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# THE BAPTIST HERITAGE

AUGUST 20, 2005

## Whence the Weather?

This is an abbreviated edition because of the recurring battles with tropical storms in our area. This area of the Gulf Coast has not recovered from the devastation of Ivan last year at this very time. The recent struggles with Dennis and Katrina have taken an additional toll. Katrina obliterated the areas to the west of Pensacola. There are churches in these areas that will cease to assemble—their places of assembly destroyed and their membership scattered as thoroughly as churches under the physical persecution of ages past. While there will be no widespread national “revival” as a result of this and other disasters, some individuals will be saved and some believers will be stirred to service. Pray for them.

*A Biblical view of Weather Disasters*

Before I go too far, I must ask the question that came to my mind early in this catas-

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# this and that

Editor and Staff  
 Jerald L. Manley D. D.  
 J. Alan Wolf Gary Roland

I seem to be a relic from a forgotten era. I do not fit into the post-modern America. As a citizen, I am old-fashioned. I never anticipated watching a major city being patrolled by American combat troops being heckled and fired upon by those whose lives they were attempting to save. The Battle of New Orleans is a disgraceful reflection on the political and moral leadership of the city and state. New York City did not act this

way only four years ago. There was looting then, but it was rather quickly "fixed."

As a Christian, I am even more out of step. The "emerging" brand of Christianity (the replacement for Contemporary Christianity) is as foreign to me as is Hinduism. It is about as far from Biblical Christianity as is Islam.

Thankfully, this world is not my final home.  
 —Pastor Manley

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## WHENCE THE WEATHER?

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These are the unedited comments of two scholars of notable stature. The men are in obviously sharp disagreement even to the point of a dispute as to the position of the same authorities. It is worth noting that they lived in different centuries from each other and both from us. The battle for the content of Scripture is *not* of recent origin.

Frankly, I am most struck by the difference in the tone of the two men—Gill answers with facts and cites his sources and makes no comment on the intelligence of those in disagreement. On the other hand, Dr. Robertson cannot resist labeling Erasmus as both stupid and rash.

As far as I am concerned, Dr. Gill provides sufficient "scholar" reasoning to accept the text as it stands in the Authorized Version. Actually, I have accepted the verse by faith and do not require the sight of a scholar's recommendation.

Years ago, I read "any statement about inspiration without the inspiration of the very words is fool's talk." I will have to trace the quote to cite the author; but I will paraphrase it anyway. As far as I am concerned, "any statement about the preservation of Scripture without the preservation of the very words is fool's talk." To this I sign,

—Dr. Manley

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any dispute about it till Erasmus left it out in the, first edition of his translation of the New Testament; and yet he himself, upon the credit of the old British copy before mentioned, put it into another edition of his translation.

{z} Respons. contr. Arian. obj. 10. & de Trinitate, c. 4.

{a} Contr. Arium, p. 109.

{b} De Unitate Eccles. p. 255. & in Ep. 73. ad Jubajan, p. 184.

{c} Contr. Praxeam, c. 25.

A. T. Robertson wrote

For there are three who bear witness (οτι τρεις εισιν οι μαρτυρουντες). At this point the Latin Vulgate gives the words in the Textus Receptus, found in no Greek MS. save two late cursives (162 in the Vatican Library of the fifteenth century, 34 of the sixteenth century in Trinity College, Dublin). Jerome did not have it. Cyprian applies the language of the Trinity and Priscillian has it. Erasmus did not have it in his first edition, but rashly offered to insert it if a single Greek MS. had it and 34 was produced with the insertion, as if made to order. The spurious addition is: εν τω ουρανω ο πατηρ, ο λογος και το αγιον πνευμα και ουτοι οι τρεις εν εισιν και τρεις εισιν οι μαρτυρουντες εν τη γη (in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth). The last clause belongs to verse #8. The fact and the doctrine of the Trinity do not depend on this spurious addition. Some Latin scribe caught up Cyprian's exegesis and wrote it on the margin of his text, and so it got into the Vulgate and finally into the Textus Receptus by the stupidity of Erasmus.

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trophe:

Has the ACLU lost its voice? Why have these usually shrill-voiced *anti-religionists-if-the-God-of-Heaven-is-involved* gone silent? Where is the infamous feigned outrage over the interjection of religion into government of these pro-pagans? How dare these outrageous propagators of the removal of all things vaguely Christian from the public comments and actions of politicians grow silent at this time of national tragedy? True, the politician [the apparently panic-stricken governor of Louisiana] asking for prayer is from the radical left wing religionists and not from the religious right. Also it is accurate, that he [the mayor-with-the-limited-vocabulary-and-the-arrogantly-profane-mouth from the late New Orleans] who also called for prayer is on the left side of the political spectrum. The only sane Louisiana voice heard [from the general that brought order to the confusion] reminds me of the man of whom Dr. Bob Jones SR said, "he cusses, but, at least he cusses on the right side." Nonetheless, the ACLU has fallen down on the job. Not a protest uttered at the repeated calls for prayer by elected officials. Not even that pseudo-Baptist and his People for the American Way have risen with objections to this fresh example of the commingling of "church and state."

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I conclude that hypocrisy is hypocrisy, even in anti-Christians and even when it is the child of cowardice.

**Whence The Weather?**

I do not desire to belabor the matter; however, the unchallenged acceptance by Christians of scientific allegations passed as unquestionable explanations for that which is termed weather and natural phenomena is not only unbiblical, it is anti-Scriptural. The pagan goddess, Mother Nature, is responsible for nothing. The junk science of global warming may have an element of truth contained within its malarkey; indeed, one day the temperature of this earth will be sufficient to melt the elements. However, the "global warming" will in reality be "universal warming," because the heavens being on fire shall be dissolved.

2 Peter 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

2 Peter 3:12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the

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tions, were formerly wanting in it, till restored from Bishop Ussher's copy by De Dieu and Dr. Pocock, and who also, from an eastern copy, has supplied this version with this text. As to the old Latin interpreter, it is certain it is to be seen in many Latin manuscripts of an early date, and stands in the Vulgate Latin edition of the London Polyglot Bible: and the Latin translation, which bears the name of Jerom, has it, and who, in an epistle of his to Eustochium, prefixed to his translation of these canonical epistles, complains of the omission of it by unfaithful interpreters. And as to its being wanting in some Greek manuscripts, as the Alexandrian, and others, it need only be said, that it is to be found in many others; it is in an old British copy, and in the Complutensian edition, the compilers of which made use of various copies; and out of sixteen ancient copies of Robert Stephens's, nine of them had it: and as to its not being cited by some of the ancient fathers, this can be no sufficient proof of the spuriousness of it, since it might be in the original copy, though not in the copies used by them, through the carelessness or unfaithfulness of transcribers; or it might be in their copies, and yet not cited by them, they having Scriptures enough without it, to defend the doctrine of the Trinity, and the divinity of Christ: and yet, after all, certain it is, that it is cited by many of them; by Fulgentius {z}, in the beginning of the "sixth" century, against the Arians, without any scruple or hesitation; and Jerom, as before observed, has it in his translation made in the latter end of the "fourth" century; and it is cited by Athanasius {a} about the year 350; and before him by Cyprian {b}, in the middle, of the "third" century, about the year 250; and is referred to by Tertullian {c} about, the year 200; and which was within a "hundred" years, or little more, of the writing of the epistle; which may be enough to satisfy anyone of the genuineness of this passage; and besides, there never was

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I do not pretend to understand either the “how” or the “why” of the “what” that God does, beyond accepting that “He causeth it to come, whether for correction, or for his land, or for mercy.” Weather comes at the counsel of the One is perfect in knowledge. Let the matter rest.

—Pastor Manley

...

In a recent issue, I defended 1John 5:7. Some wondered why I did so since notable textual scholars omit the verse. I trust to deal with this issue and similar textual deletions in a future article. However, I know that for each letter sent, others are represented. I think the following two scholars are good representatives for removing the verse or retaining the verse.

Dr. John Gill on 1 John 5:7

Ver. 7. For there are three that bear record in heaven, &c.] That is, that Jesus is the Son of God. The genuineness of this text has been called in question by some, because it is wanting in the Syriac version, as it also is in the Arabic and Ethiopic versions; and because the old Latin interpreter has it not; and it is not to be found in many Greek manuscripts; nor cited by many of the ancient fathers, even by such who wrote against the Arians, when it might have been of great service to them: to all which it may be replied, that as to the Syriac version, which is the most ancient, and of the greatest consequence, it is but a version, and a defective one. The history of the adulterous woman in the eighth of John, the second epistle of Peter, the second and third epistles of John, the epistle of Jude, and the book of the Revela-

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elements shall melt with fervent heat?

When the Day of the LORD, the day of God, arrives, it will not be the un-intended by-product of fossil fuel emissions. No treaty signed by the leaders of humanity will delay that Day by a second and no unsigned treaty will hasten the Day by a moment. Neither Mother Nature nor the inhabitants of the earth have a vote to cast in the fact or the timing of global/universal warming.

The modification in the climates and the changes of weather, whether genuine alterations or merely encyclical adjustments, are not the consequences of the violations of happenstance laws or the results of intentional or foolish human manipulations. All weather is the prerogative of the God of Heaven and remains, even in this “scientifically advanced” age under His personal control. I do not care how primitive this sounds to jaded modern ears. God, not nature, not scientific laws, and not human intellect, is in charge of the weather. That is His sun in His heavens that rises upon His earth.

Matthew 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. That is a statement of absoluteness, of truth. It is not an accommodation by the LORD Jesus to the

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provincial ignorance of his unsophisticated audience. The Father in Heaven makes His sun to rise, not the laws of astronomical physics. *By the way*, if the only reason that you can give for believing that the earth travels around the sun is “because science says so,” your faith in that hypothesis is in reality faith in science. Do not laugh, responding with the “everybody knows this” comment. “Everybody knows” that science proves evolution is truth and creationism is superstition—will that be your next acceptance, “because science says so?” To elevate the speculations of science to replace the revelation of God is to become an idolater bowing before the shrine of human intellect. Frankly, an impartial observer would conclude that the record of accomplishment of science for accuracy or longevity is rather poor. One of the sad aspects of the history of Fundamentalism is that stalwarts such as B. B. Warfield wrote so eloquently to defend the inspiration of the scriptures, even while writing with equal enthusiasm encouraging the acceptance of evolution. The accommodation of science must result in the eventual denial of the literality of the inspired words.

But, my subject is not the folly of intellectual condescension to those who accept the literal meaning of Scriptures; it is the weather and natural disas-

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perfect in knowledge?”

“He causeth it to come, whether for correction, or for his land, or for mercy.” That is the summation of hurricanes, blizzards, tornadoes, floods, drought, and all the rest of natural disasters. Sometimes, God uses the weather for correction, sometimes for His land, and sometimes for mercy. He always has a purpose in the weather—not a drop of rain falls through circumstantial happenstance—not a cloud travels except (Job 37:16) in His “balancings.” He forms the flakes of snow. The weather is in His control and under His direction.

Job 38

8 Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?  
9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it, 10 And brake up for it my decreed *place*, and set bars and doors, 11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

The Heavenly Father sets the bounds of the waters of the sea. The recent storm surges traveled under the instruction “Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed.” “Whether winds or waves or whatever might be—they all shall sweetly obey His will.”

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and holy line; the Buzite, one "despised" and reproached—John Gill quoting other writers.] Many modern writers simply misread Job 38:2. The question is addressed, not to Elihu, but to Job: "Who is this that darkeneth counsel by words without knowledge?" Verse 3 continues: "Gird up now thy loins like a man; for I will demand of thee, and answer thou me." Every response from this time in the Book is from Job; so do not discard Elihu's statements as the rantings of an unwise youth.

Consider the proclamation of the Prophet.

Jeremiah 5:22

Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? The LORD SETS the boundary of the seas.

The Heavenly Father MAKES HIS sun to rise.

The Heavenly Father SENDS the rain.

The Heavenly Father MAKES the lightnings.

The Heavenly Father BRINGS forth the wind.

Weather is "turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

Weather is the "wondrous works of him which is

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ters, and my contention is that God is in full control of all. I am content to accept the literal meanings of these and other passages:

Jeremiah 10

10 But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. 11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. 13 When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

Job 37

1 At this also my heart trembleth, and is moved out of his place. 2 Hear attentively the noise of his voice, and the sound that goeth out of his mouth. 3 He directeth it under the whole heaven, and his lightning unto the ends of the earth. 4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard. 5 God thundereth mar-

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vellously with his voice; great things doeth he, which we cannot comprehend. 6 For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength. 7 He sealet up the hand of every man; that all men may know his work. 8 Then the beasts go into dens, and remain in their places. 9 Out of the south cometh the whirlwind: and cold out of the north. 10 By the breath of God frost is given: and the breadth of the waters is straitened. 11 Also by watering he wearieth the thick cloud: he scattereth his bright cloud: 12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth. 13 He causeth it to come, whether for correction, or for his land, or for mercy. 14 Hearken unto this, O Job: stand still, and consider the wondrous works of God. 15 Dost thou know when God disposed them, and caused the light of his cloud to shine? 16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge? 17 How thy garments are warm, when he quieteth the earth by the south wind? 18 Hast thou with him spread out the sky, which is strong, and as a molten looking glass? 19 Teach us what we shall say unto him; for we cannot or-

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der our speech by reason of darkness. 20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up. 21 And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them. 22 Fair weather cometh out of the north: with God is terrible majesty. 23 Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict. 24 Men do therefore fear him: he respecteth not any that are wise of heart.

The wisdom of Elihu is often overlooked. As a young man, he displays remarkable humility; he regarded himself as one needing to be taught more than as one able to teach. Showing a reserve too often missing in this age, he refrains from speaking until his elders have ceased their comments. He addresses them with the respect their age, experience, and wisdom deserve; but he is moved by a desire to defend the integrity and character of the God of Heaven. Elihu is not always treated kindly by modern commentators; however, the old rabbis treated him with great respect. Older commentaries suggested, by a play on his name, that he might be Christ in a pre-incarnate appearing. [Elihu signifying, "my God is he"; the son of Barachel, "the son of the blessed God"; of the kindred of Ram, of the high

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