

# The Berea Baptist Banner

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

## Reaching The Latino Community

By Timothy Parrow

Stillwater, Oklahoma

First, by the writing of this article, I do not intend to present myself as an authority or expert in this ministry. I do believe, however, that I am a pioneer in this ministry among Sovereign Grace Independent Baptists, at least out here in the Southern Plains states where presently the Lord has placed me to serve Him.



Timothy Parrow

Second, I do not claim to be an expert in the Spanish language although I have studied it formally and informally and spoken it for the last nineteen years. My family and I spent ten years learning and speaking Spanish in Spain, principally Tenerife, Spain.

The Lord used me to start a Spanish church in Tenerife and at the organizational meeting of that church I was able to present her with a Confession of Faith, Church Covenant, and Statement of Statutes and By-laws all written in Spanish for her organization. Presently I preach in Spanish every opportunity I get including Sundays, work part time as a court appointed translator, and do corporate translations for a couple of the small Spanish speaking businesses here in

Stillwater, Oklahoma. My wife says that when I talk in my sleep, I talk in Spanish (I guess that makes me an expert).

**I. How do we reach the number one minority group living in the United States with the gospel of the Lord Jesus Christ?**

First of all, the Latinos are now the

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## Antioch—The Missionary Church

By George W. McDaniel

(1875-1927)

Mythology played around Antioch and Syria more than around the site of any other New Testament church. Six miles to the east was the ill-famed Valley of Daphne. Diana, the goddess of the chase, attended by a bevy of beautiful maidens frequented this valley. One day, the story goes, she was visited here by her brother, Apollo. He saw, loved and sought



Thus, the laurel became sacred to Apollo and the emblem with which victors were crowned. Thus, this valley was named Daphne and became sacred to Apollo and Diana. It became such a center of worship and pleasure that Antioch is sometimes called "Antioch near Daphne." The grossest excesses were practiced by heathen worshipers, vice promoters and Roman soldiers. "Daphne morals" became a synonym for the worst. The satirist and reformer, Juvenal, charged that Rome was corrupted by the superstitions and indulgences from Daphne: "The waters of the Orontes overflowed into the Tiber."

Typhon, a terrible dragon, who waged bitter war with Zeus, was killed, so the legend runs, by a thunderbolt and buried in the mountain near Antioch. His writhing under the mountain was the mythological reason for the numerous

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## Finding Our Purpose

By Jeff Short

Mantachie, Mississippi

**"Where there is no vision, the people perish"** (Pro. 29:18). Our text has suffered much violence over the last few decades. I suppose the phrase, **"Where there is no vision, the people perish,"** reduces quite nicely to a bumper-sticker slogan. This fact makes it quite popular with motivational speakers, marketing agents, and the self-help crowd. Despite the gross misappropriation, this verse contains much truth that is relevant to us today. Let us seek to restore this verse to its proper setting and seek light from the Holy Spirit to guide us into all truth concerning this timely exhortation.

**I. First of all, the text speaks of an**



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and mostly in the prophetic books. Where it occurs, it is always translated **"vision."** When used in Scripture, the word denotes a means of Divine revelation, a message. It may refer to the means by

**absence of vision.**

The Hebrew word *chazown* is translated **"vision"** in our text and signifies a sight, as in a mental sight or dream. The word occurs thirty-five times in the Old

Testament and

## A Young Man's Vision

By Charles Spurgeon

(1834-1892)

**"Your young men shall see visions"** (Acts 2:17).

Many visions have led to the most disastrous results. When Napoleon had a vision of a universal monarchy over which he should preside, with the French eagle for his ensign, he drenched the lands in blood. Many visions have been wretchedly delusive. Men have dreamed of finding the fairy pleasure in the dark forest of sin. Carnal joys have danced before their eyes as temptingly as the mirage in the desert, and they have pursued the phantom forms to their misery in this world, and to



Charles Spurgeon

their eternal ruin in the next. Mistaking license for liberty, and madness for mirth, they have dreamed themselves into hell. Many dreams have been enervation—sucking the life-blood out of men as vampires do. Men have passed from stern reality into dreamland, and while seemingly

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## Do You Have Your Clothes On?

By Milburn Cockrell

(1941-2002)

**"Likewise, ye younger, submit yourselves unto the elder, Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble"** (1 Peter 5:5).

This is a remarkable statement to come from Simon Peter. I would say that it is the voice of experience, which penned these words. In our text Peter enjoins the duty of being clothed with humility. The general meaning is: "Put



Milburn Cockrell

on and wrap yourselves, so that the covering of humility cannot possibly be stripped from you." We are commanded to adorn ourselves in humility. It is the most beautiful habit we can wear. Those who profess to know God and are void of it are unclothed! They are exposed to spiritual shame before the lost world.

Pride is devilish; boasting comes from the Adamic man. God has set Himself

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## Reaching The Latino

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number one minority group living in the United States. The 2000 U. S. Census Bureau proves that they have exceeded the number of African-Americans, totaling "...35.3 million documented Latinos—this is the official number... which in 2003 jumped to 38.8 million."<sup>1</sup> "Latino populations are booming... accounting for 39 percent of U. S. growth since 1980."<sup>2</sup> They are everywhere, and there are concentrations of them both small and great in most places.

They come to the United States of America legally and illegally because they want the opportunity to work and earn money. They want to achieve the "American Dream." Don't forget that they are Americans too: South Americans, Central Americans, and Latin Americans. However, they cannot achieve the "American Dream" in their own country, but they believe they can achieve it in North America, precisely the United States of America. Money may be

the material reason for them coming to the United States of America, but a pastor friend of mine has made the statement that the Lord has brought them here to hear the gospel because we haven't taken it to them like we should. That statement has many ramifications both positive and negative, some of which I will explore in this article.

Second, I have had several pastors ask me, "What is the best way to reach the Latino with the gospel?" Since I am oriented and dedicated to serving the Lord through the local church, we *must* see this task as a great opportunity to do mission work right here at home. Many of God's people are thrilled with giving to foreign missions through their local church but have neglected the giving of themselves and their substance for home mission ministries. Don't forget that the spiritual heart throb of every local church is the obedience to and implementation of our Sovereign's Great Commission. We must obey and implement the *whole scope* of the Savior's command not just *part* of it.

Our "Jerusalem" is our town where we live. How many Latinos live in your city? Are they scattered throughout town or do they live in one concentrated section of town? Our "Judea" is our county. How many Latinos live in your county? If only a few live there now, just give them a little time—there will be a lot of them living next to you! Our "Samaria" is our state in which we live. How many Latinos live in your state? Maybe you live in a state of prejudice against Latinos. Remember the sturdy rebuking that the Lord gave Peter for his prejudice in Acts 10:15, "**..what God hath cleansed, that call not thou common.**" God forbid that we as Sovereign Grace Independent Baptists should have to receive such a rebuke from our Lord!

### II. How do we reach Latinos when they don't speak English?

In the book entitled *Spanglish*, by Ilan Stavans, a leading professor in Latin American and Latino Culture at Amherst College, Mr. Stavans "reflects on, and also codifies, the most transforming linguistic phenomena in America in the last one hundred years—one that may predict our future as a nation and that of our entire hemisphere."<sup>3</sup> The entrance into and influence of the Latino culture and Spanish language upon our American culture and English language is astounding. "The 2000 census shows that 28 million people speak Spanish at home."<sup>4</sup> "Spanish, the nation's unofficial second language, is immediately obvious and audible on airwaves and media screens, streets and classrooms, from one coast to the other."<sup>5</sup> There are many Spanish speaking television channels as well as radio stations. This means that a very influential subculture has developed and is thriving within our American

culture and has become the "...newly emergent 'Latin Fever' that is sweeping the country."<sup>6</sup>

This subculture has become so influential that a Spanish speaking person coming into this country does not need to learn English to be able to live and work here. In fact, the Latino culture is so influential that it is affecting our English language. Spanish, as it interacts with English in the United States, is a language that is metastasizing into "...an astonishingly creative code of communication known as Spanglish."<sup>7</sup> "Spanglish outrages English-language-only proponents, who seek to ban all languages other than English north of the Rio Grande. Equal in their outrage are Spanish-language purists and the supporters of the Royal Academy of the Spanish Language in Madrid, as they deem Spanglish a cancer to their precious and centuries—old tongue."<sup>8</sup> With respect to both, for my undergraduate degree is in English, I believe that every immigrant to this country should learn English well. However, the average Latino worker in this country doesn't know his own language grammatically well enough to be able to learn English grammar and syntax for proper expression.

For example, I personally know and have tried to teach English to a Mexican man who has about two years of formal schooling during his childhood in Mexico. He did not know even the basics of Spanish grammar. He could not define a noun or a verb or any other of the grammatical parts that make up a sentence. I appealed to my wife, who has a degree in elementary education, for help with getting across the complexities of the English language in simpler terms as though teaching a child. This helped somewhat, but the process was so slow that this intelligent and highly successful Mexican man tired of it and gave up trying to learn English through study. Last year, as president of a corporation of Mexican restaurants, he grossed almost two million dollars. Today, he speaks but little English. His major language of communication is still his native Spanish. I have preached the gospel of the grace of God in Spanish to him and his entire family several times. His teenage daughters, one who graduated from high school this year, neither speak nor write English or Spanish well. They speak a combination of the two languages, Spanglish, a transitional tool of communication. His two little boys speak Spanglish, but with the help of my wife, they are learning enough English to be able to maintain grade level in their elementary school though barely because Spanish is the primary language spoken in their home life.

How long will it take an average Latino family to convert its language habits from one language to another? Apart from formal and higher education, probably

about three generations. We know another Latino family in which the daughter speaks English, and very little Spanish, her mother speaks both Spanish and English, and her grandmother in Mexico speaks only Spanish. As long as there are Spanish speaking immigrants both legal and illegal coming into the United States of America, this syndrome will continue to exist and grow.

So, how do we reach these Latinos with the gospel of Christ? The Lord has burdened my heart for these people. If He can burden my heart for them, He can burden your heart too. Apparently, because he has asked me to write an article on this subject for the *Berea Baptist Banner*, Bro. Short is seeing the need for the proclamation of the gospel of our Lord and Savior Jesus Christ among these people. I am asking the Lord to use this short article to awaken His people among His local churches to an arousal and response to this strategic mission field. We send zealous men that our Sovereign has called to go to Latin American countries to do mission work, and we should. But, the Latinos are here at home, living next door. Now, the distance is not so far, the cost is not so high, the difficulty is not so great that we can't evangelize these people because they are here at home. The only obstacle is the language. We must learn the language.

### III. How do we learn the Spanish language?

Most pastors will say that they don't have time, and that is probably true. It takes a lot of time and practice to learn a foreign language, especially if you're an adult. Children and teenagers, on the other hand, can learn it rapidly; the younger the better because it is one of the easiest languages to learn compared to others. "Two thirds of the total Latino population are under 35 making that U. S. age group 17 percent Latino."<sup>9</sup> If our Baptist young people could be influenced to study and learn Spanish while they are in school, such bilingual believers could be greatly used of the Lord to reach the Latino population with the gospel of our Lord and Savior Jesus Christ. That's good for the future, Lord willing. What about now?

What can the person that only speaks English do to evangelize Spanish speaking people?

First, he can ask the Lord to give him a burden to reach these people. We cannot do anything without being burdened and directed by our Sovereign.

Second, believing that he has a burden to reach these kind of people, he can begin studying the Spanish language. Although I had studied two years of Latin and Spanish in high school, and two years of French in college, I didn't really begin to study the Spanish language in earnest until the Lord called me to go to the island of Tenerife to preach the gospel. I was 38

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years old when that call came, and I hadn't studied any foreign languages for several years. I must admit it was a difficult task at that age to learn Spanish. But because the burden of the Lord was upon me to preach the gospel in Spanish, God's grace enabled me to stick with it and after several years become fluent in it.

Language school to get the basics is a must for missionaries who want to get the job done, but language is a living thing and must be studied regularly because it changes and is complex. Private tutors, junior colleges, colleges, universities, and language schools all have Spanish language curricula to help learn the basics.

Third, while learning the language, try to reach out to the Latinos around you. It will help you learn the language, and it will endear the Latinos to you. Don't forget they are in the same predicament but from the opposite point of view. They will help you learn their language, and you can help them learn yours.

Fourth, as your vocabulary grows, get a Spanish Bible and begin reading it in a familiar place comparing it to your English Bible. You can memorize favorite verses in Spanish for later use in talking to Latinos about the Lord.

Fifth, get some good gospel tracts for distribution and give them out. Make sure you read them and understand them in case the Lord gives you the opportunity to discuss it with a Latino. Go to places where Latinos work such as a Mexican restaurant and leave a tract with a good tip. Keep going back as frequently as you can and try to carry on a conversation with the Latino waiter. Find out when they have a day off from work and invite them to your home to eat with you and your family.

Sixth, you need to hear and speak Spanish as much as possible. Listen to Spanish radio and television newscasts. Get a Spanish hymnal and try to sing familiar hymn tunes with Spanish words. In effect, try to immerse yourself into their culture as much as possible and within biblical guidelines for the purpose of learning their language with the goal of reaching them with the gospel.

Seventh, invite your Latino friends to your own church services and tell them you will translate for them. As the Lord begins working in their hearts, form a Bible class within the church on Sundays and Wednesdays or whenever they can meet together. Flexibility is important here because many work long hours and a time must be found to meet when they can meet together with you. Invite Spanish speaking missionaries on furlough to come and preach to them. Above all, immerse everything in prayer and ask the Lord to open hearts to receive

His Word and to give you fluency in the Spanish language.

### IV. What are some good sources for materials written in Spanish?

Spanish Bibles – I personally use the 1909 Reina-Valera revision because the linguistic authorities at the Trinitarian Bible Society state that, "...the revisers responsible for the 1960 and subsequent editions are not deemed by us to be satisfactory in their scope...." Many of our Mexican missionaries use the 1960 revision because it uses a Spanish more grammatically comprehensible by the Latino mind. Sources:

International Bible Association  
P.O. Box 225646  
Dallas, TX 75222-5646  
(214)388-5111  
Trinitarian Bible Society  
1600 Leonard St. N.W.  
Grand Rapids, MI 49504  
(616)735-3695

Spanish gospel tracts: We must be very careful to get gospel tracts that go beyond the "easy-believism," say a "prayer for salvation" mentality. Roman Catholics pray and believe that they accept Christ when they partake of the mass. Chapel Library has two good tracts written by Arthur W. Pink, translated into Spanish – "Repent or Perish," and "The Way of Salvation." They have other tracts on other subjects but on the subject of the church they promote the "universal invisible church" theory. Just ask this source for quantities of tracts in Spanish either by name or on the subject of salvation. Source:

Chapel Library  
2603 W. Wright St.  
Pensacola, FL 32505  
Phone (850) 438-0227

Missionary Bro. Bert Craft has written and published many good tracts in Spanish on different subjects. He may be contacted through his sponsoring church, Faith Missionary Baptist Church, 330 Massac Church Rd., Paducah, KY 42001, Pastor Jerry Asberry, or via email at bertcraft@bigfoot.com.

Spanish hymnals: I use the "Himnario Bautista," Baptist Hymnal—530 hymns and songs—published by the Southern Baptist Convention Spanish publisher: Libreria Bautista  
Chelsea St.  
El Paso, TX 79903  
1-800-242-5427 960

### V. What could be the result of

### reaching Latinos with the gospel in their own language?

The result could be the glory of God through the propagation of the gospel of the Lord Jesus Christ and the salvation of precious souls. This done in the local Baptist church setting should result in either church growth through additions by believer's baptism under local church authority and/or the establishment of Spanish speaking sovereign grace independent Baptist churches throughout our nation.

<sup>1</sup> Ilan Stavans, *Spanglish* (New York: HarperCollins, 2003), p. 5.

<sup>2</sup> A. R. Williams, "Latinos Rise Nationwide," *National Geographic*, Nov. 2003, Geographica.

<sup>3</sup> Stavans.

<sup>4</sup> Williams.

<sup>5</sup> Stavans.

<sup>6</sup> Stavans.

<sup>7</sup> Stavans.

<sup>8</sup> Stavans.

<sup>9</sup> Williams.

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Stavans, Ilan. *Spanglish* New York: HarperCollins, 2003.

Williams, A. R. "Latinos Rise Nationwide," *National Geographic*, Nov. 2003, Geographica.

### Suggested Reading

Jacoby, Tamar, ed. *Reinventing the Melting Pot*. New York: Basic Books, 2004.

(Note: Per the request of the editor, this article was written by Missionary Timothy H. Parrow. Bro. Parrow may be contacted via telephone at 405-880-6049, postal mail at 3403 N. Diamond Valley Road, Stillwater, OK 74075, or via email at thparrow@yahoo.com. Bro. Parrow's mission work is sponsored by Calvary Independent Baptist Church of Post Falls, ID and Pastor K. David Oldfield.)

## A Young Man's Vision

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awakened, have continued like somnambulists to do all things in their sleep. Many pass all their days in one perpetual daydream, speculating, building castles in the air, thinking of what they would do if; and vowing how they would behave themselves suppose. With fine capacities, they have driveled away existence: as their theory of life was born of smoke, so the result of their lives has been a cloud. The luxurious indolence

of mere resolve, the useless tossings of regret—these have been all their sluggish life.

For all this, good and grand visions are not unknown—visions which came from the excellent glory; visions which, when young or old men have seen them, have filled them with wisdom, and grace, and holiness; visions which have wrought with such effect upon their minds that they have been lifted up above the level of the sons of men, and made sons of God, co-workers with the Eternal. Such visions are given to men whose eyes have been illumined by the Holy Spirit; visions which have come of that eye-salve which only the Holy Ghost can apply; visions which are not bestowed on carnal men, nor unveiled to the impure in heart; visions reserved for the men elect of God, who are sanctified by the Holy Ghost, and made meet to be partakers of the witness of God and the testimony of His Son.

All divine things, when they first come to men from the Lord, are as visions, because man is so little prepared to believe God's thoughts and ways, that he cannot think them to be real. They appear to us to be too great, too good to be real, and we look at them rather as things to be desired and wished for than as things that may be actually ours. It must be so while Jehovah's ways are higher than our ways, and His thoughts than our thoughts. It must be so, that even divine mercy should at first be a burden to the prophet who has its message to deliver, and that the eternal promise should be a vision to the seer who first receives it. We are so gross and carnal, even when most clarified and made fit to receive divine impressions, that God's spiritual messages and directions to us must usually at the first float dimly before the sense, and only in after thoughts become solid and clear. We must take care that we do not neglect heavenly monitions through fear of being considered visionary; we must not be staggered even by the dread of being styled fanatical, or out of our minds, for to stifle a thought from God is no mean sin.

How much of good in this world would have been lost if good men had quenched the first half-fashioned thoughts, which have flitted before them! I mean, for instance, had Martin Luther taken the advice of his teacher when he said to him, "Go thy way, silly monk! Go to thy cell, and pray God, and if it be His will He will reform the abuses of this church, but what hast thou to do with it?" Supposing the agitated monk had administered an opiate to his soul, what then? Doubtless, the gospel to Luther at the first was dim enough, and the idea of reform most vague and indistinct, but had he closed his heart to his vision, how long might not the Romish darkness have brooded over the multitudes of Europe? And George

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## Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WFTA, Tupelo, MS	Sunday 9:00 - 9:30 a.m.	101.9	3,000 FM
WLZA, Starkville, MS	Sunday 1:00 - 1:30 p.m.	710	2,500 AM
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
KARI, Blaine, WA	Saturday 10:30 - 11:00 a.m.	550	5,000 AM
KORE, Springfield, OR	Sunday 8:00 - 8:30 a.m.	1050	5,000 AM
DXRA, Davao City, Philippines	Sunday 8:15 - 8:45 a.m.	783 Khz	10,000 AM
DWSS, Manila, Philippines	Sunday 5:30 - 6:00 p.m.	1494	16,000 AM

## A Young Man's Vision

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Fox, that most eminent of dreamers, who dreamed more and more vividly than any other man, where had been all the testimonies for a spiritual religion, where all the holy influences for benevolence, for peace, for anti-slavery, for I know not what besides, which have streamed upon this world through the agency of the Society of Friends, if the wild Quaker had been content to let his impressions come and go and be forgotten? These things, which nowadays are ordinary Christian doctrines, were considered in his day to be but the prattle of fanatics; even as the reforms which some of us shall live to see are denounced as revolutionary, or ridiculed as Utopian. O young men, if you have received a thought which dashes ahead of your times, hold to it and work at it till it comes to something. If you have dreamed a dream from the Lord, turn it over and over again till you are quite sure it is not steam from a heated brain, or smoke from hell, and when it is clear to your own heart that it is fire from off God's altar, then work and pray, and wait your time. Perhaps it may take fifty years to work that thought out, or what is worse, you may never live to see it realized, but what of that? You may have to leave that thought sown in the dust, but the thought will not die, but produce a harvest when you are with the angels. Do not, I pray you, because the thing happens to seem new, or too enthusiastic, or too far ahead, be snubbed into putting it into a corner, but take care of it, and nurture it; and if it be not of God, a little experience will disabuse you of it let us hope; but if it be of the Lord, you will grow in your attachment to it, and by-and-by God will find an opportunity for you to make it practical.

The great Father of spirits does, in fact, say to you when he puts a great design into your keeping, as Pharaoh's daughter said to Jochebed, "**Take this child away, and nurse it for me, and I will give thee thy wages;**" and though the Moses that you nurse may not deliver Israel in your lifetime, yet shall you have your wages if you nurse the thought for God. Many suggestions, which come from God to men, are not so much visions to them as they are to the outside world. And need we wonder at this? Why, men of science and art have to endure the same ordeal. Stephenson declares that he will make a machine, which will run without horse-power, at the rate of twelve miles an hour; and how the Tory benches of the House of Commons, loaded then as now with stupidity, roared at the man as a born fool! How was it proved to a demonstration that if the engine began to work, the wheels might revolve, but the engine never would move an inch! Or if it moved at a great speed, the passengers would not be able to breathe! Yet Stephenson lived

to see his dream fulfilled, and we have lived to see it a much more wonderful power still. Now, if men of science can endure this, and if we members of the Baptist Mission recollect still the roars of laughter which were launched by Sydney Smith against "the inspired cobbler," when he talked about the conquest of India for the Lord Jesus Christ, we may well be prepared, when we obtain an inspiration from God, to put up with a world of scorn, and opposition, and contempt for a little time, and to say, "Never mind, there is a day coming that shall reverse the hasty judgment of this world; you sons of darkness, are not a fair jury to sit upon questions of light; you blind men who know not God, nor the glory of His power, are not qualified to mount the bench and sit in judgment upon thoughts which flash from the eternal mind. You may give your judgment, but the Lord shall reverse it, and time, which is always with truth, will ere long turn the laugh in another direction."

With this rather too long preface about dreaming, I will now confess that, after my own fashion, I, too, have seen a vision; and though you should say of me in days to come, "**Behold, this dreamer cometh,**" yet, as he that hath a dream is bidden to tell his dream, so tell I mine. My dream is this: I have seen in vision missionary spirit in England, now so given to slumber, marvelously quickened, awakened, and revived. I have seen—the wish was father to the sight—I have seen the ardor of our first missionary days return to us; I have seen young men eager for the mission field, and old men and fathers sitting in united council to correct mistakes, to devise new methods, or to strengthen the old ones, so that by any means the great chariot of Christ might roll onwards, and that His victories might be more rapid. I thought that I saw, from one end of England to the other, the Christian church stirred with a deep sense of her duty to the heathen, Christian ministers full of pangs and sorrows on account of dying myriads; Christian men and women universally contributing liberally of their substance, while men fitted for the work pushed forward at the call of the great Lord of the harvest to toil in the great harvest field. I have seen such a vision. By God's grace, we shall see it a fact! Would to God that the captivity of our Zion might be turned, then should we be like them that dream; then should our mouth be filled with laughter and our tongue with singing, while the heathen would cry, "**The LORD hath done great things for them.**"

First, this evening, I shall try to justify my vision, and show that it is by no means unreasonable; secondly, I shall, in a few words, elaborate the vision, or give the details of it; and then, in the third place, as time may suit us, shall endeavor to promote its realization.

### I. First, let us justify our vision.

We have dreamed that the missionary spirit was suddenly revived among us, that missions were pushed on with greater ardor, and that God vouchsafed to them a far greater blessing than He has done of late. There have been more incoherent dreams than that in this world, and for this reason—first, that which we have dreamed of is evidently needed. Brethren, we are not amongst those who are prepared to croak and complain at the very first difficulty that may arise in a great enterprise, but no man can look upon our own Baptist Mission—and I suppose we are not much worse than others—without feeling that there is a pretty general flagging in missionary interest; and albeit that the funds may not much have fallen off, yet the annual recurrence of a debt, which is far from being welcome, together with other matters goes to show that missionary zeal needs rekindling. This results partly from the fact that the novelty of the thing has gone off, the work having now been on the anvil for fifty years and more; and partly because we have had few very startling incidents of late to evoke a display of enthusiasm. That the missionary fire exists is certain, for when the recent events in Jamaica acted, as it were, as a refreshing breeze, the embers glowed and flamed anew. It is there, certainly, for the heart of the church is alive; it is there, but it is slumbering, somehow. You who recollect the thundering voice of William Knibb, and the great meetings which would be gathered when some such brethren returned home to tell what God had done amongst the heathen, must feel that you have fallen upon dull, uninteresting days in mission life; when the thing is flat and stale, and when men have reached the dregs of the wine, and the new wine is not in the cluster. Well, then, if it be so, let it be remembered that missionary zeal ought not to flag: if there be any one point in which the Christian church ought to keep its fervor at a white heat, it is concerning missions to the heathens. If there be anything about which we cannot tolerate lukewarmness, it is in the matter of sending the gospel to a dying world. How can we expect in such an enterprise, with difficulties to our poor weakness so insuperable, that we shall ever succeed if any of our strength be left unused? With all we have we are weak enough, but if we send but part of the army to the battle, if we exert but half of our strength, how can we expect that the blessing of God shall rest upon us? Depend upon it, that the flagging of zeal at home acts like a canker abroad, and when the heart of Christianity in England does not throb vigorously, every single limb of the missionary body feels the decline, and there is not a missionary anywhere, from the snows of Labrador to the burning heats of Africa, who is not enervated and injured when the Christian public at

home begin to weary in well doing. It needs then, it imperatively needs, that our vision should be made a fact.

We may be excused for our vision, because it is very possible that it may be realized. It is not a thing too hard to look for. It was far harder work, surely, to have established the mission than it will be most thoroughly and earnestly to revive it. If we will but enquire into what may have been the causes of any decline that exists, we shall not find them, I think, to be very deep, nor to be difficult to remedy; they are but superficial, and a little loving earnestness will soon remove them. Brethren, as a denomination, we are beginning to cluster more closely around our standard. We have been hitherto somewhat scattered over the field, isolated, divided, and therefore weak; but now we feel that our strength must lie, under God, in our unity, and our ranks are classing each man to his brother. We feel the fire of sacred love burning in our hearts, and as we come together, and begin to talk of the difficulties before us in a fraternal spirit, they will all vanish. Lovingly correcting errors, carefully removing excrescences, and boldly advancing, the stone shall be rolled away from the sepulcher before we reach it, or if not, in God's name, and by His strength, we will roll it away ourselves; and if there has been a flagging, this very meeting, in which there are young and ardent spirits, shall help to supply the material with which to kindle a fire which shall nevermore grow dim.

More than that—it is not only possible that our dream may become a reality, but it is very probable; for so it always has been. If ever God's church has declined for a little while, unexpectedly there has been yielded a season of refreshing from the presence of the Lord. We know not what God has in store. He is great at surprises: His best wine last amazes us all. When the devil is most secure upon his throne, then God springs a mine, and blows his empire into atoms. Just when the wise virgins and the foolish alike have allowed their lamps to burn low, then is the cry heard, "**Behold, the bridegroom cometh!**" and those virgins arise and trim their lamps. So will it be among us. I am hopeful that, in answer to earnest prayer, God will speedily send amongst us a general intensity of desire for the glory of Christ, accompanied by breaking of heart and weeping of eye, for the perishing heathen, and a solemn resolve that, in Jehovah's strength we will spare no pains, and neglect no efforts, by which we may make the gospel known unto the ends of the earth. Yes, a thorough renovation of the missionary society, a resurrection of the mission spirit, and an arousing of our churches, is delightfully probable—it were wretched indeed if it were not so.

One thing more we will say upon this topic, namely, that such a renewal is

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solemnly required of us. What are our personal obligations to the Crucified? What owe we not to the gospel, which has delivered us from an eternity of woe, and has guaranteed to us an everlasting career of blessedness? This night, redeemed, regenerated, adopted, justified, sanctified, with your feet upon the rock, a song in your mouth, and your goings established—will you not feel it to be a call from heaven, that you should be in earnest to gather in the Lord's chosen out of all nations that dwell upon the face of the earth? Did our Savior slumber in His life-work? Was He tardy in His service for our redemption? Then might we grow lax; but if, setting His face to Jerusalem, He panted for the baptism wherein He was to be baptized, and was straitened until it was accomplished, then He claims of us, according to our measure, the same steadfastness of resolve, and perseverance of purpose, and sacrifice of self. I charge you, young men, as you have received Christ Jesus the Lord, be not slow to spend and be spent for Him. All is too little, shall we give Him less than all? Fervent services are too poor, shall we be lukewarm? Descend, O heavenly fire, and now inflame us, for less than Thy flames cannot enable us to live as live we should. I will not tarry upon this point. You have already forgiven me my dream.

### II. Let us proceed to elaborate the vision.

I was asked principally to address young men this evening. I am a young man myself, and, therefore, if I utter anything exceedingly visionary, you will observe its justification in the text, "**Your young men shall see visions.**" My dream seemed to take this shape: In order that missionary work should be reformed, revived, and carried on with energy and with hope of success, it seemed necessary that especially among our young members there should be a revival of intense and earnest prayer, and anxious sympathy with the missionary work. The power of prayer can never be overrated. They who cannot serve God by preaching, need not regret it if they can be mighty in prayer. The true strength of the church lies there. This is the sinew, which moves the arm of omnipotence. If a man can but pray, he can do anything. He that knows how to overcome the Lord in prayer, has heaven and earth at his disposal. There is nothing, man, which thou canst not accomplish if thou canst but prevail with God in prayer.

Now, I will not say that we ought to have our prayer meetings for missionary objects more largely attended—everybody knows this, but does everybody try to attend? But I will say this, which is more likely to be forgotten, that it were well if we had settled private seasons of devotion, each of us, especially

to intercede with God for the conversion of the heathen. It will be a notable day when the young men of this society say, "Not only will we attend the prayer meetings for this object, but we will, each one, as before the Lord, make it a matter of conscience that there shall be at least one hour in the week sacredly hedged around and spent in private prayer for the missionary work." Beneath the banyan tree you will not stand, surrounded by black faces, and telling of Krishna's Christ; but in your own little room, by the old arm-chair, you will as surely be bringing down showers of blessings upon the heathen by importunate entreaties. Here our old men and our matrons, as well as our young men and maidens, may unite. If it be so, that the entire church shall send up one impassioned continuous, prevalent cry to God, "O Lord, make bare thine arm for Christ and for His truth!" Verily, verily, I say unto you He shall avenge you speedily though He bear long with you. Your prayers shall come up unto the ears of the Lord God of Sabaoth, and He will reveal the glory of His power.

Next, if our young men who see visions will follow up their prayers with practical effort, then we shall see in our churches a larger and more efficient staff of collectors and contributors. We should then find men who would give of their substance as a matter of principle, then themselves, or in other fair proportion, so that the kingdom of Christ should never have an empty exchequer. I speak to some who sit often in this place, who need not to have a word said to them by way of stirring them up to liberality, for I can glory in them in this respect, that they do beyond all that I could expect; but I wish that the same spirit of giving were paramount throughout all the church that men would give, not because they are asked, nor by way of emulation or compulsion, but because God has given to them, and they recognize their stewardship. A few men in a church may often move the whole to liberality. The example of a few, and those few, perhaps not the richest, may be contagious to the whole mass; and a few earnest young people especially, may often push right and left, with their proverbial enthusiasm, till they have stirred the inert mass, and constrained the whole body to be liberal to the cause of Jesus Christ.

Up till now my dream has been reasonable, you will say. I will now be more visionary. If we were all praying for missions, and all giving for their support, it might be very well asked of us, "What do ye more than others?" For what Romanist is there who is not zealous for the spread of his religion? What heathen is there who does not give quite as much as any of us give, ay, and a great deal more than we give, to his superstitions? But, supposing next to this, that there should be a number of young men here who

know each other very well; young men who have been trained in the same sanctuary, nurtured in the same church, who should meet together tomorrow, or at such other time as shall be convenient, and say to one another, "Now, we are in business, we have just commenced in life, and God is prospering us, more or less; we are taking to ourselves wives; our children are coming around us; but still, we trust we are never going to permit ourselves to be swallowed up in a mere worldly way of living; now, what ought we to do for missions?" And suppose the enquiry should be put, "Is there one amongst us who could devote himself to go and teach the heathen for us? As we, most of us, may not have the ability, or do not feel called to the work, is there one out of twelve of us young men, who have grown side by side in the Sunday-school, who has the ability and who feels called to go? Let us make it a matter of prayer, and when the Holy Ghost saith, "Separate So-and-So to the work," then we, the other eleven who remain, will do this—we will say to him, "Now, brother, you cannot stop at home to make your fortune or to earn a competence; you are now giving yourself up to a very arduous and earnest enterprise, and we will support you; we know you, we have confidence in you; you go down into the pit, we will hold the rope; we will bear the expense year by year among ourselves! Have you faith enough to go trusting that the Lord will provide? Then, we will have faith enough, and generosity enough, to say that your wants shall be our care; you preach for Christ, we will make money for Christ; when you open the Bible for Christ, we will be taking down the shop shutters for Christ; and while you are unfolding the banner of Christ's love, we will be unfolding the calicos, or selling the groceries; and we pledge ourselves always to set aside your portion, because, as our brother, you are doing our work." I wish we had such godly men as these—holy confederacies of earnest young men, who thus would love their missionary, feel for him, hear from him continually, and undertake to supply his support. Why, on such a plan as that, I should think, they would give fifty times, a hundred times, as much as ever they are likely to give to an impersonal society, or to a man whose name they only know, but whose face they never saw. I wonder whether I shall ever live to see a work of that kind? I wonder whether such a work will ever spring up in the midst of this church, or any of the churches in London? If it shall be so, I shall be glad to have seen a vision of it.

Further, I have dreamed also that there would spring up in our churches a very large number of young men who would count it to be the very highest ambition of their lives to give themselves up to the work of Jesus Christ abroad, and who, seeing that in London, and throughout

England, men may hear the gospel if they will, while many of the heathen cannot hear it, like or no, would feel it to be their duty to serve Christ in the foreign field; and I have wondered whether we should have these noble fellows coming by the score, and saving, "**Here am I; send me.**" Then I have considered whether God would pour out enough of the missionary spirit upon these men to make them say, "Well, the missionary society is in debt, and cannot take us: it has enough men to support already; it is doing a good work enough, I will not interfere with it; I do not want to be a burden to any brethren: will you send me out, and let me exercise my faith in God, only having this for my comfort, that you will stand at my back and give me what you can, while I will only draw upon you for what I cannot get for myself?" I wonder whether we shall see fifty or a hundred missionaries within the next year or two leaving our shores, whose passage has been paid, and who will land in some foreign country with just enough about them to keep them till the language has been learned, and who will then, in confidence in God, set about working to support themselves?

I set Paul before you, young men. When he preached the gospel at the first, he was a tent-maker, and he earned his own living. Are there no occupations in these days by which a man may earn his living, and yet preach the gospel? It is not the best thing to do—the best thing is for a man to give all his time to his ministry; but if you cannot have the best, you must have the second best. Are there not to be found physicians who, in China and in India, would not only procure a subsistence, but much more, and might proclaim the gospel at the same time? Thank God there is such a thing as a medical mission! Thank God that the profession of medicine has not been behind in sending heroes to the field! But are there no other occupations? Young men, are there no clerkships to be had in India? I find men going out there by scores, to make their fortunes, and ruin their constitutions; and I see young women going out to get married to Indian settlers almost on speculation. Have we no young men and women who will go across the sea, and find their way round the Cape of Good Hope, to preach the gospel, intending to use their commercial pursuits as a means of introduction and support? Surely, it must be so.

I know that at this present moment there are hundreds of Christian men living along the coasts of South America, especially of the Brazils, and the Argentine Republic, where skilled artisans, engineers, and such like, are in constant request by the government, and I have often hoped to hear that some of these men were originating Christian missions. I have often wondered why more has not been done of that kind. We

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hear of our young brethren going forth to Morocco, to Algiers, to Turkey, and Egypt—they are in demand in almost every part of the earth, for the young men of England are the very pick and prime of humanity; and the various trades which are connected with machinery are scarcely to be taught except by their means. What about their faith if they do not become evangelists? O young men and women, what grand opportunities must open up before some of you! I am sure they must, and if you did but set your hearts to it with a full resolve that you would not live the dead-and-alive life of most of us, but would distinguish yourselves in Christ's service, what might you not achieve! If there were a will, there would be a way; and if there were a fixed purpose, God would send the means; and He who quickened you to such a degree of spiritual life that you could not rest unless you were telling the gospel to the ungodly, would not let His providence so go athwart His grace as to shut the door in your face when you were willing to be serviceable to His cause.

"That is a dream," says one. Well, may some of you dream it, and in the midst of the dream may there rise up before you a face which, as it shall by degrees settle and become clear, and you shall discern its features, shall be wonderfully like your own, and as you wake may you have to say, "Here am I, Lord, send me, for whithersoever thou wouldst have me go, there will I go, to proclaim the name and the love of our Lord Jesus Christ." Oh! when shall I see once again the missionary going from door to door, determined, according to his Master's command, that whatsoever things they set before him he will eat, believing that the laborer is worthy of his hire, and that he is to expect to find his hire amongst those to whom he preaches the gospel; believing that the acceptance of hospitality is the master-key of missions, and that the eating of the strangers' salt is the nearest way to put before them the bread of life, and the reception of hospitable courtesy the very stepping-stone towards the giving out of the precious gospel? May we live to see this! We shall, by God's grace, if His Spirit visits us.

### III. Lastly, and but very briefly, what shall we do to assist the realization of this vision?

We can all do something if we love the Lord, and that something will be eminently a blessing to ourselves. If ever we are to see the missionary spirit brought to its very highest and most perfect condition, it must be by each individual's own personal piety mounting to the very highest degree of elevation. When, we are not half saints—we seem, many of us, to forget what sainthood means; we are content to be just saved, like the drowning

man dragged to shore just alive, and that is all. O that we were not satisfied with this, but that our love to Christ were flaming our hope in Jesus Christ bright and clear, our faith in God firm and unshaking! O that we served Christ, not at a snail's pace, but within the utmost energy of the best conditioned manhood! O that we loved Christ and worked for Christ up to the last ounce at which the engine could be driven! O that we could but just for once see what manhood could do when God was in it! O that some of us were raised up to be as Brainerd, living, dying, through love to Christ; men who were conquered by divine love, led in fetters as slaves to the blessed captivity of love to the souls of men! May it grow into a passion with you, men and women, to snatch fire-brands from the flame! You will never be very useful until it is so. If holy work be a mere diversion for your leisure moments, you will do nothing; you must make a trade of it, a solemn occupation of it. It must be your calling, your meat, and your drink, to do the will of Him that sent you. When the Christian church glows in this fashion, it will swell with an intense heat like a volcano, whose tremendous furnaces cannot be contained within itself, but its sides begin to move and bulge, and then after a rumbling and a heaving, a mighty sheet of fire shoots right up to heaven, and afterwards streams of flaming lava run from its red lips down, burning their way along the plain beneath. Oh! to get such a fire for God's cause into the heart of the Christian church, till she began to heave and throb with unquenchable emotion, and then a mighty sheet of the fire-prayer should go up towards heaven, and afterwards the burning lava of inner all-conquering zeal should flow over all lands, till all nations should enquire, "What is this new thing in the earth, and what this modern miracle, and what this cross of Christ for which men live and die?"

I would say, as subsidiary to this great thing, which is the main matter-tonight, that young men and young women would do well to feed the flame of their zeal with greater information as to the condition of the world in reference to our mission-work. I wish that those who supply us with our periodical missionary literature had any idea of the great difficulty there is in keeping awake while reading it. I should be glad if they could by any means put a small allowance of salt into it, or serve it up in a more tempting form. I do not plead for making it into light literature, far from it, but if our editors could anyhow give us something that would tempt the literary or the spiritual palate, it would be well. But, young men, you are not dependent upon periodical literature—I almost regret that there is such a thing—there are solid books to be got at. There are libraries teeming with the works of missionaries—their travels,

their adventures; the history of heathen nations—their desolations, their wants, their crimes, their idolatries, their infamies. There is a great literature for you. You may not have time to get through it all, but if you read some of it, I think you will feel a great accession to your zeal.

When you have gained such information, which may be as fuel to the fire, I pray you keep yourselves right in this matter by constant, energetic efforts in connection with works at home. Those who do not serve God at home, are of no use anywhere. It is all very well to talk about what you would do if you could speak to the Hindus. Nonsense! What do you do when you are in the streets of Whitechapel? You will be of no use whatever in Calcutta, unless you are of use in Poplar or Bermondsey. The human mind is the same everywhere. Its sins may take another form, but there are just the same difficulties in one place as in another. It is all very well for you to turn a sort of Don Quixote in imagination, and dream of what you would do if you went out upon a spiritual crusade as a heavenly knight—errant, tilting against windmills; just try your hand at the conversion of that young man who sits next you in the pew. See what you can do for Jesus Christ in the shop. See whether you can serve your Master in that little Bible-class of which you are a member. Rest assured that no missionary ardor really burns in the breast of that man who does not love the souls of those who live in the same house and dwell in the same neighborhood. Give me that man for a missionary of whom it is said, that when he took a lodging in a house, all the other inhabitants were brought to God within six months; or he was a son, and his father was unconverted, but he gave the Lord no rest till he saw his parent saved; or he was a tradesman, and while he was pushing his business earnestly, he always found time to be an evangelist. That is the man who will maintain missionary fervor alive at home, and that is the man who will help to promote missionary effort abroad.

Brethren and sisters, these are the practical points: have a higher degree of piety, a wider and more extensive knowledge, and a more practical zeal in God's work near to your hand. But oh! do make sure that you are saved yourselves. Do make sure that you yourselves know the Christ whom you profess to teach. That missionary-box, what is it but an infamous sham if you put into it your offering, but withhold your heart? You talk about missionary collecting, missionary meetings, lectures to the young, and I know not what, when you yourself are a stranger to the power of vital godliness! No, my dear friends; begin at home. May the Lord begin with you. O young men, young women, are you yet unsaved? Then instead of your pitying

the heathen, the heathen may well pity you! How might a heathen with a tender heart stand here and say, "If that Bible be true, if that gospel which you talk of has really come from God, if Christ be the Savior, if there be no salvation out of Him, then how I pity you who have heard about it and yet have rejected it! How I pity you, because your own Savior, whom you profess to serve, out of His own mouth of love has said it, that "it shall be more tolerable for Sodom and Gomorrah in the day of judgment" than for you! Oh! then, let it be to-night that you give your heart to God, and when you have given your heart to Him, then think of the matter of which I have spoken. God grant that my vision may become a fact. May you help to make it so, and Christ shall have the glory. Amen.

## Antioch

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earthquakes. No city has been so devastated by earthquakes as has Antioch.

Another legend is to the effect that a gifted actress was once performing in the theater of Antioch while the Persians were besieging the city. The enraptured audience applauded a gesture and sentence as the actress outstretched her arm toward the mountain and exclaimed: "Behold the Persians are come." They thought it a part of the play. Persian arrows pierced them through and left them dead in their seats. Disaster befell them, as it did the dwellers in Herculaneum, at a moment when the pleasures of the flesh had banished from their fickle and frivolous minds all thought of death.

Another legend tells how the flight of a flock of birds guided Seleucus from his religious devotions on Mount Casius to the seaport, which he founded on the Mediterranean and which became the gate to Antioch from the west. Still another legend relates that while Seleucus was sacrificing in Antiochia, the capital of his conquered rival, an eagle swooped down on the altar, seized a piece of meat and flew away to Mount Silpius at the southern edge of the plain, beside the Orontes. The victor interpreted the omen that the gods thus designated the site of his capital. Accordingly, he destroyed Antiochia and built Antioch on the rising ground between the river Orontes and the high slopes of Mount Silpius.

Passing from legend to history: Seleucus Nicator was the favorite general of Alexander the Great. He commanded the Macedonian Horse. Two decades of strife followed the death of Alexander. The battle of Ipsus, B.C. 301, thwarted the ambitions of Antiochus. After many divisions, there grew out of the universal empire five monarchies of decidedly

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## Outlines for Country Preachers by a Country Preacher

Sermon Outlines by Milburn Cockrell

### THE CHURCH COMPARED TO THE MOON

Song of Solomon 6:10

Scholars debate whether these are the words of the Bridegroom or the daughters of Jerusalem. However, they all agree that the words speak of the beauty and glory of the bride. This is all that concerns us here.

#### I. WE SEE THE CHURCH IN HER VARIOUS DISPENSATIONS.

1. All the similitudes except the last show lightsomeness. These ascend higher and higher until they reach the sun (Prov. 4:18).
2. The church at her birth was as the morning.
  - (1) This is the morning as the sun is rising. The time when the fields look gay and the birds sing in the trees (Ps. 30:5).
  - (2) The New Testament church is lightsome in comparison to the church in the wilderness (Isa. 58:8; I John 2:8).
  - (3) In the morning, work starts (Eccl. 11:6). Missionaries were planting churches and multitudes were being saved—Pentecost. Her prospects were bright.
3. The church during the Middle Ages (A.D. 400-1500) was as the moon.
  - (1) The church under went various stages and changes. She did not always shine as a full moon, nor did she send forth her full light at all times.
  - (2) Sometimes she shined in all her glory and sometimes but little. She always remained the same moon.
  - (3) Even when she was out of sight, she shined some, just like the moon. The church was only barely visible at times, but she was always in being.
  - (4) The moon is fair to look upon at night, and she shines above the stars. So the church shined gloriously in the Dark Ages above the scattered believers.
4. From A.D. 1600 until the Rapture she is like the sun.
  - (1) These were the days when Baptists grew so much in England and America. The beginning of the missionary movement, education, and the great revival under able preachers.
  - (2) Her glory is to be almost in eclipse as this age ends (I Tim. 4:1). Then she will shine after the Rapture as the sun at high noon (Matt. 13:43).
5. The church in her millennial glory shall be magnificent as an army with banners.
  - (1) Men speak of the church militant and the church triumphant. This is properly speaking the church triumphant when she is in the millennium ruling with Christ.
  - (2) She shares the kingdom with the King of kings (Rev. 2:26-27).

#### II. THE CHURCH MAY BE COMPARED TO THE MOON IN THE FOLLOWING RESPECTS.

1. The moon is beautiful and glorious. So is the church in this world darkened by sin. Grace makes her beautiful.
  - (1) She is fair and beautiful when compared to the wicked. She has the beauty of holiness, but she was not always such before her members were converted!
  - (2) She is fair to the angels, who behold her with admiration and rapture (Eph. 3:10).
  - (3) She is fair in the estimation of Christ (S. of S. 4:7).
2. Astronomers tell us the moon receives its light from the sun. The church receives her light and glory from Christ, the Sun of righteousness (Mal. 4:2; John 8:12).
  - (1) The sun gives light but receives none; the moon both receives and gives light (Eph. 5:8).
  - (2) She holds forth the light of the gospel (II Cor. 4:6). Her pastor is a star (Rev. 1:20) and prophecy is also her light (II Pet. 1:19).
3. The moon gives to the world light during the night.
  - (1) The Light of the World is now absent. Darkness exists in the world—heathenism, superstition, popery, atheism, etc. A gross darkness covers the people.
  - (2) The only light the world now has is the New Testament church (Matt. 5:14; Phil. 2:15). Only light can dispel darkness—truth vanquish error—holiness subvert sin—peace annihilate war, etc.
  - (3) Without the church in this age the world would sink speedily into darkness and ruin.
4. The moon, though very fair and bright, yet has its spots.
  - (1) The church has her spots, for no saint is without blemish (I John 1:8).
  - (2) At the judgment seat of Christ the blemishes shall be removed (Eph. 5:25-27; Rev. 19:7-8).
5. The moon has more light at one time than another, but the moon always remains in the heaven. So the church in the earth.
  - (1) It shines gloriously and then its light greatly decreases.

- (2) Like the moon, the church has its eclipses and is in darkness for a time. But the church always emerges from its obscurity.

#### CONCLUSION.

1. Christ is the only source of true light (John 8:12; Ps. 4:6).
2. Here is cause for humility. The best church members have spots (Jas. 3:2). Christ has healing (Mal. 4:2).
3. Labor to shine as lights of the world, that benighted men may see the light of truth.
4. Take courage in the languishing state of things in the church. The enemy may as soon change the laws of the moon as to destroy the church.
5. Woe to them that reject the light (II Pet. 2:17).

### Antioch

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Hellenistic character. One of these was Syria, over which Seleucus ruled. Mesopotamia belonged to his domain and Coele-Syria was added to the Kingdom of the Seleucidae by the battle of Paneas, B.C. 198, when Antiochus Epiphanes defeated Scopas, the general of Ptolemy.

The custom in ancient times was for conquerors to commemorate their victories by building cities. Seleucus excelled all others in this respect. He founded thirty-four cities, sixteen of which he named for his father's family, Antioch. The greatest of his cities was Antioch in Syria. For a thousand years it controlled the commerce of the Mesopotamian plain. It was the gateway to the east and the third largest city in the Roman Empire. The first great white way was the Antioch. The Antiochians robbed the night of its pall and turned it into a perennial day of pleasure. Who has not walked with Ben Hur about the streets of Antioch, seen Messala gambling with his friends on the island in the river, and sat in the hippodrome where the Jew guided his four fleet Arab steeds through the mazes of the chariot race in the contest with the Roman?

In this capital city of the East, so full of mythological lore, so sunken in moral turpitude, so potential in commerce, so influential in politics, so rich in history, the first missionary church was constituted. The plan of procedure in establishing Christianity was to capture the cities for Christ. As go the cities, morally and religiously, so goes a country. Who saves his city saves all things. The city is the center from which radiate the forces that build up or pull down a civilization. Cities are the most difficult problems confronting Christianity in America. The gospel attacked the city problem first.

The church at Antioch had its origin as follows: Certain Syrian Jews were in Jerusalem and heard Peter's memorable sermon and were converted. Nicolaus of Antioch was one of the seven set apart to look after the tables. When persecution drove the brethren from Jerusalem some of them from Cyprus and Cyrene went as far as Antioch and preached to the Greeks also the good news of the Lord

Jesus. The hand of the Lord was with them and a great number turned to the Lord.

The Jerusalem church, hearing of the happenings in Antioch, sent Barnabas to inspect this work among the Gentiles. Barnabas was a Hellenist and a man of high rank, distinguished presence, deep sympathy, open mind, broad vision, liberal spirit, and keen perception. He was a good man, not full of prejudice but full of the Holy Spirit and of faith, faith in God and faith in his neighbors. He goes forth, a committee of one, without instructions. Spurgeon said: "The best committee is a committee of three with two of them sick a-bed." Peter and John had investigated the situation in Samaria and now Barnabas is sent on a somewhat similar mission. It was the longest continuous journey taken thus far in the interest of Christianity, farther from Jerusalem than Joppa, Caesarea, Samaria, or Galilee. His sole instruction was to go as far as Antioch.

Arriving there, he heartily approves the work as being of the Lord. Not an alteration or amendment does he propose. Instead of returning to Jerusalem to report he stays in Antioch and carries on the work of grace begun by the men of Cyprus and Cyrene. With earnest words he exhorts the brethren to cleave unto the Lord. Multitudes are converted. The meeting grows to such proportions as to require outside help. Barnabas has that remarkable and much-to-be-coveted gift of recognizing merit, of estimating character, of selecting the right man for a given task.

Not far away at Tarsus is a man, forty-four years old, named Saul. Ten years before, he had seen the Lord on the way, had abandoned his course of Pharisee-persecution, had been baptized and had received a commission to preach to the Gentiles. Three years of retirement, meditation, and prayer in Mt. Sinai taught him how to adjust the law and the gospel and fitted him for an unparalleled ministry. His ministry began in Damascus. A conspiracy against his life drove him to Jerusalem. Only one member of the church believed in him. That member was Barnabas who gave him the hand of fellowship and vouched for him before the brethren. The duration of his stay in Jerusalem was two weeks.

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## Antioch

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His preaching stirred up opposition as it did at Damascus; another attempt was made on his life and the brethren sent him away to Tarsus for safety. The Damascus and the Jerusalem experiences were alike in four particulars: (1) Bold preaching. (2) Bitter opposition. (3) Plots to kill. (4) Rescue by friends. Saul remained in obscurity five years but doubtless preached in Cilicia, his native province, endured sufferings (II Cor. 11), and was heartened by revelations (II Cor. 12:4).

Barnabas was profoundly impressed by the striking personality and thrilling religious experience of Saul. Outward appearance counted for little with this discriminating judge of human nature. Saul's physique was not imposing. Small stature, bent form, affected eyes, bluntness of speech were his characteristics. Oh, but in that bosom beat a great heart; in that head functioned the clearest, most logical brain that ever expounded the teachings of Christ!

Seven years had intervened since Barnabas and Saul met and parted in Jerusalem. In need of a helper to carry on the meeting, Barnabas thought not of Peter, or John, or of any of the more experienced brethren in the mother church; his mind turned instantly and instinctively to Saul. He went for him and brought him to Antioch. Saul had worked, waited, and watched for the open door of opportunity. God was swinging it afar by Philip's evangelism in Samaria, by the vision of the sheet on the housetop at Joppa, by the admission to the gospel of Gentiles at Caesarea, and by the conversion of Greeks at Antioch. The door is now flung wide open and the mightiest advocate Christianity has claimed enters. The man and the hour have met. For one year the soul-stirring meeting continued and the church at Antioch is firmly established. The rising sun of Antioch begins to eclipse the waning sun of Jerusalem.

A new name is coined: "The disciples were first called Christians at Antioch." Nations, political parties, and religious denominations often call themselves by one name and, by their opponents, are called another name. These names, by outsiders, are generally given as stigmas. Sometimes they aptly describe, and come to be accepted and worn as an honor. So it is with the name "Christian." It occurs three times in the New Testament. A haughty king contemptuously remarks that Paul, with a little persuasion, would make him a Christian (Acts 26:28). Peter admonishes that if any one suffers as a Christian, as if it had become an indictable offense, let him not be ashamed but glorify God on this behalf (I Peter 4:16). The heathen in Antioch had no category to fit the new society among them. "Jews" did not describe them, nor

did "Gentiles." They invented a name, "Christians" (Acts 11:26).

The curiosity-hunting, pleasure-loving, sarcastic Antiochians were compelled to notice this new religion. That church attracted the attention of the world by its deeds, not by its sensational advertisement. Jesus could not be hid. Peter lived his earnest, unostentatious life, crowds attended him and the sick were laid by the roadside in the hope that his shadow might fall on them. Paul became known everywhere he went. Merit will win. Every one, at last, brings in the market of the world about what he is worth and he ought to be too honest to want to bring more. The church and pastor who do things will compel the attention of the world by their very works. Leaven permeates, salt preserves, light shines. Haman observed of all captive Jews, "Their laws are diverse from all people."

Study this new name. It did not stand for a political party like "Herodians." It did not stand for a philosophical school like "Aristotelians." It stood for the followers of Christ who were united by a principle, which the worldlings did not understand. The Antiochians had no idea Christ was not a proper name, but the designation of an office. God overruled their mistake for Christ's glory. Had the disciples been called "Jesuits," that would have signified followers of the mere man. Had they been called "Galileans," that would have localized and provincialized them. Ignorant of the bond, which united them, their enemies called them after the anointed Son of God. It was a happy, a providential, blunder to describe that blended church in which Jews and Gentiles first met and mingled as equals.

It is a strange fact that the appellation of their foes is the one by which the followers of Jesus are now commonly designated, both by the world and by themselves. They called themselves "disciples," "believers," "saints," and "brethren," in apostolic times.

There were various elements of strength in the church at Antioch, which are worthy of particular consideration and general emulation. To these we now direct our attention, taking them in chronological order.

1. Evangelistic in spirit. Evangelism is the proclamation of the gospel. Logically and chronologically it is the first duty of believers. Jesus set it first in the great command. Growth is essential to well-being. It is earnest, direct, personal, and aims to convey to the lost a saving knowledge of Christ. Jesus made His people responsible for *contact* with the unsaved, not for their conversion. The one is the Christian's work, the other is God's. God does His part when we do our part. Witness the beginning in Antioch. Directly after the gospel was preached there, it is recorded: "**And the hand of the Lord was with them; and a great**

**number that believed turned to the Lord.**" Power from above attended the faithful preaching of the glad tidings. Barnabas' visit follows and similar results attend his labors, "**And a great multitude was added to the Lord.**" The revival waves rose high and rolled strong. They did not ebb. Saul came to assist. For a whole year the church was in a continual state of revival. Multitudes were taught. The normal condition was one of spiritual awakening.

Evangelism changed the morals of the city. Licentiousness was rebuked, extravagance was checked, Greek estheticism and oriental luxury were discounted, by the contrast with a soul-saving group who showed the people a more excellent way. The people saw the difference and abandoned the old for the new. Schaff says that at the time of Chrysostom half of the population were Christians.

Evangelism changed the center of Christianity. Ten "church councils" met in Antioch 252-380. The patriarch took precedence over the patriarch of Jerusalem. Libanus, Marcellus, and Chrysostom came from Antioch. Ignatius started on his march to martyrdom in Rome from Antioch.

Evangelism is the very life of a church, in doctrine and deeds. A church that is not evangelistic will not long continue evangelical. When the passion for souls is lost, God writes "Ichabod" over the church portals.

Evangelism is the panacea for the maladies, which afflict society. Every troublesome issue, political, economic, and religious, could be settled aright by a world-sweeping revival of the Antioch type. Other remedies deal with suffering. This remedy deals with sin, the source of suffering. Others top off the diseased limbs of the tree. This one digs around and fertilizes the roots. Therefore, let us have the spirit of personal, pastoral, and perennial evangelism.

"Give us a watchword for the hour

A Thrilling word, a word of power;

A battle cry, a flaming breath,

That calls to conquest or to death;

A word to rouse the churches from

their rest,

To heed its Master's high behest.

The call is given, Ye hosts arise;

Our watchword is Evangelize!

The glad evangel now proclaim,

Through all the earth in Jesus' name,

This word is ringing through the skies,  
Evangelize! Evangelize!

To dying men, a fallen race,

Make known the gift of gospel  
grace;

The world that now in darkness lies,  
Evangelize! Evangelize!"

2. Liberal in giving. Liberality thrives in an atmosphere of evangelism. The heart that is warm with the grace of God is generous towards every human need.

Money flows freely from Christians in a state of revival. The financial problem of any church is fundamentally a spiritual problem. The first act of the Antioch church was to take a collection. Agabus predicted a dire and distressing famine. Barnabas has qualified as an authority in beneficence. He probably led in this offering. The man who gives money can induce others to give, anywhere, everywhere, for any object. The people know. They cannot be camouflaged by the preacher's talk or pretensions to liberality. They measure him by what he is and does. When he leads unselfishly, heroically, they follow. A liberal preacher makes a liberal church.

Antioch was not a rich church. The impending famine threatened them as well as Jerusalem. Nevertheless, they determined to send relief. The essence of Christianity is a gift. "God gave His only begotten Son." Living is giving. Withholding is death. Small means and dread of poverty are no excuses. God cares for those who seek first His kingdom. The kingdom as represented by the saints in Jerusalem was in need. These Gentile Christians put that kingdom first above their own church, their family, or their individual needs. It is not recorded that Antioch starved or suffered; but it is recorded of them that they were the first body of Christians in the apostolic age to attempt to relieve the distress of the poor and needy outside of their own membership.

The method of raising the funds is instructive. Ramsay says they apportioned to every one according to ability and gathered the funds in weekly offerings. "The disciples, according to the means of the individual, arranged to send contributions for relief." This is different from the community of goods in Jerusalem. Yet, it is the same spirit and purpose. There was diversity but not disproportion in the giving.

This is the solvent for socialism. Men resent the injustice of grasping, selfish capital. Old conditions of self-centered wealth and oppressed labor must go, never to return. What shall take their place? An unreasoning and lawless labor oligarchy? That were little less intolerable than the lordship of capital. A dreamy and unpractical soviet? That were unthinkable. None of these: but the Antioch standard that every man must serve according to his ability, that every man must help where help is needed, and that Christianity is a fraternity, a brotherhood, in which one feels another's woe and lifts the load from another's overburdened back.

Self-centered men of wealth in the churches are foes to the churches and to society. Did they but know it, they make it increasingly difficult for Christian ethics to meet and master the ever growing unrest of the proletariat. It is

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## Antioch

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either Christian philanthropy, liberality, brotherhood; or socialism by law, or lawlessness. The future holds no other alternative that I can see. Men know that God created the original sources of wealth for the race to develop and utilize. They know that a few cannot amass fortunes without the help of society. They know that capital is helpless and valueless without labor. They can be brought to see that there are no necessary conflicts; that their interests are mutually dependent. The spirit of liberality, which abode and operated at Antioch will calm the turbulent waves of the social sea.

The material help brought from Antioch was the first report Barnabas made of the work he was sent to inspect. The report seems to have been entirely satisfactory, at least for the time being. Poor people naturally are kindly disposed to their benefactors. The sense of brotherhood was promoted between the mother church of unnumbered members and scant support, and the young, increasing church of growing power and practical philanthropy.

3. Missionary in practice. Missions inevitably flourish in the evangelistic and liberal church. They are three links in a chain. Wherever you find the first two you inevitably find the third. Jesus had given His missionary command three times after His resurrection. It is the Magna Charta of Christianity and the marching orders of Christ's churches. It is perennially fresh and inexhaustibly complete. It contains six "alls"—all power, all ye, all the world, all nations, all things, all the days. Peter saw the opened door on the housetop. The mother church did not take the command seriously or enter the door fully. It remained for the first Gentile church to be the first foreign mission church.

While they were leading a life of religious duties and fasts the Holy Spirit said: "**Separate unto me Barnabas and Saul to the work which I have called them.**" The movement originated with the Holy Spirit. Anti-missions is resistance to the Spirit of God. There had arrived what Mr. Gladstone called one of those "golden moments, when life runs rhythmic as a balanced wheel, revolving swiftly yet silently on its axis." The brethren at Antioch were daily devoted to three exercises: (1) prayer, the yearning for better things, lofty idealism; (2) ministering, the performing of immediate tasks, the doing of work; (3) fasting, the sacrifice of pleasure, the denying of self. Propitious, indeed, was the hour for the spirit to inaugurate the vast enterprise of world-wide missions.

The church responded to the impulse for the larger campaign. The commission of the Lord became effective through the Spirit. The Spirit's instruction was

general. He did not say specifically where the missionaries were to go. "**To the work to which I have called them**" assigned no definite field. Obedience was particular. It reminds one somewhat of Isaiah's call and consecration. He heard a general call, "**Whom shall I send?**" He made a personal response, "**Here am I, Lord, send me.**"

Think of the character and qualifications of those first missionaries. In the church at Antioch were five prophets and teachers. Prophets were inspired men who wrote, or spoke, God's revelations. Teachers were Spirit-guided interpreters of those revelations. Both gifts might be possessed by one man. One of the five, Niger, was probably a Negro. A second, Lucius, may have been an African. A third was the foster brother of the adulterous and murderous king who beheaded John the Baptist. What diverse destinies for Herod and Manean. One was a votary of pleasure, superstitions, cunning and debauched. He beheaded John, tried Jesus and was banished on the Rhone. The other was a member of a Christian church, a prophet of God, a teacher of the heathen, a devout worshiper and a genuine philanthropist. In the same environment grew up Jacob and Esau, the Elder Brother and the Prodigal.

"You may grind them in the self same mill,

You may bind them, heart and brow;

But one will follow the rainbow still,  
And the other will follow the plow."

Barnabas and Saul completed the list of five. These two were more widely known, better trained, more experienced. Their success was conspicuous. They were the outstanding men. The ablest were sent as foreign missionaries. The church, which emptied its pockets of the money for the poor, emptied its pulpit of its strongest preachers for the regions beyond. The work of the church went on. Later, Barnabas settled in Cyprus and Antioch, in that same unselfishness in the gospel, released its most gifted young preacher, Silas, to accompany Paul. I have known a generosity in giving money and a selfishness in withholding men. Antioch was not lacking in the readiness to send forth her most eloquent preachers. The progress of that missionary endeavor should remain to all time an impressive lesson to churches and mission boards in the selection of missionaries. The heathen need the best. The early history of Virginia Baptists furnishes an example somewhat analogous to the Antioch precedent. David Thomas was the only degree man among the Baptist preachers, though his was an honorary degree. Daniel Marshall was the next best trained preacher. The lesser men pastored the churches while Thomas and Marshall went afield calling sinners to repentance, confirming the saints in the faith,

establishing churches. The first two missionary evangelists sent out in 1823 by the Baptist General Association of Virginia were J. B. Jeter and Daniel Witt, two of the most gifted men Virginia Baptists ever had. It was a wise distribution of laborers as the increase of the Virginia Baptists demonstrates.

Centuries have passed since the missionary movement was set going at Antioch. All that is best in the subsequent uneven history of the world is traceable to that movement. All that is highest and noblest in modern civilization is related, directly or indirectly, to that movement. It was a real gospel *movement*. A few years were sufficient for it to cover the then known world. We want, in all our churches, the vision, the impulse, the effort of the church at Antioch. Our obstacles are nothing like so great, our numbers are larger, our resources are vaster, our gospel and orders are the same. The nations wait for the message, and we move so slowly! We must quicken our pace.

"Sudden, before my inward open vision,

Millions of faces crowded up to view,

Sad eyes that said: 'For us is no provision,

Give us your Saviour, too!'

'Give us,' they cry, 'your cup of consolation,

Never to our outreaching hands 'tis passed;

We long for the Desire of every nation,  
And, oh, we die so fast!'"

4. Sound in doctrine. The distinguishing feature of Christianity is its spirituality. It is not a religion of form and ceremony but a religion of heart and life. It is not a religion of systems but the religion of a person. This was something new under the sun. The Old Testament had forecast it, notably in Jeremiah 31:33: "**After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts.**" The Jews had missed the deeper meaning of their prophets. Even the brethren in Jerusalem did not clearly perceive the nature of their new religion.

Not only is Christianity spiritual, it is the universal religion. Other religions are territorial, national, racial. Christianity claims the world and includes all nations. This was latent, even patent, in the Old Testament. Isaiah abounds in Messianic prophecies whose scope is world-wide and race-inclusive. The Jews missed the meaning of their mission and the character of their Messiah.

Let us not depreciate Judaism. It had a noble history. Surrounded by nations that deified nature in the form of Polytheism, or of Pantheism, Judaism proclaimed the faith in one Almighty and Holy God, the absolutely free Creator and Governor of the world. Necessarily connected with this faith in a Holy God,

was the recognition of a holy law as a rule of life and the consciousness of the opposition between holiness and sin. From the Jews came the prophets and to the Jews were committed the oracles of God. But the Jews killed the spirit with the letter; encumbered and benumbed the law with traditions; failed to see that the Messiah who was to be the glory of Israel was also to be a light to lighten the Gentiles. They were, when Christ came, narrow, bigoted, selfish, self-centered formalists.

The first converts were Jews. The mother church was composed exclusively of Jews. Naturally, the disciples brought much of their old customs and practices with them into the church. It is not easy to cut across the groove of centuries. Caste is hard to break and the Jews were bound by caste. The conservative element in the church at Jerusalem was strong. Upon hearing Peter's report of the conversion of the household of Cornelius they did join with the brethren in joyfully exclaiming, "**Then hath God also to the Gentiles granted repentance unto life**" (Acts 11:18). They were willing to give the gospel to the heathen. The vision of clean and unclean meats taught Peter another lesson, viz.:—fraternity. The grace of God cleanses from sin and creates brotherhood. The Jerusalem church did not see this far. The discussion after Peter's visit to Cornelius brought the admission that God saves the Gentiles. It did not touch the question of *how* He saves them. That was postponed fifteen years for settlement. The soundness of the faith of the church at Antioch saved the day for a spiritual, universal gospel.

The most radical and stupendous change in the history of man took place in the Antioch church from the time of its organization. Jews and Greeks, not Grecians, Hellenists—that is, Jews born outside of Palestine—but Greeks, Gentiles, heathen, mingled in social intercourse and merged into one religious group. There is no parallel in history to this wiping out of racial lines in so short a time. Peter later was afraid when his brethren learned he had conformed to this liberalism (Ga. 2:11). Some men from Judea visited Antioch and endeavored to subvert the Christians by teaching: "**Unless ye be circumcised after the custom of Moses, ye cannot be saved.**" Paul and Barnabas joined issue with them. It was a crucial controversy. The principle involved was the most vital in the history of the New Testament churches.

The Gentile church saw the issue, appreciated its gravity and refused to surrender or compromise. Paul was the protagonist of sound doctrine. Barnabas aided, but faltered once (Gal. 2:13). Paul never wavered. Both in Antioch and Jerusalem he contended for the salvation of the Gentiles without circumcision. He had received his gospel from the same

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# The Berea Baptist Banner Forum

The Forum is a regular feature of this publication where readers' questions are answered by a panel of writers. The views expressed herein are the views of the writer to whom they are attributed. They do not necessarily represent the views of the editor, the sponsor, or the readers of this paper. Readers are encouraged to submit questions on any Bible topic to: The Berea Baptist Banner, P. O. Box 39, Mantachie, MS 38855.

## 1. Do Ephesians 4:5 and I Corinthians 12:13 refer to water baptism or Spirit baptism? — West Virginia



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Both of these verses refer to water baptism. There is only one kind of baptism as Ephesians 4:5 clearly states: **"One Lord, one faith, one baptism."** If there is only one kind of baptism and it is always by immersion in water then I Corinthians 12:13 cannot be some sort of "Spirit baptism"—a phrase that is never found in Scripture. The proponents of the mythical, universal, invisible church doctrine have vainly attempted to pull I Corinthians 12:13 out of its context to teach some form of "Spirit baptism" as the means of entrance into the mythical invisible church. Clearly, the context teaches that the Holy Spirit moves and leads believers to submit to scriptural baptism as the means of entrance into the local church which is the body of Christ. It is interesting that the apostle would use the human body as a metaphor for the Lord's kind of church. A body is a literal, tangible, visible entity made up of several working members under the authority of the head. The same is true of the local, visible New Testament Church. No one ever thinks of the human body as something that is invisible, nor should anyone ever think of the New Testament church body as something that is not visible.

Entrance into the family of God comes about by way of the new birth performed by the regenerating power of the Holy Spirit, whereas entrance into the body of Christ is through scriptural baptism according to the leadership of the Holy Spirit. Throughout the New Testament the ordinance of baptism is always the means of entrance into the Lord's kind of church as Acts 2:41 reveals: **"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."**

There is a scriptural phrase linking baptism with the Holy Spirit, but it never implies that the Holy Spirit ever baptized anyone at any time. John the Baptist said of Christ: **"...but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you**

**with the Holy Ghost, and with fire"** (Matt. 3:11). Jesus referred to this in Acts 1:8 just before He ascended into heaven: **"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."** It was Jesus who baptized the first church with the Holy Ghost and power on the Day of Pentecost. When Christ baptized the church with the Holy Spirit He empowered them to carry out the Great Commission. All churches from that day until the Lord returns again have and will benefit from Christ's act of baptizing the church with the Holy Spirit. The Spirit is never said to have baptized anyone.

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Ephesians 4:5 states, **"One Lord, one faith, one baptism."**

I Corinthians 12:13 states, **"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."** I believe both of these verses refer to water baptism. The only "spirit baptism" in the Bible is the Holy Spirit baptism that occurred on the day of Pentecost. Holy Spirit baptism was an outward sign to the unbelieving Jews that the keys of the kingdom had been transferred from the Israelite nation to the church Jesus instituted during His personal ministry. Ephesians 4:5 is an exhortation to unity among believers, especially those in the church of Ephesus, and is also applicable to unity among believers today, especially those in each local church. Paul explained in Ephesians 4 that the unity among believing church members was because there is one body, one Spirit, one hope of our calling, one Lord, one faith, one baptism, and one God and Father of all. Paul continued to exhort unity in verse 7 through at least the end of the chapter, stating that every person receives grace according to the gift of Jesus Christ. Paul stressed that God gave gifts to every

person in the Ephesian church, but all these gifts were for the edification of every other member of the Ephesian church, that every person would be a full grown Christian able to pass on spiritual knowledge to others.

I know many believe Ephesians 4 refers to a type of universal, visible or invisible church, thus there is a belief in some sort of spirit baptism. Paul did not write to a universal church, but to the local church at Ephesus, as stated in Ephesians 1:1. The subject of I Corinthians 12:13 is spiritual gifts, which were given by the Holy Spirit to the individual members of the church at Corinth. Spiritual gifts are diverse, but Paul urged each member of the church at Corinth to strive for unity, not division. I Corinthians was written to the local church at Corinth, and makes no reference to any sort of universal, visible or invisible church, or spirit baptism. The church at Corinth had some difficulty with schisms in the body that were caused by jealousy. Paul wrote to them in chapters 12-14 concerning spiritual gifts and how each member of the congregation contributed to the spiritual and physical well being of the entire membership.

Paul explained in verses 4-7 that there are diversities of gifts, differences of administrations, and diversities of operations, but it was the same Holy Spirit of God that worked in all these different gifts for the profit of all the members of the church at Corinth.

Paul continued to explain in verses 8-11, while one member receives the word of wisdom, another receives the word of knowledge, another receives faith, another receives the gift of healing, another receives the working of miracles, another receives prophecy, another receives discerning of spirits, another receives many kinds of languages, and another receives the interpretation of languages. It was the same Holy Spirit that worked in all these different gifts so all the members of the church of Corinth would be blessed.

Paul then stated in verse 12 that the body is one, that is, each physical body is one complete body, even though it has many members. Each of the various members of the physical body has different tasks to perform, which contribute to the overall health and welfare of the entire body. A God ordained church is like a physical body. Each church has many different members, each member with different

talents, which, when combined with the different talents of other members, make up a complete church. The Corinthian church had many members with various God given talents, just as our physical body is one and has many members.

I Corinthians 12:13 reveals it was by Holy Spirit leadership that all the members of the Corinthian church were baptized into the membership of that church. This passage makes no reference to "spirit" baptism, but reveals the Holy Spirit of God leading in water baptism, which is the "door of the church."

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**"One Lord, one faith, one baptism"** (Eph. 4:5), **"For by one Spirit are we all baptized into one body"** (I Cor. 12:13).

Both of these passages refer to water baptism. Nearly every place in Scripture where we find the words 'baptism' or 'baptize' or other variations of the word baptism, it is referring to water baptism. The exceptions would be verses where the word 'baptism' is qualified such as in Luke 3:16: **"John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire."** In this verse there are three baptisms mentioned; a baptism with water, a baptism with the Holy Ghost, and a baptism with fire.

Usually when somebody asks me about "Spirit baptism," I have trouble knowing what they mean, since that exact phrase is not found in Scripture. However, it has been my observation that many use "Spirit baptism" to suggest personal salvation, rather than what is spoken of in the above verse (Luke 3:16). They imply that Spirit baptism is real salvation while water baptism is simply a symbol or figure of that salvation. This is not a Scriptural way of thinking.

The "Spirit baptism" recorded in Luke 3:16 is a baptism performed by Jesus Christ with the Holy Ghost. It is comparable to the way that John baptized with water. John immersed believers into water, and Christ immersed His church into the Holy Ghost. See also Matthew 3:11, Mark 1:8, and John 1:33.

The question then arises, "what does this Spirit baptism look like, and when did it happen?" The answer is found in Acts 1:5 and Acts 11:16 where Christ fulfilled what was prophesied by baptizing His church with the Holy Ghost. Acts 1:5 is

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# The Berea Baptist Banner Forum

The Forum is a regular feature of this publication where readers' questions are answered by a panel of writers. The views expressed herein are the views of the writer to whom they are attributed. They do not necessarily represent the views of the editor, the sponsor, or the readers of this paper. Readers are encouraged to submit questions on any Bible topic to: The Berea Baptist Banner, P. O. Box 39, Mantachie, MS 38855.

## 2. What is the significance of Paul's usage sometimes of "Christ Jesus" instead of "Jesus Christ"? — New Mexico



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This is a very good question and I feel that my answer is somewhat inadequate, but I hope that these observations are helpful.

First, the name Jesus means "Savior" and it's the proper name given to our Lord at His birth. The name Christ means "Anointed One" and it is His official title. While the name Jesus refers to His person and indicates that He came to save His people from their sins (Matthew 1:21); the name Christ refers to His redemptive work as Prophet, Priest, and King for which He was anointed.

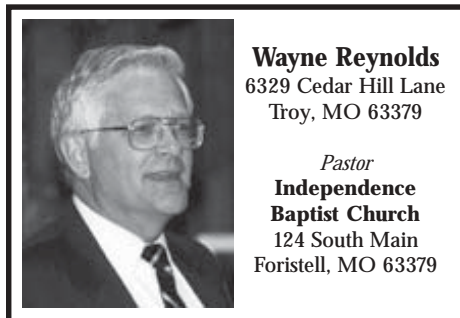
Second, it is interesting to note that Paul is almost the only writer to use the phrase "Christ Jesus," which he does fifty-four times in His epistles and once in Acts. There are three other places outside of Paul's letters where this phrase appears in Hebrews, and 1 Peter. Other New Testament writers (Matthew, Luke, James, John, Jude, and Peter) use almost exclusively the phrase "Jesus Christ." Paul also makes use of this reciprocal at least a hundred and thirty times.

Third, in comparing many of the verses that contain both of these phrases there seems to be an emphasis on the name that appears first. Where we find the phrase Jesus Christ the emphasis appears to be on the name Jesus, whereas if it were the other way around the emphasis would be on the name Christ. For example, there are many passages that refer to the saints being in Christ Jesus or in Christ (I Corinthians 1:2, 1:30, 4:15, Galatians 2:4, 3:28, Ephesians 1:1, 2:6, 2:10, II Timothy 3:12, and Philemon 1:6), but virtually never are we said to be in Jesus Christ or in Jesus. This is because we are in Christ as far as His redemptive work is concerned. We are in Him because He is the Anointed One, the Chosen of the Father to reconcile us to God.

In the other Scriptures where we find the name Jesus Christ we are told about things that He has done and is doing as our savior and that we should believe on His name. The emphasis seems to be in learning about the person of our Lord.

Perhaps we could say generally that in these two names we see the person and the work of the Lord Jesus Christ. The name Jesus calls our attention to His person and the title of Christ to His work. Both are important and the usage of these in each context may vary. However, all the names of our Lord have special significance, and are vital to our understanding of how He desires to reveal Himself to us.

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This is a really good question, one that first troubled me a long time ago. It has been a real blessing for me to study this issue once again. I believe the names "Christ Jesus" and "Jesus Christ" are not used interchangeably.

First, the King James Bible is a God preserved English copy of the originally inspired Word of God; therefore, it is also inspired. There are no errors in the King James Bible, but there are errors of understanding on our part. All of the words and the order of the words are important, because God gave the words and the order of the words, and has preserved the words and the order of the words.

Jesus means Jehoshua, the earthly name of Christ, while Christ means Messiah, or the anointed one of God. The phrase "Jesus Christ" appears 106 times in the KJV while the phrase "Christ Jesus" appears 58 times. This makes a total of 164 verses to study, but God has graciously given four "control" verses, which use both phrases.

I Corinthians 1:2: **"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."**

Ephesians 1:1: **"Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus."**

Philippians 1:1: **"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus**

**which are at Philippi, with the bishops and deacons."**

II Timothy 1:1: **"Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus."**

A careful reading of these verses reveals a difference in emphasis. When the word "Jesus" precedes the word "Christ," there is an indication of our earthly walk. When the word "Christ" precedes the word "Jesus," there is an indication of our heavenly walk. The words "Jesus Christ" reflect what we do in these mortal bodies to serve God in spirit and in truth, while the words "Christ Jesus" reflect what God has done for us while we are still in these mortal bodies.

The phrase "Jesus Christ" declares Jesus (the man), who is the Messiah. The phrase, "Christ Jesus," declares the Messiah, who is the man called Jesus. In the former, the natural tendency of the mind is to think of the man Jesus, then to think of the Messiah. In the latter, the mind naturally considers first the Messiah, then the man. It should not be necessary to say it is impossible to have the man without the Messiah and it is impossible to have the Messiah without the man.

Another way to state the difference in emphasis is that the phrase "Jesus Christ" is our upward looking to God and receiving power for faithfulness through Jesus, the man sent by God. The phrase "Christ Jesus" is God's downward looking to men and giving them power through Jesus, the man he has sent.

Now let us look at the four "control" verses. I Corinthians 1:2 states **Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.** This verse reveals two things: what God has done for men, then how men receive strength for faithfulness. God has separated His elect through Christ Jesus, the Messiah in the flesh, unto salvation. Then God called His elect to salvation. After the saints of God have received in their mortal bodies the spiritual gift of salvation, they call upon Jesus Christ, who is their master, so they can have power to be faithful.

Ephesians 1:1 states, **"Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus."** This verse

reveals that Jesus has given the apostle Paul an earthly ministry. Faithfulness to that earthly ministry is not the result of human strength or mental power. Faithfulness is a direct result of receiving and using the power of the Messiah. Every person that is faithful needs the power of God, because no person can be faithful through his own strength. Faithfulness is only by the power of God, which is freely given.

Philippians 1:1 declares, **Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.** This verse discloses that Paul and Timothy's earthly ministry is to be servants of Jesus, who is the Messiah. Saints are those people who have received salvation as a gift from God. Saints do not become saints because of their good works, or because they have been voted into the position by men.

II Timothy 1:1 emphasizes, **Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus.** Again, this verse reflects that Jesus Christ appoints all earthly ministries. This verse also reveals that all heavenly hope of eternal life, or victory in any earthly ministry, is because of what the Messiah has done for unworthy sinners.

There is not space to list all the times the phrase "Jesus Christ" and "Christ Jesus" appears in the Bible, but a careful reading of the 106 times the phrase "Jesus Christ" appears in the Bible will reveal earthly ministries, and where the redeemed look for strength. The 58 times the phrase "Christ Jesus" appears shows from God's perspective how we receive salvation and strength to be faithful.

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Rom 1:1 says, **"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,"** Rom 3:24 says, **"Being justified freely by his grace through the redemption that is in Christ Jesus."**

The name Christ literally means "the anointed" and referred to Jesus' position as the Messiah. Jesus means "Savior" or "Jehovah is salvation."

As to why Paul changes the order of the two, I could only offer that he is trying to emphasize one or the other—that is, the Messiah or the Savior. Honestly, I don't think there is any significance at all to the difference and he just changed his

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## Forum #1

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a reference to the outpouring of the Spirit on the day of Pentecost which took place in Acts 2, while Acts 11:16 is a reference to the outpouring of the Spirit upon the household of Cornelius which is recorded in Acts 10:24-48. So Spirit baptism is not referring to salvation but to the outpouring of the Spirit of God upon an assembly of believers.

In light of that, I understand Ephesians 4:5 and I Corinthians 12:13 as references to water baptism. Ephesians 4:5 means that there is one ordinance of baptism; the same way there is one Lord and one faith. I Corinthians 12:13 means that we are all led by the same Spirit to be water baptized into one local body of believers.

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Eph 4:5 reads, **“One Lord, one faith, one baptism,”** and I Cor 12:13 reads, **“For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”**

The passages before us have been used by proponents of both “spirit baptism” and “universal churchism” to support their erroneous views. However, I see nothing but water baptism spoken of in these passages. First of all, Eph. 4:5 specifically says that there is but one baptism. Either this refers to water baptism or “spirit baptism.” It cannot refer to both. We know that water baptism is for our day for we were commissioned to baptize all converts into the church. I Cor. 12:13 speaks about water baptism as well. It speaks of baptism being the entrance of a believer into the local church (which is the only type of church). It does not in any way refer to the mystical universal invisible church.

The baptism of the Holy Spirit occurred one time and there is NO SCRIPTURE that even hints to that ever occurring in the life of each believer. This baptism occurred on the day of Pentecost in which the church as a whole was baptized (empowered) by the Holy Spirit. This empowering of the church will be removed at the rapture of the saints as the church as a body will be gone.

TODD BRYANT

## Forum #2

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speech as we sometimes do. Sometimes I refer to Jesus as Jesus; sometimes Christ; sometimes Jesus Christ; sometimes Christ Jesus; sometimes the Lord Jesus Christ, etc. In these changes, I always refer to the same person and nothing is meant by the change. I feel as though the same is true in Paul’s case.

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I am sure that the Holy Spirit has some precise purpose in inspiring the apostle to write the phrase one way at times and reverse the order at other times. However, I personally do not know what the significance would be.

TOM ROSS

## Antioch

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source and in the same region that Moses received the law—from God in the Sinaitic Peninsula. He did not repudiate Moses. He enlarged upon him. He won his case before the Jerusalem council and preserved a gospel of grace for all men. How much we owe to Paul’s and this church’s able contention for the faith, few appreciate. Jesus said, **“Ye must be born again,”** not, “ye must be born alike.” The believing Pharisees contended for conformity; Paul insisted upon freedom—nonconformity. They made salvation contingent upon ordinances; Paul hung it all upon grace through faith. They confined it to the Jews; Paul preached for all men on the gospel terms.

The spiritual blindness of the Jews in New Testament times is one of the saddest tragedies of history. They did not understand their own scriptures. The Messiah was to be a Jew but the Saviour of all. The prophet of widest horizon prophesied: **“And the Gentiles shall come to thy light.”** **“That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zebulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles”** (Matt. 4:14-15; Isa. 9:1). The broad spiritual prophecies and all the humility prophecies were misread in the predilection for a temporal ruler to overthrow the Roman government. One of the enigmas of history is how many of the converted Jews misunderstood Jesus’ relation to the Gentiles.

The gospels afforded ample data to show that Gentiles were included. For instance; Four women are mentioned in Matthew’s genealogy and all are Gentiles, Tamar, Rahab, Ruth, and Uriah’s wife. Each became a mother in the Messianic line in an irregular and extraordinary way (Matt. 1:3, 5, 6). Gentile Magi recognized and honored Christ while rulers and theocratic guides passed him by in contempt (Matt. 2:11). Gentile Egypt provided refuge against Jewish malevolence (Matt. 2:14-15). A Roman centurion displayed a faith not found in Israel (Matt. 8:10). The accursed race of the Canaanites evokes the exclamation, **“O woman, great is thy faith”** (Matt. 15:28). Jesus eulogized the faith of but two people and both were Gentiles. The mixed multitude fed by Him glorified the God of Israel before they were fed (Matt. 15:31). Greeks came to Jerusalem desiring to see Him (John 12:20). The word is not *hellenistae*, Grecian Jews who spoke Greek. It is *Hellenes*, Greeks, and always means Gentiles. Gentiles from the East came to His cradle and Gentiles from the West came to His cross. It was a token that the Gentiles were to be gathered in. Pilate’s Gentile wife warned, **“Have thou nothing to do with that just man”** (Matt. 24:19). The only recognition of Jesus’ innocence at the crucifixion was by the Gentile guards (Matt. 27:54). The believing Jews should have known Jesus better. Paul was the one who had the deepest and truest knowledge of the Saviour. We are indebted to the Antioch church and to him for turning the gospel stream into an ocean whose waters wash all shores.

The Jews of the first century eschewed the Gentiles, but we of the twentieth century eschew the Jews. They were wrong and so are we. Forget not that Christ offered the gospel first to the Jews. He commanded His disciples to begin at Jerusalem. Paul’s rule was to preach first to the Jew. Obstinacy, opposition, enmity, and persecution in one place did not cause him to vary his rule in the next place. The Jew was and is in spiritual blindness. Without Christ, he is lost. He is woefully neglected by Christians today. His soul is precious and, if saved, must be saved through faith in Jesus, the Messiah of the Old Testament. God holds us responsible, not for the religious obstinacy of the Jew, but for our dereliction of duty in not employing the means at our command to lead him to the Christ. Paul’s sublime faith looked forward to the time when Israel should be saved. We may hasten that time.

5. Sane in polity and policy. By polity is meant the structure of government. By policy is meant the scheme of management. By correlating and examining all the passages in Acts, which refer to Antioch, we learn how that church was framed and how it functioned.

As to polity: (1) It was autonomous. The relations between Antioch and Jerusalem furnish an interesting and illuminating study in the development of local self-government. Antioch sent for Saul whom Jerusalem distrusted. There was independence that bordered on a breach of comity. Barnabas and Saul were ordained without even consulting the older church. Principal Lindsay (Presbyterian) of Glasgow College, in the Cunningham Lectures, describes a Christian church in the first century thus: “We see a little self-governing republic—a tiny island in a sea of surrounding paganism—with an active, eager enthusiastic life of its own.” This is exactly what we see at Antioch. (2) It was also congregational. The church sent forth the missionaries. The English (Acts 13:3) is not very clear. So distinguished a Pedo-baptist scholar as Sir William Ramsay says the pronoun “they” refers to the congregation. The church undoubtedly appointed the committee to go to Jerusalem. The record shows, then, that this church was not controlled by Jerusalem and that it governed itself, though inspired prophets and teachers were in its membership. The only recognized authority over the church was the Holy Spirit who spoke for the one head of the church, Christ.

As to policy: (1) Care was exercised in handling the finances. Two men, not one, were entrusted with the funds for Jerusalem. Business methods obtained in raising and distributing the money, or provisions. This experience at Antioch taught Paul valuable lessons in church finance. The culmination of his organization of churches in the four provinces of Galatia, Asia, Macedonia, and Achaia was the promotion of a general collection. It was arranged that representatives from the churches should convey the offerings to their destination and thus preserve all from suspicion. It is equally as important to be judicious in church expenditures as it is to be zealous in raising funds. The fact is, competent administration facilitates collections. Honest men will not object to proper safeguards; dishonest men’s objections should not be considered. Competent men welcome them; incompetent men must have them. (2) Common sense was used in dealing with perplexing problems. A difference of opinion arose with the mother church. What an opportunity for a row! Antioch displayed a commendable discretion by deciding to confer. There must be no break between these two most influential churches. The Judaizers came from Jerusalem. To Jerusalem, the seat of the trouble, Antioch would go. Jesus said: “Go right along, tell him of his faults.” Observance of that scripture rule would adjust misunderstanding between genuine Christians and avert denominational discord. A wise

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## Antioch

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committee was selected for the errand. They had that rare quality, tact.

“Tact, tact, for a fact, fact, fact,

There’s nothing in the world  
Like tact, tact, tact.”

Wisdom was shown by consulting the older church—also in the manner of approach. Paul laid his gospel privately before those of repute lest his errand should be fruitless and his work a failure (Gal. 2:2). It has been called a caucus. Not exactly that. Nothing was “framed up” to be “put over” on the brethren. The discreet apostle simply talked matters over with the “pillars” of the church before he presented his case to the congregation. It was Christian diplomacy. It settled the circumcision controversy harmoniously with the gospel; it defined the character of Christianity; it determined the course of the centuries.

It may be true, as certain scholars tell us, that “the apostle period was wholly exceptional alike in its nature, in its endowments and in its personalities.” But, when they proceed to draw the conclusion that the primitive church was not an ecclesiastical model we ask, “Where can you find a better model than the church at Antioch?” What asset to a community would be comparable to a church in which antithetic personalities were one in the gospel, evangelistic fervor burned hot and went far, pecuniary liberality abounded unto the relief of the needy, missionary zeal parted with the most useful members for the sake of the heathen, sound doctrine stood four-square to every false wind, and self-government preserved order and promoted efficiency?

## Finding Our Purpose

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which the message is communicated or to the message itself. *Chazown* does not appear in the Bible before I Samuel 3:1, where the Scripture speaks of “**no open vision.**” Essentially, the word refers to the public ministry of the Word of God. Our text speaks about a people that have no ministry of Christ among them and concludes that those “**people perish.**”

The Bible testifies to *different times of scarcity of vision*, or ministry of the Word. Though we might think of prophetic vision as the foreseeing or foretelling of events, the old prophets were primarily engaged in the ministry of God’s Word. The writer of Hebrews expressed that “**God . . . at sundry times and in divers manners spake in time past . . . by the prophets**” (Heb. 1:1). They were His messengers and His teachers to inform and teach His people.

It was a scarcity of this ministry that

was written of in I Samuel 3:1: “**And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision.**” In Eli’s day, there was no public ministry of the Word that existed among the people. It was very scarce and therefore “**precious in those days.**” Some years ago, I read Richard Wurmbrand’s *Tortured for Christ*, where he recounted some of the persecution of Christians during the communist occupation of Romania. I recall him telling of how some prisoners clung to one page from the Bible or even scraps of paper with a verse or two on them. The Word was precious to them; it was not readily available. Certainly, this should put many American Christians to shame who have several copies of the Bible, which are hardly ever used for reading and studying.

Eli’s day was not the only time of this problem. We read of a lack also in the days of King Asa, “**Now for a long season Israel hath been without the true God, and without a teaching priest, and without law**” (II Chro. 15:3). The account is similar during the time of Israel’s captivity: “**Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients**” (Eze. 7:26); “**Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the LORD**” (Lam. 2:9). Asaph lamented a time of a famine of the Word writing, “**We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long**” (Psa. 74:9). These verses, and others, point out times in history when there has been a scarcity of the ministry of the Word of God in a certain place. There was no real public ministry, no teaching priest, no preaching prophet, no expounding of the Word of God to the people. That there is an absence of vision is both a historical fact and present reality.

Notice also, *there is no vision where there is no truth.* When Christ is not preached in truth, there is no vision in that place. Christ may be named and some words of the Bible may be alluded to, but where there is no true preaching of God’s Word, “**there is no vision,**” and, accordingly, “**the people perish.**” This was the case in the days of the prophet Jeremiah. He reported, “**Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart**” (Jer. 14:14). The people had prophets that preached, but they were false

prophets that preached a false vision. God did not send them. They spoke according to their own desires and “**the deceit of their heart.**”

The prophets’ false vision was not a blessing to the people; rather, it was a curse unto them. Jeremiah went on to say, “**And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them**” (Jer. 14:16). The people seemed to perish all the more quickly because of their false prophets. Where there is no truth, there is no vision and the false ministry devours the people so that they perish.

*The total absence of a vision or the presence of a false vision, among a people is a sad condition.* I do not seek to make a sole appeal to emotions or sentiment, but it ought to stir our cold, calloused, sovereign grace hearts to consider people living and dying without having God’s glory declared to them (Psa. 96:3). Surely, we should be moved with compassion for our fellow men who are born into heathen darkness, spend their days on the earth walking in a thick, dark cloud of superstition and bondage, they die without the dawning of the true light piercing the dark canopy of their depraved mind, and they pass from this life to be cast “**into outer darkness**” where “**there shall be weeping and gnashing of teeth.**” This is certainly a sad condition.

Our Lord was moved with compassion for people that had no vision. The Gospel of Matthew relates one particular incident, “**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**” (Matt. 9:36). Those people had none to lead them, none to teach them. Christ saw this mass of people just scattered about and He had compassion on them because they had no vision. His survey of the situation led Him to tell His disciples, “**Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest**” (Matt. 9:37-38).

The fact that people live on this earth where there is no vision is a sad condition and should move us to compassion. We take the availability of churches for granted in this country. In some parts of the country, you can hardly drive more than a couple of miles without seeing some meeting places. I live in a small rural community and we have over ten different assemblies within just a few miles radius. Most of these congregations differ greatly on matters of doctrine and practice, but the lost world can see but

little distinction between them. This sort of saturation is not the case in all places in America and certainly not the case in most other countries. Furthermore, there are places in this country and in this world where there is “**no vision**” and the people are perishing at this very hour.

**II. Secondly, the text alludes to the misery where there is no vision.** That “**the people perish**” is a statement of their suffering in different ways. Why is it that there is so much misery in some of these countries and nations? Simply put, there is much misery because there is little of Christ. Where no one is proclaiming the good news—the message of Christ—people are suffering and perishing in ignorance, not knowing God or His goodness.

The Hebrew word *para’* that is rendered “**perish**” in this verse suggests a few different meanings. The word is translated with several different English words throughout the Old Testament. The different senses of *para’* are consistent with each other and applicable to our text.

One thought conveyed here by “**perish**” is that *the people become idle.* In other words, they are without direction or purpose. They allow their passions to have free reign. Their lives are not disciplined and engaged in the meaningful purpose of glorifying God and serving others. “**Where there is no vision,**” where there is no public ministry of Christ, the people live in wickedness without any restraints to their evil desires.

Idleness was a contributing factor to the gross wickedness of the progressive people of Sodom. “**Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy**” (Eze. 16:49). The people of Sodom led a selfish existence. They were proud, full, and idle. One sense of the word “idle” is to be unemployed. The people of Sodom were idle and turned to self-gratification. They were not employed in God-honoring service, i.e., strengthening “**the hand of the poor and needy.**” A quick perusal of the Genesis account will convince the reader of the verity of our text, “**Where there is no vision, the people perish.**”

Where there is no ministry of Christ among a people, they are idle. They waste their life energies, talents, and time. Their lives really rise no higher than mere animal existence. The most casual of observers can easily conclude that much of the world is not presently employed in the Lord’s work.

Another suggestion of “**perish**” is the thought of *people rebelling against authority.* There is much civil unrest in the world today. Many places are plagued by clannish wars, tribal infighting, unilateral

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aggression, ethnic cleansing, etc. These situations are indicative of the struggle for power and the rebellious hearts of men. Nabal's assessment might be rightly applied today: **"There be many servants now a days that break away every man from his master"** (I Sam. 25:10).

We might understand from our text that **"where there is no vision,"** the people will not be governed by authority. This civil rebellion is a manifestation of a heart rebellion against God. They know nothing of **"bringing into captivity every thought to the obedience of Christ"** (II Cor. 10:5). If they are brought under any rule, it is by force **"as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee"** (Psa. 32:9).

Another thought conveyed in our text is that *the people are made naked*. This may be a little surprising to some, but that is one of the meanings. The Hebrew word *para'* is used twice in Exodus 32:25 and is translated **"naked"** and **"had made them naked."** It is also rendered **"uncover"** and **"bare"** in other passages. So, our text suggests that **"where there is no vision,"** the people are made naked, uncovered, or made bare.

What does it mean that the people are made naked because they have no vision? One application is that the people are uncovered and easily oppressed. The governments of peoples that have no vision are usually some sort of socialist, communist dictatorship. Whatever form it may take, their government is oppressive. The people are kept in poverty and slavery to the state. These people have nothing that they have not received from the state. They are propagandized and indoctrinated (brainwashed) by the state. These oppressive governments know the effectiveness of coercive, compulsory government education for children to create men and women after their own image and likeness. There are generations there perishing without a vision.

Under this system, the people are made naked, stripped of all morals and virtues. God instituted civil government **"for the punishment of evildoers, and for the praise of them that do well"** (I Peter 2:14). A Biblical government will encourage men to holiness and discourage wickedness. Men have no reason to fear this type of government. If they do that that is right and good, they will be praised and encouraged by godly rulers (Rom. 13:3-4). However, **"where there is no vision,"** the people are made bare before their corrupted leaders. They are not encouraged to holiness; rather, they are persuaded to continue in sin.

The religions of these people are also oppressive. They are bound to

superstitious tradition, idolatry, and false worship. They know nothing of **"the glorious liberty of the children of God"** (Rom. 8:21). They have no true ministry of the Son of God and do not know **"If the Son therefore shall make you free, ye shall be free indeed"** (John 8:36).

The other sense of the word is that *the people are destroyed*. They perish in the sense of death. This thought corresponds with the words of the prophet Hosea, **"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children"** (Hos. 4:6). The people are being destroyed and there is no knowledge of Christ, because there is no ministry of Christ in that place. They have no knowledge of the Spirit or His Word. They are dying in heathen darkness. They are perishing all the time.

The people spoken of by Hosea were being destroyed because they rejected the knowledge of God. They had heard and rejected. However, in many places around the world, people are being destroyed without the knowledge of God and they have never heard. What untold misery is there **"where there is no vision"** and **"the people perish!"**

**III. Thirdly, we need to make a proper application to the church today in order to find our purpose.** One sense of the word **"vision"** is "purpose." If we have a vision, it is a mental picture or a goal. In our mind, we envision some worthy object and we strive to obtain it. A vision or purpose gives meaning and order to our lives. We do not live daily in random acts of uselessness, but do things on purpose to accomplish our desired goal. In this sense, I would not consider a vision to be a dream or flight of imagination. A vision fosters a desire within us and motivates us to strive toward our goal. A vision is powerful.

Some people live their lives with purpose, though it may not be the right purpose. They may be great visionaries when it comes to worldly promotion, vainglory, or human accomplishment and live with a decided purpose to receive their heart's desire. While we may admire their discipline and sacrifice, their efforts are self-serving and at best misguided.

When Christ looked out upon those folks in Matthew 9, they were just a disorderly mass of people with no purpose. They may have had some few things in common here and there, but they could not be called an organized body. They certainly could not be described as the Lord's church who **"were all with one accord in one place"** (Acts 2:1). His church is compared to a body that has many different members joined together that move in unity under the direction of their Head, Jesus Christ. The Lord's church is to be united, one in

purpose.

Without the proper vision in the church, there is no real unity in the church. There may be an absence of strife and problems. There may be a feeling of affection for one another and the general thought that things are going well. However, if the church is not together of one mind and one accord, united in purpose, there is no real unity. We are just a bunch of folks that come together every so often and we may happen to get along well. It is imperative that we find our purpose as the church of Jesus Christ that **"with one accord . . . gladness and singleness of heart"** we may fulfill our vision of the ministry of Christ.

In finding our purpose, we must realize *the command of Christ fixes our responsibility*. We have a commission given to us in the Gospel of Mark, the Gospel of Matthew, and the book of Acts. Essentially, we are told, **"Go ye into all the world, and preach the gospel to every creature"** (Mark 16:15). Our Redeemer's last command is given in strong, plain language. I do not know of any way it could be brought into clearer light.

People are perishing the world over without the knowledge of God. We are commanded to go declare Him unto them. I realize that **"they are without excuse"** though there is no vision there, but we are also without excuse as to why we have not gone there to preach. What excuse will we be able to proffer before Christ that we did not **"Go . . . into all the world, and preach the gospel to every creature."** We shall not be found innocent for neglecting to **"Declare his glory among the heathen, his wonders among all people"** (Psa. 96:3).

I can almost hear some protest, "God has not led us to go into the world." How do you know? Have you been praying and seeking the leadership of God in what you should do? Have you been praying for laborers to go forth into the field? How do you know that God is not leading you and calling you some place? How do you know that God is not moving you to some realm of service within the world? How do you know, if you have not been seeking that leadership? You do not know. Whatever "leading" you may or may not have does not remove your responsibility because Christ's command fixes it. In fact, what you have to explain is not that God is not calling you, but you have to explain why you are not going, because Christ said to go.

The church has a purpose—to go into all the world and preach the gospel. Do not hide behind election and the sovereignty of God. Do not say that God is going to save a people and we can just come to our services, sing our 2.6 hymns, hear three points and a poem, say a prayer, go home, and come back to do it all over again. Do not think that this removes our responsibility. When Jesus Christ said,

**"Go ye into all the world,"** that settled it! There is nothing we can say against it. If we are not doing it, then we have no purpose and we have no real unity. We have no real life. We are like the church in Sardis that had just a little bit of life left but were **"ready to die"** (Rev. 3:2).

Consider how Christ described sending His church: **"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you"** (John 20:21). He sends them even as He was sent. How did the Father send Him? What was the manner of His service to God? His mission was revealed in His words recorded by Luke, **"I must preach the kingdom of God to other cities also: for therefore am I sent"** (Luke 4:43). God sent Him to minister and to go! He could not just stay in one place without any outreach; He had to go and preach in other places.

He said to His church, **"As my Father hath sent me, even so send I you."** This included His command, **"Go ye into all the world, and preach the gospel to every creature."** He further outlined their mission, **"Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth"** (Acts 1:8). How is His church to go and minister? We are to be just like Christ was and go to other places to preach the gospel also. We cannot shut ourselves up indoors and hide in a corner to talk about the things of God. God has given us our purpose and we should be moved to it by the words of our text: **"Where there is no vision, the people perish."**

Simply put, *our purpose is to propagate the gospel*. Consider the purpose of Paul: **"Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation"** (Rom. 15:20). Paul is speaking about striving to preach the gospel and to reach those places that have not been reached for Christ. He sought to reach those places where there was no vision and the people were perishing. The church at Antioch was united in purpose and sent out their missionary who was **"ready to preach the gospel"** to the world.

We might also follow the example of the old prophet Ezekiel. He reported, **"Then I came to the captivity of Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days. And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me"** (Eze. 3:15-17). Ezekiel sat with them and remained there among them. He went to that people. God had made him a watchman and he was to warn them for

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## Finding Our Purpose

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God. If he failed to give the warning, the blood of the people was going to be required at his hand.

We have likewise been sent to the people. He has commanded us. Our purpose is to propagate the gospel and the whole world is an open field. I cannot help but believe that the blood of some lost heathen shall be required at our hand—we who sit in comfort and ease, seeking to use grace as a cloak to hide us from our plain responsibility.

In order for us to find our purpose as a church, we must develop a burden for the Lord's work. Without a burden for the work, we are just performing the animated motions of religion. If this is the case, the words of our text might be applied to us in a profound way, **"Without a vision, the people perish."** Without a purpose, the church is scattered, becomes idle, and plays through the motions of religion. There is no real purpose in their work.

We must realize the necessity of preaching the gospel. It has **"pleased God by the foolishness of preaching to save them that believe"** (I Cor. 1:21). We must become burdened with this necessity. Paul wrote, **"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"** (Rom. 10:13-15). Where there is no ministry of the Lord Jesus Christ the people perish in darkness and in ignorance. They cannot call on Him whom they have not believed in. They cannot believe in One whom they have not even heard of. How can they hear these things without a preacher? Realize that there is a necessity of preaching the gospel and going to all places.

This is our purpose as the Lord's church and, surely, He will direct us to a sphere of labor. He will direct us to a place, but only as we seek Him. The wise preacher wrote, **"Commit thy works unto the LORD, and thy thoughts shall be established"** (Pro. 16:3). He will establish our thoughts as we commit our works unto Him. If we are busy doing what He has told us to do, He will guide us in His work.

If we are going to develop a burden for the Lord's work, we must cultivate compassion for the lost and dying world. Scripture gives us examples of men of God who wept over the condition of the people in their day. Consider the

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## Women's Veils Fall 2004

Berea Baptist Church Bookstore, PO Box 39, Mantachie, MS 38855 Phone:(662) 282-7794

\*Shipping: Add \$1.25 each for the first two coverings and an additional \$.50 for all extras.

Mississippi residents please add 7% state sales tax.

### Lace Triangle \$6.00

(Similar to the French Mantilla)

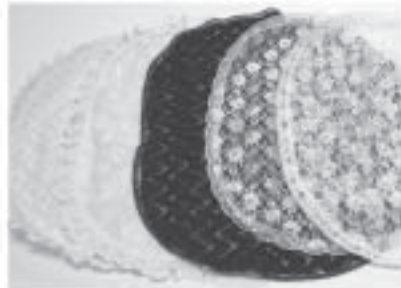
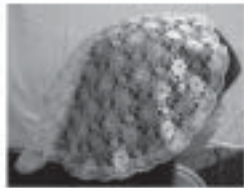
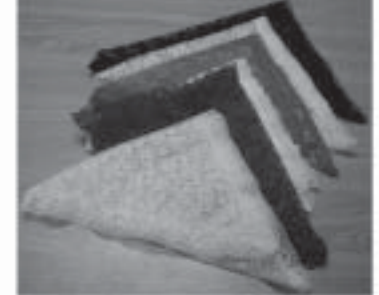
Colors: White, Black, and Cream



### Smaller Lace Triangle \$4.50

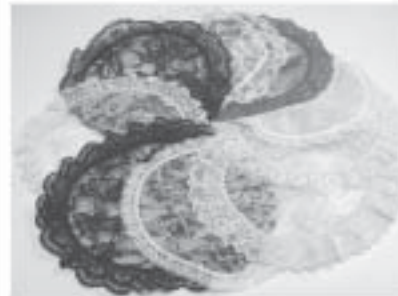
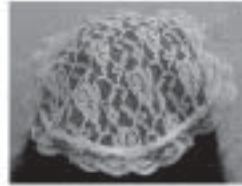
(Similar to the Lace Triangle. Hangs to just above the shoulder)

Colors: White, Black, Cream, Pink, Red, Royal Blue



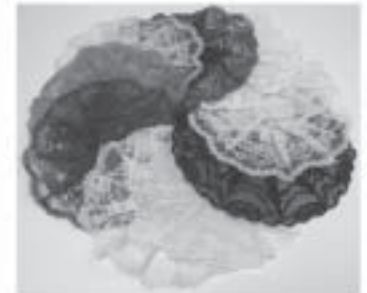
### Lite Mantilla \$8.00

Colors: Light Blue, Yellow, Black, Cream, White



### Cap Mantilla \$2.00

Colors: Yellow, Black, Pink, Cream, White, Mint Green, Red, Navy



### Comb Mantilla \$2.50

Colors: Light Blue, Yellow, Black, Pink, Cream, White, Brown, Navy, Mint Green, Red

### Lite Modesty Mantilla \$10.00

Colors: Black, Pink, Navy, White, Cream, Royal Blue

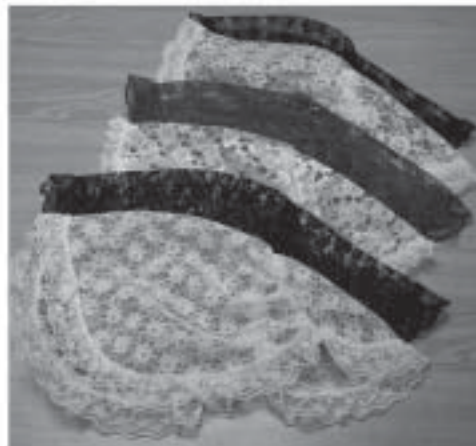


Lite Modesty Mantilla (Like the Modesty but shorter)

Modesty Mantilla

### Modesty Mantilla \$12.00

Colors: Light Blue, Yellow, Black, Pink, Cream, Forest Green, White, Navy, Royal Blue, Black/Gray



## Finding Our Purpose

*Continued from page 435*

statements in Psalms 119: **"Horror hath taken hold upon me because of the wicked that forsake thy law"** (v. 53); **"Rivers of waters run down mine eyes, because they keep not thy law"** (v. 136); **"I beheld the transgressors, and was grieved; because they kept not thy word"** (v. 158). Jeremiah the weeping prophet lamented, **"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"** (Jer. 9:1). Consider also the heart of Paul as revealed in Romans 9:1-3: **"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."** When Paul saw the nation of Israel rejecting Christ he was heavy and had sorrow. These all were moved with compassion and the promise of God to all such is, **"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him"** (Psa. 126:5-6). Perhaps if we are not reaping the sheaves, we are not sowing in tears.

When we are really brought to the reality of lost and dying people, we are moved with compassion. Unfortunately, that fervor often cools when we get busy once more with the things of life. If we are going to cultivate compassion, a heart of love and concern for the lost and dying of the world, we are going to have to spend more time thinking about those people. We must put forth the effort to learn about the different peoples of the world—learn where they are and what their conditions are. Begin learning about other peoples and pray for them. Pray that God would send a laborer to minister to them. All the while, let us be busy with what we can do and go where we can go to minister to those accessible to us.

In order to develop this compassion we must rise above and outside of ourselves. As a church of the Lord Jesus Christ, we must realize there is something larger than our community, our own families, our own problems, and ourselves. We must realize that there is a higher and greater purpose for our life than just making it through the day. Why are we here? What are we to be doing? Should not our purpose be that we should live our life for the gospel's sake to reach out to the lost and perishing of the world?

We must find our purpose as the people of God. If we do not live for something larger than ourselves, we will become self-centered and self-absorbed. We have to find our purpose in serving Him. We have to realize that there is

something much larger than we are.

God has made man with a pioneering spirit. He has a natural desire to conquer. We have seen it all throughout the world's history. When men have nothing to conquer, they turn inward and begin seeking the pleasures of life. God has created us with energies that need to be used. If we are not using those energies in the service of God, if we do not rise up out of ourselves, what will those energies be expended on? We will turn inward and expend those energies on ourselves, seeking our own pleasure. It is inevitably so. God save us from a wasted life of selfishness.

In conclusion, our text states, **"Where there is no vision, the people perish."** We must grasp this truth as it applies to the lost world and to the church. When we have no purpose, we will become idle and go through the motions of religion. Our life will be spent on ourselves. Surely, no parent wants their child to be a selfish child. They try to teach them better. The church also needs that lesson.

In finding our purpose as the church of the Lord Jesus Christ, we must develop this burden within ourselves, our families, and within the church. We should be praying and seeking the Lord's leadership. I pray that God will give us churches of vision who will spend and be spent, and willingly give themselves to be **"made all things to all men"** that they **"might by all means save some"** (I Cor. 9:22).

## Do You Have

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against high thoughts and a proud look. There exists a mutual opposition between God and the proud: **"God resisteth the proud"** (Jas. 4:6).

### HUMILITY DEFINED

What is humility? Who is really a humble person? The dictionary says the word means "not proud or haughty; not arrogant or assertive; lacking all signs of pride, aggressiveness, or self-assertiveness." Humility is condescension. It means to take a low place. It is the opposite of pride and self-glory. A humble man does not desire the pre-eminence. He is not covetous or envious. He is always quick to confess his shortcomings and to show real repentance for sins.

Many times the Bible uses the word meekness instead of the term humility. But the meekness of the Bible is not weakness. A meek person is not one who is pushed and kicked around by some bully. The believer is meek before God and gentle toward men.

Humility is one trait of character that God requires of His people: **"He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"** (Micah 6:8).

The truly humble man, the man who has his clothes on, the man who is clothed in humility, thinks meanly of himself and well of others. To the Philippians Paul wrote: **"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves"** (Phil. 2:3). "Lowliness" signified the virtue of humility. This refers to a meanness of spirit by which we think of ourselves. God expects us to be severe upon our faults, while being charitable in our judgment of others. We must be quick to notice our defects, but always ready to overlook the infirmities of others.

Jacob spoke humbly of himself, disclaiming all thought of his own merit: **"I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant"** (Gen. 32:10).

By nature we are not qualified to receive the least of all of God's mercies. We are **"less than the least of all saints"** (Eph. 3:8). Jesus Christ said: **"So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do"** (Luke 17:10).

The best servant of God must humbly acknowledge that he is an unprofitable servant. God says: **"My goodness extendeth not to thee"** (Ps. 16:2). God cannot be a gainer by our service, and, therefore, cannot be made a debtor by them. Our best service makes no additions to the perfections of God.

Christian humility does not envy others, but it rejoices at the gifts of others. When the Israelites complained to Moses that there were too many prophets in Israel, he replied: **"Enviest thou for my sake? Would God that all the LORD's people were prophets, and that the LORD would put his spirit upon them!"** (Num. 11:29).

A humble believer ascribes all to the grace of God. Paul told the Corinthians: **"But by the grace of God I am what I am"** (I Cor. 15:10). It is God's prerogative to say: **"I am that I am,"** it is our privilege to say, **"By the grace of God I am what I am."** We are no more and no less than the grace of God makes us. "Oh, to grace, how great a debtor, daily I'm constrained to be," said the songwriter.

Humility can be seen by a willingness to receive instruction from the meanest saint. **"Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning"** (Prov. 9:9). The person humbled by Divine grace can receive instruction. He is willing for a brother to expound to **"him the way of God more perfectly"** (Acts 18:26). Those who are too wise to learn are aliens to grace and strangers to God.

The man who is lowly in heart will kindly receive admonitions given to him. **"Let the righteous smite me; it shall be**

**a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head"** (Ps. 141:5). Reproof is not grievous to the wise (I Sam. 25:31-33). Correction may cut deep, but it often cures; therefore, it is more desirable than the kisses of an enemy (Prov. 27:6) or the songs of fools (Eccl. 7:5).

The person clothed in humility patiently bears all injuries done to him. He is **"not easily provoked"** and **"beareth all things."** The Apostle Paul commanded the church at Ephesus to walk **"with all lowliness and meekness, with longsuffering, forbearing one another in love"** (Eph. 4:2).

To the Colossian Church he wrote: **"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye"** (Col. 3:12-13). Again we see how the baptized believer in a church is to be clothed in humility.

A meek man quietly submits to the afflicting hand of God. Aaron saw his two sons, Nadab and Abihu, devoured by a fire from God. He did not go into a rage and curse God. The Bible relates: **"And Aaron held his peace"** (Lev. 10:3). He did not complain because of severe providence. He did not quarrel with God, or arraign His justice, or charge Him with folly. Aaron was clothed with humility.

Upon hearing that his house would be cut off because of sin, Eli took the sentence in humble submission. When Samuel delivered this sad message from God, the prophet said: **"It is the LORD: let him do what seemeth him good"** (I Sam. 3:18). He did not complain of this punishment, as Cain did, that it was greater than he could bear, but patiently submitted to it. This judgment was from God whose power cannot be resisted nor His sovereignty contested. God never does any wrong to His creatures, nor exacts more than our sins deserve. The Lord is righteous in all His ways and holy in all His works. A humble man will be quiet under God's rebukes and never strive with his Maker.

It is all too commonly reported that some church member is campaigning for a job in the church. Sometimes we hear of a preacher who is using political strategy to secure a certain church, or a big seat in the denomination. Such people are proud, knowing nothing about being clothed in humility. The person who abounds in the grace of humility does not seek great things for himself. **"And seeketh thou great things for thyself? seek them not"** (Jer. 45:5).

### WHAT IS THE SOURCE OF HUMILITY

Man by natural generation is a proud creature. But in truth man has no reason

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# THE BIBLE AND THE NEWSPAPER

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

## NEBRASKA JUDGE RULES PARTIAL-BIRTH ABORTION BAN UNCONSTITUTIONAL

(EP) – The partial-birth abortion ban was dealt a third blow in court on Sept. 8 when a federal judge in Nebraska ruled that the ban on the grisly abortion procedure is “unconstitutional.”

U.S. District Judge Richard Kopf said that the legislation fails to include an exception when the mother’s health is in danger. Kopf’s ruling was nearly identical to a ruling on Aug. 27 by a federal judge in Manhattan. In that ruling, U.S. District Judge Richard C. Casey also said the ban was unconstitutional because it did not provide a health exemption.

Attorneys arguing in favor of the ban emphasized that the legislation does make an exemption when the mother’s life is in danger. The legislation states that the partial-birth abortion ban cannot be enforced if it is “necessary to save the life of the mother whose life is endangered by a physical disorder, physical illness, or physical injury, including a life-endangering physical condition caused by or arising from the pregnancy itself.”

A health exemption would allow a woman to undergo a partial-birth abortion for virtually any reason, including poor mental health, according to the attorneys.

In June, a San Francisco judge ruled the ban unconstitutional, saying it “poses an undo burden on a woman’s right to choose an abortion.” After hearing hours of testimony from doctors who said unborn children feel pain during partial-birth abortions, Hamilton said that a woman’s right to choose is paramount and that it is therefore “irrelevant” whether an unborn child suffers pain.

During a partial-birth abortion, a baby is partially delivered from the womb and his or her skull is punctured or crushed. Abortionists perform an estimated 2,000 to 5,000 partial-birth abortions each year.

The Bush administration passed a ban on the procedure last year, saying that it is cruel, unnecessary, and causes pain to the unborn child. The justice department is expected to appeal all three cases to the Supreme Court, and said in a statement that it will “continue to defend the law to protect innocent new life from partial-birth abortion.”

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## GAY REPUBLICANS’ GROUP WON’T ENDORSE BUSH

(EP) – Leaders of the Log Cabin Republicans – the nation’s largest association

of homosexual Republicans – voted overwhelmingly on Sept. 8 against endorsing President Bush for re-election. The obvious reason: Bush supports a constitutional amendment banning homosexual marriage.

“Writing discrimination into our Constitution violates conservative and Republican principles,” Executive Director Patrick Guerriero told AP earlier this year. “This amendment would not strengthen marriage – it would weaken our nation.”

Log Cabin Republicans endorsed Bush against Al Gore in 2000, and Bob Dole against Bill Clinton in 1996. The group claims that about 1 million homosexuals voted for Bush in 2000.

The organization last month applauded Vice President Cheney’s statement that a constitutional amendment upholding traditional marriage is unnecessary. Cheney has an openly lesbian daughter who works full-time for his campaign.

The group has also leveled criticism against Democratic presidential nominee John Kerry, saying he “flip-flops” on the homosexual marriage issue by stating he is opposed to a constitutional amendment banning gay marriage and that he is also opposed to gay marriage.

Gary Bauer, a Republican activist, said he’s never felt any solidarity with Log Cabin Republicans. “I never understood the logic of a group of people organizing for political and public policy purposes solely around their private bedroom behaviors,” Bauer said. “Is there a counterpart I’m not aware of: Democrats for Heterosexuality?”

Bauer said that Log Cabin Republicans clearly aren’t considering the other issues at stake in the upcoming election, such as Kerry’s plans to raise taxes and impose more regulations on small businesses. “The Log Cabin Republicans are homosexual rights advocates more than they are Republicans,” he said.

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## OHIO EDGES CLOSER TOWARDS TRADITIONAL MARRIAGE AMENDMENT

(EP) – A recent poll by “The Columbus Dispatch” in Ohio found that 62 percent of the state’s residents support a constitutional amendment that would define marriage as a union between one man and one woman and block attempts to recognize so-called “civil unions.”

Supporters of an amendment say it would reinforce the Defense of Marriage Act which took effect in the state earlier this year.

The Ohio Campaign to Protect Marriage

says it has gathered 492,000 signatures on a petition to put a proposed constitutional amendment on the fall ballot. In order for the proposal to get on the ballot, 322,899 of those signatures have to be valid.

Among President Bush supporters, the proposal is ahead 84 percent to 9 percent. The measure is opposed 43 percent to 40 percent by those behind Democratic challenger John Kerry, according to the survey.

Voters in Missouri passed a similar homosexual marriage ban in August with an overwhelming 71 percent in favor. Several other states are slated to consider the issue in the general election.

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## STAND FOR THE FAMILY RALLIES BRING OUT THOUSANDS

Raleigh (EP) – Nearly 12,000 people braved the remnants of Hurricane Frances to hear some of the country’s most prominent Christian speakers at the Stand For The Family Rally at RBC Arena in Raleigh, N.C. on Sept. 7.

The rally was one of two held in North Carolina. The day before the Raleigh event, more than 5000 people turned out on Labor Day in Charlotte to hear a similar program. Focus on the Family Action, which organized the rally, plans to hold four more rallies before the November election – two in Louisiana and two in South Dakota. Both states have important senatorial races nearing.

Dr. James Dobson, founder of Focus on the Family, was careful to avoid endorsing any political candidates, but he spoke approvingly of the voting record of Republican Richard Burr, who is running for the U.S. Senate. He also recognized Patrick Ballantine, the Republican candidate for governor. “Our lawyers have told us to be careful not to endorse these candidates,” he said. “So I won’t.” Dobson also mentioned other candidates and encouraged those in attendance to “check out their records” and vote for those that had pro-family views.

Tony Perkins, president of the Family Research Council, said he was disappointed that more Christians did not vote. He said that when he was running for statewide office in Louisiana, his staff compared church directories to the state’s voting records, and concluded that “only about half of church members were registered to vote.” He added that “only about half of those registered bothered to vote.”

Bishop Wellington Boone was the final speaker of the evening and brought the event to an emotional conclusion. He said there was nothing “civil” or “gay” or “right” about homosexual behavior, and he was, as an African-American, offended that homosexual activists had “hi-jacked” the language of the civil rights movement. “What God calls wrong can never be a right,” he said to a crowd who gave him repeated standing ovations.

Former presidential candidate Gary Bauer served as a master of ceremonies for the event, and took the time between Boone, Perkins, and Dobson to deliver remarks of his own. He said that for all the problems in

America, it was still the country that produced great heroes on September 11. He said America was a country that “has shown greatness in the past” and could be even greater in the future if “God’s people” take their civic responsibilities seriously.

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## SUMMER CULTURE WARS WRAP-UP

(EP) – During the summer, while many Americans were vacationing, those who are on the front lines of the culture war were staying at it. Here are some of the highlights of Christian activism across the country over the past three months:

### Unsafe textbooks?

Kyleen Wright flew from Dallas to Austin and waited five hours for the chance to speak for three minutes in front of the Texas State Board of Education. Wright, president of Texans for Life Coalition, encouraged the 15-member board to approve four new high-school health textbooks that contain an abstinence-only message. But supporters of the books were in the minority at the July 14 hearing: Every person who spoke during Wright’s five-hour wait criticized the books for excluding “safe-sex” material.

The board will hold another public hearing in September before voting in November on whether to adopt the texts. All approved books will be available for public-school districts to purchase starting in 2005 and are likely to surface nationwide. (Since Texas is such a huge textbook market and has centralized approval, publishers often create textbooks for Texas schools and sell them to other states.) Of the four textbooks under review, three focus on the abstinence-only message and the fourth briefly discusses condoms.

Despite the poor showing by the books’ supporters at the first hearing, Wright said she believes they have the strongest argument: “We are confident because we have the law on our side. The board is very limited in what it can use to reject a textbook. They will approve them; I don’t think they have a choice.”

The board has two reasons to reject a book: inaccurate material or failure to comply with the Texas Essential Knowledge and Skills curriculum requirements. TEKS standards require health textbooks to analyze the benefits of abstinence as well as the effectiveness of contraceptive methods.

Peggy Romberg, CEO of the Women’s Health and Family Planning Association of Texas, said the proposed books do not meet curriculum standards or provide accurate information: “We have been appalled that the publishers have not included information regarding birth control methods and their efficacy rates and have not adequately addressed the use of condoms as a preventative measure against getting an STD.”

At least one book under consideration, Lifetime Health published by Holt, Rinehart and Winston, does not include the contraceptive information in the student

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## Bible & The Newspaper

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version of the book but offers it in supplemental material. HRW spokesman Richard Blake said the company's decision to use supplemental material gives districts local control: "We've done extensive market research throughout the country, and the overwhelming response is to keep it in separate volumes so they can decide at the local level."

After criticizing the books, Romberg took a stab at publishers' motivations for excluding a "safe-sex" message from their texts: "Textbook publishers have decided to bow to what they consider the desires of extremists."

But one of the "extremists," Suzie Dionne, a coordinator for the Abstinence Resource Council who presented the abstinence-only message in Central Texas school districts last year, said, "I'm not against teaching about contraceptives at the high-school level, but I'm against it if they say it works because that's a lie. Abstinence is the only one true, effective way to not get pregnant or get an STD. Condoms do not protect against most sexually transmitted diseases. If you want to teach about contraceptives, teach about them. But give them the truth." — Leigh Jones

### Unsafe commandments?

Despite several U.S. Circuit Court rulings that the Decalogue can be posted on public property if it serves a historical or educational purpose, the 6th U.S. Circuit Court of Appeals upheld a district court's ruling that an Ohio judge acted unconstitutionally in placing a framed copy of the Ten Commandments in his courtroom. For advocates of Ten Commandments monuments on public property, that July 14 decision was another loss.

At least 20 Ten Commandment cases are pending in federal courts. So far, the courts have ruled against Commandment displays about 60 percent of the time since the beginning of the decade. Given that record and the legal costs of a Ten Commandments battle, some monument advocates are looking for a private-property solution.

Such advocates may have found a clever, but unlikely, champion in Jasper, Ga. Attorney Ed Marger is a self-declared bleeding-heart liberal and nonreligious Jew who firmly believes in separation of church and state. He's also previously worked with the ACLU. But he spent almost \$6,000 of his own money to create large Ten Commandments tablets. He then hung them from a building his wife owns—30 feet from the Pickens County Courthouse.

The Miami Beach transplant wanted to give his adopted community a gift it would appreciate and spare it a legal battle. Residents in nearby Habersham County, which lost one of those battles, are considering following Marger's example. "They're the foundation of not only religious precedent but also legal precedent. It's the beginning of natural law. I believe in the rule of law," Marger said. "They're basic principles of how to live. Most people, regardless of

their religion, cannot argue with what those Ten Commandments say."

Francis Manion of the American Center for Law and Justice (ACLJ) and other advocates of posting the Ten Commandments on public property are not ready to accede to the private-property alternative. Manion plans to appeal the 6th Circuit's ruling against Ohio Judge James DeWeese. In the DeWeese case, the majority of the judges decided that DeWeese's intent was religious, despite his assurances and his posting of other documents such as the Bill of Rights alongside the Ten Commandments.

According to Manion, the appeals court "tried to read the judge's mind, his heart as they put it, and discerned he really had a religious purpose for doing this because he actually believes that the Ten Commandments are the laws of God." One 6th Circuit dissenter, Alice Batchelder, cited in her minority opinion a 1962 Supreme Court ruling that "many of our legal, political, and personal values derive historically from religious teachings." It seems to me the majority today does exactly that.

Even when an expert like Manion offers his services for free, going to court can cost a city, county, or school legal fees anywhere from \$15,000 to \$100,000: If the local government body loses the case, it has to pay the legal costs of the ACLU or a similar organization. — Jim Schenke

### Unsafe worldview?

Swift Boat veterans are criticizing John Kerry for undermining American prisoners of war during the early 1970s, but California Democrats created their own controversy early in July when they blocked a GOP plan to celebrate Independence Day by honoring Admiral Jeremiah Denton on the chamber floor.

Adm. Denton, a medal-draped Vietnam war hero and former U.S. senator who spent more than seven years as a Vietnam POW, was "too controversial," Assembly Democrats said. So on the day Republicans wanted to honor the admiral, the Assembly instead honored a "Los Angeles Times" reporter.

But that was before the Democratic National Convention, when the Democratic presidential candidate posted himself at the podium, snapped a salute, and reported for duty as a candidate running on his own record in the Vietnam War. Are California Democrats now looking a little tone deaf?

"Absolutely not," said Nick Velasquez, spokesman for California Assembly speaker Fabian Nunez (D). "The refusal had nothing to do with Adm. Denton's service as a veteran." Velasquez said Denton is too "controversial" to be honored by the Assembly because of his views concerning separation of church and state: He wants to restore the "One Nation under God" concept as a fundamental national principle.

Also, Velasquez said, Adm. Denton while a senator once made what Democrats considered a sexist remark to "People" magazine. Furthermore, the Boston Globe called Adm. Denton's private foundation "an umbrella organization for fundamentalist

Christian groups." (Denton is Roman Catholic.)

Velasquez said that Republicans in June had opposed an honoree suggested by the Democrat-led Asian-American caucus. That honoree was Wen Ho Lee, the Chinese-American scientist who pleaded guilty in September 2000 to downloading the equivalent of 400,000 pages in nuclear secrets (70 percent of which are still missing), then using his computer expertise to sweep away his digital tracks. The California Assembly's Asian-American Caucus wanted to honor Lee for showing "tremendous courage" during his year-long prosecution.

When California state legislator John Campbell publicized the turndown of Denton, protest e-mails and calls arrived daily by the hundreds. More have come since the Democratic convention, Rep. Campbell said: "Now people are writing and calling to say thank you for showing us what Democrats do when the cameras aren't rolling, the lights aren't on, and they think people aren't paying attention."

Republicans publicized the contrast: Assembly Democrats were ready to highlight a felon while at the same time disqualifying Adm. Denton, who led American POWs through the now-infamous terrors of enemy prison camps, suffered four years of solitary confinement, and endured a propaganda television interview orchestrated by the North Vietnamese inquisitors. In it he feigned light sensitivity and blinked his eyes in Morse Code, repeatedly spelling out a message: "T-O-R-T-U-R-E."

"I'm not comparing the two individuals," Velasquez said. "I'm comparing the situations." GOP Assemblyman Ray Haynes called either comparison "absurd." He said, "Democrats rejected a certified war hero. We rejected a convicted felon. I sort of think that says it all." — Lynn Vincent

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### JUDGE ROY MOORE: ONE YEAR LATER

By Gary Schneeberger

(EP) — It's been 12 months since Judge Roy Moore was ousted as chief justice of the Alabama Supreme Court for his refusal to obey a court order demanding that he remove the Ten Commandments monument from the court's rotunda. Today, the "Ten Commandments judge" is just as full of fight as ever. In a recent interview, Moore shared his thoughts one year after his battle began:

Q As you've traveled around the country speaking the last 12 months, where have you found encouragement?

A. People are waking up. They're coming to an awareness that this is not about the Ten Commandments. It's not about religion. It's not about me. It's about God, and the acknowledgement of that God upon whom this nation was founded. You know, even some in the Christian community are so confused as to think that government is sovereign over God. And that it is government that gives us the right of religious freedom. When, indeed, it is God that gives us that right.

So therefore, if you want to worship a telephone pole or a cow on the side of the road, government has nothing to do with that. That right comes from God. And government must recognize that God gives us that right. That's the whole basis from which the Declaration of Independence said that we are granted inalienable rights from God which government is there to secure. So it's just a worldview misconception that most lawyers, quite frankly, don't understand.

If we cannot acknowledge God, everything goes and is lost.

Q What do you hope to convey to Congress when you speak on Capitol Hill later this year?

A. That what the federal district courts are doing is just absolutely an abridgement of the First Amendment. It defeats the whole purpose of the First Amendment. It is forbidden by the First Amendment, because it says "Congress shall make no law regarding the establishment of religion." If Congress can't make such a law, how does a court do it? Courts can't even make laws.

Q On any subject.

A. That's right. That is not their constitutional role. I think people's problem is that they put too much credence or credibility in judicial pronouncements. In other words, whatever the judge says is the law.

Q How does that work, though, as Christians who are supposed to respect authority?

A. A judge is an authority. But when it contradicts the law of God, when man puts himself above God, then it's clear: He is usurping. Listen, that's what happened with the Declaration of Independence. Do you realize that our forefathers were under the same Christian duty, and they talked about it? That they understood it. In 1750, Jonathan Mayhew wrote on it. He said, "We may very safely assert these two things in general without undermining government. One is that no civil rulers are to be obeyed when they enjoin things that are inconsistent with the commands of God. All such disobedience is lawful and glorious. Therefore, disobedience to them is a duty, not a crime."

They told Peter not to preach in the name of God in Acts. And he says, "We must obey God rather than men."

Q There's been speculation in the press since you were removed from office that you're going to run for the Senate, or governor or even for president. Any intentions at all, or is that something that's too far down the road to even think about?

A. Well, I've got an appeal before the Supreme Court about my job, so I'm going to wait and see what they do.

Q What's your read on that?

A. They should hear this case, because we have so distorted the law that we're actually firing people who believe in God. They fired me for believing in God. Now other people may think that's foolish, they may think that it's OK to believe in God in this country, but

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that's why I was kicked out of office.

Q. If you are successful in getting your job back, do you think it would be — what would it be like? Why, after all this, would you really want that job back?

A. I want the wrong to be righted. I want justice to be done. What they have done is very unjust, very wrong, and it just doesn't affect me, it affects every voter who voted for me in the state of Alabama. It affects every voter that didn't vote for me, because it's the right of the people to choose a chief justice. Just because you acknowledge God, which is the basis upon which many people vote for a man . . .

Q. Certainly the basis on which a lot of people voted for you . . .

A. Exactly. And we should not be about the business of excluding people because they acknowledge God. On that basis, President Bush should resign or be kicked out of office.

Q. God uses the trials in our lives to refine our character and to draw us closer to Him. What lessons has He taught you in the last year — and how has that affected your relationship with Him?

A. Well, certainly, I knew this trial was coming. It was not a surprise to me. I knew going in what I was going to have to give up. And I gave it up willingly because that's what God had for me.

Q. But is it hard to forgive? Hard to get past what was done to you?

A. Well, it wasn't done to me — it was done to God. I'll let God take care of that.

Q. How can folks who have followed your case and prayed for you continue to hold you and your family up in prayer?

A. That God's will be done.

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**COURTING, IGNORING AND EXPLOITING THE CONSERVATIVE CHRISTIAN VOTE**

By Warren Smith

About a year after the 2000 presidential election, Bush strategist Karl Rove famously observed that their "models" called for about 19-million "conservative Christian" voters to turn out for Bush, but in reality only about 15-million pulled the Bush lever.

In a widely quoted article in the Dec. 18, 2001, "Investors Business Daily," Rove said, "The big discrepancy is among self-identified white, evangelical Protestants, Pentecostals and fundamentalists. If you look at the electoral model, there should have been 19 million of them. Instead, there was [sic] 15 million. We may have failed to mobilize them."

That could be the understatement of the new political century. What Rove was "sort of" admitting was that for too long the Republican Party has taken the evangelical vote for granted. In 1976, Jimmy Carter could still be strongly opposed to abortion and get the support of the Democratic Party, but by 1980, the abortion issue became a clear dividing line between the parties. The Republican Party became the only major

party a pro-lifer could vote for, so that's what pro-lifers did, often holding their noses to do so. But by 1988 and 1992, with the lukewarm Bush 41, and then with the even less inspiring Bob Dole in 1996, evangelicals were essentially cut loose by the Republican Party. Since they couldn't vote for the pro-abortion Democratic Party, they just stayed home. And when Bush 43 needed them in 2000, at least 4-million of them weren't there for him.

Now, it's obvious that the Republican Party needs conservative Christians to turn out in big numbers. But the question is: will they? A lot has happened since 1980 and 1984, when conservative Christian voters helped give Reagan landslide victories. Grassroots organizations such as the Moral Majority and the Christian Coalition are either defunct or in decline. Ethical compromises have led many Christians to grow cynical about the Republican Party.

But there is a new driving force, and that is Christian media. Radio programs such as those produced by Focus on the Family, more than 1000 Christian radio stations, "World" and a half-dozen other magazines, and more than 100 Christian newspapers — including this one — touch tens of millions of people every day.

So are Karl Rove and the Republican Party reaching out to this vital force for reaching the evangelical community?

No way. As near as I can tell, of the more than \$1-billion that will be spent at the presidential level on advertising this election cycle, less than \$1-million will be spent on Christian media, despite the fact that Republicans' success absolutely depends on their ability to get out the Christian vote.

By contrast, media that target the African-American community will receive hundreds of millions of dollars with messages targeted to the issues of that community. Indeed, it is likely that John Kerry and 527 groups supportive of his campaign will spend more money targeting the homosexual voter than the Republicans will spend on the Christian vote.

History could repeat itself. The 2000 vote was one of the closest presidential election in history. But the 2004 vote could be even closer. Karl Rove was right; he "may have failed" to mobilize the Christian voter. Unless he and his fellow Republican strategists make some changes quickly, he may end up making the same mistake again.

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**Scientists look to downed probe for answers on origins of life**

(EP) — A NASA capsule full of atomic specimens collected over the last two years crashed into Utah's desert after its parachute failed to deploy. The capsule, which had been transported through space by a probe called Genesis, cracked open on impact. Scientists said they're not yet sure if the contents are damaged. Genesis' cargo is the first material from outer space that NASA has brought back to earth since Apollo 17 astronauts retrieved moon rocks in 1972. Scientists have high hopes for Genesis' specimens according to the "New York Times": "Scientists hope the

material will tell them about the solar system's primordial building materials of gas and dust that later turned into planets." While scientific study is important, it looks like scientists might be looking to the wrong Genesis for answers about the origin of the universe.

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**Pastor of Southeast mega-church resigns, admits he plagiarized sermons**

(EP) — The pastor of one of the largest churches in North Carolina stunned his congregation by resigning on Sept. 5, saying that depression had led him to plagiarize sermons for the past two years. Rev. Glenn Wagner, pastor of Calvary Church in Charlotte, N.C. previously worked for the Colorado-based Promise Keepers. He had been at Calvary since 1997. Wagner told the congregation in a letter read in his absence that his behavior was "wrong," asked for forgiveness, and said, "Never before in my almost 30 years of ministry have I ever done anything like this." Calvary Church is an independent, evangelical church with a \$39 million complex and 6,000-seat sanctuary. The church draws an average of 3,000 people for all of its Sunday services. Wagner's plagiarism was first detected in August when a church elder heard a sermon on the radio that sounded similar to one of Wagner's sermons. The pastor was confronted, and he admitted his deception.

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**Episcopal Diocese of Los Angeles sues three breakaway parishes**

(EP) — The Episcopal Diocese of Los Angeles announced Sept. 7 that it has filed lawsuits against three breakaway parishes that aligned themselves with an Anglican diocese in Uganda. The Southern California churches abandoned the local diocese in mid-August, saying that it had strayed from biblical teachings. Congregants objected to a local "blessing" for a homosexual couple and the national denomination's consecration of an openly homosexual bishop, according to the Associated Press. Bishop J. Jon Bruno said the lawsuits were filed to "secure and protect the church properties which are owned in trust by the Episcopal Church, the diocese, and our faithful parishioners." The three breakaway parishes — All Saints' Church in Long Beach, St. James Church in Newport Beach and St. David's Church in North Hollywood — issued a statement saying they were "deeply disappointed" by the lawsuits: "The local churches hold the deeds to these properties, and hundreds of church families have raised money to acquire and build them. We are amazed at the callous disregard of the religious rights of hundreds of families who overwhelmingly voted their conscience."

November 22-25, 2004. The conference will begin with the Monday evening service, will continue with morning, afternoon, and evening services on Tuesday and Wednesday, and conclude with the morning service on Thursday. Meals will be provided at the church building for those who attend. The church is providing lodging for all out of town guests at the Pear Tree Inn of Paducah, KY. You may call the hotel at 1-800-325-0720 to make a reservation before November 8th. Tell them you are with the "Faith Missionary Baptist Church Thanksgiving Conference" and everything will be taken care of. For further information, contact Pastor Jerry Asberry at 270-554-4411, or you may call the church phone at 270-554-2305. You may also contact the pastor via email at [jasberry@apex.net](mailto:jasberry@apex.net).

**BEREA BAPTIST BROADCAST  
Financial Report  
8-1-2004 to 8-31-2004**

Beginning Balance .....	\$258.16
RECEIPTS:	
Berea M.B. C., Westpoint, TN .....	100.00
Grace B. C., Corbin, KY .....	100.00
Briar Creek B. C., Williamsburg, KY .....	100.00
Anon. ....	180.00
.....	480.00
TOTAL .....	738.16
EXPENDITURES:	
Radio Time .....	687.00
TOTAL EXPENDITURES .....	687.00
.....	51.16
Interest .....	+03
ENDING BALANCE .....	\$51.19

**CORBIN, KENTUCKY REPORT**

Beginning Balance .....	\$691.52
RECEIPTS:	
Total .....	691.52
EXPENDITURES:	
WCTT .....	160.00
ENDING BALANCE .....	\$531.52

**BEREA BAPTIST BANNER  
Financial Report  
8-1-2004 to 8-31-2004**

Beginning Balance .....	\$2,677.73
RECEIPTS:	
Arthur D. Richardson, Cedarville, WV .....	100.00
Berea B. C., Mantachie, MS .....	900.00
Berea B. C., Stonington, IL .....	60.00
Berea M. B. C., Mansfield, OH .....	50.00
Berea M. B. C., Westpoint, TN .....	150.00
Bethel M. B. C., Pasadena, TX .....	100.00
Big Creek B. C., Wayne WV .....	300.00
Cedar Grove B. C., Millport, AL .....	50.00
Central Ave. B. C., Tampa, FL .....	25.00
Citrus M. B. C., Inverness, FL .....	20.00
Faith M. B. C., Clarksville, TN .....	100.00
Faith B. C., Lynn, AR .....	25.00
Grace B. C., Corbin, KY .....	100.00
Grace M. B. M., Marion, IL .....	25.00
Hillcrest B. C., Winston-Salem, NC .....	50.00
L. H. Farrell, Des Allemands, LA .....	150.00
Landmark M. B. C., Moncks Corner, SC .....	25.00
Lord's Church, Goose Creek, SC .....	200.00
Morris St. B. C., Hobbs, NM .....	300.00
Mt. Pleasant B. C., Chesapeake, OH .....	100.00
New Testament B. C., Bristol, TN .....	10.00
New Testament B. C., Goshen, IN .....	50.00
Ocoonita M. B. C., Keokee, VA .....	40.00
Philadelphia B. C., Decatur, AL .....	75.00
Richard Horner, Port Moulton, NS, Canada .....	25.00
South Park M. B. C., Seattle, WA .....	25.00
Sovereign Grace B. C., Galena, OH .....	150.00
Sovereign Grace B. C., Northport, AL .....	100.00
Sovereign Grace B. C., Raleigh, NC .....	100.00
Sovereign Grace B. C., Silsbee, TX .....	30.00
Victory B. C., Courtland, VA .....	200.00
Subscriptions .....	30.00
Sub Total .....	\$3,615.00
TOTAL .....	\$6,292.73
EXPENDITURES:	
Wages .....	3,680.00
Postage .....	780.92
Printing (2 months) .....	1,035.62
FICA taxes .....	299.89
Dividing checks .....	450.00
Supplies .....	120.32
Total Expenditures .....	6,366.75
.....	-74.02
Bank charge .....	-18.70
ENDING DEFICIT .....	\$-92.72

**ANNOUNCEMENTS**

**Conferences and Special Meetings**

The Faith Missionary Baptist Church of Paducah, KY and Pastor Jerry Asberry will be hosting their annual Thanksgiving Conference Monday through Thursday

## Do You Have

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to be proud. His wisdom is earthly, sensual, and devilish. His wealth is uncertain and transitory; his beauty is vanishing away. Mortal man is nothing but a worm of the earth who possesses what God has given him. There is no reason why the spirit of mortal man should be proud.

Humility is a gift of God. In Galatians 5:23 it is said to be a part of the fruit of the Spirit. It is not something, which man works up, but rather it is something, which Divine grace works within a person by imparting a new nature.

The grace of humility comes from a sight and sense of sin. The Holy Spirit uses the law of God to convince us of the exceeding sinfulness of our evil nature. Such a sight produces humility. The daily cry of such a person is: **"God be merciful to me a sinner."** His knowledge of indwelling sin in his body keeps him humble all his days on earth.

True humbleness of character arises from a view of the insufficiency of man's natural righteousness to justify himself before God. The Adamic man is proud of himself and despises other people. Nothing but redeeming grace can strip man of the rags of outward righteousness and turn him toward the righteousness of God by faith.

The Apostle Paul said: **"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith"** (Phil. 3:9). He had come to see that he had no natural righteousness he might claim as his own. He was swallowed up in Christ who had taken his place before the tribunal of Divine Justice. No longer did he think of his own unworthy self.

No one can be truly humble who does not have a view of the greatness of God and the frailty of man. Job said: **"I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes"** (Job 42:5-6). Like Job the more we see of the glory and majesty of God the less we think of ourselves. When Isaiah saw the Lord, he said: **"Woe is me! for I am undone"** (Isa. 6:5).

There is no humility apart from a knowledge of Divine things. Worldly knowledge puffeth up and makes men proud and boastful. No person is humble until he learns the mortifying lesson: **"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise"** (I Cor. 3:18).

### EXCELLENCY OF HUMILITY

Why should a man be a humble person? What profit is in meekness? First, believers should have this grace because it honors God. I Peter 3:4 speaks of **"the**

**ornament of a meek and quiet spirit, which is in the sight of God of great price."** God wants us to have an easy temper of mind, void of passion, pride and immoderate anger. Calmness of spirit is amiable in the sight of men and precious in the sight of God. A quiet spirit renders either a man or woman beautiful and lovely.

Second, meekness makes us Christlike. My Saviour was **"meek and lowly in heart"** (Matt. 11:29). The proud and haughty are not followers of the man from Galilee. They bear no likeness to Him. We prove our discipleship to Him when we manifest in our bodies **"the meekness and gentleness of Christ"** (II Cor. 10:1).

Third, humility is of great use in a number of religious duties. There can be no prevailing prayer without it. God is in Heaven and we are on earth. We who take it upon ourselves to speak to Him are but **"dust and ashes"** (Gen. 18:27). The great God hears only the cry of the humble soul: **"He forgetteth not the cry of the humble"** (Ps. 9:12).

Fourth, a meek spirit is essential to hearing the Word of God. It is our duty to **"receive with meekness the engrafted word, which is able to save our souls"** (Jas. 1:21). We are to yield in humble submission to the doctrines and precepts of the inspired Word. It is to correct us, teach us, lead us, and mold us into the likeness of the Saviour.

Fifth, we must abound in humility when we stand for the faith once for all delivered to the saints. Our defense of the truth must always be done **"with meekness and fear"** (I Pet. 3:15). It must be done in the right spirit. There must be no appearance of arrogance, lest the defense do more harm than good.

Sixth, those who would restore backsliders must have humility. Galatians 6:1 says: **"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."** A proud or a contentious spirit utterly disqualifies one from the service contemplated by the apostle in this exhortation.

Seventh, those who seek to instruct men who oppose the gospel must have a double portion of humility. They must have their clothes on; they must be

clothed in the grace of humility. **"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth"** (II Tim. 2:24-25).

More than a few preachers need to take these verses seriously. Proud preachers have confirmed ungodly sinners in their sins by their domineering attitude. Churches have been torn asunder by a man who is better qualified to be a dictator than a minister of the Word. May God help His preachers to stay humble before God and gentle with His sheep.

### ENCOURAGEMENT FOR HUMILITY

God is the great Giver, and He gives grace to the humble: **"He giveth grace unto the lowly"** (Prov. 3:34). A man must first have grace to possess humility. But to the graceful soul more grace is promised.

The Lord is said to dwell with the humble person. **"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones"** (Isa. 57:15).

Jehovah's residence is in the mansions of light and bliss above. But, thank God! He is pleased to dwell in the heart of the penitent believer by His Spirit. He who dwells in the highest Heaven condescends to dwell in the lowest heart and inhabit it as much as He inhabits eternity.

The Lord promised to comfort the meek when they are disconsolate: **"The LORD lifteth up the meek"** (Ps. 147:6). Those who abase themselves before God will be exalted by Him.

The Scripture tells us that God will supply food for the meek: **"The meek shall eat and be satisfied"** (Ps. 22:26). Jehovah will perform a miracle to furnish the humble person with the necessities of life (Isa. 41:17-18).

God has promised to reveal the great things of His Word to the man who has a calm spirit: **"The meek will he guide in judgment: and the meek will he teach his way"** (Ps. 25:9).

Humility prepares men for honor among men and blessings from God. Proverbs 18:12 reads: **"Before honour is humility."** Apart from true humility there is dishonor among men and disgrace before God.

The Holy One has promised to give the earth to the meek: **"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace"** (Ps. 37:11). In the Millennial Reign the saints will possess the earth as their inheritance.

God will drive the proud out of this world. He will fight against them with His almighty power. But He has promised salvation to the meek. Saving grace humbles a man's heart before the Lord. Any plan of salvation, which fails to do this, is from beneath, not from above. There is no salvation for those who feel proud and desire no Savior. Can you say within your heart at this moment, "I am a condemned sinner before God. I have labored for that which does not satisfy. I am heavy laden with the sins of a misspent life."

If this is your case, I have good news for you. God saves those who are of a broken heart and a contrite spirit. **"When men are cast down, then thou shalt say, There is lifting up and he shall save the humble person"** (Job 22:29).

## ANNOUNCEMENTS

### Churches in Need of a Pastor

The Landmark Baptist Church of Tulsa, OK is currently in need of a pastor. Any interested preacher that is not currently pastoring may contact Sis. Katie Wilson at 918-437-3904 for more information.

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The Unity Missionary Baptist Church of Paron, AR is currently in need of a pastor. Any interested preacher that is strong in the doctrines of God's sovereign grace and not currently pastoring may contact Anthony Johnson at 501-594-5218 for more information.

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The Calvary Baptist Church of Ashland, KY is in need of a pastor. Any interested Elders should send resume and church covenant to the church: Calvary Baptist Church, P. O. Box 60, Ashland, KY 41101; or contact Mike Sherman at home at 606-928-0306, at work at 740-532-4223, or at mobile number 606-923-9443.

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