Isa. 45:15-25).



# Forbidden Scriptures #7

By Curtis Pugh  
of Poteau, Oklahoma

Here is test #7:

Read the verses, please, and try to remember if you ever heard a sermon on them. Probably not because they contradict popular ideas and most preachers will not preach them, except to try to explain them away, assuring folks that they do not really mean what they say. Read on. Decide if you, your preacher and your church really believe **"all the counsel of God"** (Acts 20:27).

**"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ"** (Jude 1:3, 4).

An emergency situation existed in these New Testament churches. **"Certain men"** had secretly gotten in. These ungodly men were no surprise to God and were in fact **"of old ordained to this condemnation"** by Him. They were teaching two errors. First, they taught an ancient version of the modern heresy of "carnal Christians." They said God's grace allows you to sin as much as you desire. Secondly, they denied the absolute sovereignty of God and the Lord Jesus Christ. We are told that the Lord's churches are to **"earnestly contend"** (strive, argue, struggle) for the faith (doctrine) that was **"once delivered unto the saints."** Obvious and inescapable conclusions follow. It does matter what you believe and it matters how you live. God is in control of all things from eternity, but He allows wicked men to sin when it accomplishes His purpose. Personal holiness (clean living) is important as it is the fruit of the Spirit in the life of a believer. The truth has been delivered to the saints only one time. There is a continued battle in every generation for the truth.

In spite of these verses, many people think that doctrine (theology) is unimportant and would rather compromise truth for the sake of popularity or acceptance in an unscriptural manmade religious organization, whether it be church, denomination,



association or convention. Every group cannot be right on their doctrine. The differences among them are just too great. Churches do not even agree on the basic matter of how a person is saved. To quote Shakespeare's Marcellus in Hamlet, "Something is rotten in the state of Denmark." Something is rotten in modern "Christianity" and it is this: false teachers are installed in churches and they are teaching doctrines contrary to the Word of God. As Paul warned, **"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them"** (Acts 20:29, 30). **"Perverse things"** are taught as Bible truth today in many churches.

Another warning is found in II Thessalonians 2:3: **"Let no man deceive you by any means: for that day shall not come, except there come a falling away first..."** The Greek word translated "falling away" is the word apostasia from whence we get our word apostasy. The return of Christ is to be preceded by an apostasy – a willful turning away from the truth. The Bible does not teach that a great end-time revival will precede the return of Christ! If you think this world is presently in a great revival of true religion, you are deceived! It seems we are in the midst of that apostasy right now. One reason we present these articles is to show the false doctrine that is so prevalent in religious groups today. Only by believing, following and contending for the truth of God's Word will the Lord's children please Him! We are instructed to do those three things! Separation from false teaching, false teachers, and false churches is of paramount importance if you would stand for the truth! Have you separated yourself from that which is manmade, false and apostate in religion? What are you doing to **"earnestly contend for the faith which was once delivered?"**



## Satan's Original

(Continued from page 201) ♦

seek to resolve this being into a "figure of speech," or a "metaphorical personification of evil," or a "delusion of an unsound mind." But I do not for one single moment concur with the notion that Satan is a medieval superstition, or an impersonal force, or the principle of evil personified. Characters of fiction and metaphors are not judged by the death of Christ, nor are they consigned to the like of fire.

Even the savage of the jungle believes in a Devil with his limited understanding. How this shames the would-be theologians of modern times who have consigned the doctrine of a

personal Devil to the limbo of myths of a bygone age. Higher critics would do well to realize that there is but a step between a mockery of the Devil and a mockery of God. The Bible says the Devil **"deceiveth the whole world,"** and in no manner is it more evident than the world does not think that he exists.

Those who take seriously the teaching of the Holy Scriptures can have little doubt of the existence of this evil being. It predicates every element of personality to Satan. He is referred to by personal names. Personal acts and attributes are ascribed to him. This will become more evident as we continue our study.

At present the great Evil Spirit is confined to the realm of the unseen. We can know nothing about him save what is revealed in the Holy Writ. Certainly it is incumbent upon Christians to acquaint themselves with this greatest of all foes. To lack a knowledge of this enemy is tragic and of eternal danger. For the next few weeks I am going to discuss what the Bible teaches us about Satan.

### NAMES OF SATAN

Numerous names are ascribed to the devil in the Scriptures. He is mentioned by one or the other of these names 174 times. These names reveal his person, nature, and work. These would be meaningless unless he is a personal being. I will discuss some of the principle ones in alphabetical order.

In Revelation 9:11 Satan is denominated **"Abaddon"** in the Hebrew tongue and **"Apollyon"** in the Greek tongue. Both words mean "the Destroyer." These names reveal his purpose and employment is to destroy. He seeks to destroy God's purpose and work. He wants to destroy man's soul and body. In his personality all the elements of perdition are summed up and expressed. He is further described in Revelation 9:11 as **"the angel of the bottomless pit,"** showing he is a fallen angel who leads millions to destruction.

Revelation 12:10 speaks of him as **"the accuser."** This title indicates how he accuses men before God of their sins. He also slanders the character of God to men. Through his emissaries on earth, he falsely accuses Christians of evil. The early Christians were accused of eating their own infants, of licentious orgies, of dishonoring the gods, or of refusing to be loyal to the emperor. In later times the false church accused them of being "perverters of truth," and "despisers of the sacraments," and brought them to the court of the inquisition. Back behind these barbaric acts was "the accuser of the brethren."

I Peter 5:8 mentions Satan as our **"adversary."** The word used by Peter translated **"adversary"** means "a court adversary," or "one who opposes another in an action or suit of law." Satan accuses man of a breach of God's law and pleads that punishment be inflicted.

Jesus spoke of Satan as **"Beelzebub"** (Matt. 12:27). This name was probably derived from Baal-zebub, the fly god of Ekron (II Kings 1:6, 16). The word signifies "Ball the fly," or "lord of flies." Some copies read "Beelzebub" which means "the lord of dung," or "dunghill god." Beelzebub is the prince of demons. Here we behold Satan as the chief of the gang of infernal spirits.

Another name is **"Belial"** found in II Corinthians 6:15. This is a Hebrew word used only once in the New Testament. This name of Satan means "worthlessness," or "wickedness." The character of Satan is seen in this name.

A very common name is **"the devil"** (Matt. 4:1). It is applied to him 35 times in the Bible. "Devil" is a translation of the Greek word "diabolos" which means "slanderer" or "false accuser." Devil is strictly a proper name, as much as Satan. This name discloses his mode of carrying out his evil design by lying wonders.

Satan is called the enemy of God and of man. Jesus Christ said: **"The enemy that sowed them is the devil"** (Matt. 13:39). Satan has been the enemy of God since his rebellion, and he has been the enemy of man since his first existence.

In John 8:44 Jesus Christ gave Satan the title of Father of Lies: **"Ye are of your father the devil. . . he is a liar, and the father of it."** Satan told the first lie in the history of the world as seen in Genesis 3. The lie is his own invention. It came out of the depths of his own evil nature. Satan ever works to oppose the truth.

Also Satan is called **"a murderer"** in John 8:44. He murdered the human race in the Garden of Eden. What a mind must be in the being that planned the everlasting ruin of the whole human race. This bloody scoundrel is called **"the great red dragon"** (Rev. 12:3). The Jews spoke of Satan as "the Angel of Death."

Revelation 12:9 refers to him as **"that old serpent,"** alluding to Genesis 3 when Satan appeared to Eve in the form of a serpent.

Satan is mentioned three times in the Gospel of John (12:31; 14:30; 16:11) as **"the prince of this world."** This title defines his relation to earth. He was originally given a throne on earth in pre-Adamic times. He continues to be over the world systems even today. The children of disobedience yield voluntary subjection to him as their lord and sovereign.

In Ephesians 2:2 he is seen as **"the prince of the power of the air."** This title locates one of the spheres where he works. Satan executes authority over the air which is filled with wicked spirits.

The most common name of all is **"Satan"** which means "adversary," or "enemy." He is so called 52 times in the Bible. This proper name reveals his true character. Satan opposes God and man.

In II Corinthians 4:4 he is styled **"the**

♦ (Continued on page 207)

## Satan's Original

(Continued from page 206) ♦

**god of this world.** This can be translated "the god of this age." Satan usurps the place of God in the life of man. He is the god which the non-elect world worships. He inspires and directs all spurious religion.

Jesus denominated him "**the wicked one**" in Matthew 13:19. This can be translated "the evil one." Satan was the first creature God ever made who became wicked. He is the original cause of wickedness among men. It is his very nature to work wickedness.

### HIS ORIGINAL POSITION

There are some who would make the Devil pre-existence with God in the beginning. But this would make the Devil eternal and equal in power with God. Colossians 1:16-17 tells us that Christ created all things "**that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.**" If the Devil is a thing, then he was created by Christ. Genesis 1:1 does not say: "In the beginning God and the Devil," rather it reads: "**In the beginning God.**" God alone inhabited eternity past.

Although his origin is shrouded in mystery, there is one thing for certain: he is a created being and that of the most exalted type. The revelation concerning Satan begins with the dateless period between the creation of the heavens and earth in their perfect form and their becoming desolate.

Ezekiel 28:11-19 is a delineation of the mightiest of all the angels. Verse 1 through 10 of Ezekiel 28 pictures the man of sin, the Antichrist, under the figure of the "**prince of Tyrus.**" Then verses 11-19 reveal the original position of Satan under the figure of "**the king of Tyrus.**"

Verses 11 and 12 read: "**Moreover the word of the LORD came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.**"

Verse 12 reveals three things about the being we call Satan when he left the hands of his Maker. First, he was the sum of all created perfection. Second, he was inwardly possessed with the full measure of creative wisdom. Third, he was endowed with the full measure of creative beauty. No earthly king of Tyrus could have had said of him what the Bible says of this creature.

Verse 13 exemplifies the last clause of verse 12, giving in ten items a description of his beauty: "**Thou hast been in Eden the garden of God; every precious**

## 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

**stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created."**

No earthly king was ever in Eden the garden of God, but Satan was in Genesis 3. This appearance of Satan in Eden must refer to his original position on his throne on earth which was in Eden in a pre-Adamic time.

The statement about his covering of the beautiful stones is remarkable. It seems to mean that the covering of his head, his crown, and his clothes were adorned with beautiful gems. The covering of jewels suggests his great importance and the luster of his appearance. These precious stones are displayed no where else in the Bible except in the high priest's breastplate and in the New Jerusalem (Ex. 39:10-13; Rev. 21:14, 19-21).

The expression: "**The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created,**" deserves our attention. The "**tabrets**" and "**pipes**" have reference to musical instruments. Some make the "**tabrets**" to be "**tambourines**" and the "**pipes**" to be holes in musical pipes or flutes. Since musical instruments were prepared in him when he was created, it would seem he did not need an instrument of praise to glorify his Creator. The creature was a diadem of praise to his Maker.

Observe that the latter part of the verse affirms that he was "**created.**" This being was a direct creation of God; this was no earthly king. Only Adam is said to be created of the human race. If Satan was created, then he is a creature and is not self-existent. He can never be free from his dependence upon his Creator.

Verse 14 reads: "**Thou art the anointed cherub that covereth; and I have set thee so: thou was upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.**"

Here we learn that this created being belongs to the order of the cherubims.

The cherub is a part of the angelic order (Gen. 3:24; Ezek. 10:3-22). Hence the Devil was an angel of the highest order before his fall. Those familiar with angelology know that the cherubim are probably the highest class of all God's creatures. Revelation 4:6-9 discloses that they are seated nearest to God's throne and lead the worship of the entire universe.

This cherub was "**anointed,**" and Ezekiel adds that God had made him such. This created being is said to "**covereth,**" reminding us of how the cherubim overshadow the mercy seat in the Jewish temple. But why was he called the cherub consecrated to the Lord by the anointing oil? Kings were anointed in the Old Testament. It would seem to me that the reference is to Satan being anointed a ruler over the earth. Isaiah speaks of him having a throne (Isa. 14:13) and so does John (Rev. 2:13). Christ mentions Satan's kingdom (Matt. 12:26).

Verse 14 seems to indicate that the place of his throne was "**upon the holy mountain of God.**" In the Old Testament the mountain of God is Mount Zion (Isa. 11:9; 27:13; 56:7; 57:13; 65:11, 25; 66:20; Ezek. 20:40). This writer is convinced that Satan before his fall was appointed by God as ruler over the earth in a pre-Adamic time and that Satan had his throne on Mount Zion. This explains why Satan hates the doctrine of the thousand year reign of Christ on earth in Mount Zion.

What is meant by "**the stones of fire?**" The reference may be to the literal Garden of Eden which had precious stones in it (Gen. 2:11-12). Or it may be that the stones of fire mean other angels, as fire is a symbol of angels in Hebrews 1:14. Or others think that it would point to the glory of Satan's throne, as it does to God's at other times, like in Exodus 24:10 and Ezekiel 1:25-27.

Concerning Satan's original position we are told in John 8:44: "**He was a murderer from the beginning, and abode not in the truth.**" The first estate of Satan is here stated to be "**in the truth,**" but Jesus said that he "**abode**

**not**" in it. Satan rebelled against God and lost the integrity, innocence, and holiness in which he was created. He did not continue in the purity of his nature in which he was formed, but he deserted the truth and degenerated into a liar and a murderer. He became such from the beginning of his original sin against God. God did not create a Devil, but He did create a creature which originally abode in the truth who became the Devil.

### SATAN'S FALL

The sin of Satan is seen in Ezekiel 28 and Isaiah 14. First, I want to continue with the account in Ezekiel 28, beginning at verse 15: "**Thou was perfect in thy ways from the day that thou wast created, till iniquity was found in thee.**" This being who was the sum of created perfection was discovered to have committed sin. He had apostatized from the truth.

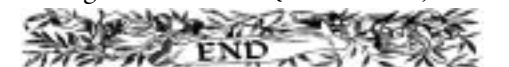
Then verse 16 says: "**By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.**"

When Satan sinned God removed him from Mount Zion. The word "**merchandise**" which means "to go about" suggests the going about among the angels necessary to secure their allegiance to his program of sin and rebellion. Revelation 12:4 probably indicates that about one-third of the angels joined him in this act of sin. Job 4:18 speaks of "**his angels which he charged with folly.**" The Bible speaks of the Devil and his angels (Matt. 25:41; Rev. 12:7).

Verse 17 reads: "**Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold.**"

These lofty thoughts, which Satan had of himself, brought about his ruin. He corrupted his wisdom, yet he did not completely lose it. Pride was at the very heart of his sin. I Timothy 3:6 says: "**lest being lifted up with pride, he fall into the condemnation of the devil.**" James 3:15 calls pride devilish wisdom. Proverbs 16:18 declares: "**Pride goeth before destruction, and an haughty spirit before a fall.**"

Here was the first sin that broke the calm of eternity, and stirred up the storm that has not ceased to rage, with ever increasing violence; and shall, till Christ quells it forever by His words: "**Peace be still.**" The reason why God permitted Satan to sin is unknown to man. It is one of the secret things which belong unto the Lord (Deut. 29:29).



## Songs of the Angels

(Continued from page 201) ♦

Let us consider, *first*, The incarnation of the Eternal Word; and, *secondly*, The song of the angels on the occasion of His birth.

I. Though it is impossible for the immutable God to be made a creature, yet the Divine nature was so closely and mysteriously joined to the human, that the same person was **“a child born,”** and **“the Mighty God”**---**“a son given,”** and **“the Everlasting Father.”** The Divinity did not become humanity, and the humanity did not become Divinity; but the two were so united as to constitute but one glorious Mediator.

Though His incarnation did not destroy, or even tarnish in the least, the essential glory of the Deity; yet was it a mighty and marvelous condescension, for Him who is “over all, God, blessed for ever,” thus to assume our frail and suffering flesh. Solomon asked---**“Will God in very deed dwell with men on the earth?”** A question which neither men nor angels could answer. But God hath answered it Himself, and answered it in the affirmative. **“The Word”** that “was in the beginning with God, and was God,” in the fullness of time, **“was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”**

We can form no idea of the natural distance between God and man. But the infinite vacuum is filled up by the Messiah. He is **“Emmanuel”**---**“the true God,”** and **“the Son of Man.”** He **“thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of sinful flesh.”** Passing by the nobler nature of angels, **“he took on him the seed of Abraham.”** Nor did He join Himself to humanity in its original perfection and glory. He came into the mean condition of fallen creatures, sharing with us our various infirmities and sufferings. Yet He was free from all moral contamination. He was **“holy, harmless, undefiled, and separate from sinners.”** He **“knew no sin.”** He **“did no iniquity, neither was guile found in his mouth.”**

But notwithstanding the humility of His appearance in Bethlehem, such was the dignity of His Person, and such the magnitude and grandeur of the work for which He came into the world, that angels descended from Heaven to publish the glad tidings to the children of men. True, no ambassadors were sent to the Sanhedrim at Jerusalem---none to the Senate of Rome, to proclaim the coming of the Prince of Peace; but never was there such an embassy on earth, to announce the birth of a royal son, as that which came to the shepherds of Bethlehem. When He appeared among men, the

order was given in Heaven, that all the angels of God should worship Him; and their example was followed by wise men upon earth. The prophet Isaiah said that His name should be called Wonderful; and the angel informed Mary that He should be great, and should be called the Son of the Highest; and that God should give unto Him the throne of His father David, and He should reign over the house of Jacob for ever. “Though he was rich, yet for our sake he became poor, that we through his poverty might be rich.” He humbled Himself that we might be exalted---was bruised---and wounded that we might be healed---died the most shameful death that men could inflict, that we might live the most glorious life that God can confer!

II. Let us now consider the import of the anthem, sung by the heavenly host, when He was born in Bethlehem. **“Glory to God in the highest, and on earth peace, good will toward men.”**

1. **“Glory to God in the highest.”** The shining light between the cherubim, on the mercy-seat, was called **“the glory of the Lord,”** being a supernatural representation of His presence in the sanctuary. Three of the apostles saw the same glory upon the mount of transfiguration, and all believers have seen it by faith. The word **“glory,”** in the anthem of the angels, refers to the divine honor and praise resulting from the humiliation of Christ. The redemption of sinners, through the blood of the cross, and by the grace of the Holy Spirit, is not only consistent with the glory of God, but highly promotive of His glory, as our Creator and Lawgiver. It brightens all the gems previously visible in His crown, and reveals others that were concealed. His glory, as seen in the works of creation and providence, is the glory of wisdom, power, and love. His glory, as seen in His law and its administration, is the glory of holiness, justice, and truth. These are essential to His nature and His government. But in the incarnation and the cross of Christ, we behold a new glory, a glory nowhere else displayed, the glory of mercy. God was known before to be the friend of saints, but here He shows Himself the friend of sinners. His character as previously revealed was matter of admiration and praise in earth and Heaven, but this new revelation occasions new wonder and rejoicing to men and angels. Angels delighted to bear the joyful news to men, and this was the burden of their message: ---“Behold, we bring you glad tidings of great joy, which shall be unto” ---the righteous? the benevolent and charitable? no; but---**“unto all people.”** And what are these tidings? “To you is born, this day, in the city of David, a Saviour, who is Christ the Lord.” Here is the Lawgiver embracing the rebels; His the glory, theirs the benefit; while angels participate the joy of both, singing---**“Glory to God in the highest,**

**and on earth peace.”**

2. **“On earth peace.”** Not by a compromise with Satan, as he proposed when he tempted the Son of God in the wilderness. Not at the expense of the Divine law, but by magnifying and making it honorable. Not a peace with enmity, for Christ hath slain the enmity by His cross. Our peace flows from the reconciling blood of Jesus. Nothing else could satisfy the claims of Divine justice, and procure pardon for the penitent believer.

Without the atonement, there is no peace for sinners. There is an accusing witness within. Behold that king in the banqueting-house! Why changes his countenance? Why tremble his knees? Have the wise men of Babylon interpreted the mystic writing upon the wall? No; but conscience has. Conscience has given dreadful intimations of its meaning, before Daniel comes into the presence of the king, and the Hebrew prophet only confirms the previous interpretation. Every sinner bears about with him that internal tormentor. It may be bribed; but not for ever. It may be lulled to sleep; but it will awake with increased energy, and augmented wrath. The gnawing worm may be stupefied for a season, but cannot be killed. The devouring fire may be temporarily stifled, but cannot be quenched. How dreadful are its torments, when it wreaks all its anger upon the guilty! To be drowned in the Red Sea, like Pharaoh---to be swallowed upon by the earth, like Korah---to be hewn in pieces, like Agag---to be eaten of worms, like Herod---is nothing in the comparison.

Where shall we find peace? We have heard of a stone which nothing but blood can dissolve. Such a stone is the human conscience. But all the blood shed on Jewish altars could never effect the work. It must be the blood of Jesus. He is “the Lamb of God that taketh away the sin of the world.” At His cross, the believer’s conscience finds assurance and repose. He is the good physician, and His blood is the sovereign balm. Come, for He waits to be gracious!

3. **“Good will toward men.”** The **“good will”** of whom? Of God, blessed for ever. The funds of a benevolent society may be exhausted, so that its members in distress can receive no benefit. But in the **“good will”** of God we find unsearchable riches of grace, sufficient to pay off our whole debt to the law, and restore our forfeited inheritance; to bring forth the prisoners, and them that sit in darkness, out of the prison-house; to support the believer through life, and comfort him in death, and raise Him from the grave not a beggar, or a pensioner, but a prince, clothed in white, and entitled to an everlasting kingdom.

Did I possess the nature of angels, with my present sinfulness, I should

have no hope of salvation, for God hath provided no mercy for fallen angels; but, in His infinite wisdom, He hath devised a method for the consistent display of His **“good will toward men,”** by assuming their nature, and in that nature atoning for their sins. This is a wonderful scheme, whereby God can be just, and yet justify the ungodly. His law is honoured, though its violator be acquitted; and His government is secure, though the rebel be forgiven.

Methinks I hear the Infant in Bethlehem, speaking from the manger, in the strain of the Evangelical Prophet: ---**“Is my hand shortened at all, that I cannot redeem; or have I no power to deliver? Behold, at my rebuke I dry up the sea, and make the rivers a wilderness; I clothe the heavens with blackness, and make sackcloth their covering. Though ye see me in human flesh, I am still Lord of all, and can save unto the uttermost. Though ye do not hear me, I have the tongue of the learned, to speak a word in season to him that is weary. I have taken upon myself your nature, that I may be able to sympathize in your sufferings, and make satisfaction for your sins. For you will I give my back to the smiters, and my cheek to them that pluck off the hair; and I will not hide my face from shame and spitting. Calvary and Joseph’s grave shall manifest my benevolence, and it shall be seen that my mercy is mightier than death. Who will contend with me? Let him come near! Let us stand together! I challenge all the powers of darkness to defeat the purposes of my grace. I will triumph by suffering. I will dash them in pieces as a potter’s vessel. Hell shall tremble at the report; and on every gate and door-post, in all my journey from this place to Golgotha, and thence home to my Father’s house, shall be inscribed the record of my good will toward men!”**

**“This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.”** Behold Him pressing the wine of eternal life for us from the cup of His own mortality; demolishing the kingdom of darkness on earth, and establishing in its stead the kingdom of Heaven; destroying the works of the devil, delivering the captives from his iron yoke, and uniting sinners to Himself in everlasting fellowship and love. The whole economy of Divine grace, based on the incarnation of the Son of God, is like a complicated piece of machinery, consisting of many wheels, all revolving in harmony, and impelled by the same power. Salvation is a river, flowing from the manger in Bethlehem, conveying eternal life to millions, and bearing away many a precious gem from the dominions of death and Hell. It has already swept from the earth more false gods than

♦ (Continued on page 209)



## Songs of the Angels

(Continued from page 208) ♦

would have filled the Roman Pantheon; and carried multitudes of human souls, pardoned and purified, to Abraham's bosom. No opposition of men or devils can stand before **"the glorious gospel of the blessed God."** O that its light may shine into the heart and the conscience of every hearer! May the goodness of God lead you all to repentance, and fill you with peace in believing! Then will you go forth with joy, and publish His **"good will toward men;"** and when the purposes of His mercy are accomplished in your hearts, you shall be removed from grace to glory---from peace to perfect love---and sin and sorrow shall be shut out for ever! Amen.



## Ask And It Shall

(Continued from page 201) ♦

religion, against the plainest teachings and constant practice of its founder. We ought always to see where we are and to see what is the meaning of this or that position.

I do not know whether it is worth while, in passing, even for a moment, to recall the sensation of a few years ago on this subject, and remark upon it. I suppose that the idea of what they used to call a prayer-test in the newspapers is plainly enough a thing improper and impossible. It is improper, because to ask Christians to confine their prayers to one side of a hospital, and pray not at all for the unhappy sufferers on the other side, is to ask a thing out of the question---a refined species of cruelty to be practiced by those who believe in prayer. It is improper, too, because it proposes that we should try experiments upon God. They did sometimes try that sort of thing upon Jesus Christ, and He invariably refused to submit to it. He wrought wonders and signs beyond number when He thought proper; but when they demanded a sign according to what they thought proper, He never granted it. For us to do this that is proposed would be just that which they did. And besides being improper, it is also impossible. We do not believe that prayer now works miracles. It is not the idea at all that prayer operates with respect to physical fixed forces otherwise than in accordance with physical laws. And so if you suppose prayer to be answered in such a case, it could only be in concurrence with proper physical conditions. Then the unbeliever would say at once that this is not a result of prayer. Such a test is impossible unless prayer works miracles, and no one who understands the matter would suppose that to be the idea. Is it not true, then--plain enough now as we look back upon

it---that the great newspaper sensation of a few years since was a thing improper and a thing impossible?

But for us who believe in the Lord Jesus Christ, it comes back to this, that our yearning after God and that disposition to cry out to Him for mercy and help, which is no invention of theological thinkers, which is the natural product of the human heart and the natural expression of human need and dependence, has the high sanction of the Founder of Christianity. He believed in prayer; He taught us to pray; He said: **"Ask, and it shall be given."**

And notice how often He has repeated it. One might say that that one word was enough; one might say that all human hearts ought to fasten on that one utterance, and feed themselves on it, and rejoice in its assurances. But He said it three times: **"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."** As if not content with that, He repeats it three times again, in the form of an assurance that so it always is. "For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it is opened." And even after that He goes on to argue it by a most cogent argument and affecting appeal. Why this multiplied repetition and assurance? Ah! my friends and brethren, He know very well how imperfectly we believe in prayer; how difficult it is for us to treat prayer as a reality, and He wanted to help us. He condescends to our infirmity, and again and again, in multiplied forms of expression, He would assure us that if we ask, we shall receive. You know how prone we are to make prayer degenerate into an outward thing. A little child needs to be constantly reminded by its mother that it must not just "say" prayers, but must mean what it is saying. And we, with all our intelligence and culture, are apt to make our public and private prayer a mere outward thing.

How hard it is for us also, when we try to pray, to "realize" what we are doing! I remember being once deeply impressed with this thought when present at an institution for the deaf and dumb. After some teaching had been done, one of the principal instructors proceeded to give them a little address on religion, we were told, and then he called upon them to pray. The whole room was still. He stood with reverent face and slowly moved his hands and arms in the signs which they understood, and they sat before him with distended, gazing eyes, and the room grew still as with the stillness of death. I said to myself--I could hear my heart beat--I said "This is praying." Not a word spoken, but this was praying, praying without any of the forms to which we are accustomed. The eyes were wide open, not a sound was heard, and yet human souls were entering into communion with the Father of all spirits. I went away

with a profounder sense than ever before of the distinction between the mere outward form and means of prayer, and the inner spirit which is prayer. Now, our Saviour knows that it is hard for us to realize what we do when we are trying to pray.

He also knows how prone we are to be discouraged in our attempts to pray; when we try experiments upon prayer, and get out of heart, and quit. As a man who is endeavouring to effect some invention, and has given all his labor and used all his materials, hoping that he will get the result, when he fails, gives over the experiment, so, how often do we make a mere half-hearted experiment of praying for a certain blessing upon ourselves and others, and when it does not come, we are tempted to give it up as a failure! The Saviour knows how impatient we are that the blessing shall come quickly, and therefore cautions us not to faint when we do not receive it on the instant. We may not receive it in the form we looked for. It may come in a form so different that we shall scarcely recognize it as what we asked for; and so He gives us His assurance and seeks to build up confidence in our hearts that praying is a reality, that prayer is a power.

And now notice the affecting appeal our Lord proceeds to make---an appeal which those of us who are parents will feel in all its fullness, but which all of us can feel more or less because all of us know something of the affection of our own parents. **"What man is there of you --- a mere man--- whom, if his son ask for bread, will he give him a stone?"** Will he give him something that looks like bread, but which is worthless? **"Or if he**

♦ (Continued on page 212)

## GLEANINGS

### To Be Faithful to the Church is to Be Faithful to the Master

Every true church is composed of Christ's disciples, and governed by the laws and regulations given by Him. Such local organizations are established that they may illustrate before the world the true Christian character, and carry on His work in the world. They are Christ's representatives. The responsibility of such a body is very great. To become a member of such a body is to make a very solemn engagement, and to assume a very heavy responsibility. In view of this fact, how clearly it appears that such a body should be composed of Christ's friends -- those whom Christ has made His own. How absurd the idea of introducing infants and other unconverted persons into the church. Such have not been made Christ's by regeneration, and may never be. To such the Lord could not say, "ye

are not your own, ye have been bought with a price," your "bodies and spirits" are mine. The churches are composed of those who are "lively stones, built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Such are a chosen generation -- race, family, a royal priesthood, a peculiar people, to show forth the praise of Him who hath called them out of darkness into His marvelous light (I Peter 2:5-9).

Some people think it a light matter to get into a church and out again. Such persons have a very low idea of the true character of a Christian church and a Christian profession. And are not the churches of the present day, chargeable to some extent with the sin of this low idea?

With many the Christian's standard is too low; and some of the churches are too anxious to meet the world's views. They seem to forget, that not only as individuals, but as churches, they belong to Christ, and that He is their Lawgiver and Head. Christ is represented as loving the church as a husband loves his wife: He loved the church and gave Himself for it. Then, how should every Christian love his church? Intelligent devotion to the church, devotion to it for Christ's sake is devotion to Christ. It is the duty of every Christian to cultivate a habit of earnest devotion to the church. Then he will labor to maintain the character and reputation of his church; then he will labor for its peace and prosperity; then he will delight in its seasons of devotion -- "her sweet communion, solemn vows, her hymns of love and praise."

Such a devotion would secure better houses of worship; more comfortable and convenient arrangements of worship; more care and neatness about houses of worship. With proper intelligence and such a spirit, such care would not be prompted by pride, but by true devotion to the Master. How depressing it is to a true Christian, in passing through the sanctuary to find the houses of worship all out of order -- dilapidated like the premises of some poor widow. Sometimes doors are left open, and the house of the Lord becomes a place of resort for the beasts of the field. Sometimes the people of God meet in His house and sit down to worship in filth and dirt, such as no decent lady would allow in her room. The Lord is certainly not pleased with such want of respect for Him. But it is not intended for disrespect; it is only the result of low ideas of obligation to the Lord's church. If all could be impressed with the thought that faithfulness to Christ's church is faithfulness to the Master, a general improvement in all matters pertaining to the church would soon be witnessed. (*The Baptist*, February 1874).



## The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

1. After the rapture takes place, will people be saved the same as they are now, and would we be wrong to leave tracts and books for those that would be left behind? - Mississippi

Roger Reed  
20 Ledgewood Dr.  
Mansfield, Ohio 44905

Missionary of  
West Jefferson Missionary  
Baptist Mission  
90 E. Main St.  
West Jefferson, Ohio 43162



**“And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call” (Joel 2:32).**

**“And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved” (Acts 2:21).**

**“For whosoever shall call upon the name of the Lord shall be saved” (Rom. 10:13).**

We first see the phrase in Holy Writ **“..whosoever shall call on the name of the LORD shall be delivered:”** by the prophet Joel, then we see the same words used by Peter on the day of Pentecost in Acts 2:21, then Paul to the Romans in Romans 10:13. As we can see, both Peter and Paul quoted the prophet Joel. What this tells us is God has never changed the way people are saved. They were and still are saved by the **“Grace”** of God **“through faith”** (Eph. 2:8). The **“whosoever”** are those that God by His unmerited favor chose in Christ Jesus before the foundation of the world, regardless of what the Arminian would teach.

It is our faith in Jesus Christ that saves us. The faith that is given to us by the indwelling of the Spirit at the **“New Birth,”** **“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory”** (Eph. 1:13-14).

So to answer the first part of the question, **“Yes”** people will be saved the same way after the rapture as they are now. But, today, during this dispensation **“the church age”** salvation is mainly for the Gentiles. We will not spend time here but look at what Paul said, (talking to the Jews) **“And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be**

**upon your own heads; I am clean: from henceforth I will go unto the Gentiles”** (Acts 18:5-6). And then Paul said to the Corinthian church, (talking to the Gentiles) **“We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation)”** (II Cor. 6:1-2).

During the tribulation time after the church and the saints are taken up in the rapture it will be the time of the Jews. That is when the two witnesses (Jews), (we can only speculate who these two are for the Bible does not say) will prophecy (Revelation 11) and a 144,000 Jewish men, 12 thousand from each tribe (Revelation 7) will be saved that will spread the Gospel to the rest of the world. I would like to point out to the reader that in the later part off our opening Scripture in the Book of Joel it says, **“for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.”** I believe this prophecy to be two fold, first I believe the New Testament Baptist Church is that remnant for today and second the 144,000 will be that remnant during the tribulation. I do believe there will be a small number of Gentiles saved but again this is their time.

This brings us to the second part of the question, **“would it be wrong to leave tracts and books for those that would be left behind?”** Absolutely not, in fact I would encourage it! Actually I have been recently thinking about leaving a note to who ever would break into my house, to feed my dog and tell them where I went and to help themselves to my library and learn of the event (the Rapture) that had taken place and **“For whosoever shall call upon the name of the Lord shall be saved”** (Rom. 10:13). That without Jesus, they have NO hope. God Bless!

ROGER REED

Mike DeWitt Sr.  
PO Box 950  
Springfield, OR 97477

Pastor  
Parkway Landmark  
Baptist Church  
PO Box 950  
Springfield, OR 97477



**“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).

**“In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth”** (II Tim. 2:25). Many more Scriptures could I reference to this question to solidify our understanding of how God's elect are saved. The fact is the Old Testament Saints were saved as we are today, as those that will be in the tribulation, by faith in Christ. We can have no worries to this fact that our Saviour died and was resurrected to secure salvation for all whom He died for. **“I am the good shepherd, and know my sheep, and am known of mine”** (John 10:14).

I see nothing wrong with leaving any material (we won't take it with us) for those that will be here after the rapture of the church and the saints of God.

MIKE DEWITT

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

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



To answer the first question, yes people will be saved the same way after the rapture as they are right now. There is no such thing as dispensational changes in the way people are saved. Salvation is all of grace, plus nothing minus nothing. **“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. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them”** (Eph. 2:8-10). Salvation is always characterized by looking outside of one's self to Christ alone as the only Way of salvation. **“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else”** (Isa. 45:22). In the Old Testament the saints expressed faith by looking forward to Christ through the types, symbols, sacrifices, and ceremonies that pointed to His perfect life, sacrifice, and glorious resurrection. In the New Testament we look back to the perfect life, substitutionary death, and glorious resurrection of our Lord. **“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).

To answer the second part of the question, no it would not be wrong to leave tracts and books for those that are left behind. We should do everything in our power to get the Gospel out. Psalm 68:11 declares: **“The Lord gave the word: great was the company of those that published it.”** I have no doubt that people will be saved by the power of

God during the Tribulation Period. The Holy Spirit will give spiritual life to the elect in the work of regeneration, and they will immediately exercise the gifts of repentance and faith in the Gospel in conversion. **“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”**

May God convict and burden us now to preach the Gospel to every creature. We know that His Word will never return void, but will accomplish that which God purposed either for judgment or salvation (Isa. 55:11). **“Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things”** (II Cor. 2:14-16)?

TOM ROSS

Matthew Stepp  
Rt. 1 Box 1193  
Wayne, WV 25570

Pastor  
Big Creek  
Baptist Church  
Rt. 1 Box 1193  
Wayne, WV 25570



I believe the rapture is imminent, that is, that Jesus Christ could appear in the clouds at any moment and the trump of God be sounded as He calls each and every one of His saved children home to be with Him forevermore! With the Biblical pre-trib viewpoint, this is a very valid question of continuity, as we will see in the next few paragraphs.

To answer the first question we can unequivocally state that God has never changed His method of **“salvation by grace through faith”** in ANY dispensation recorded in history. **“For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. ...Therefore it is of faith, that it might be by grace”** (Rom. 4:3-8, 16). Abel, Abraham and Moses in the OT, Stephen, Paul and Peter in the New Testament and beyond- all saved by grace! And so too, will any saved in the

◊ (Continued on page 215)

## The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

2. In both Matthew 11:13 and Luke 16:16 it states, that the law was until John, then why did Christ cleanse the temple in John 2:15-16 if the temple worship (law and sacrifices) was no longer applicable? – Mississippi

Matthew Stepp  
Rt. 1 Box 1193  
Wayne, WV 25570

Pastor  
Big Creek  
Baptist Church  
Rt. 1 Box 1193  
Wayne, WV 25570



Actually the ceremonial law and sacrifices were valid and REQUIRED until the execution of the last Passover at Calvary by the sacrificial Lamb of God Almighty. This is seen by the compliance of Christ Himself in Luke 2:21-24, 39-43; 22:8; John 7:37; etc... That is the reason the reference in the question above shows Christ cleansing the temple- for the Passover feast! After the crucifixion (nothing really to do with John the Baptist) is when there will be no more bloody sacrifices required by God. No physical temple will hold the keys to access the Saviour any longer! The veil of the temple was rent in twain from the top to the bottom that Christ's conversation with the Samaritan harlot might be fulfilled! **"Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. ... But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: ... God is a Spirit: and they that worship him must worship him in spirit and in truth"** (John 4:21-24).

So unto what then is the reference to John relative? Both passages lump the 'law and the prophets' together. This generally is a reference to the entire Old Testament as in Luke 16:29, **"Abraham saith unto him, They have Moses and the prophets; let them hear them."** So, really what changed at the appearance of John the Baptist was a revolutionizing of the Old Covenant into the New Covenant or Testament. Literally, the message of the Bible changes with John's **"...preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand"** (Matt. 3:1-2). Before John, the message was **"And there shall come... a rod ... a Branch shall grow ... the spirit of the LORD shall rest upon him"** (Isa. 11:1-2). Now everything has changed! Not prophecies of **"shall come"**, but **"the kingdom of heaven is at hand"**! He's HERE! **"...Behold the Lamb of God, which taketh away the sin of the world"** (John 1:29)!

What we can take away from these passages is that John the Baptist was the

last of his breed. The last Old Testament prophet, but even more than that the last O.T. SAINT! He was not allowed baptism and the entrance into the new house of God, the church, the body of Christ! But everyone that he preached unto had that opportunity- to be a New Testament saint and serve God in the bride of Christ! He had come in the spirit of Elijah and made straight the paths for his LORD, but he must decrease, while his Master increased! Christ Jesus built up His ekklesia/church with the materials prepared by John, changing the dispensation from that of ceremonial law unto grace! Not destroying the law, but fulfilling it! **"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."** (Matt. 5:17). Christ fulfilled the law and sacrifices thru His sinless life of love and mercy and His death on the cross.

Which part of the Law and Sacrifice is no longer applicable today? Is not Christ the Saviour and Redeemer of sinful man? Is Christ still the Lamb of God?

MIKE DEWITT

Roger Reed  
20 Ledgewood Dr.  
Mansfield, Ohio 44905

Missionary of  
West Jefferson Missionary  
Baptist Mission  
90 E. Main St.  
West Jefferson, Ohio 43162



To answer this question I would like to direct the questioner and the reader to a very important Scripture that we believe is relevant to the question.

**"There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his course, According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of**

**Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord"** (Luke 1:5-17).

First, we see Zacharias was a priest and Elisabeth was a daughter from the priestly line of Aaron. Now that being the case how was John brought up? With out a doubt he was brought up under the law or there would have been a ruckus from the people. Second, I don't believe the law ended with John because he was to turn the children of Israel to the Lord their God and go before Him (the Sacrificial Lamb) in the spirit and power of Elijah, **"to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."**

John was still under the Old Covenant to prepare the way to usher in the New, **"He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Elijah"** (John 1:23). This was not Elijah reincarnated but I believe John and Elijah and John had the same message of repentance entrusted in them by the same Spirit, Just like the people saw Elijah's spirit in Elisha in II Kings 2:15. Not only is John preaching **"Make straight the way of the Lord"** but he announces that He (the Saviour of the world) is here **"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world"** (John 1:29).

As I said above, John is here to usher in the time of the New Testament (New Covenant) but John was still required to keep the law. The law ended and grace was brought in with that perfect sacrifice that only Christ could do on that dreaded but most wonderful day at Calvary. Dreaded, that He, the blessed Son of God had to die and shed His blood for my sins. Wonderful, because now I have access to the throne of God, the veil being rent (Matt. 27:51-53) and because of the shedding of His blood I am forgiven and have eternal life with Him for ever and ever. Isn't that GREAT?

As far as the cleansing of the temple, don't we discipline those that would use the house of God for their own pleasure and gain? **"And the Jews' passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise"** (John 2:13-16). John is the only writer that brings out that

◊ (Continued on page 216)

Mike DeWitt Sr.  
PO Box 950  
Springfield, OR 97477

Pastor  
Parkway Landmark  
Baptist Church  
PO Box 950  
Springfield, OR 97477



The law and the prophets were until John Baptist. The appearance of John Baptist, preaching the good news or Gospel of Jesus the Christ and His Kingdom, was preparing the way before the Lord. **"For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee"** (Matt. 11:10). Simply put John Baptist preached repentance

## Ask And It Shall

(Continued from page 209) ♦

**ask a fish, will he give him a serpent?"**

---something that looks like a fish but which is poisonous and deadly? Will he mock his child's petition by giving him something like what he asked for, but that would be useless and harmful? And if ye who are evil, with all the imperfections of your sinful humanity, if ye know how to give good gifts to your children, how much more will your Heavenly Father give good things to them that ask Him. It is not an argument merely, as I used to think it was---it is not an argument merely as to willingness to give. It is an argument as to wisdom in giving. If ye then, being evil, know how to give good gifts to your children. The parent might make a mistake himself and give a stone for bread, or a serpent for a fish; as a rule, parents do not do this; and if even ye, in your ignorance, know how to give good gifts to your children, how much more will your Heavenly Father give good gifts to those who ask Him! It does at times happen that when our children ask for bread we do give them a stone; sometimes, alas! when they ask for a fish we give them a serpent. We do this because we make sad mistakes. How many parents think they are giving their children something good when they are giving them that which is useless or hurtful, as if they should give them a poisonous serpent that would sting them to death, though they do not know it! Often, too, we are ignorant, slothful or even selfish, and when the child asks, we won't take the pains to judge carefully, and when the child entreats again and again, we weakly yield. But if even we who are ignorant, heedless, selfish, know how to give good gifts, how much more will our Heavenly Father give good gifts to them that ask Him, for He never makes mistakes and never neglects! How beautiful that old saying, "He is too wise to err, and too good to be unkind!" He never makes mistakes in listening to our requests. He is never too busy to attend to our wishes. And the very thought of His being unkind is intolerable.

So, then, our Father is not only willing to give, He is wise in giving. That is the point, and just there lies one of the greatest privileges the Scriptures open up to us, in the assurance that God will give wisely, and this involves withholding when He shall see that withholding is better. That is the sweetest privilege of prayer. For if God should give to you and me an unlimited promise of earthly good for the asking, the more we know ourselves and the more we understand human nature and human life, the more afraid we should be that we might ask for things which would be harmful. Have you not often asked God for something which you have lived to find out would

have been a curse to you? Have you not often entreated God to spare you something which it turned out to be a blessing to you that He did not spare? Have you not learned more and more how little you could rely upon your judgment as to what was really best? So I say in that case the wisest and best people would be the slowest to ask, and people would pray less in proportion as they are better fitted to receive. But, as God is wise in giving, we may ask without fear. If we ask for something that we think is good and He sees it is evil, we may be sure that He will not grant it. If we ask for what is really good, ---He will do for us either what we ask or something which He sees to be better than what we asked. And so I repeat that this is a part of the privilege of prayer.

One Sunday afternoon, now many years ago, I remember to have been sitting in a darkened room with the body of a little child; and in the room was a little boy ten or twelve years of age, one of those strange, thoughtful children that startle us so by asking questions that sink down deep into the mysteries of human life. After a long silence the boy spoke, and said, "Uncle, I should like to ask you something." "Well." "Does not the Bible say that whatever we ask God, He will do for us?" "Yes." "Well, I did ask Him to spare my little cousin's life---I did ask Him and He did not do it. I asked Him and I don't know what to think about it." Ah! I thought, as we sat in the darkened room, how far down the child is going already into the sorrowful depths of the human heart! The answer I made was something like this: "You know that if your father should send you off to boarding-school, and were to tell you in parting that whatever you wanted you must write to him and you should have it; and if you were to write to your father, on the strength of that promise, for something that was not right for him to give, or was not really best for you, your father would be very sure not to give it to you, and if he did not give it to you, would you think he had broken his promise?" The child heaved a sigh and said, "Yes; I think I see how it is." And my friends, the more you reflect upon it, the more comfort there is in that thought, that, in answering our prayer for temporal good, our Heavenly Father will give wisely, and so will even refuse our prayer when He sees that something else is better.

This remarkable encouragement to prayer occurs towards the close of the Sermon on the Mount. Some of the commentators think there is no connection between it and the discourse that proceeds; but it seems to me that the connection is plain. "Ask, and ye shall receive," explains what He had been saying a little before. He said: "Judge not, that you be not judged;" and what good man ever heard that read, or read it himself, without smittings of heart?

It is one of the commonest things, this business of harsh judgment of others, and it is very difficult for us to avoid it. We are so ready, the most thoughtful and purest of us, so ready to be hard upon others and easy upon ourselves, when we ought to reverse that proceeding. "Judge not, that ye be not judged." Then, as you read along, behold you find something that seems to present a new and opposite difficulty. "Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." The purport of this is somewhat obscure; but one thing is clearly involved. We must know the character of those with whom we have intercourse, and deal with them accordingly; and yet we must not judge harshly. We must refrain from judgment, and at the same time must keep our own eyes open and know men. Now, when you put those things together, you say, Ah! who is sufficient for these things? Who can go through life, knowing the folly of men, understanding their wiles and their weaknesses, and yet not judging his fellow-men in an unkindly spirit? But he who enjoins these two difficult and seemingly antagonistic precepts immediately afterwards says: "Ask, and it shall be given you." Hard it is for us to do such things as these; but "ask, and it shall be given you."

Again, if you go a little further back in the discourse, you will find He urges upon us not to be anxious about temporal good, not to be anxious about food and raiment, not to be anxious about tomorrow; and those who most earnestly try to follow that know best how hard it is to obey the command. Ah, as the responsibilities of life thicken around us, and there come to be others concerned in our action, it grows all the harder to restrain ourselves from anxiety about human affairs. In fact, we are obliged to look sharply to the future and plan for it, even for the far distant future. And yet here is Jesus Christ telling us not to be anxious about temporal good, not to be anxious about the future, but to put our trust in God's providence and to seek God's righteousness, and then there shall come a blessing upon our planning and exertion, and we need not be anxious. It is so hard, you say, for a man to go on amid grave responsibilities, and yet to restrain himself from this anxiety, so hard; but He who urged this upon us did not cease speaking before He said: "Ask, and it shall be given you."

So, then, my hearers, let us learn to put the precepts of Christ along with Christ's invitation to seek help from on high. He who gave these stringent commands gave us encouragement to come and ask for help, the help of His Grace, the help of His Holy Spirit. "How much more," as our Lord expressed it on another occasion, "will your heavenly Father

give the Holy Spirit to them that ask him."

My friends, why do you not pray? Are you ashamed to pray? There are people not ashamed to be practicing vice, not ashamed to be heard speaking blasphemy, but ashamed to have it known that they pray. There are people that are too proud to bow their knees before the Lord God. There are people that think somehow it is beneath their dignity to pray. Are you ashamed to pray? The poet Coleridge wrote something in his youth which made light of prayer; but, in his later years, he called a friend to him one day and referred to what he had written and published, and said, "It was all folly," and then he said in earnest tones, "The very noblest possible exercise of the human mind is prayer." Is it not so? When men in all the loftiness of intellect look deepest into the spaces of the universe and widest into its wonders; when men, in the might of administrative talent, make it their ruling thought to control whole nations and the age they live in; when men govern great assemblies and sway them as the wind sways the harvest grain, even then it is all a little thing compared to the nobleness of the exercise of the human mind in prayer, where-in a human being, high or low, rich or poor, elevates his thought into communion with the thought of God, lifts up his spirit into fellowship with the Father of Spirits. There was a Man that trod the earth once who was superior to all men in holiness and wisdom, who lived all His life on earth without sin. He, so wise and good, loved to pray, and are you ashamed to pray?

My hearers, why do you not all pray? God knows whether you do or not, and you know. Are you afraid to pray? Well a man might be, when he thinks of all his sinfulness, when he remembers all the wicked things that he has done that men know of, and all the wicked things he has thought that men know not of, but God must know; when he sees he has not half confidence in the God he thinks of praying to. But there is a name we may plead; there is an intercessor we may lean on; there is a Holy Spirit to help our infirmities in praying. O! sinful and troubled soul of man, you need not be afraid to pray! If you come in the name of Jesus Christ, you may come boldly to the throne of grace. If you come leaning on the Spirit's help, you may come assured that your request will be granted.

My hearers, why do you not pray? Have you not need to pray? Is there no good thing that God can give, and that you need? No earthly good for yourself or others, about which you had better be asking the Giver of every good and perfect gift? No spiritual good? Have you no sins to be forgiven? Have you no weakness to be helped, no temptations to struggle against? Have you no troubles?

♦ (Continued on page 213)

## Ask And It Shall

(Continued from page 212) ◊

O child of man, child of sin and sorrow, living in the strange world we are called to inhabit, have you no need to pray to your Father and God? Why do you not pray?

My friends, let us make it a practical lesson for us all. Christian people, begin to pray more. Fathers of families, if you have neglected to pray with your families, begin now at once. If you have been negligent in public or private prayer, renew your petitions with earnestness. O, troubled one, shrinking away from the Saviour, remember that He said, **"Ask and it shall be given you."** And, if there is somebody here this evening that has not prayed for months, that has not prayed for years; if there is some man that has not prayed since long ago, and who all these years has been slighting God's Word and rejecting God's invitation; O soul, O fellow-sinner, will you not tonight take Jesus' Word home to your heart, and begin to find in your experience what some like you have found, that you have but to ask and it shall be given?



## Conquering Worry

(Continued from page 201) ◊

**"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding shall keep your hearts and minds though Christ Jesus"** (Phil. 4:6-7).

1. The word **"careful"** in our text is a translation of a Greek word that conveys the idea of anxiety or worry. We are not to have our attention divided and distracted by fretting over our circumstances and daily provisions. He is not forbidding the use of means to preserve our possessions and provide for our families, both of which are solemn duties. Rather he is condemning the ongoing process of being consumed with feelings of anxiety. Often times the things that we worry about the most never come to pass. They are often figments of our imagination, mere ghosts that haunt our minds. When we are fretting and worrying about things we are in essence saying that we have lost confidence in God. We must believe that God knows all about our situation and is capable of seeing us through and providing for our needs. Jesus issued a similar command against worry in His Sermon on the Mount, recorded in Matthew 6:25-34. Jesus summed up the passage by saying: **"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:)**

**for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof"** (Matt. 6:31-34). What is interesting is that the same Greek word that is translated **"careful"** in our text, is the very same word translated **"no thought"** in the passage just quoted. Jesus is in essence saying don't be filled with worry and anxiety over the affairs of every day life. Rather have confidence that God will take care of your needs.

2. We are not to be anxious about anything. When you really think about it, there is nothing that comes into our lives that God doesn't know about and care about. How many times have we robbed ourselves of peace by worrying about things which we could do absolutely nothing about? I like the advice that B. H. Carroll's father gave to his children:

"Boys, by the will of God, I give you permission to fret and be anxious about everything in the world but two things. . . First, never fret or be anxious about a thing you can help. If you can help it, just help it, and quit worrying. Second, never fret about a thing you can't help, for fretting won't do any good." (1)

When this sage advice is followed, you won't be able to worry about anything!

3. Perhaps the greatest way that a saint of God expresses their confidence in God is by the exercise of prayer. One of the greatest antidotes to worry and anxiety is the medicine of earnest prayer. When it seems as though your circumstances are overwhelming you and defeat looms over you, give yourself to fervent prayer. I can't count the number of times I have finally been broken by God and have come to an end of myself only to find the balm of prayer as a soothing ointment to my troubled soul. My heart has been encouraged and refreshed every time I have made application of Jeremiah 33:3 which states: **"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."** When you are worrying and fretting the only way to find sweet release is to go to the throne of grace and obey the admonition of I Peter 5:6-7 which declares: **"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you."**

4. Paul makes it clear that the way to combat worry is to pray about everything. We are instructed to go to the Lord with what we perceive to be the "small things" as well as the "big things." The reason why we are to seek the Lord about everything is because He knows what is best for us in every situation. When we seek the advice of friends or family we may be pointed in the wrong direction. But when we seek

the face of God in earnest prayer and searching supplication we can be sure that He will direct us right in accordance with the truth of His Word. As we make our requests known unto the Lord we are to do so with a spirit of thanksgiving. How thankful we should be to have access to the throne of grace and to call God our Father! How thankful we should be when we experience the love of God in our hearts and see His mighty hand working in our lives! May God help us never to forget how essential the element of thanksgiving is in effectual praying. The more we are able to thank God for all things, the less apt we will be to complain and worry about the every day affairs of this life.

5. There is a direct link between conquering worry through prayer and the cultivation of the peace of God as revealed in verse seven. There is a difference between peace "with" God and the peace "of" God. Peace with God is a position that is unalterable brought about by justification by faith. Every genuine believer has peace with God. The peace of God, on the other hand, is experienced. It is a condition that can either increase or diminish on any given day. The peace of God is the tranquility of soul, the quiet confidence in God regardless of the circumstances, that the believer enjoys by simply committing all that he has and all that he is to the Lord of grace and glory. The peace of God will act as a soldier that effectively guards our affections (heart) as well as our thinking (mind) against the crippling effects of worry. Where the peace of God is reigning there will be no room for the enemy of worry.

6. The channel through which the peace of God is given is the Lord Jesus Christ. He is the captain of our salvation, the One who overcame the world, the flesh, and the devil for us. As we rely on His grace and love on a day to day basis the peace of God will be a reality in our lives. Jesus said: **"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world"** (John 16:33). The things which He had spoken about in that passage concerned the work of the Holy Spirit and prayer!

### CORRECT THINKING v. 8

**"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things"** (Phil. 4:8).

1. Another essential ingredient to combat worry and cultivate the peace of God is to be correct in our thought processes. Usually the seat of worry and anxiety is in the mind. Therefore, in order to conquer the monster of anxiety we must learn to correct our thinking. A large part of our character and conduct is a direct

result of what our minds are engaged in thinking about. Proverbs 23:7 declares: **"For as he thinketh in his heart, so is he. . ."** There is a constant battle raging within our minds concerning the things of the Spirit and the things of the flesh. The more we are able to bring our thoughts under the control of the Spirit the greater will be our enjoyment of the peace of God. Romans 8:5-6 makes this very clear. **"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace."** For this reason it is in our best interests to obey the admonition set forth in Romans 12:2: **"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."** Worldly behavior is always preceded by worldly thoughts, therefore we must learn to combat fleshly thought processes if we are to live spiritually peaceful lives. II Corinthians 10:5 is a good verse describing how to accomplish this: **"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."**

2. Paul makes it clear in verse eight that the believer's thought processes are not to roam free, but rather are to be contained within certain parameters. We are commanded to engage in thoughts that are both virtuous and praiseworthy. If we were to make a conscious and strenuous effort to confine our thoughts within these boundaries our minds would not be polluted with sin, but purified in holiness. Spiritual liberty, joy, and great peace would characterize our lives if only we could consistently pray and practice what is recorded in Psalms 19:14: **"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer."** As we examine the particular things that Paul says to think about it should become apparent that they are characteristic of Jesus Christ, and contained within the Word of God. Thus our thought process should be governed by meditations upon Christ the Loving Word, and the Bible, the written Word of God if we are to enjoy the peace of God. The Psalmist understood this vital connection as evidenced by two passages of Scripture: **"My meditation of him shall be sweet: I will be glad in the Lord"** (Psa. 104:34); and **"O how I love thy law! it is my meditation all the day. . . Great peace have they which love thy law: and nothing shall offend them"** (Psa. 119:97, 165).

3. We are commanded to think upon **"whatsoever things are true. . . and honest."** This naturally implies that we must not allow our minds to be infiltrated by thoughts of falsehood, deception,

◊ (Continued on page 214)

## Conquering Worry

(Continued from page 213) ♦

dishonesty and lies. If what you are currently reading, listening to on the radio, or watching on television is characterized by falsehood, your thought process will run in the same direction. Dishonest thoughts produce dirty lives which is why Jesus prayed: **“Sanctify them through thy truth: thy word is truth”** (John 17:17). If your thoughts are rarely engaged in meditation upon the Word of God and Jesus Christ who is **“The Truth”**; you will become easy prey for Satan, the master deceiver. Truth and honesty are rare virtues in our day because a majority of people are feeding their minds things that are deceptive and dishonest. Think how peaceful our lives would be if we would focus our thoughts upon things that are true and honest! Think how effective our speech and testimony would be if we put into practice the virtues of truth and honesty!

4. We are commanded to think upon **“whatsoever things are just. . .and pure.”** Our thought process is to be governed by a contemplation of things that are righteous and holy, things that are lawful and clean. The law of God is said to be **“. . .holy, and the commandment holy, and just, and good”** (Rom. 7:12). Proverbs 30:5 declares that **“Every word of God is pure. . .”** Jesus is called the **“. . .Holy One and the Just. . .”** (Acts 3:14). The reason why injustice and impurity runs rampant in our society is because people think very little upon Christ and have rejected the truth of the Word of God. Pornography, sexual immorality, incest, rape, and murder all have their beginnings in the thoughts of an individual. The peace of God will not reign in the life where purity and righteousness are not found in the thoughts. I agree with J. B. Pidge who wrote:

“We grow like our thoughts; we cannot entertain impure thoughts without becoming corrupt, and we cannot think good thoughts without becoming pure.” (2)

5. We are then commanded to think upon **“whatsoever things are lovely. . .and of good report.”** Our minds should be occupied with those things that are spiritually beautiful and commendable. Jesus Christ is referred to as the One who is **“altogether lovely”** (Song of Sol. 5:16) so our thoughts should definitely be upon Him if we are to exhibit His character. An individual whose thoughts run in the direction of commendable and comely virtues will practice kindness, courtesy, respect, and modesty in their personal relationships. However if the mind is constantly engaged in things which are distasteful, violent, and irreputable, behavior unbecoming of a Christian will likely be their practice.

6. May God give us the grace to cultivate a greater measure of His peace by correcting our thinking in bringing it

under the control of the Word of God. This is the only kind of “brainwashing” that is worth eternal value. The world is doing a good job of dirtying the brains of many through the falsehoods of secular humanism, sexual immorality, and situation ethics. It is high time that God’s people separate themselves from unclean thoughts and images. B. H. Carroll rightly said:

“I call attention to a law. We become assimilated, that is, made like unto the things that we habitually and steadfastly contemplate. If we habitually think about falsehood, and dishonesty, and murder, and unlawful things, and things of bad report, and immodest things, then we become like them.” (3)

### CONDUCT THAT IS EXEMPLARY v. 9

**“Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you”** (Phil. 4:9).

1. The final ingredient in conquering worry and cultivating the peace of God is demonstrated by conduct that is exemplary. Those times that we conduct ourselves in an unchristian manner in our speech, dress, and actions usually result in feelings of conviction and guilt, rather than peace. Thus, if we are to enjoy the peace of God we must practice godliness.

2. What Paul had taught the Philippian believers by his preaching and writing, he backed up with godly living. He did not teach them one thing and then do another. What they had seen in Paul’s conduct was worthy of imitation. He set forth a proper example before them. Like the wise man Paul could say to his spiritual children at Philippi: **“My son, give me thine heart, and let thine eyes observe my ways”** (Prov. 23:26).

3. Dear reader, does your conduct set forth the right kind of example to others? Are you striving to live a godly life? What if those that observed your life thought about what you thought about, read what you read, went where you went, watched what you watched, and served the Lord as you serve Him? How much would be accomplished for the glory of God if others followed your example? These are solemn questions indeed that are worthy of our utmost attention. Let us never forget that our lives are having a profound impact and influence upon those around us. The Pharisees of Jesus’ day were dead religionists who talked about truth but failed to practice it. May that not be true of our lives.

4. The peace of God will abound in a life that is dedicated to following the holy example of Jesus Christ. If we would study to apply the glorious truths written, preached, and practiced by the apostle Paul as revealed in his inspired epistles our lives would be filled with the peace of God. May God be pleased to grant His children the beauty of such a testimony.



## From the Pen of a Country Preacher

Milburn R. Cockrell  
(1941 - 2002)



### The Destructiveness of Sin

**“As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death”** (Prov. 11:19).

In human affairs it is a mark of true wisdom to reflect on consequences. King Solomon wrote: **“A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished”** (Prov. 22:3). The cause of so many being involved in circumstances of embarrassment and disgrace is the want of forethought.

The same is true in spiritual matters. A depraved man hates the investigation of his own conduct and generally shuns it. Sinful man fears to contemplate the ruinous powers of sin. Hence he wildly rushed down the road to disease, disorder and disgrace. By indulging in sin he is fitting himself for destruction. The more violent a man is in pursuits the more eagerly bent he is upon his own destruction. The termination of his earthly career shall be marked by dying regrets and painful memories.

#### THE NATURE OF SIN

Sin is a trespass against the Almighty Lawgiver; it is anarchy against the moral order of the universe. It is a departure from God. It is a transgression of His righteous law: **“Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law”** (1 John 3:4). Sin is acting contrary to His wise and holy will.

Sin has its source in the depraved heart of a man. This evil heart is the source of all evil desires, thoughts, and actions. Man is possessed of **“a revolting and rebellious heart”** (Jer. 5:23) against the Lord. Jesus said: **“For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness”** (Mark 7:21-22).

The evil heart of man is the corrupt nature which he received from Adam. This heart is like an impure fountain sending forth filthy streams---like a corrupt tree which brings forth worthless and bad fruit. Paul spoke of it as **“sin that dwelleth in me”** (Rom. 7:17, 20). This nature in man works all manner of concupiscence (Rom. 7:8). This Adamic nature reigns as a great King in the mortal body of a man. It subjugates the whole man to its will and pleasure (Rom. 6:11-14). The reign of King Sin is the reign of the worst tyrant on earth.

This depraved nature in a man is

manifest in **“the works of the flesh”** (Gal. 5:19). It can often be seen in

such things as a violent temper which explodes like a boom if all things do not go right. At other times it is manifest in intemperance in eating or drinking. Sometimes it is seen in vulgar language against either man or God, or both. To others it is love of worldly amusements and other vanities of this world. Still to others it appears in delight for worldly associations and resorting to dens of wickedness. In some cases it prompts people to commit crimes against society which result in imprisonment and execution by the civil authorities.

This evil nature in a man **“is enmity against God: for it is not subject to the law of God, neither indeed can be”** (Rom. 8:7). The natural man cares not for the Lord’s Day, the Lord’s tithe, or the Lord’s Supper. He believes service to God is a vain and foolish thing. There is often contempt for God’s Word and a hatred for His people. He despises the faithful and tender advice of Christian people. He does not care if the church swims or sinks. His entire life is given over to the fulfilling of the lusts of the flesh.

Oh, how evil is this thing we call sin! So many things speak of the evil of sin. The separation from God and the union with Satan speak of the evil of sin. The condemnation of the whole world by the sin of Adam speaks loudly of the awfulness of one single sin. The fire of Hell speaks of the horribleness of sin. The tormenting conscience speaks of it. But above all, the blood of sprinkling speaks of the evil of sin. If the filth of sin be so great that nothing but the blood of Jesus Christ can wash it away, how great, how heinous, how sinful must this evil of sin be!

#### THE PURSUIT OF SIN

Our text declares the sinner’s pursuit: **“He that pursueth evil.”** His sinful, wicked life is the result of his own choice. The sinner loves to sin. Job 15:16 says filthy man **“drinketh iniquity like water.”** It is as natural for a man to commit sin as it is for him to drink water. And it seems the more he sins, the more he wants to sin. He possesses an unquenchable thirst for sinning.

A duck loves water. A dog delights in his bone. A sow runs to wallow in a mud hole. Even so, the unregenerate man loves to indulge in sin. Though sin

♦ (Continued on page 215)

## Destructiveness of Sin

(Continued from page 214) ♦

is degrading, shameful, and ruinous, the sinner loves it more and more each day. He chooses sin in preference to that which is real, substantial, and blissful. He chooses husks rather than the living and true Bread---death rather than life---the world rather than Christ---gold rather than God---perdition rather than Paradise!

Day after day, night after night, the sinner rushes headlong into all forms of sensual pleasures. He lives only for **“the lust of the flesh, and the lust of the eyes, and the pride of life”** (I John 2:16). The covetous man runs after his glittering gold. The sensualist jumps to his momentary indulgence. The pleasure-mad person speeds after his amusement. The drunkard is greedy for the cup of intoxication. All these make every sacrifice and break all restraints for their imagined good. So eager are they in the pursuit of sin that their care and concern for family and country is not what it should be.

The pursuit of sin is progressive. The sinner proceeds from one degree of wickedness to another. He goes from a lesser evil to a greater. The road to sin is downhill, and those who travel down it make a quick descent. The strivings of conscience and the faithful whisperings of shame are soon gone, and then men become bold sinners. Sin becomes familiar to them. They become **“past feeling,”** and their conscience is **“seared with a hot iron.”** Such incorrigible sinners are brands for the burning.

Sin to the soul is like gangrene to the body. It spreads and infects the whole man with a deadly venom. The sinner waxes worse and worse. He throws himself upon all sorts of outrage and ignominies. Such acts become frequent and repeated, till they settle into a custom and fix themselves immovably forever in a man's behavior. How awful the sinner's case! Farewell holy virtue, which made foul things look hideous and good things lovely! Farewell integrity, joy, rest, and happiness! Farewell all opportunities of escape! But for the sovereign grace of God, all men would perish in this awful state.

Solomon declared: **“For the ways of man are before the eyes of the LORD, and he pondereth all his goings. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction; and in the greatness of his folly he shall go astray”** (Prov. 5:21-23). Man cannot quit sin when he pleases. Repetition forms a habit, and a habit becomes the ruling principle in one's life. Every lust deals with the sinner as Delilah with Samson---it not only robs him of his strength, but it leaves him bound with

strong cords. Proverbs 29:6 says: **“In the transgression of an evil man there is a snare.”** Psalms 9:16 declares: **“The wicked is snared in the work of his own hands.”**

Oh, sinner, what is done cannot be undone! You cannot push back the wheels of time and make yesterday come again, so as to make right wrong. What was done yesterday, yesterday will keep. You cannot change the past. You cannot make it less or greater; if it is crooked you cannot make it straight. You cannot rewrite the book of your life. What you have written, you have written. Your past sins are **“graven with an iron pen and lead in the rock for ever”** (Job 19:24).

The sinner frequently pursues sin in opposition to conviction and the accusations of conscience. These say, “Do thy self no harm,” but he still pursues. Providential visitations, such as personal afflictions and family bereavements, cry, “Escape for thy life,” but he rushes on to commit acts of sin. The gospel says, **“Flee from the wrath to come.”** But he reckons it all a delusion. But he is the deluded one, for future events in his life will prove that sin finally brings forth death (James 1:13-15).

### THE AWFUL TERMINATION OF SIN

Sin has its seedtime, its growth, and its harvest. The text said: **“He that pursueth evil pursueth it to his own death.”** Sin is the murderer of the human race; it is the destroyer of the souls of men. One leak sinks a vessel and drowns the crew. One wound may kill the body. A little heresy corrupts sound doctrine. Even so, one little sin damns the soul for eternity. Sin is a Trojan horse with death and destruction in its belly. Like Judas, it kisses and kills; like Joab, it salutes and slays. Just as there is salt in every drop of sea water, even so there is disease and death, Hell and wrath in every sin.

Sin is death to the reputation: **“Righteousness exalteth a nation: but sin is a reproach to any people”** (Prov. 14:34). Sin rots a man's name in the courts of the world. It blights the fairest character and degrades those once highly esteemed. There is nothing honorable about sin. If a man is not ashamed of his sins, he shall be put to shame by them. **“A wicked man is loathsome, and cometh to shame”** (Prov. 13:5). What is honorable and attractive about a swearer, a liar, a drunkard, or a pot-head? Where is the reputation of an extortioner, a miser, or an oppressor? There is none, for there is no honor connected with sin!

Sin is death to mental vigor. Sin can destroy the mind by darkening the understanding (Eph. 4:18). Sin has been known to produce insanity in some cases. Some sinners come down to old age with the golden seedtime of mental improvement gone forever. They have pursued evil until it has destroyed their mental vigor. Why the nervous

excitability? Why those childish fears and the gloomy imaginations? Why the stammering speech? Why? Because the intellect is under the power of death!

Moral evil is frequently the death of health. Virtue lengthens human life while vice tends to shorten it. The more sins a man commits, the more he hastens his own death. Excessive worldliness wears out the spring of life (Eccl. 5:10-12). Sin may bring one to an untimely end: **“The fear of the Lord prolongeth days: but the years of the wicked shall be shortened”** (Prov. 10:27). Psalms 55:23 states: **“Bloody and deceitful men shall not live out half their days.”**

Evil is pursued by sinners to their own death. An excessive life of sin impairs the constitution, wastes the body, and induces premature old age and death. Many might have lived longer had they lived better. They might have enjoyed a good old age had it not been for their youthful folly. Now the wasted years have caught up with them. Now they are dragging out their existence, filled with the sins of their youth, which will lie down with them in the grave (Job 20:11).

Iniquity is the death of happiness. This is obvious from what I have already said. Isaiah declared: **“But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked”** (Isa. 57:20-21). Wicked men are like the restless sea. There is no calmness in their soul. The conflicting passions and pride in their heart make peace of mind and conscience impossible. Many of them have no rest day nor night as they contemplate the future wrath their sins deserve.

Evil has frequently caused the infliction of death in the way of judgment. God has removed some from this world while in the very act of sinning against Him. It was so in the case of Belshazzar and his nobles at the drunken feast in Babylon. Ananias and Sapphira died with a lie upon their lips. Herod hastened out of this world in the midst of his blasphemy, smitten by an angel. If we had an inspired record of our own times, we would find the destruction of many transgressors is the result of Divine judgment.

Sin destroys the soul. It is written in Proverbs 6:32: **“But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.”** **“The soul that sinneth, it shall die”** (Ezek. 18:4). If sin is not destroyed in the soul, sin will destroy the soul. Divine Wisdom has said: **“But he that sinneth against me wrongeth his own soul: all they that hate me love death”** (Prov. 8:36). Sin puts a spot upon a man's soul and renders him odious in the eyes of God. The sinner deceives himself, disturbs himself, and destroys himself. The sinner is eternally separated from God because he desires to be. He is

guilty of playing with sin, the destroyer of mankind. God is not responsible for the death of the sinner. Upon the tomb of the lost sinner should be inscribed: “Here lies a man who willfully murdered himself by sin.”

### CONCLUSION

Men must learn to estimate things according to their final results. Salvation from sin by Jesus Christ must be viewed this way as well as the pleasures of sin. Only then shall a man be brought to realize the truth of Proverbs 14:12 which says: **“There is a way which seemeth right unto a man, but the end thereof are the ways of death”** (Prov. 14:12). Sin seems to be so right to the natural man, but it is so wrong! The ways of sin are always the ways of death, **“The wages of sin is death”** (Rom. 6:23).

Oh, sinner, let the pursuit of evil be abandoned by repentance and faith in Christ. Jesus Christ forgives the sinner and delivers him from the ruinous powers of sin. He saved **“his people from their sins”** (Matt. 1:21). Sinner, today sin is your pleasure, but it is soon to be your perdition. **“Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin”** (Ezek. 18:30).



## Forum #1

(Continued from page 210) ♦

time of Jacob's trouble.

The reason that this question SHOULD come up, is that today, the outward call of the gospel MUST go out from the saints of God, else NONE will be saved! The effectual inward call depends upon its precursor. **“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith”** (Rom. 1:16-17). The just/elect shall be ‘made alive’ by faith! And it is revealed from **“faith”** (full witness) to **“faith”** (full believer)!

But the day after the rapture, who will be able to preach the gospel? NONE of the saved will be left behind! Fear not! According to Revelation 11, God will send two witnesses to preach the gospel! I believe they will be Daniel (Dan. 12:13) and John (Rev. 10:11) and they will be used to evangelize the 144,000 Israeli men that will spread the word of repentance and faith across the globe until their own martyrdom (Rev. 14:1-7) when they will be redeemed from among men. Multitudes from every country will be saved (Rev. 7:9-14) by their witness, but the question must be asked- Who are these converts? The answer is: mostly the Hebrew Diaspora (descendants of the children of Israel scattered among

♦ (Continued on page 216)

## Forum #1

(Continued from page 215) ◊  
virtually every nation).

Two reasons for this answer. 1) The time of the Gentiles will be OVER at the rapture. **"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in"** (Rom. 11:25). Just like the dispensation/era before the church age, very few Gentiles will be saved. Today is the day of salvation, Beloved reader, for the Gentiles in particular. Very few Jews are saved, are they? Why? -because it's the time of the Gentiles... That leads us to the second reason 2) The rapture will be followed immediately by Daniel's seventieth week. This is the second greatest error of the post-trib view (the first being a discounting of the imminence factor). To have the church go through the tribulation period and for God to use them is to ignore the prophecies of Daniel. Israel has used up 69 of those weeks of years prophesied, but still has God's promise of one more week of God's mercy being dealt unto them, exclusively. In Daniel 9:24-26, **"Seventy weeks (490 yrs) are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks (49 yrs)... And after threescore and two weeks (434 yrs) shall Messiah be cut off, but not for himself..."** (TMS calculations). That leaves one more week, or seven years... **"And he shall confirm the covenant with many for one week..."** (Dan. 9:27). God WILL return to His precious nation of Israel, even in the great tribulation. **"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. ...Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished"** (Jer. 30:7, 10-11).

As to the second part of the question- God will reward every faithful endeavor

of godly saints. Write, record and publish! God can use a tract to plant a seed and He can use a book to water a seed and He can gift faith and repentance because of a true witness! You know, ALL of those left behind at the rapture will believe the lie of the anti-christ (II Thess. 2:10-12), but God has EVER brought His children out of that darkness of depravity into the light of His dear Son by the gospel! If we can assist the 144,000 with our feeble efforts- to God be the glory! Selah! Think about it!

MATTHEW STEPP



## Forum #2

(Continued from page 211) ◊

Jesus **"made a scourge of small cords."** Let the reader ponder this: Jesus comes in and starts making this whip and while He's doing that He's looking at them with a look that could pierce clear to the soul, and I believe some got out of there as fast as they could and ran for their very lives because they knew that it was wrong to do what they were doing but the others in their smirky pious ways dared Him. Reminds me of some church members I've seen over the years! Even today I have seen people eating and drinking in the sanctuary (very bad habit).

Our churches today should be free of rummage sales, spaghetti suppers, and ice cream social. The house of God is to be used for prayer and worship that is why Jesus cleansed and chased those evil men out; they were in it not for prayer and worship but gain and they certainly weren't there for the Passover. We are to come into the house of God to worship Him in spirit and truth. **"God is a Spirit: and they that worship him must worship him in spirit and in truth"** (John 4:24).

The temple use didn't end with John, and Jesus still went into the temple and taught the people. **"And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching..."** (Matt. 21:23). **"...I sat daily with you teaching in the temple..."** (Matt. 26:55) and (Luke 19:47-20:1). It was used by Peter and John and you'll find it was also used by Paul and the early church members until it's destruction in AD 70. I am afraid I have only scratched the surface of this

### IS IT FINAL? IS THIS YOUR LAST ISSUE?

Look at your mailing label on the front page of this month's paper. If you see above your name "Expires 11/2011" then this will be your last issue. So don't miss an issue! Renew now so you won't miss next month's *Banner*.

question but I hope it will cause some more study on the part of the reader, and I am sure my other Forum brothers will have a better answer for the questioner. God Bless!

ROGER REED



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

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

**"For all the prophets and the law prophesied until John"** (Matt. 11:13). This simply means that the Jews had only the writings of the law and the prophets until John. It did not mean the disannulling of the law and the prophets when John came. Until John the Baptist arrived on the scene as the harbinger and herald of the Lord Jesus Christ, the prophets and the law declared Christ through types and shadows. The Jews were blessed in that they had the writings of the law and the prophets contained in the Old Testament Scriptures that revealed the mind, character, and will of God. However, they were blinded to many of the prophecies regarding Messiah as evidenced by their ignorance and rejection of the Lord Jesus. When John came he boldly proclaimed that Christ was the Messiah. John made a most remarkable statement that proved Christ was the ultimate sacrifice who would do what no other sacrifice could, literally take away the sin of the world of believers among Jews and Gentiles. **"The next day John seeth Jesus coming unto him and saith, Behold the Lamb of God, which taketh away the sin of the world"** (John 1:29). John accurately declared in one sentence what the law and the prophets had prophesied regarding the sacrificial and salvation work of our Great Saviour! Only the perfect work and sacrifice of the Lord Jesus can actually take away sin, its guilt and condemnation.

When Jesus cleansed the Temple He was declaring His Deity by calling it **"...my Father's house."** As the only begotten Son of God, Christ had the authority as God to cleanse the place that Jews regarded as holy and sacred. Jesus was also fulfilling the prophecy of Psalm 69:9 as revealed in John 2:17. Jesus rebuked the Jews for their desecration of the holy place through covetousness and idolatry. He could not suffer His Father's House to be reproached. This righteous indignation displayed by Christ also caused the Jews to raise the question about what sign Jesus was trying to reveal to them (John 2:18-22). This opened the door for the Lord Jesus to speak of the greater Temple of His body, His death, and glorious resurrection. When Christ

died the veil of the Temple was rent from top to bottom signifying that the way to the holiest and into the presence of God had been opened by virtue of His perfect sacrifice. It was Christ's death on the cross, not the cleansing of the Temple, that clearly revealed a new and living way had been opened up (Heb. 10:5-22). Praise God for the perfect and finished work of our Great Saviour! It is through faith in His perfect sacrifice and glorious resurrection that we have access to God. The way to God is not through special buildings, priests, ceremonies, or human devices. On Christ the Solid Rock I stand, all other ground is sinking sand. His oath, His covenant, His blood support me in the whelming flood. **"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen"** (Heb. 13:20-21).

TOM ROSS



## Strangest Prayer

(Continued from page 201) ◊

was thinking about this text while I was in the office, and thinking about having discussed this subject while I was in Texas or Oklahoma--I don't remember which. I recalled that when I said I was discussing the subject, "The Strangest Prayer Ever Prayed," people raised their eyebrows as if to say, "Is such a thing in the Word of God?" But it is. In the text before us we have the strangest prayer ever prayed, and in the first seven verses of the 10<sup>th</sup> chapter you have the strangest answer ever received. This is the subject for this evening's discussion.

The Holy Spirit tells us that Jesus went over the countryside and into various villages teaching in the Jewish synagogues. Jesus went about preaching the Gospel of the kingdom and healing every sickness and disease among the people. Jesus was busy. He was busy healing the diseases and preaching the Gospel of the kingdom.

I believe the Bible makes a distinction between the Gospel of God, the Gospel of the grace of God, the Gospel of the Lord Jesus Christ, and the Gospel of the kingdom of God. I believe all four aspects of the Gospel are present in God's infallible Word. The Gospel of Matthew is the Gospel of the kingdom.

The word GOSPEL in the Greek is "evangelo," and it means good news, tidings of great joy; thus, we reach the conclusion that the good news is the telling of the kingdom. John the Baptist preached the Gospel of the kingdom and

◊ (Continued on page 217)



## Strangest Prayer

(Continued from page 216) ◊

said, "**The kingdom of God is at hand.**"

Jesus in His three and half years of ministry goes from city to city, village to village, and in many instances from house to house, and in the sense is giving the people a bird's eye view of the kingdom in all its glory. We are in the spiritual phase of the kingdom now, and when Christ comes back we shall live in the kingdom age, and the Jews once again will be the heralds of the kingdom of God; for it will be said, "No longer is the kingdom at hand, but the kingdom is HERE for Jesus is on His throne."

But in the text before us Jesus is teaching that the kingdom, in its spiritual phase, is here. In the 17<sup>th</sup> chapter of Luke it says, in the original, that the kingdom is "**among us.**" Now Jesus is not talking about the militant kingdom, but the kingdom in the spiritual phase being among people, because He is in the midst of the people.

We might further add that the kingdom is one thing, and the church is quite something else. Various denominations, or religious organizations take the position that the kingdom and the church are one and the same thing, but the Bible doesn't teach such a thing as that. The Bible nowhere teaches that.

Today when we talk about the kingdom we are not talking about a militant kingdom, but we think of it as that spiritual phase into which men enter by way of the New Birth. The kingdom of Heaven, as taught in the Bible, has as its objective the bringing in of the kingdom of God on earth, that God might be all and in all. So Jesus went from place to place teaching that the kingdom, in its spiritual phase, was among the people to whom He preached He went about healing their diseases and sickness---this one thing always touched the heart of the Master when He saw the vast multitudes that came to Him for, "He had compassion on them; for they fainted, and were like sheep having no shepherd."

We want to notice the word "**shepherd.**" If the Bible teaches one thing in the world, it teaches that Jesus is a compassionate Christ, and God's people can be assured of one thing: no matter what the trouble to which they be subjected, Christ knows about it and sympathizes with His people in their sorrows.

Three times in the Bible we see Jesus weeping. One time is found in Hebrews 5:7 where we find Him weeping over a lost WORLD, a world FOR which He was soon to die; in the 19<sup>th</sup> chapter of Luke, verses 41, 42, we find Him weeping NOT over the world but over a lost CITY, a city IN which He was soon to die; and in John 11 we find Him weeping NOT over a city but over the loss of a

friend.

Notice how it expanded. In John 11, He is seen weeping at the grave of Lazarus. This is the shortest verse in the whole Bible, "**Jesus wept,**" but it is pregnant with meaning. Jesus wept over the grave of Lazarus, His friend, and today when God's people are bereaved over the loss of a loved one, Jesus is sympathetic with our sorrows. Here in John 11, Jesus is weeping over ONE person; in Luke 19, we find Him weeping over a lost CITY, and in Hebrews 5:7 we see Him weeping over a lost WORLD. It started with one man and reached the whole world.

Jesus, therefore, is a compassionate Christ. He has compassion upon the multitudes today just as in the long ago. He was moved with compassion because they fainted. Now it doesn't mean they swooned away and lost consciousness, that isn't the meaning of the word "**faint.**" It is the same word as found in Luke 18:1 where Jesus said that men ought always to pray and not to faint. It means that we are not to GIVE up, and the passage before us means that the people had actually lost heart and hope; they had given up; they had fainted.

There is nothing as tragic as an individual, city or nation that has given up. For example, if the people in certain nations in Europe had given up they would not be free today. When the premier of France deceived them and they were over-run by Germany, they kept up the fight for freedom. They were determined to regain their freedom, and they organized into underground groups. Through their own perseverance, determination and the power of God they threw off the shackles. They were not the kind of people to give up.

It is a tragic thing when people throw up their hands and quit, we can't afford to give up. We have members in this church who would have, no doubt, been buried today had they given up, but they were determined and held on and did not faint. We had one member who actually lived almost two years after the doctors had said that she could not live. She was the kind that prayed, saying, "I will not give up." She was determined to live to a certain time---and she did. She fought day and night to live: she would not give up.

But that isn't like some folk. Some people actually left this church when I became ill. Because they thought that it was all over with me, they left the church; but the church didn't miss them. In fact, those who left didn't mean anything to the church anyway. Can you feature this? They thought that I might die and they had better get out of the church right then. So they jumped out like rats leaving a sinking ship; they gave up; and, like rats leaving a sinking ship, they left the church.

In the passage before us the people had fainted, they had given up, and Jesus

had compassion on them, saying they were like sheep without a shepherd. God's people are like sheep, and Jesus identifies Himself over and over again as the Shepherd of the sheep. He points out that He loves His sheep and gave His life for them. When His sheep come to know Him in the free pardon and forgiveness of sins, He said in John 10:27, "**My sheep hear my voice, and I know them, and they follow me.**" Jesus said, "I KNOW my sheep; they HEAR my voice, and they FOLLOW me."

Jesus saw the multitude and had compassion on them. He turned to His disciples and said in John 4:35, "**Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.**" The field is the world in Luke 8 and also here in John 4. Jesus points out the "harvest is plenteous, but the labourers are few." What does this mean? Does it mean that Heaven is going to be vacant as I have heard some say? Beloved, to say a thing like that is blasphemous. Do you think that Christ is not going to reap His harvest, even though the labourers be few?

We are told there are two billion people in the world. In short, they have taken a census and they tell us there are two billion. Suffice it to say that you can number the peoples of the nations of the earth, but in Revelation 7 we see a group in Heaven that no man can number. They had palms in their hands and worshipped the Lord. They were so numerous that John said, "No man can number them." Yet people say that Heaven will be for rent. But EVERYONE for whom Christ shed His blood will be saved and without the loss of ONE.

But Jesus said, "**Pray ye therefore that the Father will send out labourers into his harvest.**"

You know, there are not many labourers for the Lord today. People will get out here and labor in every kind of occupation in the world, but they will not do one thing for the Lord. May I say this today---for it is on my heart, and I must say it because it is a fact: if folk were as careless with their jobs as they are with Christ's work, they would not have a job long; they would be fired---everyone.

One of the reasons that people are careless and negligent with God's work is because there is not enough love in their hearts for Christ. Beloved, you know that is true; why not just admit that the reason you don't serve the Lord as you should is because you just don't love Him as you should. Jesus said, "**If you LOVE me, keep my commandments**" (John 14:15) (emph. WC). And in verse 23, Jesus said, "**If a man LOVE me, he WILL keep my words**" (emph. WC). And the RESULTS will be? "I will come and make my abode with him," said Jesus.

Did you know that people give every excuse in the world for not serving the Lord? They give every conceivable excuse,

but I have NEVER heard a GOOD one yet. We are talking about alibis for not serving the Lord, for not being actively engaged in the Lord's work. People give every excuse for not working for the Lord, but ask them why they aren't on their jobs with their employer, and they will tell you one of two things: either they are too sick, or got fired. But ask them why they aren't serving the Lord, and they will give you every excuse under the sun. "Aunt Jenny got sick; she hurt her toe, and of course, I have to stay home; that is, unless something else comes up for me

◊ (Continued on page 218)



### Husband and Wife

Did you ever hear the word "husband" explained? It means literally the "head of the house," the support of it, the person who keeps it together, as a band keeps together a sheaf of corn. There are many married men who are not husbands, because they are not the band of the house. Truly, in many cases the wife is the husband; for oftentimes it is she who, by her prudence, and thrift, and economy, keeps the house together. The married man who, by his dissolute habits, strips his house of all comfort, is not a husband; in legal sense he is, but in no other; for he is not a house band; instead of keeping things together, he scatters them among the pawnbrokers.

And now let us see whether the word "wife" has not a lesson too. It literally means a weaver. The wife is the person who weaves. Before our great cotton and cloth factories arose, one of the principal employments in every house was the fabrication of clothing; every family made its own. The wool was spun into thread by the girls, who were therefore called spinster; the thread was woven into cloth by their mother, who accordingly was called the weaver, or wife, and another remnant of this old truth was discovered in the word "heirloom," applied to any old piece of furniture which had come down to us from our ancestors, and which, though it may be a chair or bed, shows that a loom was once a most important article in every house. Thus the word "wife" means weaver; and as Trench well remarks, "in the word itself is wrapped up a hint of earnest, in door, stay at home occupations, as being fitted for her who bears the name." (*The Baptist*, August 30, 1873).



## Strangest Prayer

(Continued from page 217) ♦

to go to---but I can't go to church."

Now they don't go to see Aunt Jenny, she lives too far away, but of course they have to stay home anyway. There has been more lies told to God than anything else. People just don't want to labour for the Lord; they can do anything else, go anywhere else; but they can't go to church, and they can't work for the Lord. They don't WANT to work for the Lord. That is the truth and you know it. They are desirous of having their own way and will only serve Him when they have "time," and for most, they never SEEM to have the time.

People treat God as if He were a beggar, but God is NOT a beggar. In the matter of tithe and stewardship of time and money, they treat God as if He were a beggar, begging for their time and money---but GOD is not a beggar; He OWNS everything, and He owns YOU.

People think that God is a beggar, and if they give Him one hour of time on Sunday morning, they think they have done God a favor. Is that right or wrong, brethren? It IS the truth and you KNOW it. God is NOT a beggar seeking your favor, but I'll tell you one thing. YOU had better seek the favor of GOD, that's what you better do. God doesn't care anything about YOUR favor, but YOU had better seek the favor of GOD.

Then let us go on, Jesus said, "**The labourers are few.** . ." That is the truth. The Master said for the disciples to "**Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.**" He said to these disciples for THEM to pray that God might send forth labourers into His harvest. It was the LORD'S harvest, and it was the LORD who was to SEND out the labourers. If God doesn't send you, you aren't worth anything.

"But," someone will say, "He didn't send ME." Well, He might not have SAVED you either. Did you ever think of that? You don't have to take my word for it, it is in the Bible. Everyone who is saved is CALLED to SERVICE. That is why you are sanctified, set apart for service. It is in the Book and you don't have to take my word for it. When someone does something for God they puff up and think they have done God a favor, but we are saved to SERVE Him: "**Ye are not your own. For ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's**" (I Cor. 6:19-20) (emph. WC).

But I want you to notice this: it is the Lord's harvest and He said, "**Pray ye therefore the Lord of the harvest, that HE send forth labourers into his harvest**" (emph. WC).

Then let us see if He did. The disciples prayed earnestly and diligently about it.

Now in connection with Matthew 9:38 we find in the first verses of Matthew 10 that Jesus called His disciples and He sent THEM out. They were the ANSWER to their own PRAYER; they prayed about it, and the Lord sent them out.

Now prayer doesn't change the mind of God; it just gets you ready to receive the blessings of God. Read the 10<sup>th</sup> chapter of Matthew, the first seven verses. They prayed, and God gave them power and sent them out. God can use every boy, girl, man or woman in His service who will recognize His Lordship and is determined to follow Him. You start praying for labourers and you will BECOME one, just remember that. When you start to pray earnestly for labourers you will become one yourself.

One of the things that has worried me through all the years of my ministry is that I have been afraid to pray earnestly for foreign missionaries; it is because I was afraid I might become one myself. I was afraid that if I prayed hard enough

the Lord might say to me, "YOU go." You listen to me now. We are getting down to the milk in the coconut. I haven't prayed too hard; for God might say, "You go over there yourself." If you pray for labourers God will make you one for sure. God will use you just as sure as you do it. The thing is, do you WANT to do it? Do you want to become obedient to Christ?

But first, I would ask you, are you SAVED? If not, I pray the Holy Spirit will make you conscious of your need, and that you will receive Christ as your personal Saviour. We never try to take the place of, or try to do the work of, the Holy Spirit. When God gets ready to save you He will reach in from among the masses and pluck you out. The Gospel wasn't designed to save the world anyway; it was designed to take out from among the masses "a people for his name" (Acts 15:14). But if you have been made to see your condition in the sight of God, may you receive Christ tonight. Amen.



THE

# BIBLE AND NEWS PAPER

Readers of the BBB are urged to submit religious news items which they may read in their local paper or some other publication. In sending these please give the name of the publication as well as the date it was printed. We will not be able to print all which are submitted, but we welcome any item you may feel we should read.

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

### ARE THE MEGA-RICH REALLY TAXED LESS THAN SECRETARIES?

(WNS)--President Barack Obama makes it sound as if there are millionaires all over America paying taxes at lower rates than their secretaries. "Middle-class families shouldn't pay higher taxes than millionaires and billionaires," the president said Sept. 19. The data tell a different story, though. On average, the wealthiest people in America pay a lot more taxes than the middle class or the poor, according to private and government research. The wealthy pay at a higher rate, and as a group they contribute a much larger share of the overall taxes collected by the federal government. In 2009, 1,470 households filed tax returns with incomes above \$1 million yet paid no federal income tax, according to the Internal Revenue Service. But that was less than 1 percent of the nearly 237,000 returns with incomes above \$1 million. The problem with the Obama-Buffett tax hike is that there are some important facts missing. "When Buffett receives dividends and capital gains, it is true that he pays 'only' 15 percent of that money on his tax return," said Dan Mitchell, a tax policy analyst for The Cato Institute. "But dividends and capital gains are both forms of double taxation. So if he wants honest effective tax rate numbers, he needs to show the 35 percent corporate tax rate."

"**And of all that thou shalt give me I will surely give the tenth unto thee**" (Gen.

28:22).

\*\*\*\*\*

### U.S. GOVERNMENT ARGUES AGAINST RELIGIOUS HIRING PROTECTIONS

(WNS)--The U.S. government argued before a panel of six Catholic and three Jewish Supreme Court justices that religious institutions should be treated like any other institution in matters of hiring in Hosanna-Tabor Evangelical Lutheran Church and School v. Equal Employment Opportunity Commission. The government essentially argued that the ministerial exception should be tossed because religious institutions could abuse it, leaving employees with no legal recourse. The Supreme Court has never ruled on who falls under the ministerial exception before, and all of the justices seemed troubled that courts were deciding who counted as a minister and who didn't.

\*\*\*\*\*

### HAVING AND HOLDING BETTER THAN GETTING AND SPENDING

(WNS)--A study published Oct. 12 in the *Journal of Couple and Relationship Therapy* shows a distinct relationship between materialism and marital health. According to the study, conducted by researchers at Brigham Young University, married couples that strongly value material things tend to have less marital stability, satisfaction and communication skills than those who

don't — regardless of how much money they actually make. Researchers measured materialism by asking subjects how strongly they agree with statements like "I like to own things to impress people" and "Money can buy happiness." Then they discussed several aspects associated with healthy relationships. According to the results, one of every five of the 1,700 couples interviewed admitted that both partners tend to be materialistic; those couples had the worst relationships. On the other hand, one of every seven couples said both partners had low levels of materialism; those couples scored to 10 to 15 percent higher on all measures of marital quality and satisfaction.

"**But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition**" (I Tim. 6:6-9).

\*\*\*\*\*

### CALIFORNIA GOVERNOR SIGNS TWO TRANSGENDER BILLS

(WNS)--On Oct. 10, California Gov. Jerry Brown signed two bills into law that extend special protections to transgender people. According to a news release from Assemblywoman Toni Atkins, who introduced one of the bills in February, "AB 887 takes existing protections based on gender identity and expression and enumerates them as protected categories in nondiscrimination laws. In addition, the bill clarifies that gender identity and expression are included in the definition of gender and sex in all California codes." Six governmental departments — civil, education, government, insurance, labor and penal — are affected. That means, for example, employers have to allow men to dress like women at work, if that's their means of "gender expression." AB 433, authored by Assemblywoman Bonnie Lowenthal, changes the laws regulating the way transgender people get new IDs and updated birth certificates. Previously, applications for an ID reflecting a gender change had to be accompanied by a doctor's note saying sex-reassignment surgery had been performed; it also included room for third parties to file objections. The new law deletes the provisions for objections, and makes the doctor's note "conclusive proof of gender change."

\*\*\*\*\*

### OBAMA REBUKES GOP BEFORE GAY RIGHTS GROUP

(WNS)--During remarks before the nation's largest gay rights organization in early October, President Obama rebuked Republican rivals, saying that anyone who wants to be commander in chief must support the entire U.S. military, including homosexual service members. Obama touted his administration's efforts to repeal the military's ban on openly gay service members, as well as his orders to the Justice

♦ (Continued on page 219)

# Bible & the Newspaper

(Continued from page 218) ♦

Department to stop enforcing a law defining marriage as between one man and one woman. During his remarks at the annual Human Rights Campaign dinner, the president stopped short of endorsing same-sex marriage, saying, "Every single American deserves to be treated equally in the eyes of the law."

\*\*\*\*\*

## THOU SHALT NOT POST TEN COMMANDMENTS

(WNS)--On Oct. 3, the U.S. Supreme Court refused to hear the appeal of an Ohio judge wanting to display a poster of the Ten Commandments in his courtroom. The display has been covered with a drape since a federal judge ordered Richland County Common Pleas Judge James DeWeese to remove it in October 2009. DeWeese also had posted a label above it bearing the word "Censored." DeWeese expressed disappointment, but knew his effort to get the Supreme Court to hear the case was a long shot, the *Mansfield News Journal* reported.

**"And thou shalt write them upon the posts of thy house, and on thy gates"** (Deut. 6:9).

\*\*\*\*\*

## MUSLIM PRISONERS FILE SUIT OVER MEALS

(WNS)--According to a federal lawsuit that alleges a civil rights violation, a Muslim death row inmate has complained that the Ohio prison system has denied him meals prepared according to Islamic law while at the same time providing kosher meals to Jewish prisoners. Condemned inmate Abdul Awkal said the prison system's failure to provide halal meals is a restraint on his religious freedoms, and the vegetarian and non-pork options offered by the Ohio Department of Rehabilitation and Correction (ODRC) aren't good enough. Awkal and another inmate not on death row said the food must be prepared in specific fashion, such as ensuring that an animal is butchered by slitting its throat and draining its blood, to conform to Islamic beliefs. "The complete restructuring of ODRC's food service administration and preparation, at a cost of millions to the State of Ohio during fiscal crisis, is at stake," argued Ryan Dolan, an assistant attorney general, in a court filing. A judge has given lawyers and inmates for the state until next month to finish filing documents bolstering their arguments, ahead of an expected January trial.

\*\*\*\*\*

## THE BOY WHO'S BECOMING A GIRL

(WNS)--At the age of 7, Thomas Lobel was diagnosed with gender identity disorder. At age 8, he began "transitioning." With the active support of his parents—a lesbian couple who adopted him when he was 2—Thomas is in the process of becoming "Tammy." Now 11 years old, Thomas, who dresses like a girl and is called Tammy, has begun taking hormone-blocking drugs to

stop him from going through puberty.

Parents Pauline Moreno and Debra Lobel, who live in the San Francisco area, report that at the age of 3, Thomas told them (through sign language used due to a speech impediment), "I am a girl."

According to a report in Britain's *Daily Mail*, Moreno believes they're doing what is best for their child. "The protocol now is to transition these children as soon as you can make a diagnosis, because otherwise they end up being not one thing or the other . . . because they experienced puberty."

An implant in Thomas's arm blocks the release of hormones, essentially keeping him, as Moreno explains, "a pre-pubescent boy until she decides and we feel that she can make this decision about surgery." At age 14 or 15 Thomas will choose whether to go through male or female puberty.

San Francisco is one of four cities in the United States that has a hospital with a program for transgender children. No doubt Ms. Moreno and Ms. Lobel had little difficulty finding a psychiatrist to lead them all through this process, or perhaps even to suggest and encourage it. They report having a good support system, with friends who make it a point to tell Thomas how pretty he looks.

I also have no doubt that Thomas is a troubled child who needs help. And the help his parents, psychiatrist, and friends have chosen to give him is to change him from a boy to a girl.

To be given an official psychiatric diagnosis of gender identity disorder at the age of 7 is unconscionable. To begin "transitioning" an 8-year-old little boy into a little girl is tragic. My heart breaks for Thomas and for a world in which gender confusion prevails.

**"So God created man in his own image, in the image of God created he him; male and female created he them"** (Gen. 1:27).

\*\*\*\*\*

## GAY OR STRAIGHT? CHECK YES OR NO

(WNS)--This year, Chicago's Elmhurst College became the first in the nation to add a question about sexual orientation on its 2012-13 admission application. The private college, affiliated with the United Church of Christ, a denomination that endorsed same-sex marriage in 2005, asks students, "Would you consider yourself a member of the L.G.B.T. (lesbian, gay, bisexual, transgender) community?" According to *The Chicago Sun-Times*, if students answer yes to the optional question they are eligible for a diversity scholarship totaling up to a third of the cost of tuition.

\*\*\*\*\*

## ARIZONA LAW LEADS TO FEWER ABORTIONS

(WNS)--A newly enacted Arizona law appears to be having an immediate — and dramatic — effect on the number of abortions performed statewide. The Abortion Consent Act, passed by the Legislature in 2009, took effect shortly after the Arizona Court of Appeals ruled it constitutional in a 3-0 decision on Aug. 11. The law mandates

that minors seeking abortions must provide a notarized parental signature; that women be provided with full, accurate information by a doctor in person at least 24 hours before the procedure takes place; that only doctors can perform surgical abortions; and that no medical professional can be forced to perform an abortion if doing so violates his or her religious or moral beliefs. The state reported that only 729 abortions were performed statewide in September — about 30 percent less than in August.

\*\*\*\*\*

## U.S. HOUSE COMMITTEE SEEKS TO STRIP INTERNATIONAL ABORTION GROUP OF FUNDING

(WNS)--The U.S. House Foreign Affairs Committee voted Oct. 5 to strip \$50 million from a United Nations organization that provides women's health care overseas. The U.N. Population Fund (UNFPA) is a 40-year-old group the U.S. helped create to deal with population issues in developing countries — such as poverty, sexually transmitted diseases, safe pregnancies and infant survival rates. But in addition to sex education and contraceptive-distribution programs, the group also helps nations that have restrictive family-size policies enforce them through coerced abortions and sterilizations. And that, legislators said, makes the prospect of continuing to give it \$50 million of American taxpayers' money a year a nonstarter. The 23-17 vote broke along party lines. The next step for the bill, which currently has 62 cosponsors, is to be passed on the House floor. No hearing had been set.



## ANNOUNCEMENTS

The Liverpool Independent Baptist Church or Liverpool, New York (north of Syracuse) is searching for a sovereign grace pastor. The church believes in the doctrines of grace, the local church, and is pre-trib and pre-mil. Interested brethren should contact Bro. Greg Sigworth at (315) 677-3819.

\*\*\*\*\*

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](mailto:recoffey@aol.com) or Bro. Joe Vass at (614) 846-8699 or email [jami joe@wowway.com](mailto:jami joe@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.

\*\*\*\*\*

## BEREA BAPTIST BROADCAST Financial Report 9-1-2011 to 9-30-2011

Beginning Balance .....\$3,675.14

### RECEIPTS:

Berea B. C., Mantachie, MS .....225.00  
 Briar Creek B. C., Williamsburg, KY .....100.00  
 Grace B. C., Corbin, KY .....100.00  
 .....425.00  
 TOTAL .....4,100.14

### EXPENDITURES:

Radio Time ..... 600.00  
 Tape Production ..... 195.00  
 TOTAL EXPENDITURES ..... \$795.00  
 ..... \$3,005.14  
 Interest ..... +.13  
 ..... 3,005.27  
 Less Corbin, KY des. ....-1,123.72  
 ENDING BALANCE .....\$1,881.55

## CORBIN, KENTUCKY REPORT

Beginning Balance .....\$1,283.72

### RECEIPTS:

TOTAL ..... 1,283.72

### EXPENDITURES:

WCTT .....160.00  
 ENDING BALANCE .....\$1,123.72



## BEREA BAPTIST BANNER Financial Report 9-1-2011 to 9-30-2011

Beginning Balance .....\$2,568.94

### RECEIPTS:

Amazing Grace B. C., Stockdale, TX .....25.00  
 B. C. of Brimfield, Brimfield, IL ..... 49.56  
 Berea B. C., Mantachie, MS .....200.00  
 Berea B. C., Stonington, IL .....60.00  
 Bethel B. C., Pasadena, TX ..... 50.00  
 Bible Believer's B.C., Naples, ID ..... 50.00  
 Big Creek B. C., Wayne, WV .....313.45  
 Briar Creek B. C., Williamsburg, KY .....150.00  
 Citrus M. B. C., Inverness, FL ..... 25.00  
 Faith M. B. C., Lynn, AR ..... 25.00  
 Grace B. C., Corbin, KY .....100.00  
 Grace B. C., Winston-Salem, NC .....50.00  
 Grace M. B. C., Marion, IL .....50.00  
 Grace M. B. C., Tulsa, OK .....35.00  
 Harold Flynn, Craigsville, WV .....50.00  
 Indore B. C., Indore, WV ..... 100.00  
 L. H. Farrell, Des Allemands, LA ..... 80.00  
 Leroy Bullard, Albuquerque, NM .....100.00  
 The Lord's Church, Goose Creek, SC ..... 50.00  
 Mt. Pleasant B. C., Chesapeake, OH .....100.00  
 New Testament B. C., Bristol, TN ..... 10.00  
 New Testament B. C., Goshen, IN .....50.00  
 Philadelphia B. C., Decatur, AL .....100.00  
 Portland B. C., Plumerville, AR .....50.00  
 Southside B. C., Fulton, MS ..... 50.00  
 Sovereign Grace B. C., Northport, AL .....100.00  
 Sovereign Grace B. C., Silsbee, TX .....30.00  
 Victory B. C., Courtland, VA .....25.00  
 Subscriptions .....52.00  
 Dividing checks .....150.00  
 Anonymous ..... \$490.00  
 Sub Total .....\$2,770.01  
 TOTAL .....\$5,338.95

### EXPENDITURES:

Printing ..... 581.00  
 Postage ..... 1,045.47  
 Supplies ..... 233.62  
 Wages ..... 2,300.00  
 FICA ..... 175.96  
 Dividing checks ..... 150.00  
 Total Expenditures ..... \$4,486.05  
 ENDING BALANCE ..... \$852.90

# GLEANINGS



## Do You Love the Lord?

by Oliver Simmons

This is a question I would earnestly ask of each and every member of the church. It seems a singular question to ask professing Christians, for it is to be presumed they do love Him, but a very violent presumption sometimes, I fear.

My brother and my sister, I am talking to you. Do you love the Lord? I think I hear you say; certainly I love Him, why do you ask such a question? Well, I am glad to hear you say so; but for fear you may be mistaken, let us examine the matter with the Bible open before us. Turn to John 14:15 and read, **"If ye love me, keep my commandments."** Now, apply this Scripture to yourself. Do you keep the commandments of our Master? Does your conscience bear testimony to the truth of what you say when you answer that you do keep His commandments? I hope so; but remember that to profess to love God when you do not is hypocrisy, and hypocrisy is a sin which is denounced with a terrible woe in the Scriptures, so when you answer this question I pray you be honest. 21<sup>st</sup> verse, same chapter, read, **"He that hath my commandments, and keepeth them, he it is that loveth me;"** and, again, in the 23<sup>rd</sup> verse read, **"If a man love me, he will keep my words."** Now, from these Scripture tests we can easily judge ourselves whether we be of God or not. If a man has a desire to do anything which he can do, he will make strong efforts to do that thing, and he will in a measure succeed, for where there is a will there is a way. I do not look for perfection in poor, frail humanity. But by the fruit you shall know the tree, whether it shall be good or evil, and if we do not keep the commandments of God, we may be sure we do not love Him, and are none of His, for, notice, the Savior says, **"If a man love me, he will keep my words,"** not that he possibly may, but will, and **"he that loveth me not keepeth not my sayings."**

Thus you see actions will speak louder than words, for unless we show our love by our actions in keeping the words of Christ, the mere profession of love by joining the church will avail us nothing. Better say at once you do not love Him, than say you do and prove yourself a hypocrite by your actions. Our actions prove what we are, words do not.

Then let us all study the Word of God and learn the will of our Savior, and show to the world, by keeping His

commandments, that we do love Him. Then we shall indeed be the salt of the earth. (*The Baptist*, February 14, 1874).

## Hearing the Gospel

by J.R. Graves

Text. - **"Take heed how you hear"** (Luke 8:18).

The gospel is a message sent from God to man; it is directed to everyone that hears it, and is as much intended for each, as if every man's name was appended to it. No one has there a right to say, "I am not interested in it, it does not concern me," nor can anyone be justified in refusing to listen to it. It is sent to all, it is addressed to every creature, and it proves either a savor of life unto life, or a savor of death unto death. Every man is either softened or hardened by the gospel; it always has an effect, but not always the same effect; therefore, **"take heed how you hear."**

The gospel should be heard with close attention, for it is the Word of God and not the word of man. It should be listened to with deep seriousness; for it speaks of the most solemn and important subjects. The thoughts should be heard with prayer; for as the Holy Spirit alone can unfold and apply it to the heart, so that it shall work effectually, prayer should ascend while we are hearing, that the Holy Spirit would take of the things of Christ and show them unto us. It should be mixed with faith, or be cordially or heartily believed; it demands our credence, it calls for the confidence of the heart, and should be received with warm affections. Everyone should hear for himself, as though there were no one present but himself to listen to the Word; and should hear as if death was at his back, judgment before his face, and eternity opening in the distance before him.

**"Take heed how you hear,"** for there are many thoughtless persons, who hear the Word, but understand it not; there are many trifling hearers, whom Satan amuses even while they profess to listen to the voice of God; there are many prayerless hearers, on whom the Word falls as good seed upon a barren rock; there are many unbelieving hearers, and

the Word does not profit them because they have no faith; there are many who hear for others instead of themselves, and fancy that the Word is suited to those around them, forgetting that it is God's message to them; and many are hardened by the Word, and become twice dead, like trees plucked up by the roots, and dried in the summer's sun.

**"Take heed how you hear,"** for all is not done when you have heard; you are accountable for the use you make of the Word, and must answer for the use or abuse of it before God. God will not allow anyone to trifle with His gospel, slight His mercy, and insult His message with impunity. He is a jealous God. He will maintain His right. He will avenge His injured grace. The gospel brings a vast responsibility with it, and places us in very solemn circumstances. It brings God near to us; by it He speaks with us; and we either welcome Him, or say, **"Depart from us, for we desire not the knowledge of thy ways."**

**"Take heed what you hear."** Compare it with God's written Word; **"for many false spirits have gone out into the world."** Imitate the noble Bereans, who searched the Scriptures daily, to see if what an apostle preached corresponded there with. We are solemnly bound to compare the preacher's message with God's Word, and receive or reject it, in proportion as it corresponds or differs from it. We shall be judged by the Word of God; which Word of God, in His kind and gracious providence, hath put into our hands, in our own mother tongue. **"Blessed are they who hear the word of God and keep it;"** who hide it in their hearts, write it on their memories, embrace it with their affections, and obey it in their lives. It is a blessing to have an opportunity to hear it; a greater to have an inclination to embrace it; but the greatest of all is to be conformed to it in our hearts and lives. Such are indeed blessed, for they have a lamp to enlighten their darkness; a map to mark out their road; plentiful provision for their soul, and eternal life in promise and prospect. Reader, is this blessedness yours? Do you hear the Word of God as a message sent to you from God? Do you hear it

regularly, thoughtfully, prayerfully, with faith, for yourself? Do you keep it, in you thoughts, in you affections, in your life?

*"Of all the sounds that soothe the mind,  
The gospel is the best;  
There God appears supremely kind,  
And men supremely blest.  
There Christ His bleeding love reveals,  
Our pardon to procure;  
There God the Holy Spirit seals,  
And makes our pardon sure.  
Tis there the Lord's all-conquering grace,  
Its energy makes Him own!  
Saves us from sin's destructive ways,  
And wins us for His own.  
There justice, with benignant look,  
Withdraws her heavy charge,  
Blots out transgressions from the book,  
And sets our souls at large.  
There mercy from the boundless main,  
Directs a constant tide;  
And bids us drink, and drink again,  
Till we are satisfied.  
Then let us in the gospel boast,  
And strive to spread the sound  
To the wide earth's remotest coast,  
Where sons of men are found.*



## ANNOUNCEMENTS

The Amazing Grace Baptist Church of Stockdale, Texas would like to announce they will be hosting a revival meeting from Wednesday November 16<sup>th</sup> thru Sunday November 20<sup>th</sup>. Elder Tom Ross is the speaker. Service times are Wednesday-Saturday at 7:00 p.m. and Sunday at 10:30 a.m.

For more information contact Bro. Keith Shuetz at (830) 789-2101.  
\*\*\*\*\*

The Victory Baptist Church of Chehalis, Washington is in need of a pastor. Any interested brother may call Gerry Greisen at (360) 985-7975 or Mark Fenison at (360) 751-2929.  
\*\*\*\*\*

The Calvary Baptist Church of Piqua, Ohio is in need of a pastor. Any interested party may contact the church at 726 Wilson Avenue, Piqua, OH 45356 or call Terry Allen at (937) 773-9272.  
\*\*\*\*\*

The Amazing Grace Baptist Church of Stockdale, Texas is in need of a pastor. The church believes in preaching and teaching the doctrines of grace and the Lord's church. Any interested brother my contact Bro. Alvin Schuetz at (830) 534-1918 or Bro. Keith Schuetz at (830) 789-2101.  
\*\*\*\*\*

The Windsor Baptist Church at Windsor, IL is searching for a Sovereign Grace pastor. Any one interested may contact Larry Rawlings at (217) 665-3643, or cell (217) 620-4675, or by mail at PO Box 194, Bethany, IL 61914.  
\*\*\*\*\*

## ARTICLE INDEX

A Study in the Book of Leviticus by Timothy Hille .....	p. 204
Ask And It Shall Be Given You by John A. Broadus .....	p. 201
The Battle Is Not Yours by Paul Stepp .....	p. 201
The Bible and the Newspaper.....	p. 218
Conquering Worry and Cultivating Peace by Tom Ross .....	p. 201
The Destructiveness of Sin by Milburn Cockrell .....	p. 214
Forbidden Scriptures #7 by Curtis Pugh .....	p. 206
Forum .....	pp. 210-211
Gleanings .....	pp. 203, 209, 217, 220
Satan's Original Position and Fall by Milburn Cockrell .....	p. 201
The Songs of Angels by Christmas Evans .....	p. 201
The Strangest Prayer Ever Prayed by Wayne Cox .....	p. 201