

# The Baptist

# CHALLENGE

a voice of independent Baptists

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## *A Glass of Milk*

One day, a poor boy who was selling goods from door to door to pay his way through school, found he had only one thin dime left, and he was hungry. He decided he would ask for a meal at the next house. However, he lost his nerve when a lovely young woman opened the door.

Instead of a meal he asked for a drink of water. She thought he looked hungry so brought him a

large glass of milk. He drank it so slowly, and then asked, How much do I owe you?"

You don't owe me anything," she replied. "Mother has taught us never to accept pay for a kindness." He said ... "Then I thank you from my heart."

As Howard Kelly left that house, he not only felt stronger physically, but his faith in God and man was

strong also. He had been ready to give up and quit.

Many year's later that same young woman became critically ill. The local doctors were baffled. They finally sent her to the big city, where they called in specialists to study her rare disease.

Dr. Howard Kelly was called in for the consultation. When he heard the name of the town she came from, a strange light filled

his eyes.

Immediately he rose and went down the hall of the hospital to her room. Dressed in his doctor's gown he went in to see her. He recognized her at once.

He went back to the consultation room determined to do his best to save her life.

From that day he gave

(See **MILK** on page 16)

### Message #6, Preached February 11, 1979

*"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest write in a book, and send it unto*

### **John On the Isle of Patmos**

By M. L. Moser, Editor

*the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea"* (Rev. 1:9-11).

We begin our study of the book proper with verse 9. The first eight verses are written as an introduction, giving us a background and telling us a few things that

are to follow.

We are not going into it now, but the book is divided into three sections. The first three chapters form one section; chapters 4 through chapter 19:6 form the second section, and beginning with chapter 19 and verse 7 through the end of chapter 22, you have the third section.

This first section deals with Christ in His relationship with His New

Testament churches here upon the earth, and it begins with a magnificent vision of the Lord. We will not get into the vision proper because this begins with verse 12. I suggest that you read Daniel chapter 7 in preparation for this study, and as you read about the vision that Daniel has of the Lord in heaven, compare it with the vision which John writes for us here in the first chapter of the book of Revelation. Following this vision you have the seven letters that are written to

(See **REV** on page 17)

## Quiz The Pastor

# On What Day of the Week Was the Lord Crucified?

By James Green

**Answer:** “As Jonah was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.” (Matt.12:40). In addition to the above statement, study all the passages which speak of “after three days” (Mark 8:31; 9:31; Matt. 27:63; John 2:19) also the passages which speak of “the third day” (Matt 16:21; 17:23; 20:19; 27:64; Luke 9:22; 13:32; 18:33; 24:7,21, 46; Acts 10:40; I Cor 15:4).

There are three ideas as to the day on which Christ was crucified. Some say He was crucified on Friday, some that it was on Thursday, and some that it was on Wednesday. The traditional and most popular view is that it was on Friday.

The main argument for this view is (1) that the next day after the crucifixion

was the Sabbath day. (Jn 19:31; Lk. 23:54-56) assuming that the Sabbath here refers to Saturday, and (2) that the Jews reckoned any part of a day or night as constituting a whole, hence, any part of three days and nights would be counted as a full three days and nights. The problem here is that only two nights or parts thereof, and only one day, and a very small part of another can be accounted for by this view.

So far as the Sabbath is concerned, the Jews had numerous holy Sabbaths or high days which did not fall on Saturday. The day following the Passover was always a High Sabbath regardless of what week day it fell on. John tells us that the Sabbath after Jesus was crucified was “an high day” (John 19:31), i.e., not the regular seventh day Sabbath, but the special

high Sabbath which followed immediately after the Passover. This could have been any day of the week. It is my personal conviction that Christ was crucified on Wednesday. He died at 3:00 p.m. (Mt. 27:46-50).

Considerable time passed between the time of His death and His burial, probably right at three hours. This is evidenced by the number of things which are recorded as having taken place. Note: The deputation of the Jews to Pilate (Jn. 19:31); Pilate heard their request and sent soldiers or messengers from Jerusalem to Golgotha; Soldiers came and brake the legs of the two thieves and pierced the side of Jesus (Jn. 19:32-34). After this, Joseph of Arimathaea went to Pilate and asked permission to take away the body of Jesus (Jn. 19:38); Pilate then called a centurion and asked him if Jesus had been dead a while (Mk. 15:44); the centurion inquires, probably having to send to Golgotha and reported back to Pilate, who then gave Joseph permission to remove the body (Mk. 15:44-45); Joseph then went to the market and bought fine linen, and returned to Golgotha with the linen and Pilate’s permit to the centurion on duty and with help from friends or servants, took down the body of Jesus, covered it with a cloth and carried it to and placed it in Joseph’s

tomb (Mk. 15:46).

It is inconceivable to me that Joseph placed Jesus body in the tomb without washing the blood and filth with which He had been defiled from it. This would have taken some time. By the time all this had taken place the beginning of the Sabbath was so near that there was not even time to embalm the body. This is evidenced by the fact that the women, when they beheld how His body was laid, went and prepared spices and ointments to be used for this purpose, but could not apply them until after the Sabbath day (Lk. 23:55, 56).

If He had been crucified on Thursday, then both Friday and Saturday would have been holy Sabbaths and He could not have been embalmed until Sunday. We learn, however, that Nicodemus and Joseph returned, evidently on Friday and did embalm the body, wrapping it in linen clothes with spices (Jn 19:39-40).

You will note here, that the cloth (singular-Mt. 27:59) in which Joseph first wrapped the body, and the clothes (plural-Jn. 19:40) in which Joseph and Nicodemus wrapped it in the embalming are distinctly different. Evidently, these were on two separate occasions.

The most convincing argument for a Wednesday crucifixion is Christ’s own

(See **DEATH** on page 24)

## THE BAPTIST CHALLENGE

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# The Protestant Persecutions

## Part 2 of 2

By David Cloud

The following is from *A History of the Churches from a Baptist Perspective*, which is one of the 13 titles in the *Advanced Bible Studies Series* published by *Way of Life Literature*:

Though the Protestant Reformers of the 16th to the 18th centuries demanded religious liberty from the Roman Catholic Church, in many cases they did not give liberty to others. A fact rarely told in church histories and therefore little known is that the Protestants of the Reformation era persecuted Baptists and others who differed from them.

### The Church of England Was A Persecutor

The Anglican Church was formed in 1534 by King Henry VIII, and from then until almost the end of the 17th century Baptists and others who refused to submit to the national church were persecuted.

### Persecution of Baptists In the Days of King Henry VIII after His Split With Rome

1. Henry came to the throne in 1509 and three times during his reign he denounced Anabaptists through official proclamations. This is conclusive proof, by the way, that there were Baptists in England at this early time.

2. In 1534 Henry broke with Rome and formed the Church of England.

3. In 1535, twenty-eight Hollanders were arrested and fourteen were burned to death, at least one of them a woman. The historian Stowe says they denied that Christ was both God and man, but it is not possible at this time to know exactly what they believed with certainty beyond what their enemy charged upon them. Latimer, who was chaplain under Henry and who later was burned himself by Queen Mary, described their death and said they went to the stake "without any fear in the world, cheerfully."

4. According to Foxe, quoting the registers of London, nineteen other Anabaptists were put to death in various parts of the realm in 1535.

5. In October 1538, the king appointed Thomas Cranmer, the new Archbishop of Canterbury (following the death of

Warham), to head a commission to prosecute Baptists wherever they were found. He commanded that the books of the Baptists were to be confiscated and burned. "Even our reformers who had seen the flames which the catholics had kindled against their brethren, yet lighted fires themselves to consume those who differed with them. Cranmer's hands were stained with the blood of several. John Lambert and Ann Askew will ever bear witness to his destroying zeal" (J.J. Stockdale, *The History of the Inquisitions*, 1810, p. xxix).

6. In 1539, two more Anabaptists were burned.

7. Anne Askew was imprisoned, tortured, and finally burned to death in July 1546. She was put to death at the hands of the Church of England after it had separated from Rome.

After the 24-year-old woman was condemned to die and was imprisoned in the London Tower to await execution, her persecutors attempted to get her to inform on other believers. They also hoped to gain information against Queen Catherine herself, the wife of Henry VIII. When Anne refused to give them any

information, they put the frail woman upon the rack and commanded Sir Anthony Knyvet, Lieutenant of the Tower, to instruct his jailer to torture her. He did so, but not very strenuously, being mindful of her feminine nature. Not being satisfied with the racking given to her by the Lieutenant, Thomas Wriothesley, chancellor of England, and Master Rich, the Solicitor-General, angrily took control of the rack with their own hands and treated the godly woman with an inhuman viciousness. So intent were they on gaining the names of any high-placed ladies who believed in the grace of Jesus Christ, they cruelly tortured her, pulling her bones and joints out of place, so much so that she was unable to walk after that and had to be carried to her execution in a chair. All the while, she did not cry out and bore their wicked torments with the patient grace given to her of the Lord, refusing to turn any of her friends over to the tormenters. She finally swooned from the pain, and Sir Knyvet took her up in his arms and laid her on the floor. When she awoke

(See **CLOUD** on page 5)



## Mission Trip To Santiago, Chile

Dear Friends:

Another year has passed and it does not seem like it, but I have now passed 82 years of age as well. I am thankful to the Lord that He has given me sufficient health that I am still active though not as much as before. Due to my age I have slowed down quite a bit, but I am still preaching and traveling visiting and speaking in Bible Conferences, mostly in English but sometimes in Spanish.

I am continuing to publish **The Baptist Challenge** each month. We have been publishing it now for nearly 50 years. Our first issue was in January, 1961 and I plan to continue doing so until the Lord comes or He chooses to take me home. I also continue to travel and speak in various churches and Bible Conferences during the year, and have been able to use my Spanish occasionally as the Lord gives me opportunity.

Last year I was able to go to Puerto Rico and preach for a church in Arroyo on the south side of the island where there are no tourists and everything is Spanish. I had baptized their pastor and helped organize the church there many years before, and they had asked me to return and preach in their anniversary service. I don't remember for sure, but I think that we organized the church there in the middle 70s.

This past year has been a good year for me. Just as I was able to go to Puerto Rico and preach for a church in Arroyo, Puerto Rico, I also was invited to go to Santiago, Chile by Missionary Gary Castner, to preach for one week to a group of preachers that would come from all over Chile. He asked me to preach on specific Baptist doctrines, which I did and we had a real good week. Though my Spanish was rusty since I had not used it as much as before, I was able to preach in Spanish once again, and all seemed to go well.

I was preaching to a group of preachers and lay-preachers who had come from all over the country

of Chile, and though the conference lasted for several days, I was the only preacher for the entire conference, preaching on the Church, its ordinances, etc. I began on Wednesday evening, and then for both Thursday and Friday I preached beginning at 9:00 a.m. until 9:00 p.m., four messages in the morning, three in the afternoon, and one in the evening. Then on Saturday morning we began again at 9:00 a.m. until late afternoon. Sunday, I preached at two other churches. I am including a portion of Brother Castner's monthly report where he speaks about the weeks meeting. He says:

### MISSIONS CONFERENCE

"We were privileged to have Pastor M. L. Moser come and preach a Mission's conference in the capital city of Santiago the first week of November. The conference was hosted by Pastor Luis Sanchez and the Trinity Baptist Church and what a great job they did in preparing the food and lodging for so many preachers and visitors. All in all, there were about 100 in at-

tendance daily, which included 3 missionaries, 3 national pastors, 3 national missionaries and dozens of faithful men from the churches who are in training for the ministry. The main theme of the Conference was Baptist church doctrine but there was also teaching concerning how Satan, the enemy of God, works in his subtle ways to try to destroy the Lord's church. Pastor Moser also preached in three different churches during the week which was a tremendous encouragement and blessing to the Pastors and their congregations. I had the privilege of staying with Bro. Moser for the week and it was a tremendous blessing to me and a real encouragement as he shared many experiences of ministry with me and how the Lord worked over the years."

Another year is now here, and I trust you will continue to remember me in your prayers as I intend to continue serving the Lord until He chooses to take me home. Thanks for your prayers and support.

Yours in Christ

M. L. Moser, Editor □□

**CLOUD . . .**

(Continued from page 3)

and while she was still lying on the hard stone floor, Wriothsesley remained by her for two hours longer attempting to talk her into recanting her religious views.

In her written testimony, the brave Christian woman gave a glorious witness to her faith in Jesus Christ and in His blood and grace alone for salvation, and she stated that her sole authority was the Bible. Though her father, husband, and son had abandoned her because of her faith, and though she was hated by the rulers of her own country, we can be sure that this humble Christian lady was not abandoned by her Heavenly Father. "When my father and my mother forsake me, then the LORD will take me up" (Psa. 27:10).

Anne and three other dissenters against the Church of England were brought to the place of execution on July 16, 1546. When they were chained to a stake, they were offered a pardon if they would sign a recantation. They refused even to look at the paper containing the pardon and stated that they had not come to that place to deny their Lord. At that, the fire was lit and Anne and her friends in Christ were burned to death by the ecclesiastical authorities.

14. Other Baptists suffered during the reign of

Henry VIII, the father of the Church of England.

**Baptists Persecuted in  
the Days of King  
Edward VI**

Upon the death of Henry in 1547, his young son Edward VI reigned for six years.

1. Edward stopped the persecution against Protestants and even granted pardon to criminals; but the persecution of Baptists continued. At least two Baptists were burned at the stake during Edward's reign.

2. Even so, the number of Baptists rapidly increased. Bishop John Hooper wrote in 1549 to complain about the "Anabaptist flock" in London that "give me much trouble." It is obvious by other statements of the church authorities that at that time there was an organized Baptist church that kept the ordinances. We have already seen Baptists in London during the reign of Henry. There were also Baptist churches in the district of Kent in the first half of the 1500s. In June of 1550 Bishop Hooper wrote, "That district is troubled with the frenzy of the Anabaptists more than any other part of the kingdom" (Ellis, **Original Letters**, I. 87).

3. Humphrey Middleton was one of the Baptists that were kept imprisoned for years during Edward's reign. This brutal tactic was

supported by the Protestant reformer Thomas Cranmer. "When Cranmer pronounced his harsh sentence [against Middleton], the intrepid Baptist replied, "Reverend sir, pass what sentence you think fit upon us. But that you may not say that you were not forewarned, I testify that your turn may be next." It was only a few years later that the Protestant Cranmer, who had supported the imprisonment and burning of the Baptists, was himself burned by the Catholic Mary (Evans, **Early English Baptists**, volume 1; Foxe, *Martyrs*).

4. In May 1549, Joan Boucher was arrested. She was an Anabaptist from Kent, probably a member of a small congregation in the town of Eythorne. She was a lady of wealth and had frequented the royal court during the days of Henry VIII and Edward. She was also an intimate friend of the godly Anne Askew who was burned during the reign of Henry VIII, and, like Anne, loved the Tyndale New Testament and distributed copies of it to others at great danger to herself. She carried copies of this prohibited book under her clothing on her visits to the court and elsewhere. She also visited prisoners and used her wealth to relieve those who were suffering for their faith.

Upon her arrest, Joan was charged with "holding that Christ was not in-

carne of the Virgin Mary," but the charge was not true. She held an eccentric and erroneous belief that Mary had two seeds, one natural and one spiritual, and that Christ was the spiritual seed. In reading the accounts of the trial, it is difficult to know exactly what she meant, but this much is clear: she plainly testified that Mary was a virgin when Jesus was born and that she accepted Christ as both man and God and as the virgin-born Son of God. Thus, if she believed some strange thing about Mary's seed, it was certainly not a greater heresy than infant baptism and baptismal regeneration and the sinlessness of Mary, all of which were held by those who condemned Joan.

The Church of England had Joan of Kent burned to death on May 2, 1550.

5. The other Baptist who suffered martyrdom under Edward VI was George van Pare (or Parris), a surgeon from Germany. It is a sad blot upon an otherwise good name that the Bible translator Miles Coverdale sat as a judge at Pare's trial.

Pare was burned alive in April 1551. "He suffered with great constancy of mind, and kissed the stake and faggots that were to burn him" (Burnet, **History of the Reformation**, II).

6. Another example of Protestant persecutors in

(See **CLOUD** on page 6)

**CLOUD . . .**

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England is John Hooper. He was a leader in the Church of England during the reign of Edward, and in 1549, he wrote to Protestant leader Henry Bullinger in Geneva to complain about the “Anabaptist flock” in London that “give me much trouble” (Ellis, **Original Letters Relative to the English Reformation**, I. 65). The Protestant Hooper, who persecuted Baptists, was later burned by the Catholic Queen Mary.

7. Another example is Nicholas Ridley, who was burned by Mary on October 17, 1555 (at the same time as Latimer). Like Thomas Cranmer, Ridley was involved in the death sentence of Joan Boucher (Joan of Kent) during the reign of Edward VI. After Joan was arrested in 1548, Ridley attempted to get her to renounce her doctrine. She was an Anabaptist from Kent, probably a member of a small congregation in the town of Eythorne. She was an intimate friend of the godly Anne Askew who was burned during the reign of Henry VIII. Joan was charged with “holding that Christ was not incarnate of the Virgin Mary,” but the charge was not true. The Church of England had Joan of Kent burned to death on April 30, 1549. Ridley was also involved with the burning of George Van Pare in 1551. This

Anabaptist’s death sentence was signed by Ridley, Cranmer, and Coverdale.

8. Protestant John Philpot, who was burned by Mary on December 18, 1555, was also in favor of Joan of Kent’s burning. Philpot testified, “As for Joan of Kent, she was a vain woman (I knew her well), and a heretic indeed, well worthy to be burnt” (Philpot’s *Work’s*, Parker Society, p. 55). So also said the Catholic Queen Mary about the Protestant Philpot.

9. Another example of this sad business is John Rogers. He, too, supported the burning of Anabaptist Joan Boucher. The historian John Foxe, who, to his credit, was opposed to the burning and who tried to save the woman from this trial, begged his friend Rogers to help him. Rogers refused, saying that she ought to be burned and spoke of death by burning as a light thing. Foxe seized the hand of Rogers and replied, “Well, it may so happen that you yourself will have your hands full of this mild burning” (Thomas Armitage, **A History of the Baptists**, 1890). We wonder if Rogers thought about that statement, when a few years later he was led out to a pile of faggots and burned before his wife and 11 children under the Catholic Queen Mary.

10. Hugh Latimer was another of the famous Protestant reformers who supported the persecution

and burning of Baptists during the reign of Edward. Latimer was burned by the Roman Catholic Queen Mary on October 17, 1555, but prior to this he dipped his own hands in the blood of the saints. He was bishop of London under Edward VI, and though he was reputed to be a kind man, that kindness didn’t extend to the Anabaptists. In one of his sermons preached before King Edward, Latimer called the Anabaptists “poisoned heretics” and referred to their burnings, callously remarking, “Well, let them go” (Cranmer’s *Sermons*, Parker Society, vol. v).

Concerning their own martyrs, the Protestants certainly have not evidenced the attitude of Cranmer, “Well, let them go” — in other words, good riddance. By no means have they had this attitude. The Protestant historians, such as Foxe and Wylie and a thousand others, have raised great memorials to the memory of their own martyrs, but these same historians have generally raised nothing but reproach upon the memory of the Baptists.

#### **Baptists Persecuted In the Days of Queen Elizabeth I**

Queen Elizabeth I followed the Roman Catholic Queen Mary and established the Church of England on a more Protestant footing.

1. Though Elizabeth gave freedom to Protestants and treated the Catholics leniently (even though they continually plotted against her throne and even her life), she treated the Baptists severely.

2. Baptists had increased in England and were scattered in many parts of the country. Langley, in his *English Baptists before 1602*, mentions churches in nine counties that trace their origin to the days between 1576 and 1600. These had grown up from the native preaching that had been going on for a long time. They also began to emigrate from Holland, from France, and other places hoping that a Protestant Queen in England would grant them more liberty than existed in their home countries.

3. Encouraged by the bishops of the Church of England, within months of coming to the throne, Elizabeth issued a proclamation that Anabaptists should be located and transported out of England, and if they did not leave, they would be punished. She said the Anabaptists were “infected with dangerous opinions.”

On February 4, 1559, the High Commission Court was established by Parliament. The Queen issued an injunction against the preaching of any doctrine

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contrary to the Church of England.

She forbade the printing of any “heretical” book. She also set up “royal visitations” whereby representatives of the Crown were to go throughout the country in circuit with the power to search out all heretics.

By the end of 1559, the Act for the Uniformity of Religion was put into effect. It made the doctrine and practice of the Church of England the law of the land.

4. In June 1575, two Dutch Anabaptists were burned to death at Smithfield. Eleven had originally been condemned to burn after a trial in the consistory of St. Paul’s Cathedral, but nine were banished instead.

One of those who were burned was **Hendrick Terwookt**. He was a young man, about 25, who had been married only a few weeks. He had fled to England to escape persecution in Fleming, thinking the Protestant Queen Elizabeth would be merciful.

The other man, **Jan Pieters**, was an older man with a wife and nine children dependent on his labors. His first wife had been martyred in Flanders, and his current wife was the widow of a martyr. Now she was made a widow of a martyr the second time.

The death warrants for

these two men by the Protestant Queen were almost exactly the same as those issued by the Catholic Queen Mary.

“The queen would not relent. On the 15th of July she signed the warrant for the execution of two of them, commanding the sheriffs of London to burn them alive in Smithfield. A copy of the warrant is now before me. There is also before me a copy of the warrant for the burning of Archbishop Cranmer in Queen Mary’s days. These warrants are substantially alike. In fact, they are almost couched in the same language, word for word. Mary, the Papist, dooming to death the Protestant, and Elizabeth, the Protestant, ordering the execution of the Baptist, advance the same pretensions and adopt the same forms of speech. Both of these call their victims ‘heretics.’ Both assume to be ‘zealous for justice.’ Both are ‘defenders of the Catholic faith.’ Both declare their determination to ‘maintain and defend the holy church, her rights and liberties.’ Both avow their resolve to ‘root out and extirpate heresies and errors.’ Both assert that the heretics named in the warrants had been convicted and condemned ‘according to the laws and customs of the realm.’ Both charge the sheriffs to take their prisoners to a ‘public and open place,’ and there to ‘commit them to the fire,’ in the presence

of the people, and to cause them to be ‘really consumed’ in the said fire. Both warn the sheriffs that they fail therein at their peril” (John Cramp, **Baptist History**, 1852).

The queen had no excuse for claiming that these men were dangerous to her throne. They had submitted to her the following statement of faith:

“We believe and confess that magistrates are set and ordained of God, to punish the evil and protect the good; which magistracy we desire from our hearts to obey, as it is written in 1 Peter 2:13, ‘Submit yourselves to every ordinance of man for the Lord’s sake.’ ‘For he beareth not the sword in vain’ (Rom. 13:4). And Paul teaches us that we should offer up for all ‘prayers, and intercessions, and giving of thanks; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, who desires that all men should be saved’ (1 Tim. 2:1-4). He further teaches us ‘to be subject to principalities and powers, to obey magistrates, and to be ready to every good work’ (Titus 3:1).

“Therefore we pray your majesty kindly to understand aright our meaning; which is, that we do not despise the eminent, noble, and gracious queen, and her wise councils, but esteem them as worthy of

all honor, to whom we desire to be obedient in all things that we may. For we confess with Paul, as above, that she is God’s servant, and that if we resist this power, we resist the ordinance of God; for ‘rulers are not a terror to good works, but to the evil.’

“Therefore we confess to be due unto her, and are ready to give, tribute, custom, honor, and fear, as Christ himself has taught us, saying, ‘Render unto Caesar the things that are Caesar’s, and unto God the things that are God’s’ (Mt. 22:21). Since, therefore, she is a servant of God, we will kindly pray her majesty that it would please her to show pity to us poor prisoners, even as our Father in heaven is pitiful (Lk. 6:36). We likewise do not approve of those who resist the magistrates; but confess and declare with our whole heart that we must be obedient and subject unto them, as we have here set down” (Von Braght, **Martyr’s Mirror**, p. 929).

5. In 1593 two puritan ministers, Copping and Thacker, were hanged for nonconformity (J.J. Stockdale, **The History of the Inquisitions**, 1810, p. xxx).

6. About the time of the defeat of the Spanish Armada in 1588, Elizabeth appointed John Whitgift as Archbishop of Canterbury. In his zeal to bring all men

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**Gay Chamber of Commerce Puts Pressure on Small Businesses.** — The National Gay and Lesbian Chamber of Commerce is sponsoring seminars to encourage small businesses to favor homosexual employees. It also is teaming with the pro-gay Human Rights Campaign to publish a 32-page booklet on how small businesses can be more “inclusive.” — AFA

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**Survey: Christians Are Considered Hypocrites and They Get On Nerves of Non-churchgoers.** — A survey by LifeWay Research found that 44% of non-churchgoers agree with the statement “Christians get on my nerves” and a whopping 72% said the churches are “full of hypocrites.” The survey of 1,402 people was taken last year and involved people who did not attend a religious service at any time in the previous six months. More than 85% of these said one can have a good relationship with God without belonging to a church.

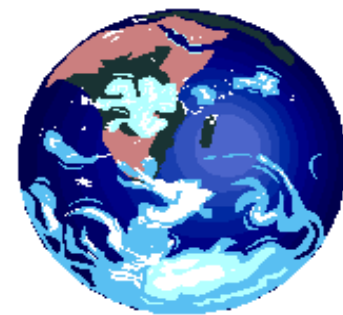
## World News Roundup

**Another Judge Rules Against The First Amendment.** — On January 8 a misguided federal judge ruled that it is “unconstitutional” for a public school to allow the distribution of free Bibles to its students. For more than 30 years the South Iron School District in rural Missouri allowed Gideons International to give away Bibles to fifth-graders, but two years ago the ACLU filed suit against the practice. U.S. District Judge Catherine Perry ruled against the school, claiming that the distribution of Bibles is “the promotion of Christianity” and “has the primary effect of advancing religion” (“Judge Bars Bibles to Grade Schoolers,” St. Louis Post-Dispatch, Jan. 9, 2008). We say, *so what!* It is none of her business one way or the other. The First Amendment of the U.S. Constitution says, “Congress shall make no law respecting an establishment of religion, *or prohibiting the free exercise thereof; or abridging the freedom of speech...*” Will the judge please tell us how a practice that is not prohibited by the Constitution can be “unconstitutional”? The government should not be in the education business in the first place. A great deal of evil has come from

the nationalization of the education system. This is not the root of America’s problem, though, by any stretch of the imagination. The root of the problem is the apostasy in the churches, and that is the point that we attack most fiercely. — FBIS

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**Pro-Life Students Videotape Abortion Provider Boasting of Lies.** — A speech by abortionist Alberto Hodari, captured on video and posted on YouTube and the Students for Life of America Web site, has put the controversial physician in the spotlight once more. In 2004, a 15-year-old girl, Tamia Russell, died the day after getting an abortion at Hodari’s Detroit clinic, WomanCare. The medical examiner called the infection that killed Russell, who was six months pregnant, a “normal” post-abortion condition. In 2007, Hodari spoke to the media about the “dangers” of banning partial-birth abortion. The clinic reported Russell claimed to be 19 and was brought to the clinic by her 24-year-old boyfriend’s sister. The parents were not notified — a legal requirement in Michigan for underage girls seeking an abortion. In the



video of his Nov. 9, 2007 speech at Wayne State University in Detroit, Hodari said: “I’m not joking. I believed because it was new, we used to let the boyfriend or husbands come into the room when we were doing the abortion. It was that they heard that Caesarian section or doctors allowed husbands in the delivery room. When I came to America, nowhere. They wouldn’t even let me go see my wife deliver a baby and I was a doctor. ‘Now you, stay outside.’ So gradually it became we were very modern we let the boyfriends come in and they all passed out. And more, one sued me because he fall, he broke his tooth, he sued me. And so what do I do now if somebody comes? The state says ‘no.’ The state doesn’t say ‘no’, but I blame the state. They don’t bother to check with the state. My wife says we doctors have a license to lie, and it’s true. It’s absolutely true. Sometimes you need to lie to a patient about things they want to do or no.” — CSN

(See **WNR** on page 21)

# La Voz Del Desierto



## ¿Es Bíblica la Pena de Muerte?

### Parte #2

La mayoría de los cristianos y predicadores Bautistas fundamentalistas creen que la Biblia enseña que la sociedad tiene el derecho de ejecutar a un criminal que ha cometido una ofensa capital. Esa es nuestra posición. Muchos evangélicos también están a favor de la pena de muerte, pero encontrará que algunos de ellos han sido influenciados a estar en contra de ella. Mientras que el sentimentalismo de los liberales, modernistas y la Iglesia Católica Romana, se opone a la pena capital, diciendo que es un crimen; porque quien le quita la vida a alguien por un delito, es igual de criminal, ya que es una violación al sexto mandamiento: “No matarás” (Éxodo 20:13). Partiendo de la manera en que interpretan este versículo, uno inmediatamente concluiría que este mandamiento prohíbe matar en todos los casos. ¡Pero no es así! Si el mandamiento “No matarás” incluye la

pena capital, entonces Moisés se contradijo así mismo, pues en el próximo capítulo del mismo libro dice: “El que hiriere a alguno, haciéndole así morir, él morirá” (Éxodo 21:12).

La palabra hebrea traducida “Matar” en el sexto mandamiento significa “asesinar” y debería ser leída “No asesinaras.” Por lo tanto, no toda matanza es asesinato. Asumir lo contrario es hacer que un mandamiento de Dios contradiga otro mandamiento. Dios instituyó el gobierno humano para castigar a los que ponen en peligro la seguridad de los ciudadanos. El que algunas iglesias u organizaciones, condenen o insinúen que un cristiano que está a favor de la pena de muerte, no es un verdadero cristiano, muestra que su creencia no está basada en la Biblia, sino en su propio juicio (Génesis 9:6; Levítico 24:17; Deuteronomio 19:11-12; Proverbios 28:17).

A veces los críticos de la pena capital, tratan de disminuir el impacto de estos versículos, diciendo que sólo fueron parte de la Ley del Antiguo Testamento, y que a partir de la muerte de Jesús, Dios ha privado a los hombres de la aplicación de la muerte como instrumento de castigo. Sin embargo, el Señor le dio a la sociedad humana la autoridad de administrar la pena capital por cientos de años antes que llegara la Ley (Génesis 9:6). Además, aunque Éxodo y Deuteronomio tienen que ver con la Ley, recordemos que siguen siendo la Ley de Dios. El Dios del Antiguo Testamento es el mismo Dios del Nuevo Testamento, Dios no se contradice Así mismo.

No hay un solo versículo en la Biblia donde Jesús condene la pena de muerte. De hecho, en la misma cruz, vemos que el ladrón arrepentido creía en la pena de muerte. En

Lucas 23:40-41 dijo: “¿Ni aun temes tú a Dios, estando en la misma condenación? Nosotros, a la verdad, justamente padecemos, porque recibimos lo que merecieron nuestros hechos; mas éste ningún mal hizo.” El ladrón que fue al paraíso con Cristo ese día, reconoció que como cometió un crimen capital, merecía la pena de muerte. Si Dios hubiese privado a los hombres de la aplicación de la muerte como instrumento de castigo, éste hubiese sido el lugar perfecto para anunciarlo, mas sin embargo, no expresa ni una sola palabra en contra de este principio.

Pablo, también presenta como una situación de hecho la sumisión a la autoridad civil que, en nombre de Dios, condena con la espada, símbolo de la pena de muerte: “Pero si haces lo malo, teme; porque no en vano lleva la espada, pues es servidor de Dios, vengador para castigar al que hace lo malo” (Romanos 13:4). Por lo tanto, está claro que el apóstol Pablo está a favor de la pena de muerte. Hay que recordar que este pasaje en Romanos fue escrito después del minis-

(Vea PENA en la pág. 10)

**PENA . . .**

(Vino de la pág. 9)

terio de Jesús en la tierra, por lo cual usted puede ver que Jesús no abolió la pena capital. Al contrario, Jesús mismo dijo: *“No penséis que he venido para abrogar la ley o los profetas; no he venido para abrogar, sino para cumplir. Porque de cierto os dije que hasta que pasen el cielo y la tierra, ni una jota ni una tilde pasará de la ley, hasta que todo se haya cumplido”* (Mateo 5:17-18). De hecho, en Apocalipsis 13:10, donde Cristo habla a Juan, luego de Su ascensión al cielo, le dice: *“Si alguno lleva en cautividad, va en cautividad; si alguno mata a espada, a espada debe ser muerto. Aquí está la paciencia y la fe de los santos.”* ¿Qué más claro lo queremos escrito?

Otros críticos declaran: *“Existe una elevada posibilidad de decenas de casos que personas sentenciadas a muerte eran inocentes. ¿Queremos correr este riesgo?”* Sin embargo, esta “elevada posibilidad de errores judiciales”, en la pena capital, es una exageración. Además, el

hecho de que el sistema de justicia no sea perfecto, no significa que deberíamos abolir la pena capital, pues fue Dios mismo, el que le dio al hombre el poder de la vida y la muerte cuando le dijo a Noé: *“El que derramare sangre de hombre, por el hombre su sangre será derramada; porque a imagen de Dios es hecho el hombre”* (Génesis 9:6). Sin duda, los israelitas estaban pasando por la misma situación cuando tenían que tomar la determinación de culpa sobre cualquier asesino traído antes ellos. Sin embargo, Dios no abolió la pena capital por esa razón (Deuteronomio 17:6-7, 12-13). De manera que la pena capital para el crimen del homicidio, no sólo es el más antiguo principio de la ley del hombre, sino que de acuerdo a la Biblia, es el juicio de Dios.

En conclusión, Dios instituyó el gobierno civil y la pena de muerte, no sólo para el tiempo de Noé, sino como una ley universal antes, durante y después de la Ley: *“Y dijo Dios: Esta es la señal del pacto que yo establezco entre mí y vosotros, y todo ser viviente que está con vosotros, por siglos perpetuos”* (Génesis 9:12).

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## Una Vida Para La Historia

Comenzaré hablando de un bautista que se entregó de corazón sincero a buscar cuál era la iglesia que Jesucristo edificó, del Dr. J. M. Carroll, autor de el pequeño libro **“El Rastro de la Sangre.”** Nació en el estado de Arkansas, el 8 de enero de 1858 y murió en Texas, el 10 de enero de 1931. Su padre, predicador bautista, se trasladó a Texas cuando el hermano Carroll tenía sólo 6 años de edad. Ahí se convirtió, se bautizó y fue ordenado como ministro del Evangelio de Cristo. El Dr. Carroll no sólo llegó a ser un dirigente entre los bautistas de Texas, sino una figura descollante entre los Bautistas del Sur de los Estados Unidos y del mundo entero. Los estudios del hermano Carroll nos dan luz dentro de la historia eclesiástica, tocante a cuál fue la iglesia más antigua y más parecida a las iglesias del Nuevo Testamento.

El propio Dr. J. W.

Después de todo, como dice nuestro Hno. M. L. Moser Jr: *“Es muy fácil evitar la pena de muerte. Simplemente, no asesines a nadie y no tendrás ningún problema”* (**Capital Punishment — Christian Or Barbarian?** por M. L. Moser, Jr., pg. 55).

[Por Hno. Félix M. González Bulgalá Redactor.

Porter, uno de los asistentes a las disertaciones del Dr. Carroll, quedó tan profundamente impresionado, que le dijo al Dr. Carroll que si él escribiera estos mensajes, él los publicaría en forma de libro. El Dr. Carroll así lo hizo, y concedió al Dr. Porter el derecho de publicarlos. Aunque el Dr. Carroll partió con el Señor, antes de la publicación del libro (**El Rastro de la Sangre**), el Dr. Porter lo dio a la publicidad, con el resultado de que la edición pronto quedó agotada.

Oremos a Dios para que las personas que lean este libro, puedan entender la gloriosa historia de la Iglesia Bautista. Y que pueda ser luz. *“Y de aclarar a todos cuál sea la dispensación del misterio escondido desde los siglos en Dios, que creó todas las cosas; para que la multiforme sabiduría de Dios ... a él sea gloria en la iglesia en Cristo Jesús por todas las edades, por los siglos de los siglos. Amén”* (Efesios 3:9-10, 21).

[Por Hno. Luis M. Alicea, Redactor.] □

*“Mas yo también te digo, que tú eres Pedro, y sobre esta piedra edificaré mi iglesia; y las puertas del infierno no prevalecerán contra ella.”*

— Mateo 16:18.

**CLOUD . . .**

(Continued from page 7)

into conformity with the Church of England, he filled the prisons with Baptists. "... eventually, some fifty-two were held for long periods in the 'most noisome and vile dungeons', without 'beds, or so much as straw to lie upon.'" In his sermons, Whitgift called Anabaptists "wayward and conceited persons." Some fled the country, but many remained and were persecuted.

7. The persecution largely drove the Baptists out of sight during Elizabeth's reign, but we know they continued to exist. The historian Strype describes a church in London in 1588 with "anabaptistical" views. He says they met together regularly on Sunday, preached the Word of God, took up offerings, sent assistance to their persecuted brethren in prison, did not regard the Church of England as a true church, rejected infant baptism, and held that the government should not meddle in religious beliefs.

### **Baptists Persecuted During The Days of King James I**

When Elizabeth died, James I (1603-25) ascended the throne of England. He was the king who authorized the translation of that masterpiece of English Scripture, the King James Bible, which

appeared in 1611.

1. He also persecuted Baptists with a passion. They were imprisoned, their goods confiscated, and one was burned.

2. The last man burned alive in England for his religion was **Edward Wightman**, a Baptist, in Smithfield on April 11, 1612, under James I. (A month earlier, Bartholomew Legate had also been burned. It is said that he was an Arian, meaning that he denied the deity of Christ.) A wide variety of "heresies" were charged against Wightman but as Thomas Crosby, author of **The History of the English Baptists** (1738) observes: "Many of the heresies they charge upon him are so foolish and inconsistent, that it very much discredits what they say. If he really held such opinions, he must either be an idiot or a madman, and ought rather to have had their prayers and assistance, than be put to such a cruel death" (Crosby, I, p. 108). Three of the articles upon which Wightman was burned are these: 'That the baptizing of infants is an abominable custom: That the Lord's Supper and Baptism are not to be celebrated as they are now practised in the church of England: That Christianity is not wholly professed and preached in the church of England, but only in part.'" On these three articles I take my stand with the old Baptist martyr! It is an interesting fact that both

the first and the last martyr burned in England for religion were Baptists. "The first who was put to this cruel death in England was William Sawtre, supposed upon very probable grounds to have denied infant-baptism; and this man, the last who was honoured with this kind of martyrdom, was expressly condemned for that opinion: so that this sect had the honour both of leading the way, and bringing up the rear of all the martyrs who were burnt alive in England" (Crosby, I, p. 109).

3. Others died during the reign of James I, but not by burning. They died in prison. This was not because of the kindness of the king, but because of the outcry of the people against burnings. Historian Thomas Fuller notes, "King James politicly preferred that heretics hereafter, though condemned, should silently and privately waste themselves away in the prison, rather than to grace them, and amuse others, with the solemnity of a public execution, which in popular judgment usurped the honor of a persecution" (Fuller, **The Church History of Britain**). Thomas Crosby agrees: "King James chose therefore for the future only to seize their estates, and waste away their lives privately in nasty prisons, rather than honour them with such a public martyrdom, which would unavoidably go under the name of persecution" (**The**

### **History of the English Baptists**, I, p. 110).

4. In 1610, the Baptists petitioned the House of Lords for release from prison where they were lying for conscience sake.

Approaching the assembly in a kindly and humble manner, the Baptist petition contains these touching words: "A most humble supplication of divers poor prisoners, and many others the King's native loyal subjects ready to testify it by the oath of allegiance in all sincerity, whose grievances are lamentable, only for cause of conscience."

The petition is preserved in the Library of the House of Lords and is marked "read and rejected."

5. At least six of the men involved in the translation of the King James Bible participated in persecution against Baptists and other separatists in the 1590s.

Richard Bancroft, who drew up the instructions for the translation, had worked closely with Archbishop of Canterbury Whitgift "rooting out the Separatist congregations in London" (Adam Nicholson, **God's Secretaries**, p. 86). Bancroft was aggressive in this activity, sending spies to search out the separatists. When Bancroft took over as Archbishop of Canterbury in Whitgift's place, he continued the work of per-

(See **CLOUD** on page 12)

**CLOUD . . .**

(Continued from page 11)

secution against all “non-conformists.”

Lancelot Andrewes, sad to say, was involved in this sorry business. He was in charge of the interrogation of the separatists under Bancroft, and went down into the “noisome cells” himself in an attempt to find some heresy against the victims of the Anglican inquisition. He interrogated Henry Barrow, a leading separatist, in March 1590 in Fleet Prison. Barlow began by emphasizing that his sole standard was the Bible, that “the Book of God should peaceably decide all our controversy.” He testified, “I willingly submit my whole faith to be tried and judged by the word of God.” Andrewes responded that Christians should allow “the church” to interpret the Scripture and that they should not demand the right of private interpretation, should not, as he put it, have a “private spirit.” Barrow complained about being imprisoned for three years and that “the loneliness of it, the sheer sensory deprivation, the nastiness of the conditions, had sunk him deep into depression” (Nicholson, p. 91). Andrewes’ response to this pitiful plea is to his disgrace: “For close imprisonment, you are most happy. The solitary and contemplative life I hold the most blessed life. It is the life I would choose.”

Barrow understood how foolish this statement was and replied: “You speak philosophically, but not Christianly. So sweet is the harmony of God’s grace unto me in the congregation, and the conversation of the saints at all times, as I think myself as a sparrow on the house top when I am exiled thereby. But could you be content also, Mr. Andrewes, to be kept from exercise and air so long together? These are also necessary to a natural body.” Andrewes had indeed answered philosophically and not Christianly. It is not Christianly to persecute those who believe differently, to toss them into prison cells and to burn them. Barrows was put to death on April 6, 1593, after six years of imprisonment, and Andrewes talked to him again on the eve of his death. Barrows was put to death “for denying the authority of bishops, for denying the holiness of the English Church and its liturgy and denying the authority over it of the queen.” Henry Saville was involved in these interrogations. He questioned Daniel Studley in Fleet Prison.

Thomas Sparkes interrogated the 18-year-old Roger Waters, who was kept in prison for a year “in chains in the worst of the stinking pits of Newgate gaol, known as the Limbo” (Nicholson, *God’s Secretaries*, p. 88).

Thomas Ravis took

Bancroft’s place as bishop of London and continued in his persecuting footsteps. “No sooner had he taken his seat in London, than he stretched forth his hand to vex the non-conforming Puritans. Among others he cited before him that holy and blessed man, Richard Rogers, for nearly fifty years the faithful minister of Weathersfield, than whom, it is said, ‘the Lord honored none more in the conversion of souls.’ In the presence of this venerable man, who, for his close walking with God, was styled the Enoch of his day, Bishop Ravis protested, ‘By the help of Jesus, I will not leave one preacher in diocese, who doth not subscribe and conform.’ The poor prelate was doomed to be disappointed; as he died, before his task was well begun, on the 14th of December, 1609” (Alexander McClure, *The Translators Revived*, 1855).

George Abbot, who became Archbishop of Canterbury, was a persecutor. “He would not hesitate, later in his career, to use torture against miscreants, nor to execute Separatists” (Nicholson, p. 157).

6. In 1615, the Baptists petitioned King James for freedom of religion. They stated their doctrine plainly and proved from Scripture that it is not the will of Christ that Christians persecute those who have different beliefs. This, too, was rejected.

7. Joseph Ivimey observes that the Baptists “suffered severely from 1590 to 1630.” Following is a description written by a Baptist prisoner:

“Our miseries are long and lingering imprisonments for many years in divers counties of England, in which many have died and left behind them widows and many small children; taking away our goods, and others the like, of which we can make good probation; not for any disloyalty to your majesty, nor hurt to any mortal man, our adversaries themselves being judges; but only because we dare not assent unto, and practice in the worship of God, such things as we have not faith in, because it is sin against the Most High” (from a tract “A Most Humble Supplication of many of the king’s majesty’s loyal subjects, ready to testify all civil obedience, by the oath of allegiance or otherwise, and that of conscience; who are persecuted (only for differing in religion), contrary to divine and human testimonies,” cited by John Cramp, *Baptist History*).

8. The cruel attitude of many Anglican ministers toward Baptists was exemplified in 1644, with the publication of “THE DIPPERS DIPT; or, the Anabaptists Duckt and Plunged over Head and Ears at a Disputation at Southwark.” Influential

(See **CLOUD** on page 13)

**CLOUD . . .**

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Anglican author Daniel Featley described the Anabaptists in Vienna being tied together in chains and drowned in the river. He then observes callously, "Here you see the hand of God in punishing these sectaries some way answerable to their sin." Following is another specimen of this publication:

"Of all heretics and schismatics, the Anabaptists ought to be most carefully looked unto and severely punished, if not utterly exterminated and banished out of the church and kingdom. . . . They preach, and print, and practice their heretical impieties openly; they hold their conventicles weekly in our chief cities and suburbs thereof, and there prophesy by turns. . . . They flock in great multitudes to their Jordans, and both sexes enter into the river, and are dipt after their manner with a kind of spell, containing the heads of their erroneous tenets. . . . And as they defile our rivers with their impure washings, and our pulpits with their false prophecies and fanatical enthusiasms, so the presses sweat and groan under the load of their blasphemies" (Featley, **The Dippers Dipt**).

**Baptists Persecuted In  
England 1626-1689**

The Anglican Church

continued to persecute those who tried to worship independently until almost the end of the 17th century.

1. Many Baptist preachers had long prison terms in 17th-century England. Francis Bampfield died in prison after spending the last nine years of his life in bonds. John Miller was confined ten years.

Henry Forty spent twelve years in prison.

John Bunyan wrote his famous Pilgrim's Progress while languishing in prison for 12 long years, unable to care for his wife and beloved blind daughter.

Joseph Wright lay in Maidstone jail for twenty years.

George Fownes died in Gloucester jail.

Samuel Howe died in prison in 1640 and was buried beside a roadway because the Church of England refused to allow him to be buried in a cemetery.

Thomas Delaune and his family died in the wretched Newgate Prison.

Delaune grew up in a Roman Catholic family in Ireland, had a good education, and was led to Christ by a Baptist preacher. He moved to London and became a schoolmaster and was a member of a Baptist church.

Benjamin Calamy, a chaplain to the king, published a sermon challenging nonconformists to write out their doctrine and disagreement with the

Church of England. Delaune answered the challenge and wrote his "Plea for the Non-conformists." When the book was being printed, it was seized by a king's messenger and Delaune was imprisoned.

From prison he wrote to Calamy and asked him to intervene in his behalf, but he refused to help or even to answer Delaune's letter.

In January 1684, Delaune was fined 100 marks, to be imprisoned until the fine was paid, to find security for one year afterwards, and his book to be burned. Because he now had no job, he could not pay his fine and he and his family were reduced to poverty. His wife and two small children had to live with him in the prison for lack of a livelihood, and the unhealthy conditions there took their lives one after the other.

2. Bible believers were viciously persecuted during the reigns of King Charles II (1660-1685) and King James II (1685-1688).

3. The "Act of Uniformity" in 1662 subjected many to beatings and imprisonment. The first Conventicle Act in 1664 forbade all religious assemblies that did not conform to the Church of England. Penalties were severe fines and imprisonment and for a third offence, banishment to the American colonies for seven years.

The Five-Mile Act in

1665 forbade non-conformist preachers to go within five miles of any city or town that had a Church of England congregation. It also forbade them to teach in any public or private school. The penalty for each offense was a severe fine that was beyond the means of most to pay.

The second Conventicle Act in 1670 was worse yet.

In addition to imprisonment and other torments, it called for harsh fines not only on all non-conformist worshippers and preachers, but upon the owners of any buildings used for non-conformist meetings.

The fines were paid by the sale of the believers' possessions, which were often sold for a pittance of their real value. Since a third of the price of the fine went to the informer, many were motivated to report on the separatists.

Many were impoverished. Fathers languishing in prison could do nothing to assist their destitute families.

Between 1660 and 1689, some 70,000 men and women suffered under religious persecution in England; 8,000 perished; and tens of millions of dollars were paid in fines.

4. The long arm of the Anglican Church also brought persecution to Bible believers in America before her independence. The Virginia colony was Anglican, and in 1643, the

(See **CLOUD** on page 14)

**CLOUD . . .**

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governor unleashed persecution against dissenters. Many were whipped, branded, incarcerated, fined, and driven out of the colony.

5. Finally, in 1689 the Toleration Act was passed in England, which greatly reduced the pressure on all dissenters, giving them liberty of conscience and making it an offence to disturb anyone else's worship. Thus it was not until 155 years after its establishment that the Church of England stopped persecuting.

### **Persecution By Protestants In America**

The Protestants who settled in America, though fleeing religious persecution, themselves persecuted Baptists and Quakers and others who differed from them until the time of the American independence and the formation of the United States Constitution. We will give two examples of this.

### **MASSACHUSETTS**

1. Massachusetts was founded by the colony of Pilgrims in Plymouth in 1620 and by the Puritans of the Massachusetts Bay Colony in 1630.

The Pilgrims were separatists who had been forced to flee the persecution of the Church of

England. They had spent a brief time in the Netherlands, then traveled by ship to America. While in the Netherlands, they enjoyed some measure of religious liberty, but they did not grant the same to others. They practiced infant baptism and denounced Anabaptists.

The Puritans were Anglicans who desired some reformation of the Church of England but who did not separate from it. They brought from England the false concept of a state church and a persecuting spirit.

2. Following are some examples of the Protestant persecutions in the early history of Massachusetts before the formation of the American union:

**Roger Williams** was banished from Massachusetts in 1635.

A learned and zealous man who could read the Bible in Greek and Hebrew, Williams had arrived in America from England with his new wife in February 1631.

He was an ordained Anglican minister, and at the time he came to America, he still held to infant baptism.

While living in Plymouth, Williams preached to the native Indians. He learned their language and made many friends among them, including two of their chiefs.

In August 1634, he was appointed the pastor of the Anglican congregation in

Salem.

But on October 9, 1635, he was banished from the colony for preaching "new and dangerous opinions." He was given six weeks to leave, and in January, he was forced into the wilderness in the midst of a brutal New England winter.

The Indians helped him, and in June, he traveled by canoe up a river to Rhode Island and established the settlement of Providence.

Others joined him from Massachusetts and this place became a bastion of religious liberty. Their stated purpose was "to hold forth a lively experiment, that a most flourishing civil state may stand and best be maintained with full liberty in religious concerns."

In March 1639, Roger Williams was publicly immersed in baptism, and the first Baptist church of Rhode Island was formed. This is commonly considered the oldest Baptist church in America.

In March 1644, Williams obtained a charter from the king of England to establish Rhode Island.

Williams wrote "The Bloody Tenet of Persecution for Cause of Conscience," in which he boldly defended liberty of conscience.

Though slanders have been heaped upon Roger Williams by various historians, many learned Baptist writers (as well as others) have set the record

straight. See the histories of Thomas Armitage and David Benedict, for example. These are in the Fundamental Baptist CD-ROM Library, available from Way of Life Literature.

In 1643, Lady Deborah Moody, who owned a 400-acre farm in the town of Swampscott, was forced to move to Long Island, New York, to live among the Dutch in order to escape persecution in Massachusetts. Her "crime" was that she denied infant baptism.

The first law against the Baptists in America was made in Massachusetts in November 1644. The law threatened severe punishments against Anabaptists. That year, Thomas Painter was whipped for denying infant baptism.

In February 1646, William Witter and John Wood of Lynn were publicly rebuked and fined for denying infant baptism. John Spur was fined in July 1651 for the same "crime."

In 1651, some Baptists were arrested and one was brutally whipped in Massachusetts.

The names of those arrested were John Clark, Obadiah Holmes, and John Crandal. They were from a Baptist church in Newport, Rhode Island, and were visiting in the home of the aforementioned William Witter, an elderly Christian brother in Lynn, Massa-

(See **CLOUD** on page 15)

**CLOUD . . .**

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chusetts. At the time, there were no Baptist churches in Massachusetts.

On Sunday, they conducted a religious service in Witter's home; and while Mr. Clark was preaching on the text of Revelation 3:10, two constables burst into the house, arrested them, and took them to the prison in Boston.

Holmes was beaten with 30 strokes of a three-corded whip. In a letter to a Baptist church in England, Holmes recounted the Lord's mercy in strengthening him during this trial:

"For in truth, as the strokes fell upon me, I had such a spiritual manifestation of God's presence, as the like thereof I never had nor felt, nor can with fleshly tongue express, and the outward pain was sore moved from me, that indeed I am not able to declare it to you, it was so easy to me, that I could well bear it, yea, and in a manner, felt it not, although it was grievous, as the spectators said, the man striking with all his strength (yea, spitting in his hands three times, as many affirmed) with a three corded whip, giving me therewith thirty strokes. When he had loosed me from the post, having joyfulness in my heart and cheerfulness in my countenance, as the spectators observed, I told the magistrates, you have struck me

as with roses." Though he testified that he did not suffer from the actual beating, he did suffer much from its effects. The beating was so vicious on his back, sides, and stomach that Holmes could not lie down for many days afterwards.

About this time, two other Baptists, John Hazel and John Spur, were imprisoned because they encouraged and comforted Holmes after he was whipped.

After the first Baptist church was finally formed in Massachusetts in about 1656, the members "spent most of their time in courts and prisons; they were often fined, and some of them were banished." The pastor of this church, Thomas Gould, was imprisoned for his faith. When this church later built a meetinghouse, the civil authorities, in 1680, nailed the doors shut and ordered them not to meet.

A second Baptist church was not formed in Massachusetts until 1749. This was in the town of Sturbridge and many of the members were imprisoned, fined, and had their property confiscated.

Another Baptist church formed in 1761 in the town of Ashfield was treated in the same manner. Many of the church members had all of their land and orchards confiscated.

3. This persecution continued against many other Baptist churches that

were established in those days and did not end until Massachusetts became a colony of the United States and formed their state constitution in 1780. Through the efforts of the Baptists and other lovers of religious liberty, this contained a Bill of Rights guaranteeing freedom of faith.

**VIRGINIA**

1. The first settlers to Virginia were mostly from England, and they established Anglican churches.

2. By the acts of 1623, 1643, and 1661, all citizens were required to follow that religion and doctrine.

3. Acts of the Virginia assembly of 1659, 1662, and 1663, required that all children be baptized and prohibited the assembling of Quakers and other dissenters.

4. The Anglican ministers were supported by the taxes of the citizens.

5. Following are some examples of the Protestant persecutions in Virginia:

On June 4, 1768, several Baptists were arrested in Spottsylvania and imprisoned. Among these were John Waller, Lewis Craig, and James Childs. They spent almost six weeks in prison.

In December 1770, William Webber and Joseph Anthony were arrested and cast into prison for preaching in Chesterfield, Virginia. They remained in prison until March 1771.

Webber was again arrested in August while he was preaching in Middlesex. Also arrested then were John Waller, James Greenwood, Robert Ware, and Thomas Waford. Waller, Greenwood, Ware, and Webber were kept in prison for a month.

Thomas Waford was severely beaten with a whip and carried scars to his grave.

In August 1772, James Greenwood and William Loveall were arrested and imprisoned in the county of King and Queen for 16 days.

On March 13, 1774, all of the Baptist preachers in Piscataway were arrested and sent to prison. These were John Waller, John Shackelford, and Robert Ware.

Altogether some 30 Baptist preachers spent time in prison in Virginia, some as many as four different times.

6. These persecutions continued until Virginia was brought into the new union of the United States.

7. In spite of this, the Baptist churches grew rapidly in Virginia during those days. The first was formed in 1767 and the second in 1769. Within four years, there were about 50 churches.

**Conclusion**

All of this reminds me of the Lord's parable about

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**CLOUD . . .**

(Continued from page 15)

the man who was forgiven of a debt. He owed his master 10,000 talents of silver, which is a huge amount of money, but when he could not pay and begged his master to have mercy on him, the master freely forgave him the entire debt. That same man turned around, though, and persecuted another man who owed him a very, very small debt (Matt. 18:23-35).

Likewise, the Protestants earnestly sought religious liberty from the Roman Catholics. When they obtained it, they refused to grant the same to the Baptists, though the latter pleaded with them humbly and quoted the Scriptures in a most sensible and godly fashion.

For example, when Hans Muller was brought before the Protestant city council at Zurich for his denial of infant baptism, he pleaded after this fashion: "Do not lay a burden on my conscience, for faith is a gift freely from God, and is not a common property.

The mystery of God lies hidden, like the treasure in the field, which no one can find, but he to whom the Spirit shows it. So I beg you, ye servants of God, let my faith stand free" (John Christian, **A History of the Baptists**). Muller's plea was ignored, as were those of tens of thousands of other Baptists of that day.

Upon the authority of the Lord's parable and the tenor of the entire New Testament Scriptures, we can be sure that the Lord did not look lightly upon this great sin and that He does not excuse it as many Protestant historians have done. Many plead "the ignorance of the times," but the persecuting Protestants of those times had the Bible and professed it as their sole authority for faith and practice. They therefore had no excuse for not knowing the will of the Lord. The times were very dark, but the Baptists, with the same Bible in hand, saw a greater light, and that light was the New Testament faith unvarnished by human tradition, and that faith gives no authority to persecute those who do not believe as we do. We can preach against error. We can discipline church members who sin. We can reject heretics. But we cannot lay hands on them and force them to believe as we do. That is the characteristic of a wolf, not a sheep. □

**MILK . . .**

(Continued from page 1)

special attention to her case. After a long struggle, the battle was won.

Dr. Kelly requested the business office to pass the final bill to him for approval. He looked at it, then wrote something on the edge and the bill was sent to her room. She feared to open it, for she was sure it would

take the rest of her life to pay for it all.

Finally she looked, and something caught her attention on the side of the bill. She read these words

"... Paid in full with one glass of milk"

(Signed) Dr. Howard Kelly.

Tears of joy flooded her eyes as her happy heart prayed: "Thank You, God, that Your love has spread broad through human hearts

and hands."

There's a saying which goes something like this: Bread cast on the waters comes back to you. The good deed you do today may benefit you or someone you love at the least expected time. If you never see the deed again at least you will have made the world a better place — And, after all, isn't that what life is all about? □

## A Prayer For Preachers

By Pastor Ronnie Wolfe

We pray today, Oh God Almighty  
That preachers stay involved  
With reading scripture, praying oft,  
And therefore be resolved

To stay the path and not turn back  
From all that has been given  
Them to guard and preach and tell  
So men can go to Heaven.

Give strength to them, Oh Lord Divine  
And give them what they need  
To preach the word and not withhold  
The everlasting seed.

Give them joy in God's own word  
And fill them with your love.  
Show them how to preach with power  
The truths down from above.

And if we can, who older be,  
Encourage them to stay  
In God's firm word and in His will  
And never stray away. Amen.

**REVELATION . . .**

(Continued from page 1)

these seven churches in chapters 2 and 3. We enter now into the beginning of the book proper.

In verse 9 he says: "I John." We have already seen that this is the Apostle John, the same one who wrote the Gospel of John and who also wrote 1st, 2nd and 3rd John. At the time of the writing of this book, he is now the last living Apostle on the earth.

There are no successors to the Apostles. When John died, that ended the Apostles. There are no apostles today even though the head of the Mormon church claims to be an apostle. Even though the Roman Catholic church claims that the Pope is the successor to the Apostles, and that there are a few other sects or cults that also claim to be apostles, there are no apostles today. John was the last living Apostle.

For that reason, he may have been one of the last few people who had had a personal conversation with the Lord Jesus Christ. At the writing of this book, if there were any survivors that had personal knowledge and acquaintanceship with the Lord Jesus Christ, they were very few, and it is possible that John may have been the only survivor. Because of this he probably was the most exalted and the most influential Christian that was upon the earth.

There may have been

those who held him in nearly reverential awe, but John would have been the last one to received such worship. All of these apostles, any time anyone tried to bow down before them, they said, "Stand up, for I too am but a man." Not a time did Peter ever receive worship from any man. Never did any of these apostles ever receive for themselves titles that belong to God alone. Yet these who claim to be the descendants of the apostles today, claim this kind of respect; they claim this kind of awe; they expect you to bow down before them. They expect you to kiss their ring, their hand, or even to kiss their feet, but not any of the apostles claimed any such prerogatives or rights. Any time anyone fell down as though to worship them, immediately they said, "Stand up. I too am but a man," and they would not allow anybody to call them any of the titles or names that belonged to the Lord Jesus Christ.

It has become common today to refer to preachers by a title, the name "Reverend." I do not use it. I do not want it used about me. The name "reverend" is a personal name of the Lord Jesus Christ and it should never be applied to an ordinary man (Psa. 111:9). It is a personal name that is applicable only to the Lord Jesus Christ.

Now John does not make any special claims for

himself even though he is an apostle. When he addresses this group of churches to identify himself, he simply refers to himself and says, "I John." He does not even say the Apostle John. He simply says "I John." How unlike the supposed successors of the Apostles today, for he was very humble and meek. He was just a brother. There was a common brotherhood among the believers, a common suffering for Christ, a common royalty and kingship, though not yet revealed, and a common hopeful and patient waiting for the coming of the Lord when He shall be crowned King of kings and Lord of lords. We too are brethren with these apostles.

At the time John is writing he is on the isle that is called Patmos. I suppose that if we were to try to think about something similar to the Isle of Patmos, it would be the

prison Alcatraz, though it is no longer used. There was also another place, Elba, an island used as a prison for Napoleon.

The Isle of Patmos is a small rocky island located in the Aegean Sea not far off the coast of what is known as Miletus with neither trees or rivers, and practically no land cultivation. A small dingy cave is said to be the place where John lived and received his vision. For those who are acquainted with the island and who have been there, they say it is mostly just a rocky, barren island, with very little vegetation. There are some small mines on the island, most of them salt mines. These men placed upon this island, were placed there as prisoners. They were completely isolated from all civilization and all friends. They were completely separated and

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## Love Through Me

By Amy Carmichael

Love through me, Love of God,  
Make me like Thy clear air  
Through which, unhindered, colours pass  
As though it were not there.

Powers of the love of God,  
Depths of the heart Divine,  
O Love that faileth not, break forth,  
And flood this world of Thine.

## REVELATION . . .

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isolated from everybody except their prison guards. It is a little, small island, no more than 10 miles long and six miles wide. Tradition says that this was a place used to exile those of the upper class of society because it was considered to be a place of great and severe punishment. John was placed upon this island. Perhaps he was required to work in the salt mines. Most of them did. Most of them were forced to do so.

But why was John placed upon this island. John tells us: *“I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ”* (Rev. 1:9). So we see that John was exiled to this island because of his faithful witness to the Word of God and to the testimony of the Lord Jesus Christ, not for any crimes. He was not a criminal. The only crime that caused him to be placed upon this island was his crime of preaching the gospel of the Lord Jesus Christ, and for his refusal to bow down and worship the emperor. In reading the New Testament, we see that it is an account of the sufferings of God’s people (1:9).

Nero, Domitian, and others demanded Emperor

worship. The emperor was the god. They would build images of themselves, and demand that all subjects bow down and worship their image. If the emperor should happen to be there, then you bow down and give obeisance and worship unto the emperor himself.

You did not have to quit your own religion. If you were a follower of Diana of the Ephesians, that was all right; you could still continue to bow down and worship her, just as long as you would bow down and worship the emperor also. In other words it was a polytheistic kind of religion, many gods. They didn’t mind you having your own god, just as long as you recognized their god as well, and the Christians could not agree with that. That corresponds to our modern-day ecumenical movement. Because they all had their own religions, and each one would recognize the right of the other to have their religion and as long as you did this, this was perfectly all right. Just bow down to my god, I’ll bow down to your god, and we’ll all be fine.

This was fine for those who worshiped gods of stone, wood, gold and silver, the emperor or the heavenly bodies; that wouldn’t be any problem for them. For Christians, they were unable to do that, because they believed in only one God, could not with a clear conscience bow down and worship any

other god. They could never accept God as the true God on one day, and then turn around and bow down to the emperor or any other god on the next day. Because of the nature of Christianity, we recognize there is only one God; that there is only one Lord; and we cannot bow down nor recognize those who are competing gods to be equal with the God of the Bible that we worship. So when the order came out and the demands were made, John refused to offer a sacrifice unto this statue of the emperor and repeat the words saying he believed in Lord Caesar which was required of all. Because of his refusal to do this, he was exiled into this place of hard labor on the Isle of Patmos.

Now the Lord caused this to happen to him. I am sure that he was crying; weeping; wishing that he had never become an apostle. He was wishing that the Lord had never called him to preach. He was wishing that he could have stayed home like everybody else and had a 40-hour job, never having to do that kind of thing. **Not on your life!**

These men and women who were persecuted were not allowed to have what we think of as, enjoyments and pleasures, rather counted it joy to suffer for the cause of the Lord Jesus Christ. We read in First Peter 3:14: *“But and if ye suffer for righteousness’*

*sake, happy are ye.”* So don’t think of John sitting on the Isle of Patmos working in the salt mines, under all of this kind of labor, feeling sorry for himself. He didn’t involve himself in having a “pity party.” Really, he was happy, in that he counted it joy to be able to suffer for the cause of the Lord Jesus Christ.

John knew that he wasn’t the only one. At this time in history, this was occurring to all believers, all Christians. This was a time of very intense persecution by the Roman government upon all Christians. So he says, *“I John, who also am your brother, and companion in tribulation.”* He recognizes that all of these to whom he is writing are undergoing all kinds of tribulation as well.

What did this tribulation involve? First, it involved persecution, we know this, but this is just one part of tribulation. The tribulation not only involved persecution, but it also involved the loss of property. Many of these believers lost their businesses, their homes, and their lands. They lost everything they had. Perhaps they had a farm that had been given to them by their parents. Maybe it had been in their family for several generations, but because of their being believers and followers of the Lord Jesus Christ, not only would they be phy-

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## REVELATION . . .

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sically persecuted, they would also lose their home, their land, their property, their farm. They would lose everything.

Maybe they had built up a small business, and if so, they would have lost even their very livelihood. They would lose their position in society. They may have been influential; but whatever position they had, they would lose it, and finally, it would lead to social ostracism whereby they were completely expelled from all society. Nobody would have anything to do with them. "Why you're a believer. You're a Christian." This is what believers were having to undergo in that day and time.

How different it is for us today. You can become a Christian, a believer in the Lord Jesus Christ, and not have to worry about persecution, the loss of your home or your land. You don't have to worry about the loss of your business. You don't even have to worry about being ostracized, snooted, ignored, or snubbed. But they did! They *all* did.

John writes to these others as a "fellow sufferer" undergoing the tribulation and the persecution that all were going through at that time. "I John, who also am your brother, and companion in tribulation." I am sure that this was a comfort to those

who were believers. Knowing that here was this great man of God, an apostle, one who knew the Lord personally, one who had talked with the Lord, who had received personal instructions from the Lord, one that God had used to write several books of the New Testament, and here was this great man of God in a worse place than they were, yet his faith remains true, and that would be an encouragement to them to maintain their faith, not to be discouraged, but to take John as the example. If John can take it, so can we. If John, as an apostle, one of the men that God had called out and had separated and had been one of the "inner three", Peter, James, and John, if he had to undergo persecution, we can too, and they were willing. So this letter that John writes to them would serve as a letter of real comfort to these people because they were all in this thing together.

They had certain things all in common, John and all of these other believers. First, they had a common brotherhood in the Lord Jesus Christ. Jude writing about it refers to it as "the common salvation", "*Beloved, when I gave all diligence to write unto you of the common salvation*" (Jude 3). They knew Jesus Christ as their Savior also.

Secondly, they had this common suffering, a suffering for the Lord Jesus

Christ. Paul writes: "*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). So they had a suffering with the Lord and because of the Lord. In Second Timothy we read: "*If we suffer, we shall also reign with him*" (2 Tim. 2:12). So they had a common salvation or a common brotherhood, because they knew the Lord. They were now experiencing a common suffering, because it had become the part of all believers to suffer for the Lord at that time.

Thirdly, they had a promise of royalty and a kingship; a kingdom that was soon to be revealed. In the eighth chapter of the book of Romans we read: "*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. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us*" (Rom. 8:17-18). They recognized that in their sufferings, it was just a foretaste to the things that God had in store for them that was much greater. We also read, "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of

the earth." (Rev. 1:5). They knew that He was the "prince of the kings of the earth," and that one day He was going to return and establish and set up His kingdom.

In the book of James we find this, "*Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh*" (Jas. 5:7-8). They knew their suffering was simply preparatory to their being received into that kingdom which the Lord was going to establish. They knew that they were to be both kings and priests within that kingdom for he says: "*And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen*" (Rev. 1:6).

So John and his companions, these fellow believers that were also suffering, enjoyed four things in common, so John says, "I John, who also am your brother, and companion in tribulation." They had a common brotherhood in the Lord Jesus Christ, a common suffering for the Lord Jesus Christ, a common royalty and kingship that was yet to be revealed,

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## REVELATION . . .

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and then they had a common hope and a patient waiting for the time when the Lord was going to return to this earth to establish and set up His kingdom.

I ask you, do you possess these common traits that they possessed? Do you, as a believer, as a Christian, as a child of God, do you have any of these things in common with those believers of that first century? What were they?

First, they had the common salvation as Jude refers to it. They had companionship “in tribulation and in the kingdom and patience of Jesus Christ.” Are you saved? That’s number one. Do you know this salvation to be yours personally. Have you received Jesus Christ as your Lord and Savior.

Secondly, what about your suffering for the cause of Christ. I know we don’t live in a generation that has to undergo persecution as they did in that day or as they have even in other days, but sometimes, we ourselves, will have to undergo some personal ridicule. There may be times that somebody may make remarks about you; they may make all kinds of hateful remarks about you because of your efforts and your attempts to serve the Lord. Have you ever been in a position that you had to suffer a little bit of

ridicule because of the cause of the Lord Jesus Christ? It’s not pleasant. It’s not something that you go out and look for. Remember that Peter says when we suffer persecution for the cause of Christ, “happy are we.” You should be able to serve the Lord, even if it means ridicule or mockery. Or perhaps somebody may make fun of you, maybe they will ostracize you or not have anything to do with you. If so, the Lord says “rejoice in tribulation,” or as Peter says, “happy are we.” Are you experiencing this kind of companionship with John and with the other disciples? It all depends on whether you serve and live for the Lord, for Jesus says, that if you live for the Lord, you will suffer persecution.

In the book of Matthew He tells us that those who live godly will suffer persecution, and in verse eleven He says: “*Blessed are ye, when men shall revile you.*” That’s talking about ridicule, mockery, making hateful remarks about you, and Jesus says “*Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake*” (Mt. 5:11). So they are going to slander you. Slander is to make remarks that are not true and are intended to harm somebody, and believers who live for the Lord must expect to have slander against them. “*Blessed are*

*ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.*”

Notice what He says next, “Rejoice,” in the midst of persecution. “Rejoice” in the midst of them reviling you. “Rejoice” as they say all manner of evil against you. “Rejoice, and be glad,” but He doesn’t just say “Rejoice and be glad,” but He says “Rejoice and be exceeding glad.” Now that’s not the easiest thing in the world to do, but that is what He says do. “Rejoice, and be exceeding glad,” and then He tells you why. “*For great is your reward in heaven: for so persecuted they the prophets which were before you*” (Mt. 5:12).

You’re not the first one. In fact, all of them have had to undergo that type of reaction from the world. If you’re not, it’s because you’re not living as those prophets did. If you never have anybody revile you; if you never have anybody persecute you; if you never have anybody say all manner of evil against you falsely for the Lord’s sake, then it’s because you’re not living for the Lord as they lived for the Lord. “For they that live godly, shall suffer persecution” so the Lord says. He also tells us: “so persecuted they the prophets” which were before them. So then you can expect this kind of treatment *if* you serve the Lord as they

served the Lord.

Are you willing? Do you possess these kinds of traits that will enable you to serve the Lord regardless of the reaction of the people round you? John, and those people did. Therefore when John wrote, he said: “*I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the*” [prison] or on the “*isle that is called Patmos.*” Why? “*For the word of God, and for the testimony of Jesus Christ.*” He had done nothing wrong. He had broken no laws. The only laws that he had broken had been the laws that were given to them by the Roman emperor demanding that everyone bow down and worship him.

Here he was now in prison and he wasn’t the first man that had to go to prison because of his faith. You remember Joseph? Joseph while he was in Egypt had been placed in prison, but his prison turned out to be a great blessing unto him, for it was in that prison that Joseph learned courage, patience, and how to interpret dreams. The Lord made that prison a place of great blessing.

Daniel, because of his refusal to worship according to the orders of the king, was placed in a den with lions, but what Daniel learned was all about God’s

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**REVELATION . . .**

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great sovereignty and God's great power. Shadrach, Meshach, and Abednego, not placed in prison, but placed in a fiery furnace, but it all became a blessing unto them, because in the midst of the burning fiery furnace, the old king looked in there and said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God" (Dan. 3:25). Jesus was right there with them. They experienced and learned that God could preserve them even in the midst of the fiery furnace.

Paul and Silas. How many times were they beaten? Then they were placed in prison. Yet all the time they were in that prison at Phillipi they sang praises unto the Lord. The jailor listened to them sing praises, and apparently those songs had gospel messages, because when that earthquake came, the jailor was scared to death, and fell on his knees and said "Sirs, what must I do to be saved?" Paul and Silas learned that even in the midst of bonds in prison, God's gospel cannot be stopped. The jailor had been saved. The Lord made that prison a place of great blessing.

John Bunyan. Many of us know about him because of his book "**Pilgrim's Progress**" along with

other books that he wrote, all of these things he learned while he was in prison. Prison in reality became a blessing not only to them, but a blessing to us as well. So the Lord says, "Rejoice, rejoice" if you're counted worthy to suffer for the cause of Christ.

Are you a fellow companion with John and with these of New Testament days who rejoiced in their suffering for Christ? If not, it's because you're not living as you should. If you live as God wants you to live He says you will suffer persecution. What kind of life are you living, Christian?

If you're not saved, you don't even know what it's all about. You're trying to figure out how in the world one can be happy in the midst of persecution. When you know the Lord you'll find out. But first you've got to know the Lord.

John had refused to participate in the demands of emperor worship. History or tradition says he was released after Domitian's death and later thrown alive into a flaming cauldron of oil. John had refused to offer a sacrifice before a statue of the emperor and utter the words "Lord Caesar" so forced to work in the salt mines on Patmos (1 Pet. 3:14). Though being banned and exiled, this did not terminate his ministry but became the occasion for the writing of this book.

First, in writing this letter, John gives comfort and courage to all other fellow-sufferers so that they might see that though now they are in the midst of very severe tribulation and persecution, yet when it's all over, God is going to be victorious. It will be worth it all. Will you participate and share in those rewards?

The second thing is faithfulness in living and serving Him. Have you done it? Are you living for Him now? Are you serving Him now? If not, it's time to start. It's time to begin. If you're not saved, then as you read through this book, you see how John talks about the fact that the coming of the Lord is not far away, and you need to be saved now. □

**WNR . . .**

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**Malaysia Seizes Christian Books.** —

Malaysian authorities confiscated Christian children's books, claiming the illustrations of prophets such as Moses and Abraham violate Islamic Shariah law. The independent news agency Malaysakini reported the Internal Security Ministry confiscated the literature from bookstores in two cities and one small town in mid-December. The Malaysian Embassy declined to comment on the news service's Jan. 11 report. The Rev. Hermen Shastri, general secretary of

the Malaysian Council of Churches, confirmed the report and accused the government of persecuting Christians. "The officials have offended the sensitivities of Christians because their publications and depictions of their Biblical personalities have now become targets of unscrupulous Muslim officials bent on curtailing religious freedom in the country," Mr. Shastri said. "Immediate steps should be taken to amend administrative rules and regulations, especially in the Internal Security Ministry, that give a free hand to enforcement officials to act on their whim and fancies," he said. Christians, Hindus and other religious groups in Malaysia say they are increasingly being targeted as the nation gradually cedes jurisdiction to Shariah courts.

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**State Must Transport Inmates For Abortion.** —

The state of Missouri must provide transportation to abortion clinics for inmates who want to undergo the procedure, a federal appeals panel ruled. In 2005, the U.S. Supreme Court ruled the state had to allow a specific inmate, listed as Jane Roe, to have an abortion after the state tried to end the practice of driving prisoners to clinics for elective abortions. The American Civil Liberties

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*“He that hath an ear, let him hear what the Spirit saith unto the churches” (Rev. 2:29).*

Now this is an article that should get your attention. Sadly, many refuse to be willing to consider the possibility of persecution against Christians in America. “It can’t happen here.” What a naïve people we have become. Do we really believe that we are immune to what history so clearly teaches?

History is full of examples of tyrannical governments persecuting Christians. We seem to think that if we just do our own thing while our country falls into the depths of anti-Christ paganism, they will leave us alone. What a blind people we American Christians have become. Blind as we go about our daily lives, so concerned with temporal things that we refuse to see the spiritual battle at hand.

The power of the mind to pretend that all is well is really quite amazing. All around us we see the increase in anti-Christian behavior. The only group of people that it is found

## The Coming Persecution

**Dr. David M. Berman**

acceptable to speak against are Christians. The spirit of anti-Christ is growing in America while at the same time there is a call for “understanding” when it comes to Islam. Although it is true that not every Muslim will go out and kill Christians, every study shows that a majority of Muslims are at least sympathetic to the terrorist cause. The ideology of Islamic fascism has declared war on us, killed nearly 3000 lives on 9/11, and yet the leftists treat them better than American Christians who have shown love and care for so many here in America and around the world.

Why would there be more compassion and concern for Muslims than there is for Christians amongst the liberals? The answer is clear. The liberals are deceived by Satan who has blinded them. Liberals have a disdain for the Bible and the preachers who dare to stand up and preach it with authority. When speaking of the hatred non-Christians will have for true believers Jesus said: “If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you” (John 15:19).

American Christians have been drawn into a false sense of security because America has been the best, most free nation in the world. Most people believe in personal religious freedom. The problem is that the cultural elite who control academia, the media, and political establishments are mostly anti-Christ. The liberal elite, along with their minions of anti-Christ socialist malcontents are wielding great influence in our culture as to affect a change over time in attitudes about Christians.

There was a day when Christians were seen as good people (though certainly imperfect humans) who cared about their neighbors and lifted up good moral values. After a constant barrage of anti-Christian teaching in the public school system, academia, and media entertainment establishments, Christians are now seen as narrow minded fools. Those who fancy themselves to be “open-minded” are in fact the most closed minded people of all. They use vile language to attack Christians personally and dismiss every statistical fact of the breakdown of the family. They want a sort of spirituality that from a practical sense makes them their own god.

Atheists worship their own minds, and liberal so called “Christians” worship their own feelings and

thinking above the Word of God. While loving to quote scripture that makes them feel good, they seem to have a disdain for any passage that brings conviction of sin.

There is an increased call now for “hate speech” legislation. This legislation is a precursor to fully outlawed Christian speech. There is coming a day when preachers like me will be arrested for preaching against homosexuality. The day is coming when the law will not allow Christians to stand against sin publicly without a penalty. There will be an increase of the following:

1) We will be called the worst vile names.

2) We will be marginalized and seen as holding back “progressive ideas.”

3) Persecuted physically for our stand.

4) The government will try to increase its authority over our children.

5) Parents who stand for their faith and inculcate it to their children will be accused of child abuse.

6) Increased employment discrimination.

7) Tax exempt status will be threatened based on a church preaching so called “hate speech” (as defined by the liberals).

8) Government Regulation of churches and Christian schools.

9) Confiscation of church property with bogus

(See **BERMAN** on page 23)

**BERMAN . . .**

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eminent domain claims.

10) Selective application of law without due process.

Even many in the “Evangelical churches” have fallen into sinful secularization of points concerning biblical doctrine. So called “Seeker sensitive” pluralistic movements are growing in Evangelical churches. Seeker sensitive churches are more concerned with not offending someone than they are with true conversion and discipleship.

We also see the movement of pluralism embracing all kinds of heretical theology in the name of “unity of the Spirit.” Evangelical is a term that was used to combat the rise of social liberalism and the diminishment of biblical truth in “main line churches” in the late 1800’s and early 1900’s.

Since then the main line churches have continued to preach a false gospel and accept all manner of sin as “God given.”

The problem now is that Evangelical churches are now going the same direction that the main line has gone. This will further erode the influence of truth in those churches and in one or two generations all truth will be lost.

I am called every nasty name under the sun for standing for the Bible. Lied about, and swore at enough

to make anyone weary. Having said that, I take comfort in the following scripture passage that tells me I will be hated by the world system and its promoters:

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake” (Matthew 5:11).

The real sad thing to me is that so many Christians are being led astray by the social gospel and its central message of so called “tolerance.” The problem with tolerance is that the very people who call for it are the most intolerant of all!

There is a continued intolerance of Christian speech and even in “churches” people are offended by preachers who do not compromise biblical truth. Can you imagine the names that the Apostle Paul would be called today? He would not be invited to speak in many churches in our land since he would definitely offend someone. Today the Church wants non offensive leaders like Joel Osteen, Rick Warren, and Bill Hybels. The desire is for leaders who have a pluralistic mind-set who are unwilling to take a biblical stand. Christians now want leaders that use enticing words of man’s wisdom rather than the plain biblical truth as preached by the Apostle Paul.

The day is coming my friends when you and I

who hold the Word of God dear will have to choose as to whom we serve publicly. The day is coming when this culture will not tolerate true Christians at all. The time will come when preachers will be arrested and imprisoned for preaching the Word of God.

In that day it will take more than having a cute Christian bumper sticker on your car, and a T-shirt with a Christian slogan on it to be considered a witness for Christ. In that day it may cost you friendships, money, jobs, property, and quite possibly your very life. Wake up America, for unless we as a nation have a revival through repentance, the day will come.

I end with the following passages of scripture for those who will react as they always do when I confront these issues: “Am I therefore become your enemy, because I tell you the truth” (Galatians 4:16).

It used to be in America that preachers were considered friends because they spoke the Word of God. Now preachers are held in contempt and considered enemies by the liberal establishments. As a minister of the gospel, a preacher of the Word of God, have I and other Bible preachers now become your enemy because we tell you the truth? “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of

devils” (1 Timothy 4:1). “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fable” (2 Timothy 4:3-4).

Wake up and smell the truth Church. Rise up and declare the name of your God, the God of Abraham, Isaac, and Jacob. The God of the Apostles ... Jesus Christ the Lord! God grant us grace and mercy that we may once again renew our relationship with you as the Church and nation. That our hearts be turned back to faith in your Holy Word, in Jesus’ name. AMEN □

**WNR . . .**

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Union then sought a federal ruling making the high court’s decision a class-action on behalf of all imprisoned pregnant women in the state. U.S. District Judge Dean Whipple ruled in 2006 that the state must allow pregnant inmates to have abortions and transport them to facilities that perform the procedure. Tuesday’s decision by the three-judge panel of the 8th U.S. Circuit Court of Appeals sided with the lower court ruling. It wasn’t clear whether the state would appeal. Gov. Matt Blunt called the ruling

(See **WNR** on page 24)

## FELLOWSHIPS and CONFERENCES

### LUBBOCK, TX

March 10-12, 2008, Tabernacle Baptist Church, 1911 34th St., Lubbock, TX 79411, Bob Jackson, Pastor.

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### ST. CLAIR, MO

April 28-30, 2008, Mt. Zion Baptist Church, 1352 Parkway Dr., St. Clair, MO 63077, Thomas Smith, Pastor.

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### DEARBORN HGTS., MI

June 17-19, 2008, Van Born Baptist Church, 25866 Van Born Rd., Dearborn Hgts., MI 48125, Greg Albright, Pastor.

\*\*\*

### SALT LAKE CITY, UT

July 20-23, 2008, Anchor Baptist Church, 1800 E. 5600 South, Salt Lake City, UT 84121, Thomas E. Corkish, Pastor.

\*\*\*

### SIoux FALLS, SD

October 5-8, 2008, Empire Baptist Temple, 412 S. Hawthorne Ave., Sioux Falls, SD 57104, Erich P. McCandless, Pastor.

### DEATH . . .

(Continued from page 2)

statement in which He states that He would be in the heart of the earth three days and three nights just as Jonah was in the belly of the great fish three days and three nights. While it is acknowledged that the Jews reckoned any part of a day as a whole day, when the number of “nights” is stated as well as the number of days, it requires a reckoning of a seventy-two hour period of time.

If we take the term “three days and three nights” literally, I see no way to get around doing so, then Jesus must have been crucified on Wednesday about 9:a.m., died at 3:p.m., and His body placed in the tomb just barely before 6:00 p.m. This being so, He no doubt arose around 6:00 p.m. or shortly thereafter on Saturday as we reckoned time. Note carefully Matthew’s statement in Chapter 28:1. □

### WNR . . .

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disappointing and noted that Missouri law prohibits the use of state tax money to pay for abortions.

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### Muslims In France Force Church To Close.

— The following is excerpted from “Islamic Pressure in Paris Forces

Evangelical Congregation to Vacate Building,” One-NewsNow, June 15, 2007: “After a long struggle against Islamic intimidation, an evangelical church in the outskirts of Paris has been forced to vacate the 1,000-square-foot facility where it had been meeting. The Temple de Paris Church has been located in the Paris suburb of Bagnolet. Christine Thabot, the wife of the pastor, says Muslims have been trying to get rid of them since 2005, but local authorities had permitted the church to remain in the facility, paying 8,000 euros a month in rent. According to Thabot, the Muslims changed their strategy. ‘They attacked our owner this time,’ she explains. ‘They took up the case and [told him he was] not allowed to have this church open—and on Friday we [were told] that we had to get out of our premises.’ Thabot says Temple de Paris Church has been unable to secure another worship center. ‘For an evangelical or Protestant church, it is almost next to impossible to buy or to rent any premises. As soon as they find out you are a church, there is nothing open to us.’ Thabot says many churches in the area have been closed and have had similar difficulties in securing new facilities. But she claims Muslims can secure property for building a mosque simply by paying one euro to the authorities.” — FBIS

### Hindu Extremists Kill Christians.

— Hindu extremists in India’s Orissa state killed six Christians, burned 400 homes and destroyed 60 church buildings during the Christmas holy days, according to a report from the All India Christian Council. An estimated 600 Christians took refuge in a church building after extremists tried to attack their village. “Young and healthy Christians have left their villages to flee for their lives. Children, women, [the] old and sick, who could not flee for their lives, are in great danger.” John Dayal, the council’s secretary general, told International Christian Concern, a human rights group based in Washington, D.C. “Remnants are starving ... and sick are suffering without medical attention.” Hundreds of Christians fled to government-run relief camps, where authorities were providing food, medicine and security, Associated Press reported. — BP

What are the necessary requirements for being a Baptist?

Anybody who is right on the plan of salvation and on the doctrines of baptism and the Lord’s Supper is a Baptist.

Anyone who is wrong on either of these is not a Baptist.