

The Berea Baptist Banner

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22

Gabriel's Seventy Weeks

By Curtis Pugh (1944-2018)

Before considering the seventy weeks, let us note three things by way of introduction. First of all, I have elected to title this piece "Gabriel's Seventy Weeks" because of three things. It was to Gabriel that this revelation was first given. It was Gabriel who was sent with this prophecy, and it was Gabriel who first spoke the words of our text to Daniel.

Second, both as an auditor and a reader I have received help on this passage from various men over the years. I cannot give them all proper credit. However, I call attention to Alva J. McClain's little book, Daniel's Prophecy of the 70 Weeks from which I shall draw considerably. This book of 73 pages was first published in 1940. I first read it about 1963. As far as I know, in all these years, no one has successfully contradicted its main points. McClain was a protestant and writes as one regarding what he calls "the church," but otherwise this work is very helpful.

The third thing I would call to your attention is the importance of this passage. I am convinced that no one lacking a proper



understanding of these seventy weeks can have a proper understanding of biblical prophecy. One tremendously important thing that a correct understanding of this passage will do is save us from the terrible error of date setting! These seventy weeks are the God-given framework over which the whole fabric of Bible prophecy is draped. If I may speak in this fashion, I have found that the tent of Bible prophecy thus formed has no leaks. And I have found that Gabriel's framework and the whole fabric of Scripture taken together make up a pre-millennial and pre-tribulational tent. I am well aware that there are godly Baptist brethren who hold a different eschatological position than I do. I respect both them and their positions. On occasion I have examined their positions in as honest a way as I know how, but I have not yet been shaken from this eschatological tent - in large measure because of

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Spare the Rod and Spoil the Child

By Milburn Cockrell
(1941-2002)

"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24).

Today discipline has in the main disappeared from our churches, our schools, and our homes. The present generation has condemned the severe discipline of the older generation, and they have substituted milder means of correction. This is seen in every aspect of our society. Criminals are shown more tenderness than their victims.



Churches no longer discipline their disorderly members. Children are unacquainted with painful discipline. We idolize comfort and think pain is worse than sin! The consequences of this lack of discipline is a mountain of crime, a sewer of dope addiction, and a rush toward complete anarchy.

My text continues the

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The Salutations of the Risen Lord Unto His Disciples

By Jesse C. Hille
of Clio, Michigan

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him" (Matt. 28:9).

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you" (Luke 24:36). **"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst,**



and saith unto them, Peace be unto you" (John 20:19).

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21).

"And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you" (John 20:26).

God does not give us as

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The purpose of the Berea Baptist Banner is as follows:

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

Gabriel's Seventy...

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the framework made known to Daniel by the angel Gabriel - our text.

Let us look at Gabriel's prophecy. He said: "...O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cutoff, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation and that determined shall be poured upon the desolate" (Dan. 9:22-27). Consider with me very briefly the following nine major things that are taught in this prophecy.

1. THE SUBJECT OF THIS PROPHECY:

Gabriel said plainly to Daniel that the entire prophecy has to do with "thy people," and "thy holy city" (v. 24). These weeks, then, are exclusively Jewish! These weeks are not determined upon gentile world powers, nor are the Lord's Churches mentioned by Gabriel! This prophecy has nothing to do with them. In our present day Israel has been "broken off" and specific elect Gentiles have been grafted in (Rom. 11:17). During this era in which we live, except for a small remnant of elect Jews, God is not dealing with Israel as far as salvation is concerned (Rom. 11:5; Acts 28:28). Neither is He dealing favorably with them as a nation except in His kind providence. I say again, this prophecy of the seventy weeks has nothing to say about the Lord's Churches! They are just not there! In fact, the only gentiles mentioned in this prophecy are the "prince that shall come" and his "people" and perhaps the "many" with whom the covenant shall be confirmed may include some gentiles. So we may with certainty say that this prophecy pertains exclusively to the Jews! Don't look for the Churches or details or events pertaining to them in these seventy weeks. We will grievously err if we try to fit the Lord's program for His Churches in either the first sixty-nine weeks or in the seventieth week of this prophecy for God's message is: "Seventy weeks are determined upon thy people and upon thy holy city..." (9:24).

2. TWO DIFFERENT PRINCES ARE SPOKEN ABOUT IN THIS PROPHECY.

Do not confuse these two princes. To confuse them is to confuse the message of this prophecy. The first prince mentioned is "Messiah the

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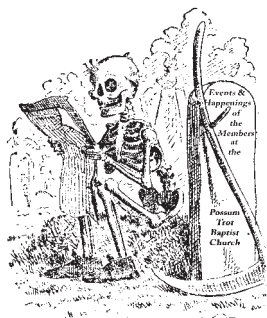
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Prince" (v. 25). Obviously this is a reference to the Lord Jesus Christ in His princely or kingly office. The second prince mentioned is **"the prince of the people that shall come."** This man is a prince of those people that Gabriel said would come in the future and destroy both Jerusalem and the temple located there. This makes it clear that this second **"prince"** cannot be the Lord Jesus Christ. While the event was yet future in the days of Daniel, we can look back and identify these people of whom it was prophesied that they **"...shall come (and) shall destroy the city and the sanctuary..."** (v.26). This event is past! History is clear! It was the Roman army under Titus that destroyed both the city of Jerusalem and the temple in A.D. 70. So this coming prince shall be from the Roman Empire. Some have suggested that he will be a Jew. That presents no difficulty at all. Paul was both a **"Hebrew of the Hebrews"** and a Roman citizen as well (Phil. 3:5; Acts 22:25, 26). It is possible for a man to be ethnically a Jew (or of certain other ethnic groups) and be a citizen of the Roman Empire, revived or otherwise, at the same time. It seems abundantly clear that these two "princes" are distinct individuals: we must not confuse them.

3. CONSIDER THE ENTIRETY OF THE TIME PERIOD WITH WHICH THIS PROPHECY DEALS.

This time period is exactly **"seventy weeks"** (v. 24). This time period is divided into three smaller periods (vs. 25 -27). First there is a period of seven weeks. Then there is a period of **"threescore and two weeks"** or sixty-two weeks. This is followed by a period of one week. Thus we have a total of seventy weeks. Some have tried to make the **"weeks"** mean weeks of

days, making each day stand for a year. This has resulted in only confusion. If we remember two things we can understand the meaning of the word **"week."** First, the word used here for **"weeks"** is literally "sevens." The Hebrew language uses the word "sevens" to mean two things relative to time. The word can mean a week of days such as we commonly speak of today. Second, it is also used of a week of years: i.e. a period of seven years. When Jacob's uncle Laban had given him his older daughter to marriage instead of her younger sister whom Jacob wanted, Laban said about Rachel, the desired daughter, **"Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years"** (Gen. 9:27). Here Laban makes it perfectly clear that **"her week"** was **"yet seven other years."** Afterwards we read, **"And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also"** (Gen. 9:28). Remember also that Israel had by Divine law not only a week of days but also a week of years (Ex. 16:26; 31:15; 23:11). Every seventh year was a Sabbath Year just as every seventh day was a Sabbath Day! So Daniel and the Jews would have understood that Gabriel was not necessarily talking about a week of days, but rather may have meant a week of years. Since the events of this prophecy obviously cannot be made to fit into seventy weeks of days and actually do fit into seventy weeks of years, we conclude that each "week" was actually a week of seven years.

4. WE KNOW WITH ABSOLUTE CERTAINTY WHEN THE WHOLE PERIOD OF SEVENTY WEEKS BEGAN.

We are clearly told in verse 25 that, **"from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince**

shall be seven weeks, and threescore and two weeks..." or sixty-nine weeks. This sixty-nine week period is obviously to be followed by the seventieth week, but not necessarily immediately. By locating the precise date in history when a decree was given to rebuild the city of Jerusalem we can know when the seventy weeks began. There were several royal decrees issued, but the earlier ones related to reconstruction of the temple. According to the words of Gabriel, we are to look for the decree that authorized the rebuilding of the city of Jerusalem. Nehemiah records such a decree and says that this decree was given **"...in the month Nisan, in the twentieth year of Artaxerxes the king..."** (Neh. 2:1). This date is one of the best-known dates in history. Alva J. McClain writes: "Even the Encyclopedia Britannica, certainly not biased in favor of prophecy, sets the date of Artaxerxes' accession as 465 B.C.; and therefore his twentieth year would be 445 B.C." (Alva J. McClain, op cit) p. 24. So we know when the seventy weeks began - right down to the very day, the first day of Nisan, for according to the custom of the time if no specific day was mentioned, the first day of the month was meant.

5. WE KNOW ALSO WITH ABSOLUTE CERTAINTY THE EVENT THAT MARKS THE END OF THE SIXTY-NINE WEEKS.

Gabriel said, **"...from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks..."** (v. 25). If we add the seven weeks and the sixty-two weeks we have sixty-nine weeks. This total of sixty-nine weeks shall be **"unto the Messiah the Prince."** The event that marks the end of the sixty-nine weeks is the appearance of **"Messiah the Prince."** We have not the

space to prove it here, but it can be demonstrated, and has been so demonstrated, that this sixty-nine week period ended with the Lord Jesus being received as **"prince"** or **"King"** on the day of His triumphal entry into Jerusalem. On that momentous day the Jewish people recognized the **"Messiah"** as their **"King."** John writes that the people **"...cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord"** (John 12:13). They called Him **"the King of Israel."** Matthew 21:9,15 in dealing with this event calls Him **"the Son of David"** and as the son of a king is a prince, so Christ, the Messiah of Israel, was recognized as the royal **"prince."** This part of the prophecy has been fulfilled. The sixty-nine weeks are past!

6. TWO THINGS WERE PROPHESED TO TAKE PLACE AFTER THE SIXTY-NINE WEEKS.

Gabriel said, **"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined"** (v. 25). The two events that are to take place "after" the sixty-nine weeks (7 weeks plus 62 weeks) are not said to be included in the last or seventieth week. Nowhere does Gabriel even hint that the two events mentioned here occur in the seventieth week! They follow the sixty-ninth week, but it is clear that they do not take place in the seventieth. Thus we have clearly introduced to us the idea that there is a time gap between the sixty-ninth and the seventieth week. The duration of this time gap is not stated. Any serious study of prophecy will show that Old Testament prophets were not concerned with events foreign

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to their subject, nor to the time that might intervene between prophesied events. They often prophesied future mountain-peak events without any mention or regard for events that would occur in the valleys between the mountain-peaks. Thus Gabriel, speaking regarding Israel, does not speak fully about the time gap between the sixty-ninth week and the seventieth one. Most of the events in this time gap do not concern Israel, but rather the gentiles and so are rightly ignored in this prophecy. Paul speaks of this time - a time when Israel has been set aside. That period of time began between the sixty-ninth and seventieth week with Israel's rejection of their Messiah (Rom. 11:20). This time period will last, **"until the fulness of the Gentiles be come in"** (Rom. 11:25). Gabriel does speak of two notable events that take place during the time gap that has been introduced to us here. He speaks of them because they are events directly related to Daniel's people, Israel. First he says, Messiah shall be cut off or killed, but not for Himself, i.e. He shall die on behalf of others. Second the people (**"of the prince that shall come"**) shall destroy both Jerusalem and the temple (v. 25). There are other events during this time-gap that we call the Church age or the **"acceptable year of the Lord"** (Luke 4:19), but they are not pertinent to our present discussion. Gabriel said the death of the Lord Jesus Christ and the destruction of Jerusalem take place after the sixty-ninth week. Because we know that the death of Christ and the destruction of Jerusalem are past, we know that the sixty-ninth week is past.

7. WE KNOW WHEN THE LAST OR SEVENTIETH WEEK WILL BEGIN.

We are told that sometime **"after"** this time period **"he"** shall confirm a treaty having to do with Israel (and perhaps other nations) for **"one week"** (v. 27). Thus we have introduced another **"week."** Since only seventy weeks are prophesied regarding Israel and we have seen that the first sixty-nine are finished and past, this **"week"** must be the final or seventieth week. Thus the making of this seven-year treaty with Israel marks the beginning of the seventieth and final week of this prophecy. Since no **"prince"** has yet made a seven-year treaty with Israel, the last or seventieth of these weeks has not yet begun. However, this question remains, just whom shall we identify as the **"he"** in verse 27? Some have tried to say that this pronoun refers to **"Messiah"** in the preceding verse with the result that this week is understood to be past already. Here is the question: does the **"he"** refer to Christ or another **"prince?"** Regarding this **"he"** in the phrase **"he shall confirm the covenant with many for one week,"** Alva J. McClain writes, "Grammatically, it might refer to either, although presumption favors the latter because he is mentioned last before the pronoun." He continues: "However, there are certain other considerations which are decisive. First we are told that **"he"** will make a firm covenant with the Jewish nation for a period of one week, or seven years. Now, there is absolutely nothing recorded in the earthly ministry of our Lord which even remotely resembles such a covenant. Those who hold that Messiah is the maker of this seven-year covenant have never been able to produce the evidence to show the existence of such a covenant between our Lord and the Jews. They cannot point to the place in history where it began nor where it has ended. Second, the theory that this covenant was made by our

Lord when He began His earthly ministry and that by His death he caused the Jewish sacrifice to cease, breaks down because there is no reference to such a covenant in the Gospel records and also because the death of Christ did not cause the Jewish sacrifices to cease. They continued, in fact, until the destruction of Jerusalem nearly forty years later. And, since according to this theory Christ died **"in the midst of the week,"** the sacrifices should have ceased immediately. But they did not. In the third place, to insist that Messiah was the maker of this seven-year covenant necessarily puts the entire Seventieth Week in the past, immediately following the Sixty-ninth Week. But this is impossible... The Seventieth Week is still in the future, not in the past, according to the Word of our Lord Himself in the twenty-fourth chapter of Matthew." (Alva J. McClain, op cit) pp. 51, 52. For the record, Christ did indeed indicate that the seventieth week of this prophecy was future when He said, **"When ye therefore shall see..."** (Matt. 24:15). Surely no one will suggest that Christ told His Jewish hearers to be looking for an event (**"the abomination of desolation"**) that is already past! Such an idea is foolish and so it is erroneous to think that either part or all of the final week is past. This seventieth week, which is yet future, gives us the chronological framework for all those prophetic events recorded in Revelation chapters 6 to 19. Upon this Divinely-given framework the whole fabric of biblical prophecy can be fitted with precision and completeness. Thus this prophecy is indeed one of two keys to understanding the Book of Revelation — the other key being the God-given outline of that Book found in Rev. 1:19. So we see that the last or seventieth week will begin with a definite event: a Roman prince making a seven-year treaty with Israel.

8. WE KNOW WHAT WILL HAPPEN HALFWAY THROUGH THE SEVENTIETH WEEK.

Verse 27 says: **"...in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate..."** This is the very thing the Lord warned His Jewish hearers about in Matthew 24:15, i.e. **"the abomination of desolation spoken of by Daniel the prophet"** which shall occur in the reconstructed Jewish temple in Jerusalem. Such horrific pollution of the temple shall take place halfway through this final seven-year period that the sacrifices shall cease. Note that because the Lord Jesus said that this event is future, the middle of the seventieth week must be future.

9. WE KNOW WHAT WILL HAPPEN WHEN THIS FINAL OR SEVENTIETH WEEK IS COMPLETED.

There will be a time of unparalleled prosperity and blessing for Israel. We may not understand all that is included in this prophecy, but we surely can see that sin will be done away with and all will be well with Israel. A part of verse 24 says these seventy weeks will accomplish six specific things: i.e. **"...to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."** These things have not happened - clear proof that the seventieth week is not past. What glory it will be when Christ has brought in **"everlasting righteousness!"** When prophecy has been sealed up because of its fulfillment and when the **"most Holy"** shall be anointed will be nothing short of the restoration of Israel to God's

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favor. It will be the time when the prophecy made to Mary shall come to pass: **"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end"** (Luke 1:32, 33).

The first sixty-nine weeks are past. In these weeks God dealt graciously only with His elect nation, Israel, except for a few individual gentiles. In the future seventieth and final week of God's prophetic framework He shall again be dealing with Israel and because of this, there is no cause to think that the Lord's Churches will be present during this time. Jesus said, **"The law and the prophets were until John..."** (Luke 16:16). What had previously been God-ordained worship became merely **"the Jews religion"** (Gal. 1:13, 14). The Jews were judicially blinded and shall remain so **"until the fulness of he gentiles be come in"** (Rom. 11:25). When that **"fulness"** has come about, God will again turn to the Jews. While God has a present day Church-age program, He has not permanently cast Israel away. Romans 11:23 is clear on this point. Speaking of Israel, Paul wrote, **"And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again."** And again Paul writes, **"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall**

turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins" (Rom. 11:25-27). There is yet a "seventieth week" ahead for Israel! God has a covenant with them! When God is finished dealing with the gentiles in this Church age, He shall, after they experience great tribulation (Jer. 30:7), graft Israel back in and do for her all those things prophesied. When **"the fulness of the Gentiles be come in,"** then and only then, **"all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."** What a glorious time is ahead when God **"shall turn away ungodliness from Jacob."**



Spare The Rod...

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wisdom of King Solomon. More than that, it is the inspired Word of a God Who cannot lie. Perhaps no one verse needs to be expounded upon more than this one to our modern world. Four important truths are seen in it.

THERE IS A TENDENCY IN CHILDREN TO DO WRONG

This fundamental truth is denied by some Christians and many others. The failure to recognize that a child is born into the world a totally depraved sinner is the error that has caused discipline to vanish from our society. It is said in our day that a child is basically good, and that he has a divine flame within which only needs to be fanned. No mother wants to believe that her precious baby is a sinner.

According to the Bible, the tendency to do wrong is propagated by natural generation: **"Behold, I was shapen in iniquity; and in sin did my mother conceive me"** (Ps. 51:5). It is inbred in the heart of a child: **"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from**

him" (Prov. 22:15). Genesis 8:21 declares: **"..for the imagination of man's heart is evil from his youth..."** There is willfulness and temper, vanity and pride, in his heart. There is sensuality and selfishness. These things all come from sin which is found in his depraved nature inherited from Adam.

Satan begins early when the infant is in his mother's arms. Psalm 58:3 tells us: **"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies."** Man is **"a transgressor from the womb"** (Isa. 48:8). A young child can neither go nor speak as soon as he is born, but as soon as he is born, he can **"go astray"** and **"speak... lies."** His first speaking is lying, and his first going is straying. Every vice begins in the nursery.

Left to themselves, children choose evil rather than good. Very early they choose the broad road to destruction. Isaiah 53:6 declares: **"All we like sheep have gone astray; we have turned every one to his own way..."** Children are Hell-born, Hell-bent, and Hell-deserving. This is why you do not have to teach them to lie, but you do have to teach them to tell the truth. You do not have to teach them to be lazy, but you do have to teach them work.

This evil tendency in the child is the spring of a deadly river of uncleanness. It is the germ of an awful disease. This foolishness bound in the heart of a child must be conquered by the parent, or the state will have to deal with him as a problem to society. The sooner this tendency is conquered the better for the child, the parent, and society in general.

The word in my text **"betimes"** means "early in the morning," or maybe "early life." A child is like a young tree; it can be trained. The longer a tree continues, the deeper it roots and the more difficult it is to train. Even so of a child. The conquering of this evil tendency is the work of the parent. God holds them responsible for this work. It cannot be delegated to a

school teacher, a day-care worker, a baby-sitter, or the church.

DISCIPLINE A MEANS OF EDUCATION

Proverbs 29:15 says: **"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame."** You will note that the Bible joins the rod with reproof. The New Testament gives the same sound: **"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture (discipline) and admonition (teaching) of the Lord"** (Eph. 6:4). When God commands us to discipline our children He is asking us to do what He does with His own children. **"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons"** (Heb. 12:7-8). God disciplines His children to bring them to repentance and reformation. Hebrews 12:10 says it is **"..for our profit, that we might be partakers of his holiness."** God Himself uses punishment to prevent His children from sin: **"..every transgression and disobedience receives a just recompense of reward"** (Heb. 2:2; cf. Col. 3:25).

A baby should not be punished when he is too young to understand the punishment. Sorrow, disappointment, hunger, or regret should not be punished. A sick child should not be spanked. But anger, rebellion, resentment, and hatred should be punished. The child must be made to realize that rebellion nets punishment, and the child must be made to see the connection between crime and punishment. This is what the Bible means by the rod and reproof in Proverbs 29:15.

Children avoid an act which has already brought them punishment. A burnt child is afraid of the fire. The fear of punishment leads to abstinence from wrong doing. This basic principle has been well understood by all civilized nations

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Spare The Rod...

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since the beginning of time. Some people think they are smarter than God, and most child psychologists have ruled out any form of corporal punishment. The Complete Book of Mothercraft says on page 391: "Any kind of punishment either by means of words, or force, or even mild reprimands on the subject, is extremely unwise." An Introduction to Child Study, page 345, says, "The ineffectiveness of corporal punishment has been repeatedly demonstrated." Listen to another quote from the same book: "The best that can be said for spanking is that it sometimes clears the air. But it is not worth the price, and it usually does not work!" (p. 367).

To these smart alecks I would say that it did work in the home that I grew up in. It has worked in the rearing of my four children. It works in God's family because He does not have any spoiled brats. It has worked for centuries in every civilized nation that has populated the globe. A generation ago it produced a better generation of kids than we have today. It is modern Freudian philosophy which does not work! It is the idea that a child must be allowed to be an incarnate devil lest we warp his mind that has brought us to the sad day in which we live. My parents warped something when I was growing up, but it was not my mind. It was my sitting-down place.

What is home discipline? It could be many things as we learn from Scripture. In early stages it may be no more than a disapproving look from a parent (Luke 22:61) or a mild rebuke (Prov. 29:17). It can take the form of exclusion from privileges or restriction of liberty. In the final state it is a rod, a board, a switch, or a belt. I might simplify this by saying that discipline is either the reins or the rod, the command or chastisement. If the reins are properly used, the rod will scarcely be necessary. Corporal

punishment should be used only as a last resort, when other corrections have failed, and when the child's rebellious spirit can be reached only through the infliction of bodily pain.

The child should never be asked to do the impossible or uncertain. Neither should you permit him to ignore your commands. Every command should produce either obedience or correction. Parents should be firm in the infliction of a threatened chastisement and faithful in the fulfillment of a reward for obedience. It is wrong for parents to be always scolding, threatening, and promising, but then never executing these things. This makes parents a laughing stock before their children..

In the discipline of a child, the parents should act harmoniously and cooperate with each other. They should equally bear the burden of discipline of the children. The mother must not oppose the father in discipline, nor the father the mother. This destroys the effect of discipline and leaves the child confused.

The rod must be combined with instructions. This is especially seen in the words of Ephesians 6:4 which mentions "**nurture**" (paideia) which means "disciplinary correction" or "chastisement." Then Ephesians 6:4 also mentions "**admonition**" (nouthesia) which means "a mild rebuke or warning." God uses both the reins and the rod, and so should parents. "**Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law**" (Ps. 94:12).

Parents should command their children as well as chasten them. Reward without reproof is wrong, and so is censure without commendation. It is wrong to be prompt to punish evil and then never reward the good. Mothers and fathers should stimulate by praise as well as restrain by punishment.

Today's parents are inclined to neglect corporal punishment. They tend to let the child have his way to avoid a scene in public or church. Kids are permitted to have their desires lest they begin to kick, cry,

and scream in a frenzy of unbridled emotion. It goes against the grain for parents to inflict punishment for they do all they can to spare the child suffering. Many times parents spare the rod and spoil the child. Such tolerant parents need to heed Proverbs 23:13-14: "**Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.**"

THE INFLECTION OF PAIN IS COMPATIBLE WITH LOVE

Modern society cannot seem to reconcile itself to the fact that love and punishment go together. To even dare to say that the infliction of pain is compatible with the highest degree of love blows the very minds of egg-headed professors and liberal politicians. Some child psychologists find it inconceivable that there could be any love involved in punishment. They think punishment is a "nasty" word which should be deleted from our dictionaries. Hence we have the various movements. Some want to abolish the death penalty for brutal murderers who have slain a dozen people. Some desire to remove the word "obey" from the marriage ceremony. These radicals and leftists would rip law and authority from the Bible and throw discipline to the winds!

Child psychologists consider the use of corporal punishment as something that is done only in anger on the part of an upset parent. In some cases they may be right, but it is not true of all cases. It is certainly not true in the case of God Who chastens in love. "**For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth**" (Prov. 3:12). In Revelation 3:19 Christ said: "**As many as I love, I rebuke and chasten...**" Love and chastisement do come from the same source. To neglect chastisement shows a lack of real love for your child. "**He that spareth his rod hateth his son...**" (Prov. 13:24). This present generation of untrained, rebellious, resentful, hostile, monstrous children who

know no authority have grown up in the main unloved by their parents! Their mothers and fathers did not love them enough to discipline them!

True discipline is the correction of the child by the love of the parents, according to the laws of home-government. Love inflicts punishment. No punishments are as severe as those which love inflicts. To plead that you love your child and therefore you spare the rod is a lie. A parent hates his child if he omits a duty necessary for the child's welfare. He is delivering up his child to the Devil. What would you think of a farmer who would not cut the grass from his field so that his crops might grow? Or, a doctor who refused to operate when it was needed because it would cause pain? Then what about a parent who neglects discipline in his child?

Parents who administer corporal punishment should carefully explain to their child they are punishing in love, and that such punishment carries forgiveness with it. Those who do this will be surprised how often a child will repent of his misconduct and assure you that he is sorry for his sin. He may even throw his arms around you and tell you how much he loves you when you punish him in an attitude of love.

An undisciplined child will develop a habit of rebellion toward authority, disobedience, temper, and tantrums. He will express insane rage at his parents. In such a case the sentimental hearts of the parents have become an asylum for filial delinquency and criminality. It is cruel and ruinous to withhold proper restraints and discipline from your child. To do so makes bad members for society and furnishes fuel for the flames of Hell.

Some years ago, J. Edgar Hoover, Director of the Federal Bureau of Investigation at the time said: "The home is the first great training school in behavior or misbehavior and parents serve as the first teachers for the inspirational education of youth. In the home,

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the child learns that others besides himself have rights which he must respect. Here the spadework is laid for instilling in the child those values which will cause him to develop into an upright law-abiding, wholesome citizen. He must learn respect for others, respect for property, courtesy, truthfulness, and reliability. He must learn not only to manage his own affairs but also share in the responsibility for the affairs of the community. He must be taught to understand the necessity of obeying the laws of God."

He went on to say: "These qualities, of course, are transmitted to the child only if they are exemplified and taught within the family circle. By way of contrast, homes broken by death, desertion, divorce, separation, neglect, or immorality stamp their imprint on the developing personality. The products of these homes, unguided and unsupervised children who seldom receive needed love and attention, develop distorted attitudes and may easily engage in antisocial behavior. These products of adult negligence have become easy recruits in an already vast army of youthful offenders" (Quoted from excerpt from Committee Print, 81st Congress, Second Session, "Juvenile Delinquency.")

DISCIPLINE NOT ADMINISTERED IN LOVE IS TYRANNY

The Bible in no uncertain terms condemns all discipline of children not administered in love. "**Fathers, provoke not your children to anger, lest they be discouraged**" (Col. 3:21). Ephesians 6:4 declares: "**And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.**" This discipline and teaching must be the kind of which God would approve. God does not approve of child abuse.

When parents administer correction in the heat of anger they

provoke anger in the child and discourage him in obeying them, just like the Bible says. A child who is subject to parental despotism will build up feelings of resentment and anger. He will despise authority and regard his obedience as a compromise of his true liberty. Soon the parents will find their children lying to escape punishment and developing into cheats and child criminals.

Children should never be treated as brutes. Some poor children crouch with a trembling dread like a down-trodden slave under a despot king and queen. Such parents magnify trifles, find fault, and fall upon the poor child in a rage and beat him within the inch of his life. The home becomes repulsive to the child, and he comes to regard it as a prison, and he longs for the time when he may leave home and parents for ever. Such abuse of discipline makes the reign of parents a reign of terror.

The abuse of parental discipline in the home will produce in the child a broken spirit, a reckless desperation, a deep and sullen hardness which prepares him for deeds of outrage upon law and humility. Discipline without love extinguishes natural affection which no subsequent kindness can rekindle. The child becomes forever alienated from his parents and bears the curse of mistreatment upon his character to the grave and into eternity. There is no justification for cruel discipline of children which leaves them bruised and broken in body and spirit. The most notorious criminals began their career under the lash of parental cruelty. Criminals are made, not born.

You cannot fool a child when it comes to affection. A child knows if you have disciplined him out of love. He knows if the pains inflicted on him grieve his parents. The infliction of pain out of rage and revenge is not chastisement, it is tyranny. Evil cannot be expelled by evil. Satan does not cast out Satan. If we cannot govern ourselves, are we fit to govern our children? To beat a

child to relieve a heat of passion only lets down the parent in the child's eyes, lessens his respect for him, and is most injurious. Discipline must always be administered in love and for the repentance and recovery of the child.

CONCLUSION

1. As God's children, let us rejoice that our heavenly Father cannot err in His discipline. He is never wrong in the manner and measure of His correction. He corrects our faults and follies by drawing us to Him in fond embrace, in repentance and reformation, under the deep conviction that every stroke of His rod is the word of His everlasting love. This compassionate rod of our heavenly Father forces us to kiss His rod as a blessing from His hand and to say: "**It is good for me that I have been afflicted...**" (Ps. 119:71).

2. To neglect the discipline of your child is to spoil him for life and ruin his character for eternity. The undisciplined child becomes a wayward boy, a wild young man, and a wicked old man. From youth to old age, he will be self-centered and will disregard the laws of man and God. Such things will bring bitter tears to the eyes of the parents as they look upon their degraded and wretched offspring!

3. Let us be like Abraham. His household was a model of home-discipline. God said of him: "**For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment...**" (Gen. 18:19). Abraham was no tyrant. His love for his children was a safeguard against tyranny. His accountability to God was a security against anarchy. Hence his children respected his station, venerated his name, appreciated his love, and yielded a voluntary obedience to his commands. They kissed the rod of his correction as a means of their reformation.

4. An all-wise God has established home discipline for the good of the race. It is the parent's duty

to correct, and the child's duty to submit. Home discipline is necessary because God commanded it, and He commanded it for the well-being of the child and society in general.

5. Never correct your children when in a state of anger. This is ruling from passion, not from principle. A mild rebuke in a season of calmness is better than a rod in the heat of passion. Let your children know that your discipline is for their own good---to arrest them from danger and ruin---to train them up in the way God would have them to go.

6. Child abusers, take warning. The state is doing much at present to punish parents who are cruel despots. In some cases they have gone too far, but they are making an honest effort to catch and punish child abusers. But even if you escape punishment at the hands of the state, you cannot escape the judgment of God and a burning Hell. If you are guilty of excessive child abuse, repent of your sins. Trust in Jesus Christ as your Lord. Then let your discipline be like His---a discipline administered in love and for the good of the child.



The Salutations...

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much detail about the Lord Jesus Christ's time on earth between His resurrection and ascension as He does about His earthly ministry. But God does tell us in His Word that it was a period of only forty days (Acts 1:3) and that Christ only appeared unto an elect few (I Cor. 15:4-8).

As far as the world's general populace is concerned, Jesus chose "not" to appear unto any but His own. He did say He would appear unto the world one day (Matt. 26:24), but it would "not" be in the same fashion nor for the same reason that He did during His earthly ministry, nor as He appeared unto His disciples after

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His resurrection.

When Jesus appeared unto His disciples after His resurrection, it was during a time of great fear and sorrow for them. And the salutations by which He greeted His disciples, I believe, were words spoken with power, expelling those feelings of fear and sorrow. Jesus did not just say these things to just say them, nor to just bring some small amount of comfort to His disciples, but He spoke them with the **"all power"** He has been given, and it was so!

When Christ spoke unto dead Lazarus, **"Come forth"** - those were powerful words, because dead Lazarus lived, rose, and came forth. When Christ spoke unto the man with the withered hand, **"Stretch forth thine hand,"** (Matt. 12:13) the man did just that.

And so, these salutations that Jesus spoke unto His disciples, were not mere pleasantries, but they produced and accomplished that which the Savior intended them to.

In Matthew 28:9, Jesus saluted the two Marys with the expression **"All hail"**. The English word "hail" carries an archaic (ancient or not in common use today) meaning of "good health." The original Greek word carries with it a meaning of "rejoice." And perhaps your Bible, like mine, has a notation that this expression of **"All hail"** literally means "O joy."

All throughout the Scriptures we are given examples of individuals whose physical health was in a poor state before they met Jesus. And we have even many more examples in the Scriptures of those whose spiritual health was in a poor state before they met Jesus.

These women, who went to the sepulcher of Jesus on that Lord's Day morning, I believe,

they went there in great sorrow and heaviness of heart. And the Word of God gives record, that at first, they believed that the Jews or the Romans had taken away the body of the Lord (John 20:1-15). And it was only after the angel of the Lord appeared unto them and told them, **"He is not here, He is risen"** (Matt. 28:6), did they even begin to seem to have a spark of joy in their hearts.

But then Jesus appears unto them, and gives this salutation of "O joy" unto them. And I believe that is when their hearts were really filled with it!

Time and time again, the Bible gives testimony of those who were in deep sorrow, sorrow beyond human help, and then they met Jesus. And after meeting Jesus, they went on their way rejoicing.

After these women heard Jesus speak this salutation unto them, they responded in a most marvelous way: **"...they came and held him by the feet, and worshipped him"** (Matt. 28:9). Not only does the presence of Jesus bring joy to His disciples, but it produces within them whom He has given His life for, the effect of true reverence and adoration of Him. The joy that Jesus gave them was manifested outwardly in a God-honoring way.

There is something "not" right in Christendom in this day and age. It seems that so many that come into God's House leave feeling worse than they did going in. I believe this indicates one of two things, if not both: (1) that Jesus' presence was not there (Rev. 3:20), (2) there is something wrong concerning that individual's spiritual condition.

The joy of Jesus' presence is a joy beyond compare, it is the chief joy! And it will result in reverence and adoration towards Him. For the child of God, not only is there joy in being with the Lord in His House on His Day, but the worshipping of the Lord is

also a joy unto them. The preaching and teaching of the Word of God is a joy unto them. The lifting up of Jesus' name in praise is a joy unto them. In other words, being in the promised presence of the Lord in His church on the Lord's Day, and any other time that they meet to worship the Lord in Spirit and Truth, is a joy producing joy!

No wonder the Lord said unto these two Christian women, "O joy." It was not a little joy, not an inkling of joy, but it was as if an ocean full of joy was poured out upon them. I believe, joy flooded their souls, their hearts, and the entirety of their beings when Jesus spoke these words unto them.

Then we read of the Lord's salutation unto His church, **"Peace be unto you"** (Luke 24:36; John 20:19, 21). We have given unto us in God's Word, a record of the very first Lord's Day service of the first church of the Lord Jesus there at Jerusalem. That morning the Lord had risen, and greeted the two women disciples of His with the words, **"All hail"** or "O joy." And that evening, Jesus would come and be in the midst of His church, and greet them with these words, **"Peace be unto you."**

Again, the presence of the Lord was certainly needed, because it was a time of great fear. The church doors were shut, not to keep out the noisome distractions of the world, but out of fear. Humanly speaking, the church's fear was "not" unreasonable, irritational, or imaginary. It was a true and genuine fear. Just four days prior, the Jews had arrested Jesus, tried Him, and handed Him over to the Romans to be mocked, beaten, and crucified. One would think that the church would have been afraid of the Romans as much as the Jews. But we can understand their reasoning, for if the Jews had done this unto one of their own countrymen, especially the Messiah, what would they do unto those who had followed

Him?

Spiritually speaking, their fear was the product of doubt, not of faith, because it was the fear of man and fear of what man could do unto them.

We, the churches of the Lord today, must be careful to "not" be too critical of the early church, because while they had fear, they still had faith enough to assemble themselves together on the Lord's Day. These had a real fear, but there have been many children of God who have absented themselves for an imagined fear, a fear of the "what if's".

The disciples feared for their lives. Yet, they met together in church capacity. Most people today have a fear of being criticized, of losing so-called friends, or missing out on a so-called good time with family or friends. And this fear keeps them from being in the services of the Lord.

I tell you, beloved, we need the salutation of Jesus, **"Peace be unto you,"** as much today in our churches as the church needed back then. We need the peace of God that passeth all understanding in our everyday lives and in our worship services. For the devil will use anything and anyone he can, even our own fears, to distract us from the service and worship of the Lord Jesus Christ.

And again, this salutation of the risen Lord unto His church, had a powerful effect upon them - they had peace and they were glad when they saw the Lord (John 20:20). But this was not all it produced. When they met again the next the Lord's Day, they shut the doors, but not for fear of the Jews (John 20:26). I believe this time they shut the doors to shut out the distractions of this world and life. They were not going to let anything distract them from the covenanted purpose for which they had assembled themselves together - to worship the Lord.

There were occasions, in

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times past, in which God required all the men of Israel, or all of Israel, to gather together in His presence. This meant that they would have to leave their homes, their belongings, and many other things, in the watch, care, and protection of the Lord. We have to do the same when we come to God's House, and do so fully trusting Him. Israel was surrounded by enemies, and so are we. But the presence of the Lord brings peace to our souls and hearts and minds.

The best of God's people are not without fear (II Cor. 7:5). Paul had fears within, the greatest of which was that he labored in vain, that the disciples and churches of the Lord would be turned aside from the truth which he had so fervently preached unto them. He told the churches of Galatia that he was afraid of them. Why? Because they began to observe Jewish traditions. He told the church at Corinth, he feared that Satan would seduce them from the simplicity that is in Christ.

Would it not be something if churches and ministers of the Lord had more fear of being failures in the eyes of the Lord than of being failures in the eyes of the world? Would it not be something if churches would shut the doors on politics, on fleshly entertainment, on the cares and concerns of this life for but one hour? Why are churches, church members, and even ministers of the Lord so very afraid of the many things taking place in our world today? I will tell you why and back it up with "thus saith the Lord". It is because their attention is on those things, and not looking up for the Lord (Luke 21:28). We certainly do find the sinful goings-on in the world distressing and vexing, but we should not find them distract-

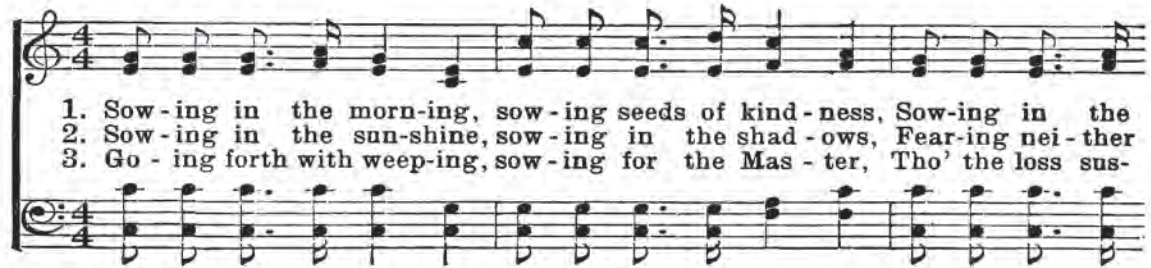
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Heavenly Hymns

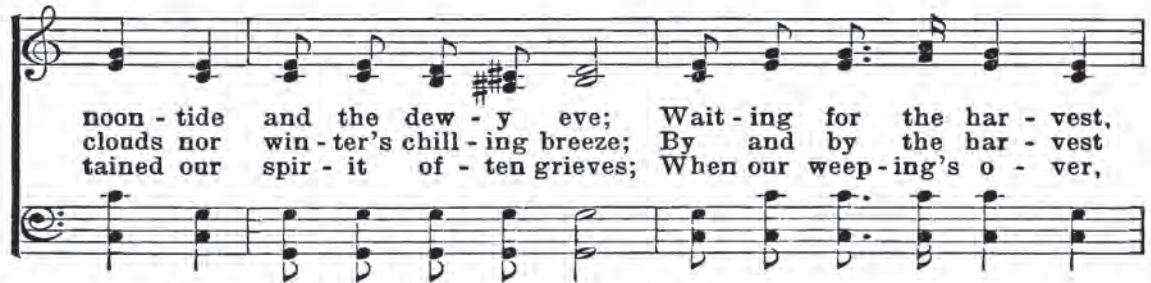
"...Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Ephesians 5:18-20). [This hymn was printed with permission from the Olmstead Baptist Church and written by Mary A. Lathbury in 1877. You may access their free-domain hymnal by going to www.olmsteadbaptistchurch.org/hymnal.pdf]

BRINGING IN THE SHEAVES

25



1. Sow - ing in the morn - ing, sow - ing seeds of kind - ness, Sow - ing in the
 2. Sow - ing in the sun - shine, sow - ing in the shad - ows, Fear - ing nei - ther
 3. Go - ing forth with weep - ing, sow - ing for the Mas - ter, Tho' the loss sus -

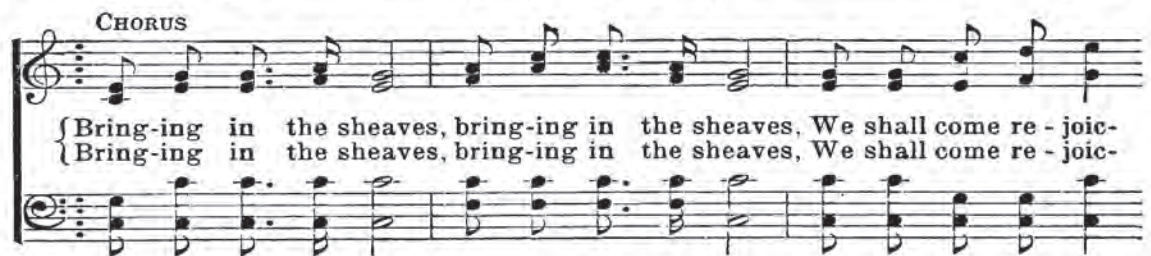


noon - tide and the dew - y eve; Wait - ing for the har - vest,
 clouds nor win - ter's chill - ing breeze; By and by the har - vest
 tained our spir - it of - ten grieves; When our weep - ing's o - ver,

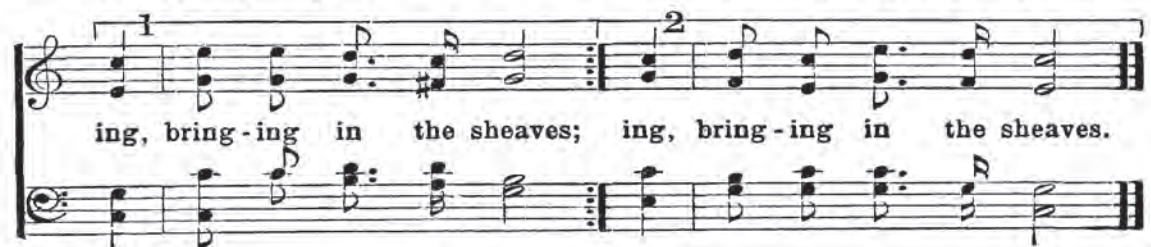


and the time of reap - ing, We shall come re - joic - ing, bring - ing in the sheaves.
 and the la - bor end - ed, We shall come re - joic - ing, bring - ing in the sheaves.
 He will bid us wel - come, We shall come re - joic - ing, bring - ing in the sheaves.

CHORUS



{ Bring - ing in the sheaves, bring - ing in the sheaves, We shall come re - joic -
 { Bring - ing in the sheaves, bring - ing in the sheaves, We shall come re - joic -



ing, bring - ing in the sheaves; ing, bring - ing in the sheaves.

The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

1) Heb 11:4 - What made Abel's offering a "more excellent sacrifice"? Was Cain rejected because of his "bloodless" meat offering or his lack of faith?

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"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Ex. 12:13).

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. 9:14)?

"And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:22).

Abel's blood sacrifice made his offering a "more excellent sacrifice." As the scriptures above state, there can be "no" forgiveness of sin without blood.

Many do not realize that when God clothed Adam and Eve after the fall, He instituted the blood sacrifice with a burnt offering **"Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them"** (Gen. 3:21). God is not a God of waste, so he showed Adam the process of sacrificing the animal that the skins were taken from to make their clothes for a sin offering.

So, we ask the question how did Able learn how to make

a proper sacrifice to God? He learned it from his father Adam, who learned it from God! So, **"... Able was a keeper of sheep, but Cain was a tiller of the ground."**

I like to tell this story in this fashion but let us first read the Scripture to see how all this unfolded; **"And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him" (Gen. 4:4-8).**

So, I see it happening this way: God would not accept Cain's offering of his fruits and vegetables (No Blood). God tells Cain there is no reason to get upset. Go: talk to your bother Abel, and he will tell you the proper way to offer up a sacrifice to me, (Cain was taught this also from Adam, Cain was being a jerk about the whole situation). So, in their conversation with Abel's instructions, Cain replies, I have no sheep to make the sacrifice. Abel says, not a problem brother, we will do some trading, you give me some of your fruits and vegetables, and I will trade

you in return a lamb that will be acceptable to God!

I am sure as Cain thought about this, the madder he got. Cain says, now wait just a minute, if I give you the fruit of my labor for a lamb, how do I come out ahead? I must sacrifice the lamb, but you get to eat the fruits and vegetables. I do not like that deal, so he killed Abel his brother, **"Cain rose up against Abel his brother, and slew him,"** (v. 8). Cain was being selfish, and only concerned about making a profit, he was not concerned at all about his relationship with God or seek forgiveness from God. This is many Christian's attitude today!

As far as the question is concerned, was it a lack of faith? I guess it would be since Romans 10:17 says **"So then faith cometh by hearing, and hearing by the word of God."** Cain's faith was weak because he refused to hear the Word of God by Abel's instruction (preaching) in using the Word of God.

Christians lack faith today, because they neither read their Bibles nor go to church to hear the Word of God preached.

Cain envied Abel, look up the word envy, and you will find that it is right up there with murder **"Let us not be desirous of vain glory, provoking one another, envying one another"** (Gal. 5:26). God Bless!

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Hebrews 11:4 declares: **"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh"**

The key to understanding everything in Hebrews chapter 11 revolves around the word **"faith"**, which is recorded no less than 25 times! In its simplest form faith is believing in God's Word and acting upon it without reservation. Real faith is part of the "fruit of the Spirit" and is a gift of God. I find it interesting that before the example and illustration of saving faith in the case of Abel, God makes it clear that you must embrace, believe, and receive the stated fact of Scripture that the **"worlds were framed by the word of God"** which is a clear reference to the literal Creation account set forth in Genesis chapter one. God spoke the Creation into existence by the Word of His mouth! God brought something that was non-existent into existence by mere fiat, by simply speaking it into existence. Everything that is presently seen in Creation had no existence before God spoke it into existence. Psalm 33:4, 6 and 9 state: **"For the word of the LORD is right; and all his works are done in truth...By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth...For he spake, and it was done; he commanded, and it stood fast."** Real faith in God's revealed Word demands that you must believe what is recorded as authoritative and final. Failure to believe what God has revealed is displeasing to God and will be judged accordingly. Hebrews 11:6 declares: **"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."** I believe in the literal Creation account that is set forth in the Divinely inspired Scripture without reservation. In order to receive the Creation account I must of necessity embrace what God clearly says and reject

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The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

2) Psalm 69, being a Messianic psalm, does verse 4 “then I restored that which I took not away” speak of Christ’s resurrection or redemption?



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“I am weary of my crying (O daughters of Jerusalem!): my throat is dried (I thirst!): mine eyes fail while I wait for my God, (my God!). They that hate me without a cause (knew that for envy) are more than the hairs of mine head (plucked): they that would destroy me (crucify Him!), being mine enemies wrongfully (I find no fault in Him at all!), are mighty: then I restored that (everlasting life) which I took not away” (Psa. 69:3-4).

This hallowed 69th Psalm is one of the clearest Messianic Psalms that predicts the minute details of the work of our Saviour on the cross of Moriah! As the Holy Ghost moves the pen of David to describe the wretched hours of Golgotha’s Hill, a chill (and a thrill) runs down my back! How terrible, and yet how marvelous are the recorded, as yet unrecorded words and acts of Christ and man! Selah! Think about it!

I am reminded of the Ethiopian eunuch, as he reads the equally hallowed passage of Isaiah 53: **“And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture,**

and preached unto him Jesus” (Acts 8:34-35). Even cloaked as they are in the pre-Incarnate Word of God, the Scriptures are rightly to be interpreted with the Lord Jesus Christ in view “always!” Every piece of furniture in the Tabernacle is to be seen as another glorious picture of Christ! Each time the Rock gives forth Living Water, it is to the glory of God! Sacrifice the Lamb- it is Him! Sprinkle the blood- it is life from above! **“For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich” (II Cor. 8:9).**

The last phrase of our text is **“...then I restored that which I took not away.”** From a Messianic perspective it could be speaking of the powerful resurrection of the Son of God. **“Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again” (John 10:17-18).** But the thematics clash, when the prophecy says that the life **“which I took not away”** is restored at His will and the Gospel claim is that **“No man taketh it from me!”** Surely, the voluntary substitution of God is at stake and the ability of man to “kill God” is foreign to Scripture. So, although the restoration of eternal life is (I believe) the correct aim of the Saviour in this passage, it is not peculiarly His own resurrection that is being prophesied here... it is ours, beloved reader! Selah! Think about it!

If we go back to what is likely the source of the quoted reference, I think we will see the beautiful picture of the particular redemption of the unconditionally elected sheep of Jesus Christ! **“Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found” (Lev. 6:4).** The Doctrine of Restoration requires payment in full! Whether violently taken, deceitfully gotten, negligently lost or found, the mortal loss cannot be allowed to stand. Restitution “must” be made! Please do not think that it is just an Old Testament law that is at stake, because the principle of the very holiness of God is pictured and every unrighteous act “demands” restitution!

The problem for us, is that the cost of redemption and restitution is beyond our ability and/or estimation to attain. The Infinite Umbrage of a Thrice-Holy God toward us in our rebellious and totally depraved state that we are born into will require 1) an Infinite cost of retribution in literal Hell (by the sinner) or 2) an Infinite atonement by an Omnipotent Substitute in three horrific hours on Calvary’s Hell. Who but Jesus can save us?

What we have stolen from God- only Jesus can restore! **“...then I restored that which I took not away.”** His restoration is “complete”! Are you crying over spilled milk? He can fix that, too! There is “nothing” that He is not powerful enough to restore! Even Adam’s dead spirit, that is passed down generationally! The Son of God has restored us from our broken Dichotomous state, to the original Trichotomous state of “in the Image of God!” **“Behold! I make all things new...!”** Selah! Think about it!

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Psalm 69:4 states: **“They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.”**

The entirety of this Psalm written by David under the Divine Inspiration of the Holy Spirit concerns his personal sufferings at the hands of his enemies. He was deeply troubled in mind and body, suffering emotionally, mentally, spiritually, and physically. He expresses his innermost feelings and pleads with God to undertake for him.

This Psalm, however, is not limited merely to the suffering and reproach suffered by David. It is a Psalm that is packed full of Messianic prophecy regarding the redemptive work of the Lord Jesus Christ and His substitutionary death on behalf of His elect. Several of the verses in Psalm 69 are quoted in the New Testament verifying and confirming the Messianic fulfillment in the person and work of the Lord Jesus Christ.

Psalm 69:4 is descriptive of the hatred and animus of the enemies of Jesus Christ. The Jews and the Romans alike hated the Lord Jesus Christ without cause. **“He came unto his own and his own received him not” (John 1:11).** Jesus was the object of scorn and hatred during His earthly ministry. He was despised and rejected of men. The hatred was so intense His enemies plotted His murder throughout His entire public ministry. Everywhere Jesus

Forum Question #1

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the false theories set forth by evolutionary philosophers. It really boils down to believing God's Word over the philosophy, world view, and ideology of sinful man. This principle rings true in the doctrine of the Creation, as well as that of salvation.

Hebrews 11:4 states **"By faith Abel offered unto God a more excellent sacrifice than Cain..."** Where did this faith come from and how was Abel enabled to exercise it in a manner that pleased God? Romans 10:17 declares: **"So then faith cometh by hearing, and hearing by the Word of God."** After the fall of Adam and Eve into sin and spiritual death, God revealed Himself and the way of salvation unto them by way of declaration and illustration. Sin had separated Adam and Eve from God and rendered them spiritually dead and unacceptable to Him. They tried to cover their sin and nakedness by sewing fig leaves together and clothing themselves with the work of their own hands. God made it clear that the only way guilty sinners could be accepted by Him is through faith in an acceptable sacrifice. An innocent victim must take the place of the sinner as a vicarious substitute. Genesis 3:15 reveals how this would come about: **"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."** In the normal course of reproduction the man's seed must unite with the woman's egg in conception. However, the Deliverer to come must not be defiled by man's sinful nature that is inherited at the point of conception. **"Her seed"** has reference to the conception by the Holy Spirit in the womb of a woman who had never had sexual

relations with a man. God raised up a virgin named Mary to bring forth a Son in a most miraculous and mysterious way who would be conceived and born without the Adamic nature of sin. Luke 1:35 explains the miracle of the virgin birth of Christ thusly: **"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."** Jesus Christ, the Son of God, was the One who was prophesied in Genesis 3:15 as the only acceptable sacrifice who would defeat Satan and the curse of sin. Christ would be bruised in His death on the cross where He bore the sins of His people, and through His death and resurrection Jesus would defeat Satan and his dominion. Thus God declared to Adam and Eve the way of deliverance would come through Jesus Christ, born of a virgin, whose perfect life would be sacrificed upon the cross to redeem sinful man. The need of an acceptable sacrifice to be made right with a just and holy God was illustrated to Adam and Eve in Genesis 3:21: **"Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them."** An innocent victim had to die, its blood had to be shed in order for God to make coats of the skins and provide clothing. In like manner sinners can only be made right with God through faith in the perfect sacrifice of Christ who imputes to us His perfect righteousness, clothing us with the garments of salvation, thus making us **"accepted in the beloved"** and **"complete in Him."**

Adam and Eve taught these truths to Cain and Abel. They both were instructed in the proper way to approach God through an acceptable sacrifice. Abel believed what God had revealed

and offered the firstlings of the flock and the fat thereof. Abel believed God's Word, followed it, and offered an acceptable sacrifice that was deemed excellent by the Almighty. By way of contrast, Cain offered the fruit of the ground that had been cursed by God (Gen. 3:17), thus rejecting the teaching of coming to God by way of an acceptable sacrifice. God accepted Abel's faith and his sacrificial offering. God rejected the works of Cain's hands and the fruit of the ground that had been cursed. Abel was born of the Spirit and given the gift of saving faith that looked forward to the ultimate sacrifice offered by Christ Jesus the Lamb slain from the foundation of the world. Cain was unregenerate, unbelieving, and rebellious against what God had revealed. Cain's rejection by God was two-fold. Cain's faith was in the works of his own hands and in an offering that was unacceptable. His faith and his offering were thus rejected by the Almighty.

John MacArthur had an excellent observation in his one volume commentary on the whole Bible:

"Because of his (Abel's) faith, evidenced in obedience to God's requirement for sacrifice, Abel was accounted as righteous by God (cf. Rom. 4:4-8). Christ Himself referred to the righteousness of Abel (Matt. 23:35). Cain's sacrifice was evidence that he was just going through the motions of ritual in a disobedient manner, not evidencing authentic faith. Without faith, no one can receive imputed righteousness (cf. Gen. 15:6). Abel's offering proved something about his faith that was not demonstrated by Cain's offering." (p. 1868)



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"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Heb. 11:4).

Why was Cain's offering of "the fruit of the ground" rejected by God? Most sermons that I have heard will say that it was a bloodless offering from the sweat of his brow that emphasized "his own works," rather than what was pictured by Abel's sacrifice of a lamb slain for the redemption of sin that emphasized the "work of the Messiah" to come. By faith! Selah! Think about it!

Our text verse in Hebrews says that Abel's **"more excellent sacrifice"** obtained the favor of God... **"by faith"**. Which has led some commentators to say that the "bloodless" sacrifice was not the problem, but rather the "rotten" faithless heart of Cain. This perspective is supported by the usage of the Hebrew word "minchah" for "both" of the boys' offerings, which means "gift" or "present," and is translated as "meat offering" (grain or meal) constantly in the Books of Leviticus and Numbers. The sacrifices of the people were differentiated thusly as in **"Moreover...the brasen altar which Solomon had made was not able to receive the burnt offerings (olah), and the meat offerings (minchah), and the fat (cheleb)"** (II Chron. 7:7).

If this is true, then the "meat offering" of Cain is right in line with the later

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Forum Question #1

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worship practices of the Hebrew descendants of Abraham, when coming in an act of worship. So the commentators say that since nothing is mentioned concerning the “purpose” of the men’s sacrifices, Cain’s offering would have been acceptable for worship, if he had only had “faith.” But, Selah! Think about it!

First, is the wording of the text in Genesis 4:3-5, **“And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect...”** The Lord had “respect” unto 1) Abel; 2) Abel’s offering; and had “not respect” unto 3) Cain; 4) Cain’s offering. So, the Lord “did” examine both the hearts and the offerings. And the grammar rejects both Cain “and” his offering! Something was wrong with “both”! Whereas “both” Abel (faith) and his offering (bloody) were acceptable, or **“more excellent”**.

Secondly, no “minchah” offerings are mentioned in the Bible, until the Ceremonial Law was given to Moses and the Levitical Priesthood. The argument by silence is by no means conclusive, but it is noteworthy that every sacrifice annotated by Scripture in the remainder of Genesis is a “bloody” sacrifice, as “men of God” from Seth to Abraham began to **“call upon the name of the LORD”**. **“And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD. ...and there he (Abraham) builded an altar unto the LORD, and called upon**

the name of the LORD” (Gen. 4:26/12:8). **“And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar”** (Gen. 8:20). A “minchah” offering (alone!) in the very first sacrifice picture by Adam’s descendants would violate the most important stipulation in the entire Word of God! **“And almost all things are by the law purged with blood; and without shedding of blood is no remission”** (Heb. 9:22). Absolutely “not,” says the Holy Writ, Selah!

Thirdly, is the phrase **“more excellent sacrifice”**. Even if the “minchah” offering is what is meant by Cain’s offering, there was something **“more excellent”** or “more complete” about Abel’s sacrifice, eh? It does not say Abel’s “more excellent faith,” does it? But the text says Abel **“also brought”**. Which would perhaps indicate that **“he also brought”** a “minchah” offering? But the younger son did not stop there, at this “Thanksgiving offering.” In addition, he knew he could not enter into the Holy Presence of God, without a sin offering, too. And God had “respect” for Abel’s faith in His pictured “shed blood” and had “respect” for Abel’s (plural?) gifts. **“God testifying of his gifts...”** Sin offering and worship offering!

Lastly, Cain’s offering had neither blood nor faith. Abel’s had both. Regardless of the quality of Cain’s offering (token or premium), it was insufficient. It “had” to be bloody, and if it “was” bloody, God tells him that even the “faithless” heart of Cain would be respected: **“If thou doest well, shalt thou not be accepted”** (Gen. 4:7)? The root of the problem is Cain’s “lack of faith,” but the evidence of that problem, was the bloodless sacrifice that he did not think God needed. Selah! Think about it!



Forum Question #2

(Continued from page 11) ♦

went He was met with malice, ridicule, and blasphemy. Jesus had multitudes of enemies who were bent on discrediting Him and destroying Him. Ungodly men were not the only enemies of Jesus. Satan and his emissaries were filled with hatred and rage against the Lord Jesus. But why? Jesus had done nothing amiss. He went about doing good. He was speaking truth, healing lepers, opening the eyes of the blind, making the lame to walk, opening the ears of the deaf, feeding the multitudes who were hungry, and even raising the dead. Everywhere He went, He was a positive influence for good as He pleased His Heavenly Father in all that He did. Jesus acknowledged their hatred as He was instructing the members of the first church in John 15:23-25: **“He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.”**

Jesus lived a perfect life in thought, word, and deed. Not one time did He ever sin, deceive, or harm anyone. He was the spotless Lamb of God. He honored and magnified the law of God fulfilling all its precepts during His life, and its penalty on behalf of His elect in His death. Even Pilate, the pagan Roman had to acknowledge that Jesus was guilty of no fault and that He was not worthy of death. It ought to amaze us and fill us with wonder that the Holy and Just One was willing to suffer in the stead of such wicked and corrupt sinners! He was pure, we are filthy. He was righteous, we are lawless rebels. He was full

of grace and truth, we are full of bitterness and deceit. Much of Psalm 69 describes the intense emotional, spiritual, mental, and physical suffering Jesus endured acting as our substitute on the cross. What magnificent love and grace was manifested as He poured out His life, and soul, and blood on the cross!

The phrase **“then I restored that which I took not away...”** has to do with what the perfect life and sacrificial death of Jesus accomplished. In the fall of Adam man lost his spiritual life, his connection to God, his moral compass, and his righteous goodness. In essence, the fall stripped man of everything that was holy, just, and good. When Adam willfully disobeyed and sinned against God, he plunged the entire human race into degradation, depravity, and rebellion. The redemptive work of Jesus Christ on behalf of the elect restored them to God, reconciled them to God with His blood, and imputed to them His righteousness so that they now stand before God fully justified. Christ not only restored what man lost in the fall, He freely gave them so much more! An eternal righteousness, a new nature that corresponds with God’s holy nature, and the assurance that one day each and every one of the elect will be conformed to the image of the One who is Altogether Lovely, the Lord Jesus. Romans 8:31-33 states: **“What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God’s elect? It is God that justifieth.”**

I love the comment by the learned Baptist expositor John Gill on this verse:

“Thus, for instance, Christ

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Forum Question #2

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restored the glory of God, of which He was robbed, and which was taken away by the sin of man; by veiling His own glory, not seeking that, but His Father's; and by working out the salvation of His people, in such a manner as that all the Divine perfections were glorified by it; hence, **glory to God in the highest**, Luke 2:14. He satisfied justice He had never injured, though others had; He fulfilled a law, and bore the penalty of it, which He never broke; and made satisfaction for sins He never committed; and brought in a righteousness He had not taken away; and provided a better inheritance than what was lost by Adam: and all this was done at the time of His sufferings and death, and by the means of them." (Gill's Expositor, Vol. 3, page 808).

(Luke 9:56). "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

So, Christ came to redeem His people, (do His redemptive work) but they hated Him, and as the verse says, "**They hated me without a cause.**" "**He came unto his own, and his own received him not**" (John 1:11). They hated Him so much that they would not even accept Him as their Messiah.

The Jews will one day come to know their redeemer as did Job, "**For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth**" (Job 19:25). And the One they hated without a cause will be loved by many. God Bless!



The Salutations...

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ing. We should take great comfort in the fact that these things are coming to pass, just as Jesus said they would, and that our redemption draweth nigh.

Not only do our hearts and lives need the peace and joy of the Lord, but so do our services. May the Lord make us joyful in His house.

"Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, everyone that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people" (Isa. 56:6-7).

May the Lord give us peace when we come into His presence.

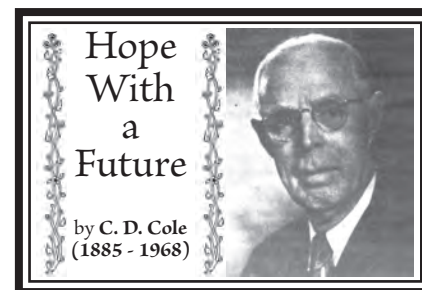
"The glory of this latter house shall be greater than

the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts" (Hag. 2:9).

Only in Jesus will we have fullness of joy and peace for our souls (John 15:11; 16:33). We have joy and peace because He has spoken unto us joy and peace.

How we need the preaching of the Word of God. Jesus said, "**These things have I spoken unto you, that my joy might remain in you...These things have I spoken unto you, that in me ye might have peace...**" Yes, joy and peace are fruits of the Holy Spirit, but I also believe they also come from the preaching and teaching of God's Word (Isa. 52:7; Nah. 1:15; Jer. 15:16).

The salutations of the risen Lord unto His saints and His churches, they are still needed today, still necessary, still vital. When Jesus spoke, it was with power and authority, producing an effect on those that heard Him. Some only marveled, but those that received His Word, did so with joy and peace. How wonderful are the salutations of our risen Lord unto us. Amen.



IV

"If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19).

It is a lesson hard to learn that the material and physical blessings of this life are not part of our salvation. These blessings, involving wealth and health, come to men indiscriminately; to the lost and saved alike. They come

in the general providence of God, Who sends rain on the unjust as well as on the just.

Jesus Christ did not die to save us from the temporary effects of sin, but only from its eternal consequences. He did not die to keep us from being poor in the material things of earth. He did not die to guarantee us good health. Physical healing is no more in the atonement than is economic security. The writer believes in an atonement that actually atones, and if physical healing is in the atonement, the believers would never so much as have a headache. Bodily redemption is indeed in the atonement, but for the redemption of the body we must await our Lord's return. Believer's may pray for health and for material blessings; not on the ground of the death of Christ, but according to the sovereign pleasure of God. John says that if we ask anything according to His will He heareth us.

Paul felt that he had a very poor salvation if he got all of it in this life, which ended by his head being chopped off by a Roman soldier. The martyrs had a sorry salvation if their hope ended with this present life. And we ourselves, who have suffered little for the sake of Christ, have a short and sorry salvation if it is limited to this present life. Our Father's plan is for us to bear the cross here and wear the crown yonder. If we suffer with Him we shall also reign with Him.

Paul is arguing the necessity of the resurrection to justify our salvation. If there is no resurrection, those fallen asleep in Christ are perished. Christ's resurrection was necessary in order to save us, and our own resurrection is essential to our salvation.

One of the chief errors of God's people is that they are not willing to wait for their inheritance---not willing to

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I believe because (v. 4) is quoted in John 15:25, and we find mention of it in Psalm 35:19, that (v. 4) has to do with the Messiah's redemptive work.

"Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause" (Psa. 35:19).

"But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause" (John 15:25).

Christ came to save His people from their sins and they rejected and hated Him! "For the Son of man is not come to destroy men's lives, but to save them..."

Hope With a...

(Continued from page 14) ♦

wait for the hope laid up for us in heaven. We put too much emphasis on physical and material things here and now. Esau could not wait for his birthright; he despised it because it was something future, and bartered it for a mess of pottage. He satisfied his stomach at the expense of his soul. He traded his glorious inheritance for a temporary snack.

CHRISTIAN CONTENTMENT

To be content does not mean that the believer should do nothing to improve his lot on earth. This would preclude any effort of any sort for any purpose. This would paralyze all industry. But when the Christian has regulated his life by the Word of God, in any or every business undertaking, he should be content with the results and not murmur or complain. Paul said, **"I have learned, in whatsoever state I am, therewith to be content"** (Phil. 4:11). It was something he had learned, not a natural virtue. To the Hebrews he wrote, **"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee"** (Heb. 13:5). And to Timothy he wrote, **"And having food and raiment let us be therewith content"** (I Tim. 6:8).

CHRISTIAN JOY

The believer is to be happy in this life, but this happiness is not to be based upon physical and material blessings. Here is one reason why the saints are not happier: they are trying to find happiness in the things of earth--in the things that would make the world happy--in such things as wealth and health and worldly amusements. But Christian joy is a fruit of the Spirit and is

based upon spiritual and eternal blessings.

The believer is to rejoice in the Lord (Phil. 3:1). He is to be happy that he has Christ, Who is to him righteousness, sanctification, and redemption (I Cor. 1:30). But none of these is material or physical. They are spiritual and far more valuable than anything material or physical. In one of the Chapman-Alexander meetings, a poor paralytic was wheeled down the aisle and placed in front of the platform. The song leader looked down at him and asked for his favorite number. As quick as a flash, the helpless man replied, "Count Your Blessings."

The believer is to rejoice that his name is written in heaven (Luke 10:20). To have our name in the Lamb's book of life is so much better than to have it make the headlines or appear in the social column or Who's Who's.

We are to rejoice in hope. To rejoice in hope is not to rejoice in the possession of something, but in anticipation of something good. **"Rejoicing in hope; patient in tribulation..."** (Rom. 12:12). If we will rejoice in hope of future good in heaven, we will be patient in times of trouble and adversity. We are to rejoice in hope of the glory of God. In our present conflict with sin we can be happy that the warfare will soon be over and we will reflect the glory of God in our very person.

We are to rejoice in tribulation and persecution, not because they are good in themselves, but because they will work for us a far more exceeding weight of glory, and because of them great will be our reward in heaven.

A mother and little daughter stood near the tracks watching the train go by. "That

train goes so fast," said the child. "Yes, that is the Lightning Express," replied the mother. "Does that train go to heaven, too?" inquired the child. Life is much like the Lightning Express. Is the train of your life on the way to heaven and eternal glory?

NOT A BED OF ROSES

The Christian life here on earth is not an easy life. **"Many are the afflictions of the righteous..."** (Ps. 34:19). As a general rule the Lord's people do not have the carefree and easy life men of the world enjoy. The Lord's people have conscious obligations that do not bother the world. Men of the world are free and easy---they have no church to support with its constant calls for money and time. They do not have to be pestered with a pastor who wants them to honor God with their lives and with the first-fruits of their increase. The Christian life is no bed of roses.

The lost man does not have to endure chastening from a heavenly Father. He knows nothing of the discipline that is necessary to a heavenly character. Every Christian ought to thank God for being more concerned about his character than his comfort. **"Now no chastening for the present seemeth to be joyous, but grievous"** (Heb. 12:11).

The prosperity of the wicked puzzled David, and was about to make a skeptic of him; but when he went to God's house and learned about their latter end, he understood.

PAUL'S EXPERIENCE

Paul was not only speaking of the saints in general, but of himself in particular, when he said, **"If in this life only we have hope in Christ, we are of all men most miserable"** (I Cor. 15:19). These words are far

more significant in the light of his experiences than ours. What did Paul get in this life? From his heavenly Father he got a thorn in the flesh, and other disciplinary experiences, to keep him humble. From the churches he received little, and from the Corinthians not a penny; he even robbed other churches to serve them. From false apostles he received slander and bitter opposition to the truth he preached. From weak-kneed brethren he met with neglect and lack of appreciation. From Demas, his fair-weather friend, he got a cold shoulder---Demas forsook him in a pinch. From the Jews he receive five beatings of thirty-nine stripes. Paul was a Roman citizen, but what did he get from the Roman government? He got free board in a dungeon for awhile and then the headman's axe. Paul faced perils everywhere: **"...in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches"** (II Cor. 11:26-28).

Paul triumphed over all the grievous and painful ills of life because of his hope of a better day. He had pinned his faith and hope to One who could not disappoint him, but after the ills and sorrows of life were over, would receive him into glory. How miserable he would have been apart from the good hope through grace!

Theodore Roosevelt and an humble preacher came home from a trip abroad on the same ship. A great, cheering crowd was on hand to greet the president, but nobody to welcome the preacher. For a moment he was resentful,

♦ (Continued on page 17)



Baptist History



Taken from *This Day in Baptist History*
Written by E. Wayne
Thompson and
David L Cummins

THE BAPTIST VISION:
FREEDOM FOR ALL

Psalm 28

The compelling love of freedom predictably positioned Baptists with the Patriots during the Revolutionary War. Ministers of the Church of England, relishing their position as the “Established Church” in several colonies, favored the Tories rather than the Patriots. Baptists, on the other hand, served General Washington’s army well, for “Baptists ministers were eager to go to the army as chaplains. Leading pastors from the East, from the Middle States, and from the South were with their armed brethren in all the toils, privations and perils of the Revolutionary War.”¹ Among these chaplains were Elder David Jones, Elder John Gano, and Elder David Avery.

When Baptists from Virginia expressed grave concern about the security of religious freedom under the newly proposed Constitution of the United States, George Washington wrote them: “I recollect with satisfaction that the religious society of which you are members has been throughout America, uniformly and almost unanimously, the firm friends of civil liberty, and the persevering promoters of our glorious Revolution.”² Morgan Edwards, Baptist preacher and historian from Wales, is apparently the only prominent Baptist who favored the Tories. The Philadelphia Committee of Safety placed

Edwards under “house arrest” as a Loyalist in 1776, and though he had been a “Traveling Evangelist” for the Philadelphia Association since 1771, his travel was limited to the vicinity of his Newark, Delaware, home for five years. He seems to have been the only exception to American patriotism among the Baptists of that time.

Indeed, even the Baptists in England favored an American victory during the Revolutionary War, for apparently they feared losing their religious freedom. In a letter addressed to Dr. James Manning, president of Brown University, dated May 1, 1784, Dr. John Rippon of England said:

“I believe all of our Baptist ministers in town, except two, and most of our brethren in the country were on the side of the Americans in the late dispute. . . . We wept when the thirsty plains drank the blood of our departed heroes, and the shout of a king was among us when your well fought battles were crowned with victory; and to this hour we believe that the independence of America will, for a while, secure the liberty of this country, but if that continent had been reduced, Britain would not have long been free.”³

Baptists were among the first of the religious bodies to recognize the authority of the Continental Congress. With the completion of the Constitution, Baptists were not unanimously in favor of ratification, but only because the Constitution did not

have affixed to it a “Bill of Rights.” Virginia had enacted its famous “Act of Religious Freedom” in 1786, and until the Baptists were assured by James Madison that the National Constitution would also have a “Bill of Rights,” the Baptists were hesitant to ratify. This situation will be discussed in more detail later in this volume. Baptists have always championed freedom. One of our basic tenets is the liberty of conscience for all. Thank God for such a heritage, for this has made America the land of the free!

(*This Day In Baptist History* By E. Wayne Thompson & David L. Cummins, pp. 177-178)

1. William Cathcart, *Baptist Patriots* in the American Revolution (Grand Rapids: Guardian Press, 1976), p. 34.
2. Robert A. Baker, *A Baptist Source Book* (Nashville: Broadman Press, 1966), p. 45.
3. John T. Christian, *A History of the Baptists* 1922; reprint ed., Nashville: Broadman Press, 1926), 2:228.



Points to Ponder

The Original Couple
By Elder Perry Ames

“And Adam called his wife’s name Eve; because she was the mother of all living” (Gen. 3:20). According to real science, that is, science that is based upon what can be observed and tested in real time, that is, the here and now, shows that “All people descended recently from a single family.”

According to an article printed by the Institute for Creation Research under this same name: “Mitochondria are organelles in the cells of every

human that carry a small amount of DNA. Mitochondria are inherited solely through the egg from the mother, allowing the identification of descendants from any female lineage. Variations in mitochondrial DNA between people have conclusively shown that all people have descended from one female, just as it is stated in Scripture.

The instability of the mitochondrial genome and computer simulations modeling mutation load in humans indicate that the human mitochondrial genome is very young, which fits within a biblical time frame.

Y chromosomes are passed on to sons from their father, and just as mitochondrial DNA shows that all have descended from one female, Y chromosome analysis suggests that all men have descended from one common ancestor.”

This article mentions a “biblical time frame.” What that statement means is that if you read/study the Bible from Genesis through Revelation you will realize that according to Scripture the earth is only six to ten thousand years old.

Because God created all things, including man and all other life forms, God’s people do not need millions, billions or trillions of years for evolution to take place. Furthermore, evolution does not answer the First Cause, that is, where did the material of which all things consists actually come from?

Point to Ponder: Is it not amazing how real science agrees with the Bible, and is continually at odds with Darwin’s imagined theory of evolution?

Thomas Jefferson once said “The moment a person forms a theory; his imagination sees in every object only the traits which favor that theory.”



Up a Tree, but Saved

How a Rich Little Sinner Met Jesus and Became a Son of Abraham

By Rosco Brong

“For the Son of man is come to seek and to save that which was lost”(Luke 19:10).

The story of Zacchaeus the publican (Luke 19:2-10). is not only an interesting bit of history; it is also a delightful example of how Jesus meets the needs of sinners who receive Him with a perfect and sure salvation. In these few verses of Scripture we can see salvation needed, sought, provided, received, doubted, evidenced, and certified.

SALVATION NEEDED

“..Behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.”

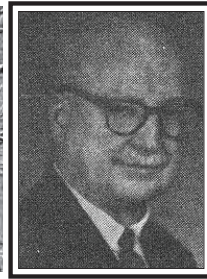
The man had a good name, meaning “Pure” or “Clean.” He was a publican or tax collector, and was therefore in favor with the Roman government, however he might have been hated by his fellow Jews. He was no ordinary publican, but a chief publican. And he was rich.

What more could man want or need? One answer is that man is never satisfied with the things of this world: he always wants more. Another answer is that no matter what is a man’s reputation, position, or wealth in this world, he can never find true happiness or peace of mind away from God.

By nature and by choice, every man is a lost sinner unless and until saved by the grace of God. Above all else, then, Zacchaeus needed to be saved.

SALVATION SOUGHT

“And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycomore tree to see him; for he was to pass that way.”



Possibly Zacchaeus’ interest in Jesus started as mere curiosity, but his interest grew stronger as he heard more about Jesus. It is good to hear about Jesus, but it is far better to see or find out for yourself what a wonderful Savior He is. **“O taste and see that the LORD is good: blessed is the man that trusteth in him”** (Ps. 34:8).

Zacchaeus was interested enough that he would not use his littleness of stature for an excuse to miss his opportunity. He refused to hide behind people who were bigger than he was. He was determined to find out about Jesus, even if he had to climb a tree to do it.

SALVATION PROVIDED

“And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house.”

We may call this an invitation if we wish, but it is quite unlike most invitations given by modern evangelists. In fact, Jesus was inviting Himself into the home of Zacchaeus. There is a bit of theology here. The sinner does God no favor by coming to Him. It is God that shows favor by coming to the sinner in salvation.

One thing is sure: God has provided salvation in Christ for Zacchaeus and for every other sinner that will receive Him.

SALVATION RECEIVED

“And he made haste, and came down, and received him joyfully.”

Jesus invites Himself in only where He knows He is welcome. He does not force His salvation upon men against their will, but when His grace works effectively in their hearts they will, like Zacchaeus, receive Him joyfully.

“..As many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (John 1:12).

SALVATION DOUBTED

“And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.”

People still murmur about the mixing of saints and sinners, about Christians compromising with this world, about hypocrites in the church. To the crowd that day, Zacchaeus was still a sinner. They doubted that his character was changed just because he had received Jesus. Doubting Zacchaeus, they murmured against Jesus.

It is sadly true that not every person who professes to be a Christian really is one. Besides, too many genuine Christians live such inconsistent lives that others have reason to doubt their salvation, and so there is murmuring against Christ.

SALVATION EVIDENCED

“And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.”

God does not require every Christian to give half his goods to the poor or to restore ill gotten gains fourfold as evidence of salvation, but surely every Christian ought to produce some reasonable evidence of the faith professed. The tree is known by its fruit.

No doubt Zacchaeus could have complained that people were unfair to doubt his salvation, to consider him still a lost sinner. but the best answer to unjust criticism is simply to live the life of Christ. **“For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men”** (I Peter 2:15).

SALVATION CERTIFIED

“And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.”

No matter now what men may say: Jesus has certified the fact of salvation, and it is His word that will stand forever. **“..They which are of faith, the same are the children of Abraham”** (Gal. 3:7). It is in this case that Jesus declared Zacchaeus to be a son of Abraham, and that is assurance enough for anybody.

“For the Son of man is come to seek and to save that which was lost.” That was and still is His mission, and through faith in Him any sinner can become a son of Abraham, as did Zacchaeus.



Hope With a...

(Continued from page 15) ◊

and then he said to himself, “I am not home yet.” Let the humble servant of God remember this when he feels tempted to envy the world’s heroes. He may be assured of a welcome when he is received into the everlasting habitations.



Sufferings

1 Peter 4:1-19

By Roger D. Reed

Many Christians today seem to be suffering and they are asking the common question: Why? When life is easy, we drift into carelessness and sin; but suffering changes our values and goals. The **“fiery trial”** is a furnace that purifies the gold and allows God to remove the dross **“For thou, O God, hast proved us: thou hast tried us, as silver is tried”** (Psa. 66:10). Here is what suffering does for us.

Suffering Purifies the Saint

◊ (Continued on page 18)

BEREA BAPTIST BANNER

Financial Report

7-1-2023 to 7-31-2023

Beginning Balance \$10,620.12

RECEIPTS:

Berea B. C., Mantachie, MS	750.00
Citrus M. B. C., Inverness, FL	25.00
Grace B. C., Gladwin, MI	100.00
The Lord's B. C., Goose Creek, SC	100.00
Mt. Pleasant B. C., Chesapeake, OH	100.00
Philadelphia B. C., Decatur, AL	100.00
S. G. B. C., Wellington, KS	200.00
Beauty Mtn. B. C., Edmond WV	50.00
Indore B.C., Indore, WV	300.00
Berea B.C., Stonington, IL.....	60.00
Big Creek B.C., Wayne, WV	200.00
Victory B. C., Courtland VA	25.00
Grace B. C., Corbin KY	100.00
New Testament B. C., Goshen IN	200.00
Bethel B. C., Pasadena, TX.....	50.00
Michael Sherman, Ashland, KY	45.00
Briar Creek, Williamsburg, KY	150.00
S.G.M.B.C., Texarkana, TX	50.00
Bible Believers B.C., Naples, ID	450.00
Muriel Morgan, N. Canton, OH	100.00
Tim/Carol Willett, Cottonwood Shores, TX	125.00
Portland B.C., Plumerville, AR.....	50.00
Parkway Landmark C., Springfield, OR.....	200.00
Faith B.C., Lynn, AR.....	25.00

Subscriptions	40.00
Anonymous	225.00
Sub Total	\$3,970.00
TOTAL.....	\$14,590.12

EXPENDITURES:

Postage:	883.76
Printing	0.00
Supplies	0.00
Wages.....	2,000.00
FICA.....	153.00
Div. Cks.	150.00
Total Expenditures	\$3,186.76

ENDING BALANCE \$11,403.36



BEREA BAPTIST BROADCAST

Financial Report

7-1-2023 to 7-31-2023

Beginning Balance \$5,746.41

RECEIPTS:

Berea B. C., Mantachie, MS	150.00
Briar Creek B. C., Williamsburg, KY	100.00
Grace B. C., Corbin, KY	100.00
Calvary I. B. C., Sumas, WA	200.00
.....	550.00
TOTAL.....	6,296.41

EXPENDITURES:

Radio time.....	363.98
TOTAL EXPENDITURES	363.98
Interest	+0.47
ENDING BALANCE	\$5,932.90

Sufferings

(Continued from page 17) ◊

(vv. 1-6). It identifies us with Christ (v. 1). Jesus suffered for us that He might save us from sin. As we suffer for Him—and with Him—we learn to hate sin and love Him more. Peter encourages them to have “**the mind of Christ**” and to realize that their identification with Christ means victory over sin. This is Peter’s version of Romans 6 which talks about freedom from sin and the Christian being under grace and the law of the Spirit. It reminds us that life is short (vv. 2-3). We take life for granted until we have to suffer, and then our values change (people look at life differently).

We are surely living in the last days of the last days as many are saying today. The Lord is taking many dear saints home to be with Him in glory: what a blessing that is, for they are not suffering anymore as we watched them here on earth go through so much pain.

How foolish for the Christian to waste “*the rest of the time*” by running with the world and sinning! There is a better way. Rather than live in the will of sinful men, we must live in the will of God. It points ahead to God’s judgment (vv. 4-6). A Christian lives either according to the judgment of men or by the judgment of God. The world thinks it is strange that we no longer join them in sin, and they speak evil of us. But their evil speaking does not upset us; God will judge them someday. I really get upset sometimes the way things are going in our government and in our society, I think, how can God let them get by with so much sin and wickedness? Then I remember, they will give account to Him! Verse 6 may be paraphrased this way: “There are people now dead physically, but alive with God in

the spirit, who were judged by the world.” But they heard the Gospel before they died, and they believed. They suffered and died because of their faith—but they are now living with God!

It is better to suffer for Christ and go to be with God than to follow the world and be lost. There is no connection between 4:6 and 3:19-20, nor is there any suggestion of a second chance for the lost after death. It is important that Christians “**arm themselves**” with the same attitude toward the world, sin, and suffering that Jesus had while on earth. If we face suffering without a spiritual attitude, suffering will make us bitter rather than purify us.

Elder Tom Ross has written the second addition of his book “*Cultivating Christian Character*.” I have been teaching out of it and I am convinced if we practice cultivating our Christian character, we will learn not to be so bitter and realize the reason we must suffer as Yahweh’s children. Paul made this interesting observation “**For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us**” (Rom. 8:18). Is that not awesome? I have found comfort in this verse many times and share it with others who are suffering as well!

Suffering Unifies the Church (vv. 7-11). Peter repeats the exhortation, “**Be sober**” - serious-minded! (See 1:13 and 5:8). He reminds them that Christ is coming soon (5:4) and in the midst of suffering, saints have responsibilities to one another. Prayer is one of them; So is fervent love; the word “**fervent**” here means, “stretched out.” Christian love never reaches a breaking point!

It is bad enough when the world accuses the saints; the saints ought not to accuse one another (which is happening far too much today and makes me wonder

if some are even saved who do such things). Love will help cover the sins of the saints. Love does not cleanse sin, but it does cover sin in that we do not go around talking about other people’s sins. Peter exhorts these Christians to open their homes as well as their hearts. Christian hospitality is a forgotten blessing in the modern church, and we need to restore it.

Christians need to serve the Lord in spite of persecution, ministering their gifts as good stewards of God’s many-sided (manifold) grace. “**Manifold**” also, means, varied, “many-colored, and variegated.” God’s grace can meet any need or match any “color” that might come to life! God gives us the gifts and the strength to use all things for His glory.

Finally, *Suffering Glorifies the Lord* (vv. 12-19). Expect trials (v. 12). Trials are not strangers to the Christian life; they are to be expected. Trials that are part of the will of God are not warnings that we are disobeying Him; they are God’s tools for perfecting His own. Rejoice in trials (vv. 13-14). When trials come, we are suffering for His sake and sharing suffering with Him. “**For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake**” (Phil. 1:29). “**That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death**” (Phil. 3:10). The suffering we endure now is but a prelude (an introduction) to the glory that we will share at His coming.

Furthermore, the Spirit of God “rests with refreshing power” (literal translation of v. 14) upon the suffering believer. When the three Hebrew children went into the fiery furnace, they had faith that God could deliver them (Dan. 3:19-30). They had “no” reservations, that whether

◊ (Continued on page 19)

Sufferings

(Continued from page 18) ♦

they lived or died, Yahweh would deliver them. He not only delivered them, but He walked with them.

Do not be ashamed in trials (vv. 15-16). Roman law required each citizen to pledge his loyalty to the emperor. Once a year, the citizen would put a pinch of incense on the proper altar and say, "Caesar is Lord!" But the Christian confesses that "Jesus the Christ is Lord!" (See 3:15.) Believers refused to bow before Caesar. Sometimes the Roman official would write the name of Christ on the ground or on a wall and ask the Christian to spit on it. If the Christian refused, he or she would be arrested, tried, and perhaps killed. By bearing the name of Christ (Christian), they were put to shame before their friends. But what a glorious name to bear! It is a name higher than any other.

Witness in trials (vv. 17-18). If God sends trials to the church now, this is evidence that He will someday judge the lost. We have our trials now and our glory later; the lost have their glory now and their suffering later. The only heaven the lost sinner will know is on earth today! God begins His judgment at His house (the church): **"Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house"** (Ezek. 9:6).

If persecution for the name of Christ is but the

beginning of trials, then what will happen when it comes time for the lost to be judged? The righteous (believers) are saved "with difficulty" (v. 18); what hope is there for the ungodly? **"Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner"** (Prov. 11:31). Recompensed means they will be rewarded, given compensation.

Commit yourself to God (v. 19). The word for "commit" used here is a banking term; it refers to the act of leaving an amount on deposit for safekeeping, commit to one's charge. It ties in beautifully with the "gold" illustration in 1:7.

God sends the fiery trial to burn away the dross, and we commit ourselves to Him for safekeeping, knowing that He cannot fail us. We can be sure that God will "pay interest" on our deposit. But note that we commit ourselves in doing good; that is, we commit ourselves to God as we

obey His Word. This is a daily and hourly surrender, living to please Him and serving others. Christians will go through "fiery trials" before Christ returns.

The world situation will not get better (despite my optimistic brethren). Attitudes toward Christians will not improve. The world has always hated the name of Christ and will continue to hate it. If we identify ourselves with the name of Christ, the world will hate us (John 15:18-21). If we compromise, we will escape persecution, but we will also miss the blessing and glory of sharing Christ's sufferings. God Bless!



What Matters Most

By T. Matthew Stepp of
Wayne, West Virginia

"The steps of a good man are ordered by the LORD:
and he delighteth in his way." (Psalm 37:23).

"And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law" (Ezra 10:2-3).

As a pastor that is constantly having to answer difficult questions for my congregation, there really are no taboo subjects in the Bible to me, anymore. I have a responsibility to myself and my flock to search the Scriptures for the answers to many thorny questions.

Ezra 10 falls into that category. As I have studied out the problematical subject of divorce over the last several years, this has always been a chapter that I have come out of my studies, just scratching my head! But as passage after passage has fallen into line with the overall order of God's Word on this sticky issue, the Lord has blessed also here in this uncommon book of Ezra.

The problem here has always been that as I study the phrase "put away," I assumed that it always means divorce in the Bible. Malachi 2:16 states that **"...the LORD, the God of Israel, saith that he hateth putting away..."** speaking, of course of divorce. Here in Ezra, that phrase is used twice, and it seems as if

the Children of Israel are offering to perform a massive divorce proceeding and that Ezra is actually sanctioning it! This, despite the fact that many of these marriages had led to offspring, of which divorce would make as messy a solution as it does in 2022 here in America! Simply put, it causes more problems than it fixes! Is there a greater and lesser evil? Selah! Think about it!

But as you get to the root of the study of the passage, one thing sticks out immediately. The English phrase "put away" is different here in Ezra from any other passage in the Bible. In the Hebrew, the word is "yatsa" that is translated thusly in verses 3 and 19, but it is "never" translated so anywhere else in the Bible! This has misled many folks down through the years. "Yatsa" means "to go out" or more particularly in this case "to bring out." The men in this chapter were "not" told to divorce their wives (the Hebrew words "shalach" or "garash"), but to "bring them out" to the public eye and repent of their transgression of the Laws of Uncleaness. (... being unequally yoked together with unbelievers.) If you replace "put away" when you read these two verses with "bring out," you will get a much better understanding of the context and true meaning. Certainly that is how Ezra has already used this word "yatsa" four times in the book.

Check out Ezra 1:7-8 for the first three usages. **"Also Cyrus the king brought forth [yatsa] the vessels of the house of the LORD, which Nebuchadnezzar**

♦ (Continued on page 20)



What Matters...

(Continued from page 19) ◊

had brought forth [yatsa] out of Jerusalem...Even those did Cyrus king of Persia bring forth [yatsa] by the hand of Mithredath the treasurer...

And also in Ezra 8:17 **“And I sent them with commandment [yatsa] unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo..”** In this verse coupled with the word send, it means those that have been “brought unto” this Iddo fellow by commandment, or for an inherent and particular purpose in this case.

We can get into the answer to what is going on in another Selah! The fact is that they are following the commandment to make atonement for their sin of marrying a strange wife by making the Leviticus 5 sacrifice. But the point to understand here is that “neither” God (nor Ezra) is commanding the people to get a divorce and obliterate the families of these guilty men. He is just requiring that they acknowledge and deal with the sin! And that makes much better sense than what I used to have of this chapter! Selah! Think about it! **“And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one**

flesh. What therefore God hath joined together, let not man put asunder” (Matt. 19:5-6).



ANNOUNCEMENTS

Philadelphia Baptist Church of Decatur, AL will be hosting a Bible Conference September 22-24. Services begin Friday at 7 p.m.; Saturday at 10 a.m., Noon meal, and 2:30 p.m.; Sunday at 10 a.m.; Noon meal. Speakers will be: Tony Vance, Timothy Hille, Jonathan Bailess, and Wilbert Ellis. If you are interested in worshipping with us and would like more information, please contact Bro. Glenn Gilbreath (256-476-1033) or Bro. Mike Gibson (256-303-7747). We meet at 202 Mill Rd., Decatur, AL. All are invited to attend for a joyous time of fellowship and preaching of the Word of God.

Grace Baptist Church of Gladwin, MI is seeking to start a mission work in Myrtle Beach, South Carolina. We are also seeking a sound preacher to go there. If you are interested and feel led of the Lord please contact Pastor Sam Wilson at 989-701-5564. You may also contact Brother Tom Coffee, who is

currently working in the area at 843-254-3018.

This ministry currently has a blog written by Bro. Coffee that can be read online at <https://thefaithfulofgod.com/blog/>

The Maranatha Missionary Baptist Church located at 14460 Ravenna Avenue, Alliance, OH, 44601, is seeking a pastor. The church was organized in 1981 and currently has seven members that are grounded in sound Baptist doctrine. Any interested elder can contact Brother Denny Morgan at dennymatco@gmail.com or call (330) 324-3038.

The Grace Landmark Baptist Church of Buckhannon, WV, is seeking a pastor. The church is Sovereign Grace and Landmark in doctrine and practice. Any interested called pastor of like faith may contact Brother Brad Butcher at (304) 669-4738 or (304) 745-6226.

The Sovereign Grace Baptist Church of Caldwell, KS is in need of a pastor. For more information please contact the church in writing at SGBC, 400 N. Main St., Caldwell, KS 67022, or by phone Brother Darin Wiley 620-863-2431.

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

The Lord's Baptist Church in Tacoma, Washington is in need of a pastor. For more information please contact Gaylen Russell at 360-879-5565 (home) or 253-495-4567 (cell) or by Email: gaylenr@rainierconnect.com.

Bethel Baptist Church, which is located at 2603 Penfield, Pasadena, TX 77506, is in need of a pastor. Any interested Elders should call Brother Risinger at 832-564-6350 which is his cell phone or you can call him at home at 281-476-5099.

Bethel Baptist Church of Lawton, OK is looking for a pastor. They have been an independent, sovereign grace Baptist Church since the late 1950's and they are seeking to call a man of God to guide, lead, teach, and rebuild their modest congregation. If you are interested please contact Bennie Burnsed at 580-695-4473.

The Philadelphia Baptist Church of Decatur, AL by God's grace is seeking a pastor. The church is Sovereign Grace, Landmark, Independent, Missionary, KJV Bible in faith and practice. If you desire a copy of our Articles of Faith please let us know. Any interested Elder of like faith may contact: Glenn Gilbreath (256) 476-1033 or Mike Gibson (256) 303-7747.

The Berea Baptist Church of Mantachie, MS is in search of a Pastor. Any interested Elder, of like faith and order, my contact us at 662-282-7794, or office@bereabaptistchurch.org for a pastoral questionnaire.

The Sovereign Grace Baptist Church in Brownsburg, Indiana is in need of a pastor. The church firmly believes in the Sovereignty of God, the doctrines of Grace and the perpetuity of the New Testament Church. Interested brethren should contact Chris Rainey at 317-727-4755.



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