

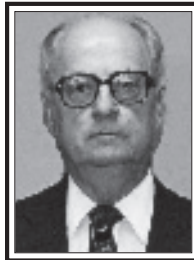
# The Berea Baptist Banner

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

## What Is the Intent of the Atonement?

By Wm. Doyal Thomas  
(1932 - 2018)

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Why does God save sinners? Why does He provide a covering for the sins of His elect and clothe them in the righteous robes which His Son procured for them? Why does He do it?

The answer to these questions will give us a clearer understanding of the wondrous subject of atonement. And failure to grasp these answers as scripturally provided will leave us in darkness on the matter and cause us to be unappreciative of God's marvelous purpose and work.

Please examine Paul's epistle to the Ephesians, and note specifically his assertion of motive in verses 6, 12, and 14 of the first chapter. I quote them here, and ask you to read the entirety of the discourse so that you may see their contextual setting. Verse 6 –

**"To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Verse 12 – "That we should be to the praise of his glory, who first trusted in Christ." Verse 14 – "Which is the earnest of our inheritance until the redemption of the purchase possession, unto the praise of his glory."**

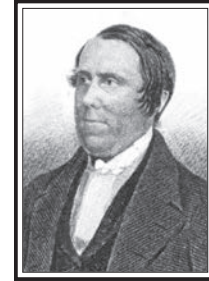
To the praise of His glory is the repeated and constantly stated purpose as to why God does what He does on behalf of the Ephesian saints. Whatever God does for them, He does in order that His glory might be manifested. It is for His "own" glory!

In verse 6, it is implied that those who have been made accepted in the Beloved have been so blessed of God above all those who have not been made accepted. But it was not done so that these blessed ones could or

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## The Believer's Portion!

By James Smith  
(1802 - 1862)



**"Thou art my portion, O LORD" (Psa. 119:57).**

Many people are proud of their possessions, and boast of their wealth; yet their possessions are very limited, and their wealth has wings, and may at any time flee away!

A Christian may not be "proud"---but he must be "thankful!"

He can look over the whole earth, and say, "My wealth exceeds all this!"

He can look up and gaze

on the starry heavens and say, "My property exceeds the vast expanse!"

He may try to conceive of the greatness and glory of the created universe, and then say, "I claim more than all this!"

Looking up to the author, owner, and disposer of all worlds---he can say, **"Thou art my portion, O LORD!"** What a privilege! A portion---and such a portion. God Himself in all His greatness, and in all His goodness.

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## "My God, my God, why hast thou forsaken me?"

By Shawn Berry  
Richmond, VA



I would like to examine what Christ cried out in Matthew 27:46 as He hung upon the cross. Why is Christ crying out, **"My God, hast thou forsaken my God, why me"** and what can we learn from His cry? In order to get a proper understanding Christ's words, we must first establish the fact that Christ is God the Son come down from heaven taking on the form of a man (the form of flesh and blood). Scripture declares this quite clearly. In John 1:1,14 it becomes clear that Christ and the

Word are one and the same. It should also become clear that Christ and God are one and the same. In John 10:30

Christ declared, **"I and my Father are one"**. In John 14:8-10 Christ declares to Philip, **"he that hath seen me hath seen the Father"**. In Isaiah 9:6 we find a prophecy of the coming Christ where He is declared to be **"The mighty God"** and **"The everlasting Father"**.

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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.

## What Is the Intent..

(Continued from page 1) ♦

would desire to receive praise and glory. Rather, it was done so that all the glory and associated praise would be His alone. His alone? His "alone"!

God's actions having been taken to make certain sinners accepted in His Beloved Son secure its intended purpose. And this was done in accordance with God's own covenant that identified the saints as His chosen ones, **"According as he hath chosen us in him before the foundation of the world.."** (verse 4).

God further states that the chosen ones **"should be holy and without blame before him..."** (verse 4), and that He **"predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will"** (verse 5).

Now all this then is said to be **"To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."** And that is why He did what He did. It was to the praise of the glory of His grace.

Further study of the verses that follow will likewise yield good and wholesome instruction for the spiritually enlightened, as we see that the great benefits that are the portion of those elected by God and predestinated unto the adoption of children unfolded before us in verses 7 through 11.

There is **"redemption through his blood."** There is **"the forgiveness of sins, according to the riches of his grace."** There is wisdom and prudence **"abounding toward us."** There is the promise that God will make known unto us **"the mystery of his will,"** and

the **"gathering together in one all things in Christ."** Then there is the assurance that we **"have obtained an inheritance"** and that we have been **"predestinated according to the purpose of him who worketh all things after the counsel of his own will."**

And why all this? **"That we should be to the praise of his glory, who first trusted in Christ"** (verse 12). Why all this? It is to the **"praise of his glory."** Ultimately, everything is to the praise of His glory.

Likewise then, verse 13 sets forth what the saints of God have been provided now, and have been assured of in a future time. Namely, when we were caused to **"hear the word of truth, the gospel of our salvation,"** we were **"sealed with that holy Spirit of promise."** The Holy Spirit of promise is our present portion and is said to be the **"earnest of our inheritance until the redemption of the purchased possession"** (verse 14), and it is still all **"unto the praise of his glory."**

Now, we have been quite lengthy in this exposition of Ephesians 1:1-14, but we trust not overly so. We have sought to give Scriptural proof of God's own stated motive as to why He has chosen to undertake in behalf of His own. And again we ask, Why did He? And we answer, **"for his own glory"** and for the **"praise of that glory."**

I ask you to consider also in this matter one verse found in Jeremiah. **"The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee"** (Jer. 31:3). **"Therefore,"** or upon the basis of, or with the motive or **"intent"** to lovingly draw thee. I loved you eternally,

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# What Is the Intent..

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God said, and for “that” reason I have drawn thee unto Myself. Why? For His own glory, that is why.

We can correctly assert that the intent of the atonement then is ultimately and finally for God’s own glory, and for the praise that is His as His redeemed ones will forever and eternally offer that praise. God’s glory is the motive for His actions. He has acted, and does act, with intent. Therefore, His intent in providing atonement for His elect is His own glory.

Of old God spoke to Israel, His chosen people, His representative people, and said unto them: **“This people have I formed for myself; they shall shew forth my praise”** (Isa. 43.:21).

Even in creation, God’s actions in bringing forth a people was with intent to get glory unto Himself and to reap praise unto Himself from His creatures. He has clearly stated His motive and His intent, and for any creature to imagine another motive or another intention is to imagine incorrectly. But men do so oftentimes imagine otherwise.

The design of the atonement, or its intent, then, is to bring glory to God Who purposed the atonement in grand and majestic eternal past. In solitary splendor the Eternal Three entered upon agreement in all things to get glory, honor, and praise. This agreement, or covenant, was with Themselves. And it was in accordance with the Will that then was, and was to be exhibited to a then uncreated spectrum of creatures, and to a vast inanimate creation.

The creation then was to manifest the work of God in His

intent to atone for the sins of His people, chosen unto Himself, but as then uncreated. The creation was to be the declarative arena from which God would get glory to Himself as, in time, He brings about the restoration of His elect to His moral image and likeness – from which they were seen as fallen, even before they were brought forth from the dust of the earth.

Had God determined to create an infinite number of men, but to keep His elect from falling into sin in Adam with all the rest, He would have gotten glory to Himself from them. He did keep a portion of the created angels in their first estate and did not permit them to sin. And He is now getting, and will get, glory to Himself from them.

But He purposed to allow His elect from among men to sin with all the rest, and to fall from their created estate into a state of death in Adam. From this fallen state, His elect, along with all others, now need to be restored to that state of being in God’s moral image and in His likeness. He allowed this so that there can once again be communion and fellowship as there was before Adam, and they, sinned and suffered the consequences of being separated from God.

Thus, God purposed their atonement with the intent of restoring His elect to Himself; and in so doing, to get greater glory to Himself than He gets from the angels that He kept from falling. He does get great glory from His kept angels. They do utilize the time now, and in all eternity will continue to serve Him and to sing of His majesty. He does get glory from them, His angels.

But with the elect of men, God has always intended somewhat differently. He

purposed to demonstrate that His foreknowledge of His people would be seen as He does all that He does for them. His foreknowledge of them being His forelove of them, He now manifests to them the vast scope of that love. He loved them, “therefore,” He came for them, as Jesus Christ, the Incarnate Word, and entered their world to secure to Himself. He came for them – for His own glory.

It is needless to say that many men and many religious systems put forth a hypothesis relative to the atonement that is different from what is here declared. The fact that there is great disagreement among men in this matter is evident. And we do not plan to delve into each of those systems of men. Rather, we want to be used of God to declare His purpose and intent, and then to rest upon His Spirit to produce whatever result in men as seems Him good.

We will, by His grace and Divine enablement, ask some pointed questions. We will, by His grace and Divine enablement, declare from the Scriptures what He has said and what He has done concerning the atonement.

Consider this: Were there spare bedrooms, or other unutilized compartments in the ark that God told Noah to build? Did God permit Noah to design the ark to meet his own imagined purpose? Did Noah express his will in the design of the ark? Was Noah allowed to exhibit a selfish attitude and to provide space for his family only, to the exclusion of the multitudes who perished in the judgment flood?

Whose design was used in the construction of the ark, the place of provided safety? Look to Genesis for the entirety of the account of the flood of judgment

and of God instructing Noah and in His dealing with him and his family.

Please note that in Genesis 6:14, God tells Noah, **“Make thee an ark...”** Then in the next several verses, through chapter 9, God refers to this same ark as **“the ark”** at least 26 times. The ark that God designed was first **“an ark.”** And from that point onward, it is simply **“the ark.”** Never another ark – but **“the ark.”** The same ark. Never another ark. Is that significant?

Next, take note of verse 18 of Genesis 6. **“But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy son’s wives with thee.”**

Does not the preciseness of the language of God strike a wondrous note of assurance for us? Can you find fault with the exact terms that God chose to express His design, or intent, or purpose here? Did God know what He was saying? Did He make a mistake in His choice of words?

As you hear the positions of men and their systems concerning the atonement, you are, no doubt, led to imagine that if the thoughts of men are true, then those sinners who perished outside the ark did so with provision having been made for them – and with space aplenty available for them inside the ark.

But is this the case? Read verse 18 again, and then ask yourself these questions. Who was commanded to enter the ark? With whom did God establish a covenant? Do the answers to these questions surprise you? Do the answers to these questions startle you? Or do they anger you? Is God precise in His declarations? Is there assurance for you? I pray

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that there is. I pray that God will give you assurance of His love for you.

What was the stated purpose of the ark that God in meticulous, particular, precise detail instructed Noah to build? **“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house..”** (Heb. 11:7a). It was to the saving of his house. It was not to seek to save others. It was not to offer to save others. It was **“to the saving of his house.”**

This intent or purpose was so clearly stated that it seems to be totally foolish for anyone to miss the point. And yet, because of the darkened mind of men, there remains to this day great confusion within the realm of professing Christendom. There is uncertainty on every hand as to what God intended to do in the matter of atonement.

Especially is this true as to those for whom atonement was intended. Was it for all men without exception that Christ came and suffered and died? Many there are who say so, without considering what this would mean if indeed God's intentions were such. Have you thought this thing through to its conclusion? What if it was God's intention that His Son would come and die for the sins of all men, without exception?

There is only one conclusion that could be rationally arrived at, were this true. And that conclusion is that God failed in His purpose or intent. We say this, not without reverence for God, and not with malice toward any man who says this is what

God intended. We do not seek to be argumentative, for the sake of being argumentative. Rather, we say this desiring that all God's people everywhere have the truth.

If God intended that the sacrifice of His Well-Beloved Son, the Darling of His Bosom, was to procure atonement, or reconciliation, for all of Adam's race, then He was not successful in carrying out His purpose. All men are not saved – nor will they be saved.

Did Christ, in His glorious Person and in His grand work fail?

Did He declare, with strength unimpaired, **“It is finished”** (John 19:30)? Did He dismiss His spirit, and lay down His life, of His own will? Or rather, was His life taken from Him, against His will? Was His work finished, as He said, or was there remaining work that He needed to do –

but did not, or could not, do? Was there work for others to do?

The disturbances of the human mind would be endless had it been, as many men declare, that Christ came to render all men savable, but that they just will not “let Him have His way.” Were this the case, then there could never be rest and assurance. If Christ meant to die for all men, and did die for all men, then there are those in hell that He died for too. Why are they in hell? Are they being punished for sins that He had previously and perfectly paid for. If He paid for them at all, then He paid for them perfectly, for He is perfect in all His ways

and work. If the sins of those in hell were paid for, but somehow, imperfectly paid for, then it is not Christ who paid. Then who?

Were this the case, what assurance would there be for you and me? How could we be assured that His work was able to secure us for time and eternity? Could we preach and could we believe that Christ did for us what we needed?

If but one man – one son of Adam – can be scripturally proven to be in the judgment fires of hell, then one of only two possibilities

concerning that man exists. Either he is in hell with his sins atoned for, and with God's intent and purpose in regard to him unmet – “or” Christ did not pay for his sins at all.

**“And it came to pass, that the beggar died, and was carried by the angels**

**into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom”** (Luke 16:22-23).

If there be any who read these words who believe that Christ died for all men, without exception, then you are saying that He died for the rich man of Luke 16. You are saying that this man is in hell with his sins atoned for. Why is he in hell? I know what you are thinking. You imagine that Christ died for all the sins of all men “except” for the sin of unbelief. Isn't that your position?

Is unbelief a sin? Will one sin,

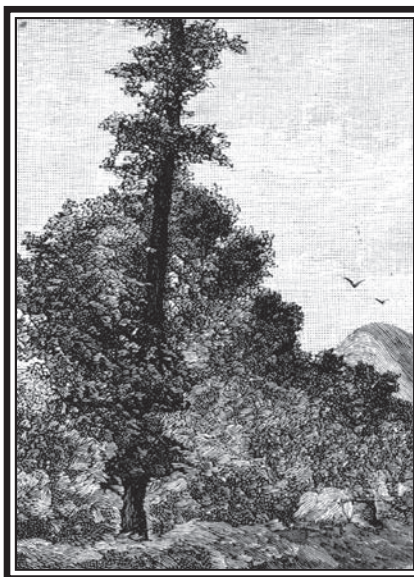
even the sin of unbelief, constitute one a sinner? What is the end for sinners? Let's examine these three questions according to Scripture.

1. Is unbelief a sin? **“..for whatsoever is not of faith is sin”** (Rom 14:23b). What is faith? **“Now faith is the substance of things hoped for, the evidence of things not seen”** (Heb. 11:1). **“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him”** (Heb. 11:6). **“Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: And that we may be delivered from unreasonable and wicked men: for all men have not faith”** (II Thes. 3:1-2).

2. Will one sin, even the sin of unbelief, constitute one a sinner? **“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all”** (James 2:10). **“He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God”** (John 3:18).

How many sins did Adam commit before he was constituted and denominated a sinner? Was Adam's sin a sin of unbelief? What was the result of Adam's sin? **“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were**

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**naked; and they sewed fig leaves together, and made themselves aprons**” (Gen. 3:6-7).

Was Adam’s action sinful? Had not God said, **“And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die”** (Gen. 2:16-17).

What is the end for sinners? Note please that as soon as Adam did eat (not when Eve had eaten), the eyes of them both were opened, and they knew that they were naked. The eyes of them both were opened when Adam sinned. They both were then made aware that they were naked in body, and they knew shame because of the sin of Adam. And they sought to cover their physical nakedness. They both knew because Adam was the federal head of Eve. She knew because she was represented by him; and when he sinned, she sinned. She had eaten before he ate, but she sinned when he sinned.

What they did not know, because sin had darkened their minds and rendered all their faculties impotent, was that they were exposed to the judgment of God against their sin that they had sinned against Him. And they, at that same moment, began to act like depraved sinners. They thought that if they could cover their physical nakedness, they would be alright. They did not discern their actual condition as being exposed to the judicial pronouncement of God. They did

not know – They did not believe! But remember that God had said, **“...in the day that thou eatest thereof thou shalt surely die.”** And die they did. That same exact day, they died spiritually. Therefore, they could no longer discern spiritual things. (c.f. I Cor. 2:14).

Again I ask: How many sins did Adam commit before he died under the penalty that God had announced? One sin, you say? And correctly you have said. Just one sin. And what was the nature of that sin that Adam sinned? Was it not a sin of unbelief, as all other sins against God are sins of unbelief when reduced to their lowest point. Unbelief and rebellion are the sins of men against God.

And what is the end for sinners? Separation from God is the immediate end for sinners. Separation and punishment are the lasting and permanent end for sinners except they be reconciled to God; except they be brought back to God; except their sins be covered, or atoned for. Except God intervene, sinners are doomed to an eternal punishment in the lake of fire. Except God take up their case, they are doomed to a just and lasting banishment.

How can we be scripturally assured that God’s elect will each receive the benefits of the atoning work of Jesus Christ? How can we know that we will not be left in our fallen state as captives to Satan and to sin? It is this aspect of the work of Christ that we now turn our attention.

In the Old Testament, God has given His people positive assurance that He will, in mercy and grace, deal with their sin. As a consequence of His intent to deal with their sin, and of His actual dealing with their sin, He will deliver them from its bondage

and penalty. He will set them free.

The book of Leviticus contains much discussion on the matter of redemption. Both the redemption of possessions and of person is here spoken of, and the assurance given that God will undertake their redemption. He had said, **“For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul”** (Lev. 17:11).

In chapter 25 of Leviticus, the details of redemption of possessions and of persons are clearly laid out for our instruction and for our edification. A kinsman may redeem. But only a kinsman. No other may redeem. A ransom must be paid by the kinsman. Not just any ransom, but an exact ransom – a precise ransom.

This ransom that must be paid by the redeeming kinsman must exactly correspond to the obligation that was owed, or that would be owed when the final accounting or reckoning would take place. Reckoning must be made from the amount that obligation or debt was first incurred until the final accounting time. That is, past debt, present debt, and future debt must be included in calculating this required corresponding ransom price.

When the calculated ransom price was determined, its value must be presented by the kinsman to the one to whom the debt was owed – to the one who held the obligator note that demanded that payment be made.

On the day of accounting, or at the time appointed to effect redemption, the kinsman appeared with the suitable ransom price, and in the presence of acceptable witnesses, paid what

was demanded. He paid the exact price that corresponded to the debt that was owed. He did not come short in the payment value, nor was more demanded of him than what was owed.

The reckoning had been completed so that the obligations past, present, and future were included. Nothing that was justly owed was overlooked or neglected. No future charges that could possibly be brought up were ignored. All was accounted in the reckoning and the corresponding price was established. There was not lack. Neither was there any over-plus. The price corresponded to the demand.

The result of this reckoning and paying was this: When the ransom price which corresponded to the debt owed was rendered, the captive went free. There was no doubt. There was no haggling. The captive went free. And this was because, and only because, the ransom had been paid. No debt lingered, nor would there be future charges. The account is settled.

In the case of the sinners for whom Jesus Christ stood Surety, or Kinsman, their debt was charged to Him, and He assumed their obligation to pay. And their obligation was to God, against Whom they had sinned – thus incurring the debt. It was to the Father, Jehovah God, then that Jesus Christ, God the Son, rendered obedience and paid what was owed.

This is why we can declare without fear that each and every one of God’s elect will be redeemed, purchased, ransomed, and set free. This is why Paul declared the security of the believer in Romans 8:35-39. If you will but read this passage, you will find this to be the case.

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# What Is the Intent..

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And you will also find when you read Romans 8:28-34 why there is security. It is because redemption has been based upon God having determined to save His people from their sins. Here it is: **“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?”** (Rom. 8:29-31).

Since God had declared His intention to save His people, by redeeming them, He has never wavered from that purpose. And will not alter His purpose. For He is God. He changes not.

But you may ask, When did God declare His intention to save His people by redeeming them? And here is the answer: **“And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 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”** (Gen. 3:14-15).

By sending the “Seed of the woman” to bruise the head of the serpent, God has announced that He intends to overcome the sin that came upon His people. He has declared that He will get the victory, and that the power

of His enemy, Satan, will be rendered impotent to withstand the Omnipotent One – Who will defeat him.

When the forerunner of the “Seed of the woman” came, he announced this same intent or purpose. He said, **“..Behold the Lamb of God...”** (John 1:29). And it was the Person of Jesus Christ, and none other, that the Baptist pointed to when he made that thunderous announcement.

Even before this event, God had sent His messenger to Joseph, the espoused one to the virgin, to give him comfort, assurance, and instruction concerning this One Who was coming. The angel of the Lord said to Joseph, **“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins”** (Matt. 1:21).

Now how, or upon what terms, does Jesus save His people from their sins? Do you remember, **“For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul”** (Lev. 17:11)?

Upon the authority of God’s Word, we declare that the basis of the atonement is the blood. It is only upon the blood. It is upon no other basis. It is upon no combination of elements or ingredients. It is solely and totally upon the blood.

The blood is given. It is the blood of Another. It is the blood of “the Seed of the woman.” The blood is given upon the altar, and this altar is the altar of God, where Sacrifice is made to effect appeasement and to pay the demanded and essential redeeming price. It is Christ dying for us as He sheds His blood on our behalf so that He might

ransom, redeem, and purchase back “His people.”

What is the intent of the atonement? The atonement was designed and intended to atone for the sins of God’s people. And there was in no sense any intent beyond this. There was no effort made, nor intent to provide, that all men without exception would be offered opportunity to have a right standing before God. Atonement is not on the basis of “opportunity,” but it is on the basis of the sure mercies of God, in Christ Jesus.

It is true that all men of Adam’s race were, and are, in need. It is also true that all men of Adam’s race were in need because they all were, and are, sinners. But it is not true that God has done everything with the intent of recovering them all from their fallen state. Otherwise, we would be forced to the position of acknowledging that God failed to accomplish His intent or His purpose.

For the universal or unlimited atonement advocate, we say that were your hypothesis correct, then God is a failure. Were you correct, then God would have attempted to make all sinners clean and would have found Himself unable to do so. Does this sound like God? Does this fit the declarations that God has made concerning Himself?

Let me ask you to consider this. When God instructed Moses to tell the children of Israel to shed the blood of sacrificial lambs so that blood be applied to the door posts of the houses where Israel dwelt in Egypt, did He likewise – or in any wise – tell Pharaoh or any other Egyptian to do so? Did He? Why did He not? Was it God’s intent to provide a blood sacrifice to make an atonement for any except His people? Was it?

Why was it not? Did He provide any blood sacrifice for any other than His own people? Why did He not?

It is clear that God intended to save His people from their sins. It is equally clear that He had no intention of seeking to save any others. God acted with intent when He, by eternal covenant stipulation, caused His Son to stand as a Lamb slain from the foundation of the world. God acted with intent. God acted upon purpose. And what He has done is exactly what He intended and purposed to do.

## Conclusion

The atonement is a stupendous doctrine. It is wondrous in its scope and in its accomplishment. It is so because it is God’s work, and because He has determined to do that great work to bring back His people to communion and fellowship with Himself.

Now, there are only two possible positions that one can take concerning the scope of the atonement. The first of these positions is that God provided a universal atonement, and found it to be only partially successful, for not all men are saved. The only other position that one can be brought to is that God intended to make atonement for the souls of His people – and for them only. This is the correct position.

The atonement that God provides truly does its work and actually atones for the souls of those for whom it was intended. It does not come short of its design and purpose. It does not find itself impotent, but rather it is able to accomplish its design. Thank God for His Atonement. Thank God for Jesus Christ, our Passover, our Mercy-Seat.





# The Believer's...

(Continued from page 1) ♦

God with all He "is," and all He "has"---is my portion!

What kind of portion is this? It is "immense," for it comprehends all. All the "attributes" of the Divine nature---are for us. All the "perfections" of God's character---are on our side. All the productions of the divine "power"---are for our good. Therefore the apostle says, "All are yours!" Nothing good is withheld from us!

What the father of the prodigal said to his eldest son, our heavenly Father says to every one of His children, **"Son, thou art ever with me, and all that I have is thine"** (Luke 15:31).

And we may adopt similar language in speaking to our heavenly Father, to that used by the angel to Abraham, "By this I know that you love me, because you have not withheld your son, your only son from me" (Gen. 22:12). And from this fact, we may draw the same conclusion as Paul did, **"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"** (Rom. 8:32).

O beloved, God in all the glory of His nature and perfections, God with all His unsearchable riches---is our portion!

What kind of a portion is this? It is "immutable." It remains forever. Others may lose their property, or it may become deteriorated and comparatively valueless---but our portion is forever the same.

Speaking of the finest, noblest, and most durable works of creation, the Psalmist says, **"Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall**

**perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shall thou change them, and they shall be changed: But thou art the same, and thy years shall have no end"** (Ps. 102:25-27).

Our portion can never be forfeited, or alienated, or reduced in value, because it is the unchangeable God! Blessed is the man that can say with Jeremiah, **"The LORD is my portion saith my soul; therefore will I hope in**



**him"** (Lam. 3:24). Or with David, **"Thou art my portion, O LORD: I have said that I would keep thy words"** (Ps. 119:57). The Lord is the portion of my inheritance!

## HOW IS THIS PRIVILEGE ACQUIRED?

By the "new birth," for being born of God, we are the children of God; **"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together"** (Rom. 8:17).

By "donation" or deed of gift, for God gives Himself to His people, saying, **"And ye shall be my people, and I will be your God"** (Jer. 30:22).

By "choice," for we make choice of the Most High for our God, and by the work and operation of the Holy Spirit, we are disposed to

do so. Our relationship flows from the good-will of God alone, for we are **"...born, not of blood, ...nor of the will of man, but of God"** (John 1:13). As another apostle testifies, **"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures"** (Jam. 1:18). The gift is wholly of grace, and while it is unspeakably great and glorious, it comes to us free as air, without a work to merit it, or a disposition to deserve it. The choice is ours---

but our choice the effect of God's choosing for us.

But how did we come into possession of this portion? We were taught our need of it; for such is the nature, vastness, and profound aspirations of the human soul, that nothing but God can satisfy it. It was never intended to be satisfied with anything less than God himself, and with less it never can be satisfied, or be perfectly happy. This the Holy Spirit teaches us, and therefore we desire this inestimable blessing. The desire being kindled by the Spirit in the soul, we begin to seek for it, nor can we rest until we obtain it. At length comes the revelation that God is ours, and that we are the Lord's.

It is therefore "needed," "desired," "sought," and finally

"obtained." Then we can say, **"Thou art my portion, O LORD"** (Ps. 119:57)!

## WHAT IS THE PROOF THAT THE LORD IS OUR PORTION?

This may be sought for, and found in a variety of things.

It may be found in our "thoughts," for if God is our portion, we shall think of His gold and gains, of His houses and lands. And just so will our thoughts gather around the Lord, and center in Him, if He is our portion.

It may be found in our "affections," for our Lord reminds us that where our treasure is, there will our heart be also. If God is our portion, we shall love Him, prize Him, and find our heart centering in Him.

It may be found in our "pursuits," for whatever has the thoughts and the heart---will regulate the pursuits, whether be earthly or heavenly, human or divine.

Therefore our "thoughts" are much taken up with God---if they are feasted while exercised on God; if our "affections" ascend to God and are delighted with God; and if in our pursuits we seek to know more of God, to enjoy more of God, and to be more conformed to God---then there is no doubt that God is our portion.

If God is my portion, then I ought to be "content" without any other portion. He is enough in poverty, enough in persecution, enough in life, enough in death, enough for evermore!

If God gives me Himself---then it is more than as if He had given me the whole world, or ten thousand worlds like this! O how happy was the apostle, who knowing God to be his portion could say, **"Not that I speak**

♦ (Continued on page 8)

# The Believer's...

(Continued from page 7) ♦

**in respect of want; for I have learned, in whatsoever state I am, therewith to be content. I know how to be abased, and I know both how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need**" (Phil. 4:11-12).

If God is my portion, I ought to be "thankful." It is enough. There is no losing it. What dignity, what honor is conferred on the man who has God for his portion! I deserved to be stripped of everything, and to be turned out of God's presence eternally penniless, wretched, and miserable. But instead of this, God in His free grace, in His infinite mercy---gives me---a mansion, a city with eternal foundation, a kingdom, more, He gives me Himself! God in all His glory; in all His grace is mine!

If God is my portion, I ought to be "living upon Him." If I live upon anything out of God---then I live upon what is finite, and will change. But if I live upon God, I live upon the infinite, and upon what is unchangeable. As a believer, I should live befitting the dignity of my lofty character, position, and prospects. The man of fortune ought not to live like the pauper. Just so, the Christian ought not to live like other men.

If God is my portion, I ought to be making a "proper use" of it. I should set my portion over and against---all my pains and privations, all my griefs and grievances, all my sadnesses and sorrows. I should look "above" all my trials and troubles---and rejoice that throughout eternity, I shall have---eternal ease, instead of pain, eternal plenty---instead

of privation, eternal joy---instead of grief, eternal gladness---instead of sadness, and eternal bliss---instead of sorrow! Beloved, is the Lord your portion? Are you living upon Him as such?

But if God is not your portion---then what is? Where are your thoughts most? Where do your affections center? After what do you pursue? "The World?" It is a poor, perishing, unsatisfying portion! It will be found insufficient, unsatisfactory, and perishing! Unless God is your portion, you will be---unsatisfied in life, wretched in death, and indescribably miserable to all eternity! **"My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever"** (Ps. 73:26).



## My God, my God...

(Continued from page 1) ♦

In John 3:13 we not only see that Christ came down from heaven, but we also see His omnipresence as He describes Himself as being in heaven while He was standing upon the earth. Scripture makes it clear that God the Father and Son cannot be separated from one another because they are one!

I believe it is our tendency to conclude that the cry of Christ in Matthew 27:46 is a direct result of the Father separating Himself from the Son while the Son hung upon the cross bearing our sin. There is a rather common belief that God cannot look upon sin or be in its presence and therefore the Father separated Himself from the Son while He hung upon the cross.

Let us first see if the Word of God teaches us that God cannot look upon sin. In Genesis 3:9-14 we find Adam, Eve, and the

Devil (three sinners) all standing before God at the same time answering for the sin they had just committed. In Genesis 4:9 we find God talking to a lost sinner named Cain who had just murdered his brother. In Job 1:6-12 we find Satan standing directly in the presence of God in heaven accusing Job. Scripture makes it quite clear that God can look upon sin and sinners as a matter fact one day they will all stand in His presence and be judged according to Revelation 20:11-15.

We have already proven that Jesus Christ is God come in the flesh so to say that God cannot be in the presence of sin is to say that Christ could not be in His own presence as He hung upon that cross while bearing my sin. Contrary to common belief nothing in Scripture actually teaches us that the Father and the Son were separated on the cross. On the contrary Christ declared in John 16:31-32 that although the men would leave Him alone, He would not truly be alone because the Father would be with Him and we have already shown you that the Word of God declares the Father and Christ to be one.

So, what is meant by Christ's words in Matthew 27:46, **"My God, my God, why hast thou forsaken me"**? Well, first we need to realize that it is a quote from the 22nd Psalm. Christ is quoting from Psalm 22:1. This Psalm is a prophecy of the crucifixion of Christ as we can see from Psalm 22:16 which speaks of the piercing of His hands and feet which describes how He would be fastened to the cross. In reading Psalms 22:1 we can see what is meant by the question, **"My God, my God, why hast thou forsaken me"**. The very next words in the verse explain the meaning, "why art thou so far from helping me".

So, in Matthew 27:46 it should seem obvious that Christ is asking the Father, why are you not delivering me from this cross?

The second key to understanding this is realizing that Christ (God come in the flesh) is asking a question here. This is of great importance because Scripture declares that God is all knowing (John 21:17, Matt. 9:3-4, 1 John 3:20). Why would God (the Father or Son) ask a question? In Genesis 3:8-9 God asks Adam where he is. In Genesis 3:11 God asks him, **"Who told thee that thou wast naked"**? Then God asks him if he has eaten of the tree that He told him not to. Did God ask Adam all these questions because He needed Adam's help figuring out the answer? God is asking all these questions not to have the answer revealed to Himself but to reveal the answers to Adam. We find Christ doing a very similar thing as He conversed with the woman at the well in John 4:16. Christ already knew this woman had no husband, but He asked her to bring her husband in order that Christ might help reveal to this woman her sinful condition in living with a man that she was not married to (John 4:17-18). My point is that God does not ask questions because He is ignorant of the answer but because He wants us to ponder the question and search for the answer so that we might learn something very important.

If Christ wanted the Father to deliver Him from the cross, all He had to do was speak the word, according to Matthew 26:53. We have no record of such a request but what we do have is Christ asking a question so that you and I will look for the answer and learn from it! So, why is it that Christ

♦ (Continued on page 9)



was not delivered from the cross? Because the only way that He could be my Kinsman Redeemer was to die in my place. He was sent to be the propitiation for my sin (1 John 4:10). I could not be redeemed unless He died for my sins. The Old Testament Passover Lamb is a beautiful picture of this. The ninth plague that God brought upon Egypt was darkness over all the land (Ex. 10:21-23). In our text there was darkness over all the land from the sixth hour until the ninth hour (Matt. 27:45). The plague of darkness upon Egypt was followed by the final plague which was the death of the firstborn (Ex. 12:29-30). God instituted the Passover to protect Israel from this plague of death (Ex. 12:21-23). The Passover lamb was slain, and the blood sprinkled upon the door post of the house. In 1 John 5:7 Paul describes Jesus Christ as being our Passover Lamb. Christ the sinless Lamb of God took my sin debt upon Himself and died upon the cross in my place. He offered up His own blood to redeem me. So, when Christ cried out from the cross asking why He was not being delivered from the cross the answer is simple. He was not being delivered because of me. Christ already knew why; He asked the question so that you and I might know why. My God, my God why has thou forsaken me? Why art thou so far from helping me? Why am I not being delivered from this cruel cross. Because of Shawn Berry! **"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed"** (Isa. 53:5).

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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](http://www.olmsteadbaptistchurch.org/hymnal.pdf)]

## COME, THOU FOUNT OF EVERY BLESSING 35

1. Come, thou Fount of ev - ery bless - ing, tune my heart to  
 2. Here I raise mine Eb - e - ne - zer; hith - er by thy  
 3. O to grace how great a debt - or dai - ly I'm con -

sing thy grace; streams of mer - cy, nev - er ceas - ing,  
 help I'm come; and I hope, by thy good plea - sure,  
 strained to be! Let thy good - ness, like a fet - ter,

call for songs of loud - est praise. Teach me some me - lo - dious  
 safe - ly to ar - rive at home. Je - sus sought me when a  
 bind my wan - dering heart to thee. Prone to wan - der, Lord, I

son - net, sung by flam - ing tongues a - bove. Praise the mount! I'm  
 stran - ger, wan - dering from the fold of God; he, to res - cue  
 feel it, prone to leave the God I love; here's my heart, O

fixed up - on it, mount of thy re - deem - ing love.  
 me from dan - ger, in - ter - posed his pre - cious blood.  
 take and seal it, seal it for thy courts a - bove.

## The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

### 1) Does your church believe in Church Authority or Pastoral Authority and why?

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Ultimately all authority rests in the Head of each New Testament Baptist Church, the Lord Jesus Christ. Every church since the first one started by the Lord Jesus Christ during His earthly ministry, and all those in the line of succession are responsible to cheerfully submit to His commandments with a sincere desire to bring glory unto His name and person. Ephesians 3:21 declares: **“Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”**

Before Jesus ascended into Heaven, He authorized His kind of church to carry out the Great Commission in Matthew 28:18-20: **“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”** Thus, authority to do the work of the Lord is vested in His kind of churches. The first church, organized by the Lord during His earthly ministry, was in

Jerusalem and initially consisted of the 12 apostles. By the time Jesus gave the Great Commission (just prior to His ascension into Heaven) the church at Jerusalem had 120 members (Acts 1:8-15). The church at Jerusalem was baptized with the power of the Holy Spirit according to the promise of the Father (Acts 1:4-5). When the Lord baptized the first church with the Holy Spirit on the Day of Pentecost, He was in effect empowering them to carry out the commands issued in the Great Commission (Acts 2:1-4). That first church immediately began preaching the Gospel. Three thousand souls were saved and submitted to the ordinance of Baptist baptism which added them to the church (Acts 2:41-47). They began to fill Jerusalem with the doctrine of the Gospel of Christ which alerted the Jewish religious authorities. The church at Jerusalem was persecuted by religious and secular authorities, but they continued to preach the Word everywhere they went. They were determined to obey God rather than the dictates of men (Acts 5:28-29). They were exercising the authority that the Lord Jesus had given them to preach the Gospel, baptize the converts, and teach them all things Christ had commanded.

The members of the first church at Jerusalem went everywhere preaching the Word (Acts 8:4). After the conversion of Saul of Tarsus (later known as Paul) the church at Jerusalem determined to organize another independent church in Antioch.

They authorized Barnabas to go as far as Antioch where another church was established out of the Jerusalem church (Acts 11:19-26). The church at Antioch would then authorize and ordain Saul and Barnabas to do missionary work (Acts 13:1-3). At the end of their first missionary journey Saul and Barnabas came back to Antioch to give a report concerning the churches they had organized (Acts 14:24-28). A definite pattern of carrying out the Great Commission had been clearly established. The Jerusalem church authorized and established the church at Antioch. The church at Antioch authorized and sent out missionaries to organize other churches. This is God's way of perpetuating His kind of church. Not through the authority of men, but by the authority of the local church. It is a simple and orderly process (I Cor. 14:40).

Each church has been given the authority to preach the Gospel, baptize the converts, teach them to observe all things, discipline disorderly members (Matt. 18:15-20; I Cor. 5), ordain elders and deacons, send out missionaries, and conduct business when necessary. The authority to do the work of the Lord is in the Lord's church, His body, His congregation of blood bought, baptized believers in a given locality. As a church body they are to be obedient and submissive to the authority and Lordship of Jesus Christ.

Pastoral authority is granted to elders/pastors by God the Holy Spirit through the authority of the local church. The church has the authority to recognize those whom God has called to preach and ordain them to the Gospel ministry. The local church has the right to send out missionaries

with the authority to preach, baptize, teach, and start churches. Pastors/elders/missionaries have no intrinsic authority within themselves, but only that which is granted to them by God through the local church. Pastors/elders do have the authority to preach, lead, and feed the congregation that the Lord has appointed them to minister unto. The Holy Spirit of God has placed pastors/elders in the Lord's churches to be overseers of the flock of God. It is in this sense pastors/elders have authority to minister to the congregation of the Lord. Acts 20:28 declares: **“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made your overseers, to feed the church of God, which he hath purchased with his own blood.”** Titus 2:1 and 15 state: **“But speak thou the things which become sound doctrine...These things speak, and exhort, and rebuke with all authority. Let no man despise thee.”** The entirety of the Titus chapter two contains some of the doctrines and practices the elder is responsible to teach the church. I Peter 5:1-4 declares: **“The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensembles to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”** These passages of Scripture clearly state the authority that God through His church has

◇ (Continued on page 12)



## The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

2) When someone is newly saved and wants to join a church that is without a pastor, do they have to wait until a pastor is called to join and be baptized?

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The authority to baptize rests solely in the Lord's church that has John's baptism. **"(Though Jesus himself baptized not, but his disciples)"** (John 4:2). Christ at that time was the Pastor of the first church, the disciples were performing the baptisms of new converts. This is a testimony to inform us the authority to baptize is in the church. A church can ordain any man, in good standing with the membership, to baptize. A church can also, if it desires, call upon a pastor of another church to perform a baptism since they are without a pastor. I do not know why a church would want to do this but, it certainly has the authority to do so.

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As far as I can tell, there is no specific example in the New Testament to address the hypothetical question raised.

However, I do know that a New Testament Baptist church does not lose its authority to administer the ordinances if they are without a pastor. Churches of the Lord Jesus Christ, not pastors, have the authority to administer the ordinances of baptism and the Lord's Supper. However, the regular order and example set forth in the New Testament is for an ordained man, usually a pastor or sometimes a deacon as in the case of Philip baptizing the Ethiopian eunuch in Acts 8:26-40, to administer the ordinance. Having an ordained man administer the ordinance is the best way as evidenced by the examples provided in Scripture. This also has been the normal practice of Baptist churches throughout their storied history.

So what is a church to do if they do not have a pastor to baptize new converts? Hopefully, the church has one or more ordained deacons who they can appoint to perform the task. If the church has no deacons, they could vote to authorize a pastor of a sister church to perform the ordinance for them. They could also wait until they have called a pastor to administer the ordinance. All of these suggestions would be within the parameters of what is revealed in Scripture.

So the question remains as to whether a church can authorize any man within the congregation who is not ordained to the Gospel ministry or the deaconship to perform the ordinance of baptism.

I think it was Elder Milburn Cockrell who said that a church without a pastor or deacons is within its rights and authority to appoint an unordained man in the membership to baptize new converts, however it would be irregular. I would have to agree with his assessment based on the fact that the authority to baptize is vested solely in the church of the Lord Jesus Christ and not ordained preachers who are the appointed administrators of the ordinance by the church. With that said, I would recommend that the church either call a pastor who is scripturally ordained to the Gospel ministry or vote to authorize an ordained pastor from a sister church to administer the baptism of the new convert. Some may object by saying this view is too narrow and strict. My reply is a simple one. The New Testament clearly shows that the baptisms recorded in Scripture were administered by ordained elders/pastors or deacons.

I googled the question to see how others may have answered it. Brother James Duvall has compiled a treasure trove of historical documents on the Baptist History Homepage. The Philadelphia Association in the 1700's had a lot to say about unbaptized and unordained men from other churches administering baptism. They uniformly rejected the practice and considered the baptism null and void. Historically, sound Baptists have not recognized the ordinances or ordinations of Protestant denominations as scripturally valid. I am in full agreement with the old Baptists on the subject. However, the query under discussion, as to whether a scriptural church can administer baptism without having an ordained pastor, was

never addressed. It must not have been a common practice since it was never addressed.

As I read the views of modern day Protestants and Baptists in name only, I was amused to find that nearly all of them will recognize any so-called baptism administered by anyone as valid and acceptable. I remember talking to a prominent Reformed Baptist pastor and evangelist back in the late 80's. He knew my views on the church and the ordinances. He told me I was all wrong and went on to say that he would even lead the church he pastored to accept those who were sprinkled as members as long as their heart was in the right place and they had a credible profession of faith. I was a young pastor with little experience in the ministry, but I humbly told him such a view was heresy and ought not to be practiced by anyone who calls themselves Baptist. I still believe it. We live in a day when nearly everything under the sun is deemed acceptable except for views that are deemed more conservative and narrow. In matters of faith and practice I strive to take the side of walking in the old paths rather than casting my lot with those who refuse to walk in them. Even though the straight and narrow way is often more difficult and sometimes misunderstood by friends, family, and religious folks, it is still the best way. Jeremiah 7:15-17 declares: **"Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD. Thus saith the LORD, Stand ye in the ways, and see, and ask for**

## Forum Question #1

(Continued from page 10) ♦

given to pastors/elders. There are wonderful rewards for pastors who are faithful in serving the Lord in His church, feeding the flock, and leading them in a way that honors the Lord.

It is the responsibility of the members of the church to obey and practice the truth that the pastor/elder preaches and teaches. A faithful man of God who preaches the Word and a congregation who obeys and follows the truth make for a strong and fruitful church. A church that exhibits this kind of harmony and unity around the truth will be prepared for the Judgment Seat of Christ. Hebrews 13:7 and 17 declare: **“Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation... Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.”**

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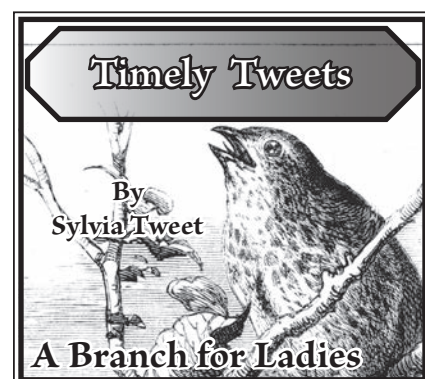
No, PLBC does not practice Pastoral Authority. The reason why we practice Church Authority is plain enough in the scriptures. **“And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto**

**thee as an heathen man and a publican”** (Matt. 18:17). Only the church body has the authority to hear and decide the fate of ones' membership. The scriptures also state. **“Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind”** (I Pet. 5:2). We have an example in the scriptures as to how God views Pastoral Authority. **“Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God”** (III John 1:11). Read that chapter and you will see Church Authority plain enough, and there are many more verses in God's Word concerning the authority of the church.

## Forum Question #2

(Continued from page 11) ♦

**the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken.”**



Loving Our Family - with  
Kindness

Text: **“She openeth her mouth with wisdom; and in her**

**tongue is the law of kindness”** (Prov. 31:26).

### Introduction:

We as women have been saved by God's grace to fear and obey Him. **“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man”** (Eccl. 12:13).

I. A wise woman must remember that she is not her own, but belongs completely to Christ and to her husband. God created Adam first and then his wife Eve to be his ideal and suitable helper. **“Neither was the man created for the woman; but the woman for the man”** (I Cor. 6:19-20; 7:3-5; 11:9).

II. “She” learns to be loving and respectful to her husband - to obey him quickly with joy and kindness. **“.. and the wife see that she reverence her husband”** (Eph. 5:33).

A. What does the word “respect” mean?

1. Highly esteem, appreciate, and admire; not disrespect, ridicule, or hurt him.

2. Obey and follow; not disobey, ignore his wishes, or circumvent his plans.

3. Preserve and consider him; not disregard or neglect him.

B. She ought to speak respectfully to her husband and speak complimentary to others about what he does well, because our marriage illustrates the relation between Christ and His church.

1. What testimony would we have as a Christian who argues with God in prayer?

2. What testimony would we have as a Christian who reveals discontentment with the Lord when speaking with our friends?

III. She learns to love her husband and teaches her children to love and appreciate him. **“..**

**teach the young women... to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed”** (Titus 2:4-5).

A. Encourage and facilitate his endeavors and teach the children to help him.

B. Promote his health and well-being.

C. Contribute to peace, harmony, and unity in the home, be quick to apologize and forgive.

D. Treat him with affection and empathy in every affliction and trial.

IV. She must seek to please him in all that honors God (Eph. 5:22).

A. Obey what he wishes, even if it seems unimportant (Matt. 5:19).

1. A church should not expect the approval of Christ when she does not worship biblically, because God does not accept changes. Likewise, a wife should not put conditions upon her obedience, obey only when she feels like it, and do instead what is contrary to what he expected.

2. It is unbecoming to obey with murmuring and disputing, with disinterest or resentment, showing a lack of respect to God and to her husband.

“Israel showed disrespect to God with harsh criticism” (Mal. 3:13-14). As a wife, we must not dispute with our husband, but should obey quickly and cheerfully “without murmuring and disputing” and “without answering again,” and also teach our children how to courteously submit to authority in like manner. **“Do all things without murmurings and disputings”** (Phil. 2:14). **“.. be obedient... please them well in all things;**

♦ (Continued on page 13)



## Timely Tweets

(Continued from page 12) ♦

**not answering again**" (Titus 2:9). Do our children obey quickly and cheerfully? Whatever they practice at home will soon manifest itself at school, at work, and one day with their spouse. It depends upon us as mothers to show them a good example of kindness and cheerful obedience to our husband, as well as require their compliance.

B. What is the responsibility of the wife when her husband is unthankful or unkind to her? She should not lower her Christian standards, but continue to live a life of purity and loving kindness, just as an employee must work well for difficult employers and help the business succeed. **"Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward"** (I Pet. 2:18).

**"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by**

**the conversation of the wives; While they behold your chaste conversation coupled with fear"** (I Pet. 3:1-2).

### Conclusion:

**"Every wise woman buildeth her house: but the foolish plucketh it down with her hands"** (Prov. 14:1). **"She openeth her mouth with wisdom; and in her tongue is the law of kindness"** (Prov. 31:26). **"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"** (II Tim. 2:15). May we study to show ourselves approved unto God in our endeavor to be a wise woman and build our house for the glory of God.

If married, may we learn to love our husband with kindness, treat him respectfully, speak with kindness, obey him quickly, and also express our love and appreciation. If a woman is still single or widowed, may she learn to show respect to her parents and others in authority over her and teach these biblical principles to other women and children.



was taken to Bristol, England, in 1640 by his mother and apprenticed as a scrivener. He worked as a writing schoolmaster and became involved in the sugar trade that developed between Bristol and the West Indies. In time "he . . . inherited wealth by his marriage...in 1668." As Terrill served as clerk in Broadmead, he used materials of others for the years 1640-54 to supplement his own work and ultimately produced the historically valuable *Broadmead Records*.

The Broadmead Church was founded in 1640, and the members met regularly for worship from that time. In 1651 Thomas Ewins, who had been formerly an Episcopalian minister and had converted to Baptist views, was called as pastor. The work grew under his leadership; however, problems began in 1661, as the pastor was apprehended even as he preached on July 27 and was jailed. After being imprisoned for two months, he was released and began his ministering again immediately. On October 4, 1663, Pastor Ewins and several others were arrested, and this time he languished in the jail for almost a year. During this imprisonment, the people would gather around the prison and Ewins would preach to them through his open window from his fourth-floor cell.

The suffering of the congregation is well set forth in the records of the church as they met many times in the out-of-doors or from house to house or wherever they could find peace from their governmental tormentors. It is interesting to note that when meeting on a second-floor level, the ladies would often sit on the stairs and begin to sing when the constable would arrive, thus warning the folk in the meeting room of impending danger.

They were compelled for a time to worship in private houses. The constables frequently disturbed them, and many were imprisoned and fined. Sometimes, when they learnt that the officers were coming, they evaded them by taking refuge in a cellar, and sometimes by climbing into a garret. Still they resolutely kept up their assemblies...Their firmness was remarkably shown by a resolution passed to the effect, that those who absented themselves from worship through fear should be dealt with as disorderly members.

Pastor Ewins had been physically weakened by his imprisonments. Edward Terrill gives this tragic yet triumphant report:

"Anno 1670. Our Pastor, Br. Ewins having layen a greate while weake, he Departed this life...(April 26, 1670) in ye worke of ye Ministry; Preaching ye Gospell clearly of Free Grace by faith in Christ Jesus. Wherein he laboured abundantly, in ye Publick, and in his particular charge ye Congregatin...He was a man full of selfe-denyall, and subdueing his Natural Temper; soe that he walked very lovely and holy in his Conversation, shewing patience where it required, and meekness toward all men; Visiting all his members Carefully and searching into ye State of their Soules...He was interred in James's Yeard....Accompanied with many hundreds to ye Grave, ye like funerall not seen long before in Bristoll. He left soe good a Savour behind for faithfulness to Gode, and humility towards men, That his very chief Persecutor, (St. Jo Knight), said, he did believe he was gone to heaven.

Would that our testimony should be so meaningful!



## Baptist History



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

### He Left The Prison to Enter The Palace

We read a great deal about Pastor Thomas Ewins in the *Broadmead Records*, the minutes of the "Baptist Congregation" in Broadmead, Bristol, England.

Edward Terrill, clerk of the church, has enriched our understanding of the sufferings that Baptists endured during the reign of Charles II. In the providence of God, Edward Terrill, born at Almondsbury, Gloucestershire,

## Plodding Through Proverbs

By Elder Tom Ross  
Chesapeake, OH



**“To have respect of persons is not good: for for a piece of bread that man will transgress”** (Prov. 28:21).

This is another proverb which bears repeating (Prov. 18:5; 24:23). God is making it clear that it is not acceptable to judge people prejudicially either for or against. Judgments are to be made fairly, justly, and equitably based only on the truth apart from any outside influence. These qualities must be exercised especially by those in authority. Under no circumstances is it right to judge in favor of someone based on their wealth, standing in society, or family connections. Nor is it right to unfavorably judge someone according to their skin color, gender, or poverty. The law must be equally applied, and judgment must be exercised with righteous discernment of the facts. This is also a New Testament principle that is to be exercised in our relationships within the local church as James 2:1-9 clearly states.

The warning is in place because men by nature are wicked and prone to be prejudicial in their judgments. Our depraved nature is easily influenced by outside influences and temptations. We are easily turned away from the path and duty of righteousness, especially when it appears we may profit in some way. We must be diligent and steadfast in resisting temptation in all its forms. The first time we yield to temptation makes the second and third times

so much easier to capitulate to sin. We begin to justify our course of action in our heart in order to appease our guilty conscience. It is a slippery slope that leads to discouragement, depression, and feelings of guilt. The danger is when we become so calloused in our pursuit of a sinful course we lose a sense of conviction and are no longer troubled by transgression. Oh, that God would make us more sensitive to the convicting power of the Holy Spirit when we are faced with temptations that lead to a sinful, destructive course.

Charles Bridges observed: “Principle once overpowered seldom regains its ascendancy. Each successive trial proves its weakness; till he, who once thought himself able to resist a large bribe, for the veriest trifle will break with God and his conscience. For a piece of bread that man will transgress...Let the temptation be resisted at the first step, manfully, prayerfully, in the Lord’s strength; and the victory is gained.” (p. 548)

George Lawson had a convicting comment: “But there is great danger in yielding to any temptation, however great; for besides being the sign of a corrupt heart, the conscience that is once violated will, in time, be prostituted and debauched, and the most trifling temptation will become a sufficient motive for the greatest iniquities. The second step in wickedness will not raise such a conflict in the soul as the

first, and the third will be easier than the second; and the most detestable villainies will appear less horrible to a man hackneyed in iniquity than the slightest deviations from justice once did to the same person...Oppose the beginnings of sin, and give no place to the devil. If he can prevail upon you to comply now and then with his temptations, he will expect to bring you by degrees into such a compliant humor that he will have no occasion to put himself to the trouble of tempting you at all.” (pages 507-508)

**“He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him”** (28:22). A man who is overly anxious and in a rush to be rich is said to have an evil eye. We are commanded to love God supremely and others as ourselves as the summation of the Moral Law and what Jesus identified as the two great commandments (Matt. 22:36-40). As such, our affections should be set upon things above, not on things of the earth. We should not be caught up in the worldly lust of gaining temporal riches. Our eyes should be upon the glories of our gracious God and upon the fields that are white unto harvest, souls that need the Lord Jesus. We should long to gather eternal riches as opposed to those that fade away in light of what Jesus said: **“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of**

**light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness”** (Matt. 6:19-23)!

A man who hasteth to be rich has an evil eye that is full of jealousy, envy, and greed. What an unholy trinity of cruel lusts that serve to ruin men! Cain had an evil eye toward his brother Abel, that moved Cain to murder Abel. Lot envied the riches of his uncle Abraham and was willing to cause division in the family to gain what he thought was best. His evil eye and haste to be rich brought him a lifetime of woe. His son-in-law’s mocked him, his wife was turned into a pillar of salt, and his daughters got him drunk and committed incest with him. Lot’s evil eye brought him disgrace that left him dwelling in a dirty cave at the end of his days. Lot was so anxious to gain riches that his whole life was spent running where he thought they may be found. In the end he was brought to physical desolation and spiritual poverty.

Jealousy, envy, and greed are also often the cause of much selfishness in a man’s heart. If you can never rejoice in the blessings of someone else rather than yourself, you will find your life to be a miserable one indeed. Envy and bitterness combined with selfishness is a toxic mess in the heart of a depraved sinner. A man who is only concerned about what he can gain for himself will be so miserly he will never extend a helping hand to those in need. Sometimes men of such wicked character are reduced to poverty in this life. However, you can be sure that the man with an evil eye and a selfish heart will be brought to eternal poverty of

♦ (Continued on page 15)



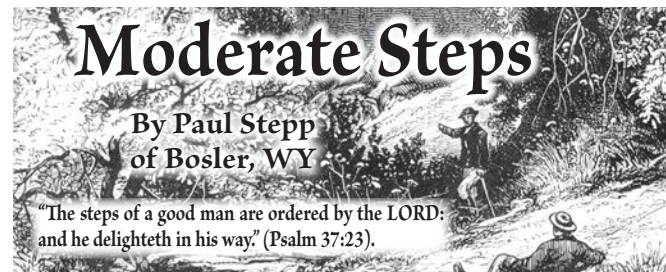
# Plodding Through..

(Continued from page 14) ♦

soul in the Lake of Fire as Jesus intimated: **"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not...Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal"** (Matt. 25:41-46).

I again appeal to the sage wisdom of George Lawson who wrote: "They who would be rich fall into temptation and a snare. An evil eye is one of the products

of a heart governed by the love of riches. A man of this temper is so tenacious that everything he can catch sticks to his fingers, and he cannot look with a bountiful eye upon the distresses of the poor, or stretch forth his hands for their relief. It is an eyesore to him to see any man prospering but himself, or to behold any fish coming into the net of his best friend. He is so thoroughly immersed in selfishness that he can hear no good news except of some profitable bargain for himself, or of some deceased friend, who has left him a sum of money...If the covetous man does not feel the assaults of poverty while he lives, death will turn him out naked and stripped of everything, to another world. His sins alone shall cleave to him, and the curses which he was collecting to himself in greater quantities than gold shall cleave to him through eternal ages." (pages 508-509).



## My People Are Destroyed

**"Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the**

**beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away. Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest. Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast**

**forgotten the law of thy God, I will also forget thy children"** (Hosea 4:1-6).

Hosea was a very early contemporary of Isaiah. Isaiah prophesied to Judah; Hosea prophesied primarily to Israel. The timing of Hosea's prophecies would give him some similarity to another prophet to Judah, Jeremiah. Hosea warned Israel of impending judgment, just as Jeremiah (approx. one hundred years later) warned Judah of impending judgment. Since Jeremiah is called "The Weeping Prophet," I suppose that it would be fair, as some have done, to call Hosea "The Broken-Hearted Prophet." In both cases we see men who are witnessing the demise of their respective nations and a people that does not care, nor do they desire to repent and serve the Lord their God. Why are the people destroyed?

## Because There is No Truth

When I think of a people that does not have truth, I think of a people that has a lack of honesty and morality. Does this not sound like our country today? Could we not also say that in America there is no truth? I am not saying that there is not truth taught in the Churches of the Lord Jesus Christ, but in most of religion – and even in much of Christianity – there is a famine of the truth! Psychology and Humanism have taken the place of the Word of God. The whims and desires of men are taught in lieu of the Scriptures. Truth is hard to find! But, in the Churches of Jesus Christ, I believe the Word of God is still taught, and the Truth is still to be found. But, in the world around us, in the society in which we live, truth has become a stranger – and the result is a lack of integrity, the absence of honesty, and the proliferation of lies and deceit (Isa. 59:2-16).

## Because There is No Mercy

The land of Israel had evidently lost its capacity to exhibit compassion, generosity, charity, or mercy. Does this not remind you of our country today? We have become a land that murders children, that rewards selfishness, that is void of caring, and a land that is absent of mercy. As a people, we are full of bitterness, animosity, and even hatred one toward another. Today, a person is considered unusual, and probably even a religious freak, if he pretends to care for the needs of others – especially in the preaching of the Gospel truth, that all men are sinners, and every man needs to repent and believe in Jesus Christ. And yet that is what we as Christians should be doing. As the ones who know God and are known by Him, we should share this Gospel, and bring hope and peace to a people without any of either. We must have mercy and compassion on the lost souls around us and promote mercy and compassion in those who hear and follow us (Hos. 6:6; Psal. 86:15).

## Because There is No Knowledge of God

All men should understand that there is a God, and they should believe in His existence. And yet the people of Israel were worshipping false gods, and they were by their actions denying the presence or even the existence of the one true God. If a person knows of God; and a person knows that that God is sovereign and solitary; then why would that person worship a false god, that evidently can be no god at all? This is the trap that Israel fell into, and it is the snare that has ensnared nearly all of America today. We live in a time when people will either deny the existence of any

♦ (Continued on page 16)

# Moderate Steps

(Continued from page 15) ♦

god at all (in this they are elevating man as their one true god), or they deny the sovereignty of the God that is. A knowledge of God – and real vitality and growth in that knowledge of God – will be a fountain of truth in any person, any nation, and any society where that knowledge is highly esteemed (Prov. 1:7; 2:5-6).

## Conclusion

The greatest of all needs that a person – or a people – will have, is the desperate need for salvation. As sinners, we must repent of our sins and turn to Jesus Christ to save us. As souls are saved, and as people are turned from darkness unto light – this is when we will see true revival in the hearts of individuals, and across this nation (Hos. 1:7; I Cor. 13:13; I Thess. 5:8; Rom. 8:24; I John 4:7-8, 19; Mark 1:15).

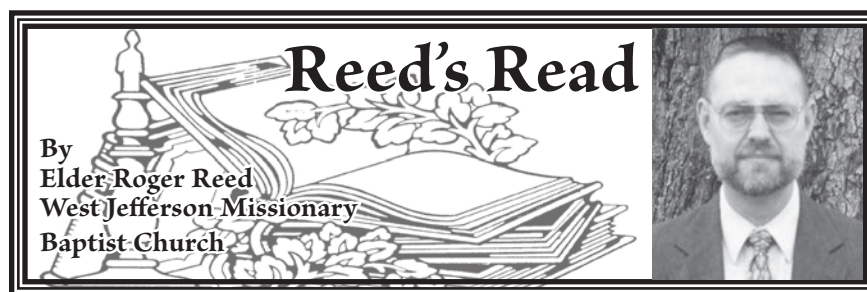


**Quotes  
from  
Brother  
Ritechus  
N.  
Dignation**  
by Joseph Harris

# 1

## WIT AND WISDOM

A lot of folks today have a type of the King Agrippa complex. Remember him? He was the one who told Paul that he was almost persuaded to become a Christian. When it comes to actually being saved, some folks think they are almost saved, but there is no almost to it. The fact is, you are either saved or lost. If you are almost saved, then you are really lost.



## The Speckled Bird

**“Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour”** (Jer. 12:9).

Many years ago, we were given the challenge of preaching a message on the **“Speckled Bird”** in Jeremiah 12:9, and it was a challenge indeed. We pray we are found worthy for the task of now putting it in the form of an article. We hope we will be able to stand in these last days for the truth as Jeremiah did, and not become a **“speckled bird”** like those recorded here in our text.

We see in chapter 11 that Jeremiah was speaking the truth of God's Word (vv. 1-3). Judah had broken the covenant with God and was offering incense to Baal (v. 17). And because Jeremiah preached and prophesied (not compromising) to remind them they were not obeying the words of the covenant, they wanted to kill him.

Many Country Western Singers have recorded **“Great Speckled Bird”** that glorifies this **“speckled bird”** which could not be farther from the truth. Here are the lyrics to that song:

**Great Speckled Bird**  
**Song by Roy Acuff and His**  
**Smoky Mountain Boys**

What a beautiful thought I am  
thinking

Concerning a great speckled bird  
Remember her name is recorded  
On the pages of God's Holy  
Word.

All the other birds are flocking  
‘round her  
And she is despised by the squad  
But the great speckled bird in the  
Bible  
Is one with the great church of  
God.

All the other churches are against  
her  
They envy her glory and fame  
They hate her because she is  
chosen  
And has not denied Jesus' name.

Desiring to lower her standard  
They watch every move that she  
makes  
They long to find fault with her  
teachings  
But really they find no mistake.

She is spreading her wings for a  
journey  
She's going to leave by and by  
When the trumpet shall sound in  
the morning  
She'll rise and go up in the sky.

In the presence of all her  
despisers  
With a song never uttered before  
She will rise and be gone in a  
moment  
Till the great tribulation is o'er.  
I am glad I have learned of her  
meekness  
I am proud that my name is on

her book

For I want to be one never  
fearing  
The face of my Savior to look.

When He cometh descending  
from heaven  
On the cloud that He writes in  
His Word  
I'll be joyfully carried to meet  
Him  
On the wings of that great  
speckled bird.

Now I grant you, it is a beautiful song, but there is not an ounce of truth in it. Oh, how the world and even today's Christians are deceived. Now let us dig a little deeper into the truth of this **“speckled bird”**!

First, we see *Jeremiah's Question* (vv. 1-4). Jeremiah's question is no different than those saints in Revelation 6:10: **“And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?”**

Do we not also ask the question, “Lord, how long will the wicked prosper how long are they going to get by with all this evil?” We of course need to rely on the Lord's promise. **“Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord”** (Rom. 12:19). We must understand as Jeremiah does, righteousness belongs unto the Lord.

When we understand that He is righteous, we arm ourselves against the temptation to envy the prosperity of the wicked. Do we not envy sometimes how the wicked prosper? We must not! When we are most in the dark concerning God's dispensations, we must keep our thoughts on

♦ (Continued on page 17)





## Reed's Read

(Continued from page 16) ♦

God, knowing that He does all things right concerning His creatures. When we find it hard to understand His particular providences, we must have recourse to general truths as our first principals, and abide by them: however it may be, the Lord is righteous: look at Psalms 73.

Observe of what Jeremiah inquired in the dispensation of Divine Providence. It has been a temptation to many wise and good men, which they hardly get over. They see the designs and projects of wicked people successful. But note: if such are planted and take root there is nothing good that comes of it, only death and condemnation. God had favored them, though they dealt treacherously with Him. Though they cared not for thinking of God, they spoke of Him. Is this not the way the world is today and most of Christendom? **"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them"** (Rom. 1:28-32).

The form of godliness should engage us to keep up the power of it; but with them it did not. God knew Jeremiah was not as they were, nor as they represented him—a deceiver and a false prophet. The God, with whom we have to do, knows how our hearts are toward Him. He knows both the guile of the hypocrite and the sincerity of the upright.

The Lord reproves the prophet in (vv. 5-6). The opposition of the men of Anathoth (11:23) was not as alarming as what he must expect from the rulers of Judah. If Jeremiah could not endure what befell in the land of peace, what would he do when hostile

invasions bore down all before them? As those nearest to him dealt so hardly with him, he must expect opposition from every quarter, and not trust anyone. **"And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved"** (Mark 13:13). Just like Jeremiah, does not our grief for the prevalence of evil often get mixed with spitefulness when trials come upon us?

Also, like Jeremiah, we have zeal for the honour of God, abhorrence of sin, and even our love for the church, which is often mingled with undue regard to our own credit, and bitterness against those who oppose us. But even during all of this, the trials, and the hurt from others, we should consider how we should behave, if instead of our trials, we were called to sufferings like those of our forefathers.

Second, we see God's

Answer (vv. 7-13). What an announcement from God in (vv. 7-8). The people of the Jews are marked for ruin, and I am afraid so is America. They polluted the temple which had been His palace. His people he had taken such a delight in, and care of, are now thrown out of His protection. They had been the dearly beloved of His soul, precious in His sight, but they conducted themselves so that He gave them into the hands of their enemies, they were like beasts of prey. They blasphemed God's name, bid defiance to His justice, and so cry out against him as a lion in the forest.

Now to relieve you of the suspense on whom this **"speckled bird"** is. I have to agree with what seems to be the general consensus that the **"Great Speckled Bird"** is really a derogatory reference to Judah, gone apostate and following idols. She was once the glorious **"people of God"** but has contaminated herself with sin, apostasy, and idolatry that God has turned her over to destruction by the **"beasts of prey,"** i.e. the heathen nations around her.

Sad to say that many professing churches have become like **"speckled birds,"** mingling together religion and vain superstitions, presenting a mixture of religion and the world, with its vain fashions, ungodly pursuits, and pollutions, attempting to form a union between light and darkness, Christ and Belial.

This is why there is a need for missions, not just abroad, but right here in America. God's

people are among the children of this world, as men wondered at, as a **"speckled bird,"** but this people had by their own folly made themselves so; and the beasts and birds are called to prey upon them. I would encourage you to read the rest and see the utter desolation of the land by the Chaldean army. (I want to move on to the last point).

Lastly, we see *God's Judgment and Mercy* (vv. 14-17). As Jeremiah did, we also deliver messages of both judgment and mercy. Jeremiah to the nations that bordered on the land of Israel and missionaries in the mission field. The Lord would plead the cause of His people against their evil neighbors, execute judgments on them, and reinstate Judah in His own land.

This is the beautiful part; He would afterwards show mercy to those nations, and admit them the privileges of his church, when they should be willing to learn his true religion, as previously, they taught His people idolatry. This is why Christ left us the great commission, to present Christ to these nations, but remember this; all nations will be destroyed that persist in opposition to the cause of Christ.

If judgment begins at the house of God, let not the persecutors of His church expect freedom from unpleasant consequences. Yet in the midst of wrath, He remembers mercy; all who diligently learn His ways and join His spiritual worshippers, shall be built up among His people, but inevitable destruction awaits all who persist in disobedience. Those who would have their lot with God's people must learn His ways and walk in them.



BEREA BAPTIST BANNER	
Financial Report	
4-1-2024 to 4-30-2024	
Beginning Balance.....	\$11,743.77
<b>RECEIPTS:</b>	
Berea B. C., Mantachie, MS .....	750.00
Citrus M. B. C., Inverness, FL .....	25.00
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
Indore B.C., Indore, WV .....	400.00
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
Michael Sherman, Ashland, KY .....	50.00
Tim/Carol Willett Cottonwood Shores, TX .....	125.00
Portland B.C., Plumerville, AR.....	50.00
Faith B.C., Lynn, AR.....	12.50
New Testament B. C., Goshen, IN .....	100.00
S.G.B.C., Texarkana, TX .....	50.00
Southside B.C., Fulton, MS.....	25.00
Briar Creek B.C., Williamsburg, KY .....	150.00
Betty Chamness, Sequin, TX.....	10.00
Johnathan McSwain, Eldorado, AR .....	100.00
Bruce Allen, Omaha, NE.....	25.00
Bethel B.C., Pasadena, TX.....	100.00
Grace M.B.C., Tulsa, OK.....	150.00
Greg Cloutier, Grand Blanc, MI.....	30.00
Bible Believer's B.C., Naples, ID .....	300.00
Elton Dunbar, Pelion, SC .....	30.00
Evelyn & Lia James, Aztec, NM.....	400.00
SGBC, Silsbee, TX .....	30.00
Grace B.C., Gladwin, MI.....	100.00
Subscriptions .....	52.00
Anonymous .....	125.00
Div. Checks.....	150.00
Sub Total .....	4,224.50
TOTAL.....	\$15,968.27

<b>EXPENDITURES:</b>	
Postage: .....	585.21
Wages .....	2,000.00
FICA .....	153.00
Div. Checks .....	150.00
Total Expenditures .....	3,161.21
ENDING BALANCE .....	12,807.06



BEREA BAPTIST BROADCAST  
Financial Report  
1-1-2024 to 1-31-2024

Beginning Balance.....	6,781.62
<b>RECEIPTS:</b>	
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 .....	100.00
.....	450.00
Interst.....	0.56
TOTAL.....	7,232.18

<b>EXPENDITURES:</b>	
Radio time .....	419.96
Adobe .....	32.09
TOTAL EXPENDITURES .....	452.05
ENDING BALANCE .....	6,780.13

13 Things a Lost Person Cannot Do

By Curis A. Pugh  
1944-2018

That the lost sinner must cast himself wholly on the mercy and grace of God must be obvious to those who read and believe the Scriptures. But the Bible knows nothing of such foolish man-made ideas as “praying the sinner’s prayer”, or “making a decision for Christ”, or “inviting Jesus into your heart” or “going forward to receive Christ.” No New Testament preacher ever used such terms or tactics! To tell spiritually dead sinners that there is something they can do to bring about their salvation is damnable heresy for by its false hope sinners are taught to trust in what they have done rather than in Christ who has done all.

Consider these thirteen things an unsaved person cannot do:

1. HE CANNOT THINK AS GOD DOES:  
“For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts” (Isa. 55:8-9).
2. HE CANNOT UNDERSTAND GOD:  
“..thou thoughtest that I was altogether such an one as thyself...” (Psa. 50:21).  
“Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know” (Job 11:7-8)?
3. HE CANNOT SEE

- SPIRITUAL THINGS:  
“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God” (John 3:3).  
4. HE CANNOT KNOW HIS OWN HEART:  
“The heart is deceitful above all things, and desperately wicked: who can know it?” (Jer. 17:9).  
5. HE CANNOT PROPERLY DIRECT HIS OWN PATHS:  
“O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps” (Jer. 10:23).  
“There is a way which seemeth right unto a man, but the end thereof are the ways of death” (Prov.14:12).  
6. HE CANNOT FREE HIMSELF FROM THE CURSE OF THE LAW:  
“For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them” (Gal. 3:10).  
7. HE CANNOT RECEIVE THE HOLY SPIRIT:  
“Even the Spirit of truth; whom the world cannot receive, because it seeth him not...” (John 14:17).  
8. HE CANNOT HEAR (receive & understand) GOD’S WORDS:  
“He that is of God heareth God’s words: ye therefore hear them not, because ye are not of

- God” (John 8:47).  
“But the natural (unsaved) man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (I Cor. 2:14).  
9. HE CANNOT BIRTH HIMSELF INTO THE FAMILY OF GOD:  
“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:13).  
“For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy” (Rom. 9:15-16).  
10. HE CANNOT PRODUCE REPENTANCE AND FAITH IN CHRIST:  
“For by grace are ye saved through faith; and that (faith) not of yourselves: it is the gift of God: Not of works, lest any man should boast” (Eph. 2:8-9).  
“..for all men have not faith” (II Thess. 3:2).  
“For unto you it is given...to believe on him...” (Phil. 1:29).  
“..if God peradventure will give them repentance... (II Tim. 2:25).  
“..to them that have obtained like precious faith with us...” (II Pet. 1:1).  
11. HE CANNOT COME TO CHRIST:  
“No man can come to me, except the Father which hath sent me draw him...Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father” (John 6:44, 65).  
12. HE CANNOT BELIEVE ON CHRIST:



# 13 Things a Lost...

(Continued from page 18) ♦

**“But ye believe not, because ye are not of my sheep, as I said unto you” (John 10:26).**

13. **HE CANNOT PLEASE GOD:**

**“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.... So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his” (Rom. 8:5, 8, 9).**

SO THEN, MANKIND IS SHUT UP TO THE FACT OF HIS OWN TOTAL INABILITY TO DO ANYTHING ABOUT HIS LOST CONDITION.

In the light of these things which a spiritually dead (lost) sinner cannot do, how then do we account for the command of God to all men to repent? The Bible does state that God **“...now commandeth all men everywhere to repent”** (Acts 17:30). What do we do about the counsel of God to men which says they are to believe on Christ? Would God command and instruct men to do that which they cannot do?

We answer an emphatic “Yes!” Our proof is the holy Law of God given to Moses on Mount Sinai. While there was nothing wrong with God’s Law, no man is able to keep those commandments (I Tim. 1:8; Rom. 8:3). No man ever kept the Law of God and yet God was right to give it to man and command its keeping! By that Law we see ourselves as sinners (Rom. 3:20). That was the purpose of the Law!

While God requires

repentance (the will to turn from sin) and faith (the will to believe in Christ), no man is able of himself to do either. Thus, as with the Law, man is forced to see that there is nothing good in him and that he cannot repent and believe savingly in Jesus Christ.

Throughout the Bible God’s children recognize their own inability to do anything to save themselves. In addition to the portions previously quoted in this article, consider the following statements:

**“...I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not” (Rom. 7:18).**

**“Lord, I believe; help thou mine unbelief” (Mark 9:24).**

**“...I am shut up, and I cannot come forth” (Psa. 88:8).**

**“Turn us, O God of our salvation... (Psa. 85:4).**

**“Turn thou me, and I shall be turned; for thou art the LORD my God” (Jer. 31:18).**

**“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee. . .” (Isa. 64:6, 7).**

**“...Salvation is of the LORD” (Jonah 2:9).**

Those who think that they can properly repent of their own ability and savingly believe of their own faith fall into error. They trust in their own ability and not in the saving work of Jesus Christ! Is not this true of those who boast of their past sins and their turning from them? Do they not claim that they did it themselves? Repeatedly we hear

this in their popular “testimony meetings.” Some are willing to share the glory and admit that they had a little help from God, but even this is wicked confidence in the flesh. And do not some religionists boast of their faith as if it was some great thing worthy of reward? Faith (confidence) in my faith or in my turning to God is not **“...the faith of God’s elect”** (Titus 1:1).

Paul wrote concerning true children of God, **“...We...worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh”** (Phil. 3:3). To trust in anything done in the flesh (human nature and strength) is to have **“confidence in the flesh.”** To trust in your prayer, your baptism, your goodness, your faith or any experience you may have had is to have confidence in the flesh and not to trust in Christ. The faith and confidence of the true believer is in Christ! Those born of God trust not in rituals, sacraments, good works, their own repentance or their faith in Christ, but rather in Christ alone!

**“Examine yourselves, whether ye be in the faith...”** (II Cor. 13:5). Are you trusting in your faith or are you trusting in Christ? What is the object of your faith? Do you really see that all your **“righteousnesses are as filthy rags”** (Isa. 64:6)? Have you seen that you deserve Hell? Are you willing to take your place as a sinner and if God sends you to Hell will you say He is just, fair, and righteous to do so? Or do you think yourself unworthy of eternal punishment?

Consider these words from the old English Baptist Gadsby Hymnal.

O beware of trust ill-grounded;

’Tis but fancied faith at most,

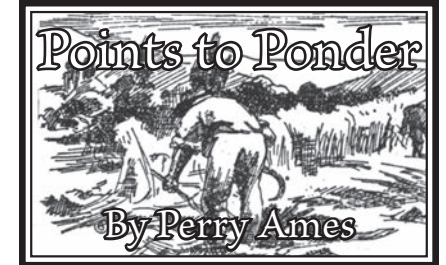
To be cured, and not be wounded:

To be saved before you’re lost.

Have you never been wounded by the Word of God so that your sins have been laid bare? Have you never been lost---that is, have you seen yourself as hopelessly lost and a Hell-deserving sinner? How can you think yourself saved if you have never been lost? Jesus said, **“I came not to call the righteous, but sinners to repentance”** (Mark 2:17). If a sinner, surely the Scriptures cited in this article have shown that you are helpless to do anything about your terrible lost condition!

Salvation is free and comes, **“Not by works of righteousness which we have done, but according to his mercy he saved us...”** (Titus 3:5). Look to Jesus Christ, who has done all things necessary and possible, **“for he shall save his people from their sins”** (Matt. 1:21).

May God give you grace to see yourself as He does, and may He give you the twin gifts of **“...repentance toward God, and faith toward our Lord Jesus Christ”** (Acts 20:21) so that you are **“...not of them who draw back unto perdition; but of them that believe to the saving of the soul”** (Heb. 10:39).



**“The lip of truth shall be established for ever: but a lying tongue is but for a moment”** (Prov. 12:19).

♦ (Continued on page 20)

# Points to Ponder

(Continued from page 19) ♦

Is the Bible true? Christians and people of every creed need to ponder upon the fact that God's Word has never been proven wrong. However, the Bible, God's Word, has proven "science so-called" wrong more than 350 times.

For example, two "Great Scientists" of old (Aristotle, 384 BC-322 BC, Greek philosopher, scientist, and one of Alexander the Great's teachers, and Ptolemy, AD 100- 170, Greco-Egyptian astronomer, geographer, etc.) taught that the earth was flat and that the sun orbited around the earth and the earth was the center of the universe. In fact, for almost 2,500 years, Aristotle and legions of other "great scientists" taught that the sun revolved around the earth. The scientists so-called and "educated people" who, on faith alone, believed the sun orbited the earth scoffed at the Polish scientist Nicolai Copernicus (AD 1473-1543) when he proclaimed God's Word teaches that the earth rotates around the sun and his observation of the heavens agreed

with the Bible.  
Copernicus based his arguments upon, **"It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:"** (Isa. 40:22 and many other Scriptures). (In a future Points to Ponder we will address the "eth" endings and how they relate to recent observed, i.e., scientific discoveries - the "eth" endings are not just old English.)  
Ponder this: Aristotle and Ptolemy were renowned scientist but they have been proven wrong.  
Remember the score;  
Science so-called - Proven  
"Wrong" over 350 times  
Bible - Right 100%



## ANNOUNCEMENTS

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.

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\*\*\*\*  
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](mailto:dennymatco@gmail.com) or call (330) 324-3038.  
\*\*\*\*

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](mailto: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 will be having our summer fellowship meeting June 21-23: Friday 5:30p meal followed by singing, Saturday & Sunday services begin at 10a , Speakers - Elder Enrique Cantu & Timothy Hille, Lunch provided both days.  
\*\*\*\*

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.