

# The Baptist Examiner

The Paper With a National Circulation

Devoted to Evangelism, Missions and Bible Doctrines.

"Go ye into all the world and preach the Gospel!"

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20).

WHOLE NO. 349

RUSSELL, KENTUCKY, SATURDAY, DEC. 23, 1944

VOL. 13, NO. 38

## A WOMAN'S PLACE IN CHURCH AND HOME

### I Should Like To Know . . .

1. Should Baptists teach their little children to pray?
2. Where do Baptists get authority for holding Christmas and Easter services?
3. Do children and idiots have to be regenerated before they can get into heaven?
4. Is is fornication in any sense for a child of God to belong to a man-made church?
5. Will Baptists be rewarded for money spent through lodges?
6. Where do Baptist preachers get the phrase "The Christian Church?"

universal invisible church-ites. 7. Sometime ago in one of our S. S. quarterlies was this statement: "When God is recognized as the universal Father, and the outcasts of humanity as His prodigal children, every effort of love will be stimulated and the kingdom of God will advance by leaps and bounds. As this sublime truth is believed, national animosities, social divisions, religious hatreds, and inhuman doctrines will disappear. Is this true? That doctrine is a doctrine of the devil. In John 8:41 the Jews said to the Master, "We have one Father, even God." The reply of the Master was, "Ye are of your father the devil." In other words, the Master said that anyone who teaches the universal Fatherhood of God, is a child of the devil; for if they had ever been born again they would know from experience that the universal Fatherhood of God is a lie. (Continued on page four)

At the very beginning of the human race, God plainly and clearly told what the relationship of the woman was to be to the man. After the fall, when Adam and Eve had sinned, God said to the woman, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." (Gen. 3:16). There it was unmistakably declared that man should take the rulership over the wo-



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man, the woman being in subjection to the man. It is noticeable that in Genesis 2:18 this same thought is brought out, showing that this was God's will from the very creation. Here we read, "And the Lord God said It is not good that the man should be alone; I will make him an help meet for him." The woman's place in life was to be a help meet for the man, someone to help him. Over and over again in the Bible this teaching is brought out. It is a matter of great importance when the writers of the Bible bring out a thing so many times. Here are a number of Scripture references bearing on

### Can Baptismal Remission Be Found In Acts 2:38?

(Prof. A. T. Robertson) Please explain Acts 2:38: "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." This is one of the passages appealed to in support of the doctrine of baptismal remission. Advocates of the sacramental theory of salvation insist that "unto" ("eis") here has to mean "in order to" and that Peter clearly makes baptism a prerequisite to the remission of sins. But such a position breaks down so far as "eis" is concerned, for this preposition is frequently employed where purpose is impossible. We have such an example in Matthew 10:41,42: "He that receiveth a prophet in 'eis', the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little

ones a cup of cold water only in ('eis') the name of a disciple, verily I say unto you he shall in no wise lose his reward." Here we have "eis" used where design is absolutely impossible. "In the name of" means "because one is." In each instance the reception is accorded one because he is a prophet, a righteous man, a disciple, not in order to make one a prophet, a righteous man, a disciple. So in Matthew 12:41 we read, "The men of Nineveh shall stand up in the judgment with this generation; and shall condemn it: for they repented at ('eis') the preaching of Jonah; and behold a greater than Jonah is here." The book of Jonah shows that the preaching of Jonah led to the repentance of Nine-

## -- The First Baptist Pulpit --

### "GOD AND HIS WORD"

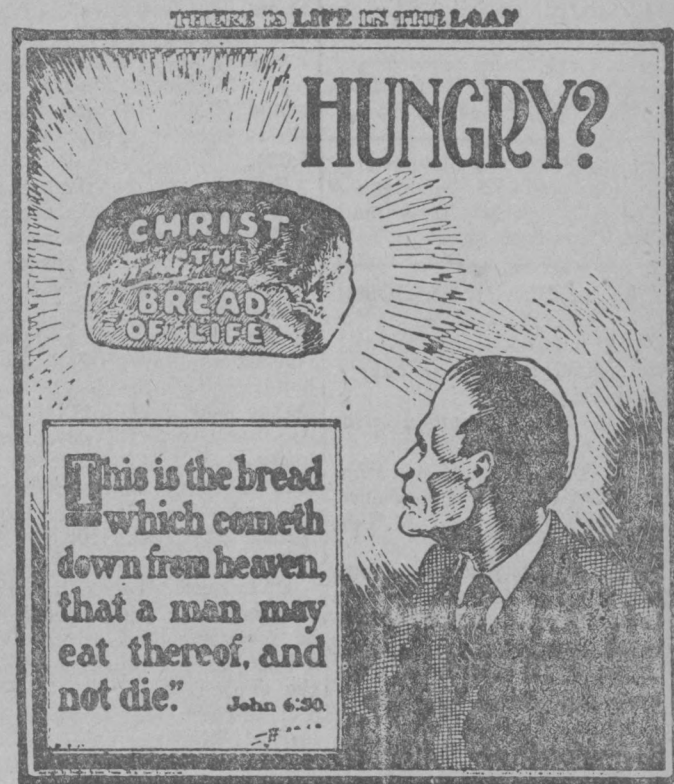
(DELIVERED THANKSGIVING MORNING, NOV. 23, 1944)

"For thou hast magnified thy word above all thy name." — Psa. 138:2. I want to talk with you on this Thanksgiving morning concerning one of the most interesting themes in all the world — God and His Word. No two words could be more interesting. Both reveal God, both are perpetually fresh, both bring us the knowledge of God, which is more es-

sentia! than all things else. The words of Jesus in His High Priestly Prayer of Intercession would indicate that nothing is as important as the knowledge of God. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." — John 17:3. Our text leads us to think of the name of God. A name always means something, and especially was that true in Bible days. The

name Jacob meant "sneak thief," Abram meant "High father"; Abraham meant "father of many nations"; Edom meant "red"; Nimrod meant "a hunter", and thus with every name given in the Word of God. Each name had its particular meaning. When we speak of Hammurabi, we think of law as he was the first law-giver. When we speak of Raphael, we think of art and painting. If we think of Tennyson, our minds go to liter-

I take a silver coin, and pass it through the jeweler's rollers until I have a strip of silver, as thin as paper. Rolling it up loosely, I place it in a glass jar, and pour in a quantity of nitric acid, which, in a short time, dissolves the silver, and so completely has it disappeared from the view that a person might take it for clear water. No one can detect the presence of silver. But stop a little. I take a like quantity of clean water, and add



(Reprinted through courtesy of The Sunday School Times.)

### An Old Editorial As To Fallacy Of Unionism

While we do not understand how a religious democracy and a religious episcopacy can unite without the sacrifice of principle on the part of one or both; if you can manage it, it is none of our business, and we would most certainly bid you "God speed" in the union. And while we do not understand how a denomination that believes in immersion, and immersion alone as baptism, and believes that baptism is one of the conditions of salvation, can unite with people who believe that sprinkling or pouring is baptism, and fight immersion as baptism and administer it only under pressure and in order to get members that would otherwise be lost. But if in spite of this difference a Christ honoring union can be formed by your

denominations, we are glad of the union and will bid those so forming it, "God speed." While we do not understand how people that believe that baptism only for those who can believe and repent for themselves, can unite with those who sprinkle babies (who all know cannot believe) and live in peace with them, but if it can be done and a brotherly union and cooperation be preserved we will rejoice in it and bid you "God speed." Our Position Concerning Cooperative Evangelistic Work We have a general principle which governs us in all such matters. We do not want to put ourselves in such a position as that we will be compelled to be disloyal to Christ in order to be courteous to our brethren with whom we do not agree, or else be discourteous to our brethren in order to maintain our loyalty and obedience to Christ. We look upon the truth we hold, wherein we differ from others, as a pe-

### RESURRECTION

(Continued on page four)

### GLOBAL WORLD

A GLOBAL GOD—"Look unto Me and be ye saved, all the ends of the earth: for I am God and there is none else" (Isaiah 45:22). A GLOBAL GUILT—"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped and all the world may become guilty before God" (Romans 3:19). A GLOBAL GOSPEL—"And He said unto them, Go ye into

(Continued on page four)



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WOMAN'S PLACE IN HOME  
AND CHURCH

(Continued from page one)

this subject:

"The head of the woman is the man." (I Corinthians 11:33).

"They (your women) are commanded to be under obedience, as also saith the law." (I Cor. 14:34).

"Wives, submit yourselves unto your own husbands as unto the Lord." (Ephesians 5:22).

"For the husband is the head of the wife, even as Christ is the head of the church." (Eph. 5:23).

"Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." (Eph. 5:24).

"Let . . . the wife see that she reverence her husband." (Eph. 5:33).

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord." (Colossians 3:18).

"To be discreet, chaste, keepers at home, good, obedient to their own husbands that the word of God be not blasphemed." (Titus 2:5).

"Likewise, ye wives, be in subjection to your own husbands." (I Peter 3:1).

"In the old time the holy women . . . being in subjection unto their own husbands." (I Pet. 3:5).

"Sarah obeyed Abraham, calling him lord." (I Pet. 3:6).

We are to take God's Word concerning these things. It is not enough to go by our own reasoning and thinking about things. Human nature is far too removed from wanting to do God's will for us to lean upon it. We cannot trust our own ideas. And God's word should be sufficient in matters such as this. And when there is such plain teaching on a subject, surely it ought to be a matter of willing practice for us to believe and follow that teaching. If there is anything at all taught in the Bible and made clear to us, it is that the woman is to be subject to the man.

Not only is this subjection of the woman to the man to be toward those who are Christian husbands, but also in the case where there are unsaved husbands. This is clearly brought out in I Peter 3:1: "Wives, be in subjection to your own husbands; THAT, IF ANY OBEY NOT THE WORD, they also may without the word BE WON by the conversation of the wives." Even if the husband is an unbeliever, God says that the wife is to be in subjection to him. This obedience to their unsaved husbands would be more apt to lead them to Christ, than if they did not obey. The Bible says "that they also may without the word be won by the conversation (con-

duct, or behavior) of the wives."

This subjection is to be in all things. Whatever the man says ought to go, so far as the wife is concerned. Ephesians 5:24 says that the wives are to be subject "to their own husbands IN EVERY THING." And in verse 22, "as unto the Lord." The teaching there is that "the husband is the head of the wife, EVEN AS Christ is the head of the church" and "therefore as the church is subject unto Christ so let the wives be to their own husbands IN EVERY THING."

Women are "to be obedient to their own husbands" (Titus 2:5), "be in subjection to" their husbands (I Peter 3:1), "submit" themselves unto their husbands (Col. 3:18) and "see that she reverence her husband" (Eph. 5:33).

This is not popular teaching, and there is much rebellion against it in homes all over our land today. That is one reason why there is so much strife, so much contention, so many broken homes. We see it everywhere! One woman says, "Well, my husband can be the head, but I'll be the neck and do the turning." Another says, "I'll never let my husband tell me what to do!" And so on and on, there is rejection of what God says and a refusal to acknowledge His claims and commands.

Of course the man has his responsibility. This should never be forgotten. The wife is to be subject to her husband even as the church is subject to Christ, and in turn the husband is to love his wife even as Christ loved the church and gave Himself for it. (Eph. 5:24,25). In Colossians 3:18,19 we are told that the wife is to submit herself to her husband, and that the husband is to love his wife and not be bitter against her. In I Peter 3 it says that the wife is to be in subjection to the husband, and then, "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together by the grace of life; that your prayers be not hindered." (vs 7).

The man is certainly to love his wife, give honor to her, and recognize that she is the weaker of the two. But he is to take the lead, and the wife is to follow. Joshua said, "As for me and my house, we will serve the Lord." (Joshua 24:15). And if the man does not recognize his responsibility along this line, then he is failing in God's plan for him. God will hold him accountable for it. Many a home has had wayward children because the father would not take his rightful place as leader in the home. And women who love the Lord and believe the Bible are going to be willing to follow, and to take their rightful place in the home.

Now this matter goes beyond the home, and into the church. Man is the head of the woman, and even in the church life this relationship is to exist. The reason for this is very plainly stated in I Timothy 2:13: "For Adam was first formed, then Eve." So, then, the woman is to take a subordinate place in the church.

Paul said, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach; nor to usurp authority over the man, but to be in silence." (I Tim. 2:11,12).

This is plain teaching. It is clear, if we will accept it. And God means exactly what he says. The woman is not to teach nor to usurp authority over the man in the church. She is to take her

rightful place of subjection. She is not to take charge of public gatherings. She is not to be over a mixed group, where men and women are present.

Now this covers a lot of territory, especially in the light of present-day methods of church work, when women have such a prominent place in the public life of the church. God forbid that we keep on with some practices, when the Bible is so definitely opposed to them. What are we going to do with women preaching in the church, when the Bible says that the woman is not to teach nor to usurp authority over the man? What are we going to do with women superintendents of the Sunday School? What are we going to do with women leaders in the B.T.U.'s, Christian Endeavors, and Epworth Leagues, when God says what He does about the matter? What are we going to do with women speakers who speak to mixed groups in the churches? God's Word is very plain about what ought to be done; it ought to be stopped! And if it is not, then there is a rejection of what the Bible teaches!

Another Scripture bearing on this matter is I Corinthians 14:34,35.

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."

"And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."

Paul said that if any man thinks he is spiritual, then let him acknowledge that the things he has said are the commandments of the Lord, but if any man be ignorant, let him be ignorant. (vss. 37,38).

I am familiar with the current teaching in some places that this all had reference to local conditions in the early church at Corinth. But for two reasons, this way of doing away with the Scripture will not stand. In the first place, Paul said that the women were to keep silence in the churches (plural, not singular). That is, the same thing was to hold true in all the churches. Not only that, but Paul said, "as also saith the law." Now if the law said that, then it was not just something for the local condition there at Corinth. No, it is the proper relationship at all times. Man is the head of the woman, and this relationship is to be recognized in all ages.

"If any man be ignorant, let him be ignorant." (vs. 38).

Now, regardless of all the women preachers the world over, God's word is still very clear in the matter that the woman is not "to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve." (I Tim. 2:12,13).

A couple of years ago a preacher I know, opposed to what God teaches about this matter, said to me, John, I was saved under a woman preacher." So what? Does that make the word of God of no effect? Does that do away with the teaching of the Bible? I have heard of people getting saved through hearing the word of God from unsaved people even. It is the Word of God that saves, not the preacher who gives out the Word.

People have asked over and over, "What if God calls a woman to preach?" The answer is this: "He doesn't!" God does not do anything contrary to the teachings of the Bible which He has already given to us. And

that is not unfair in the least bit. God has as much right not to call women to preach as He does not to call some men to preach; in fact He has more right.

The trouble is, we are not willing to go by what God says. We want our own way instead of His way. We think we know more than He knows. We reject what God has said by our modern-day practices. But if we are willing to believe what God says without trying to get around it, then we shall be willing to follow the clear teachings of the Word.

The woman's place is that of subjection to the man. Now there is something further that ought to be said along that line, and that is this: a woman ought to have long hair as a sign or symbol of that subordination. Here is what Paul said:

"Neither was the man created for the women; but the woman for the man."

"FOR THIS CAUSE ought the woman to have power on her head because of the angels." (I Cor. 11:9,10). The word "power" in that verse has the basic meaning of "authority," in other words, the teaching is that a woman ought to have a sign of her husband's authority on her head. If she cuts off her hair, then she cuts off that sign of authority, that symbol of her husband's rightful headship.

The teaching of all the verses of I Corinthians 11:3-15 is that a woman should have long hair. Long hair is her glory; it is her covering; it is her sign of her husband's authority.

Paul said the head of the man is Christ, and the head of the woman is the man. (vs. 3). Long hair on the woman is a sign of this. The man's glory is the woman; the woman's glory is her long hair. "The woman is the glory of the man" (vs. 7) and "if a woman have long hair, it is a glory to her" (vs. 15). If a woman cuts off her hair, she cuts off that glory.

Every woman who even prays with her head uncovered dishonors her head, said Paul (vs. 5). Her head is her husband; therefore, she dishonors and shows disrespect for her husband by her short hair, for "her hair is given her for a covering" (vs. 15).

"For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man."

"For the man is not of the woman; but the woman of the man."

"Neither was the man created for the woman; but the woman for the man."

"For this cause ought the woman to have power on her head because of the angels." (I Cor. 11:10).

And to go a step further, I might add this: I have a strong feeling that the proud wearing of jewelry, of excessive make-up, of world-conforming clothing, all do not help the world see that the woman is taking her rightful place in her relationship to her husband. That is, the woman ought to take a submissive place, and even her attire and wearing apparel ought not to suggest anything but that. Peter said:

"Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, EVEN THE ORNAMENT OF A MEEK AND QUIET SPIRIT, which is in the sight of God of great price." (I Peter 3:3,4).

You will notice in the two preceding verses, Peter was speak-

ing of a woman being subject to her husband, and of her conducting with fear (or reverence) in relationship to her husband. The mentioning how a woman ought to appear in her clothing and dress, he says that a meek and quiet spirit is what God wants and then in the next verses:

"For after this manner in the old time the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands:

"Even as Sara obeyed Abraham, calling him lord." (I Peter 3:5,6).

It might also be interesting to notice what Paul said to Timothy:

"In like manner also, that women adorn themselves in modest apparel, WITH SHAMEFACEDNESS and sobriety; not with braided hair, or gold or pearls or costly array;

"But (which becometh women professing godliness) with good works." (I Tim. 2:9,10).

You will notice immediately following are the verses saying that a woman is to "learn in silence with all subjection" (vs. 11), and that a woman is not "to teach, nor to usurp authority over the man, but to be in silence" (vs. 12). I believe these things have a connection. The present-day flaunting of self-pride, "uppity" attitude, "high-and-lifted-up" manner of conduct and dress, is not the "shamefacedness" which God speaks about. The woman is to take a submissive place, a place of subordination, and even her dress and conduct ought to show that.

It is significant that God laid down the law to the Israelites that "The woman shall not wear that which pertaineth unto a man; neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." (Deut. 22:5).

Women of the world paint their faces to look like clowns, and Christian women follow! Women of the world pattern their clothing and attire after the fashions of Paris and other fashion models, and Christian women follow! Women of the world display treasures of wealth in rings, bracelets, necklaces, ear-bobs, and what not, and Christian women follow! Women of the world dress to suit the devil, and Christian women follow! Women of the world have their dresses as low at the top and as high at the bottom as they can, and Christian women follow! Where is the "shamefacedness" Paul was talking about? Years ago it might have been different; there was a marked separation between the right and the wrong; but today it is sometimes impossible to tell a member of the church from the devil's crowd.

We need to come back to the Bible standards, live godly lives, and take the place God has called us to take. If Christian women are not willing to take their place and follow the teachings of God's word, then what is the next generation going to be?

May it be that there are those who read this message who will say they are willing to follow the light of God's Word in these things. I know that many of our churches are cold and indifferent to the clear teachings of the Bible, Christians are not living up to standard, the world has gotten in and corrupted the testimony; but I know too that when Christian people take their stand for Bible Truth and live accordingly, it will do much toward bringing a revival into our churches.



**"GOD AND HIS WORD"**

(Continued from page one)

ature. If one speaks of Spurgeon, we think of him as a great preacher.

As it was in the days of the Bible and as it is today, so it is with the name of God. God's name likewise has a particular meaning.

When God spoke to Moses at the burning bush, calling him to the task of delivering Israel from the hands of the Egyptians, Moses objected to the task whereunto God called him. One of the objections which Moses voiced had to do with the name of God. Listen:

"And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" (Ex. 3:13).

Possibly like Moses, you and I might ask concerning God, "What is His name?" and in answer to this question, we find that there are fourteen names translated God in the Old Testament.

The first of these names is "Elohim." In the first chapter of Genesis, this word which is translated "God" appears thirty-two times. It is used over two hundred times in Genesis alone, and in all, occurs 2,570 times in the Bible. As such, it means "the strong one." It expresses greatness and glory. Elohim is one of mighty power. In this word is the idea of omnipotence. In each instance wherein it is used, it denotes one of strength and power.

"In the beginning God created the heaven and the earth." — Gen. 1:1.

"God brought them out of Egypt; he hath as it were the strength of an unicorn. What hath God wrought!" — Num. 23:22,23.

"For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward." — Deut. 10:17.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." — Isa. 9:6.

Thus, in each of these Scriptures wherein the name "Elohim" is translated God, and in all the balance of those Scriptures wherein the same word is thus translated, there is presented to us a God of might, majesty, sovereignty, omnipotence and power.

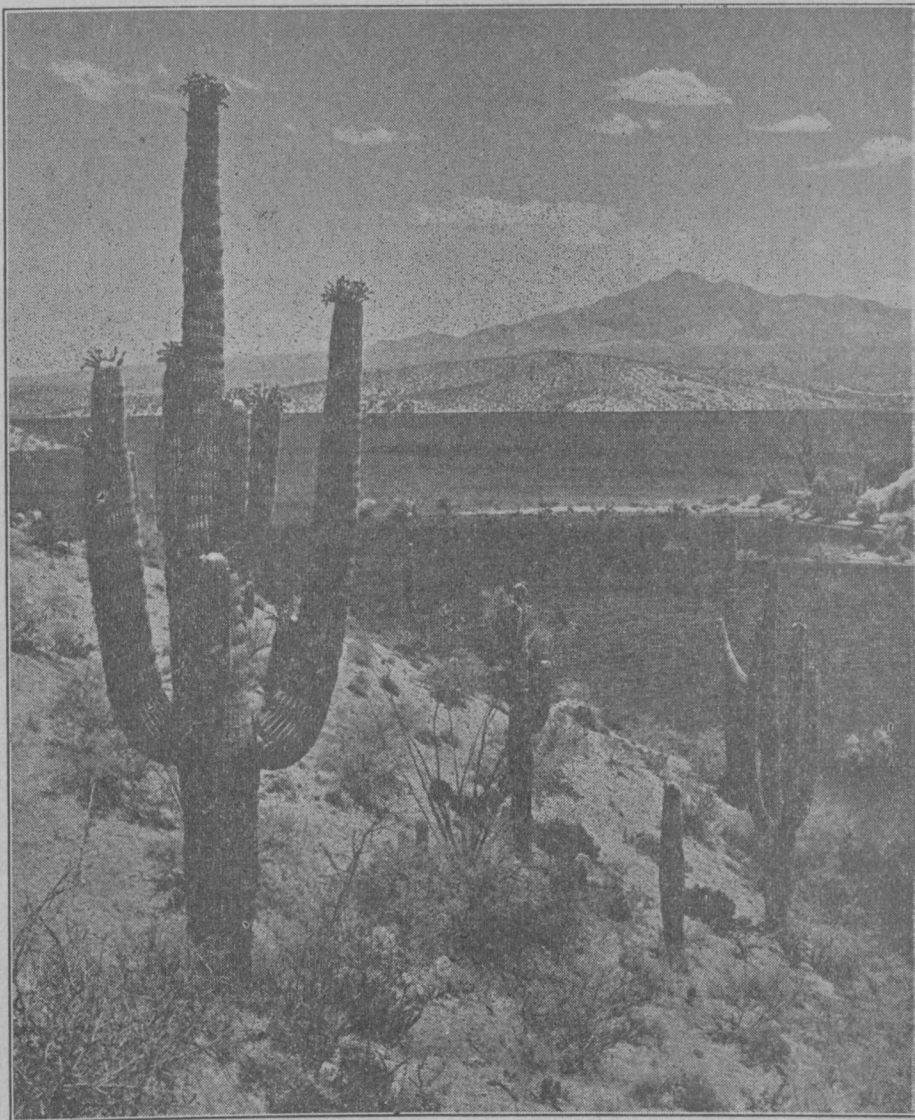
As we continue our study of this name of God, we find the name God is also translated from the Hebrew word "Jehovah." This word is used 6,823 times in the Old Testament. It comes directly from the Hebrew verb "chavah" which means "to live" or "life." Therefore, it means "the self-existing one."

Certainly God is self-existing. He is not dependent upon man in any respect. In every way He exists of Himself, as each Scripture indicates.

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens." — Gen. 2:4.

"And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I am hath sent me unto you." — Ex. 3:14.

There is quite a contrast be-

**GIANT CACTUS ALONG THE SHORE OF SAN CARLOS LAKE IN ARIZONA.**

"Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." — Is. 32:15.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." — Is. 35:1.

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." — Is. 55:13.

tween God in His self-existence and man in his dependence. This is brought out most clearly in Genesis 4:26, which speaks of the birth of Enos. We read, "Then began men to call upon the name of the Lord." Enos means "mortal" or "helpless." The word translated "Lord" is the word "Jehovah," which then tells us how that helpless man needs the self-existing One, and realizing that need, man began to call upon His name.

Another word that is translated God is "El-Shaddai." It is used many times in the Scriptures. In twenty-four specific instances the word "Shaddai" is translated "breast." When used with the prefix "El," it means that God is one who is mighty to nourish, satisfy and supply. It means that God is entirely sufficient for us.

There is one specific instance wherein God reveals Himself as El Shaddai — the one who is able to nourish and supply. Listen:

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and I will multiply thee exceedingly." — Gen. 22:1.

Here then was God's revelation that children were to be born to Abraham. This revelation was made when Sarah's body was dead. Actually, as far as the function of child-bearing was concerned, her body was as though it were a corpse. However, God revealed Himself as the One who was able to offer Abraham and Sarah what they

were unable to do for themselves. In other words, their body had to die first in order that they might know that everything depends upon God.

Then there is the word "Adonai" which is also translated God. It is used approximately three hundred times in the Old Testament and always means that God is Master. It teaches His ownership and His Lordship. When God would call Moses to lead the Jews out of Egypt to Canaan, one of His objections was his lack of eloquence. Even though he would argue with God concerning his lack of ability, he nevertheless acknowledged God as the Lord of his life. Listen:

"And Moses said unto the Lord, O my Lord I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." — Ex. 4:10.

Another instance wherein the word "Adonai" is used is Deut. 10:17:

"For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward."

Here He is called the Lord of Lords, indicating His ownership and Lordship.

Daniel also used this word a great number of times. In the ninth chapter of the book which bears his name, he gave the great prophetic vision of seventy weeks. In seventeen verses within this chapter, you will find the word "Adonai" used ten times. There is a reason for it — Daniel was in captivity, in Babylon. The king of Babylon was lord over

many nations, yet God only is Daniel's Lord. He did not acknowledge the king of Babylon as his Lord, but again and again acknowledged God only as the Lord of his life.

Still again, another name that is translated God, is the Hebrew word "Jehovah-Jireh." Listen:

"And Abraham called the name of that place Jehovah-jireh; as it is said to this day, In the mount of the Lord it shall be seen." (Gen. 22:14).

This revelation came at the time when God had provided a sacrifice by way of a ram to be offered instead of Abraham's son. After he had offered the ram, Abraham realized that it was God who had thus provided. Hence, he spoke of God under this term, which mean that God is the Lord who provides.

It was a most interesting revelation which God gave to Abraham in that day, for Abraham said, "In the mountain of the Lord it shall be seen." Literally, the word "it" is the word "he" and refers to Jesus; and likewise the word "seen" should be translated literally "provided." This means that as God has provided a ram instead of Abraham's son, in that very mountain God was going to provide Christ as the perfect ram to take away the sins of the world. That which Abraham saw in prospect, became a reality later, for on that same mountain where God thus provided a ram for Abraham, He provided His Son as a sacrifice for the elect. It is no wonder then that with this mighty revelation that Abraham spoke of the Lord as the One who provides

Another name for God is "Jehovah-Raphi." This means "the Lord that healeth." When the Jews came to Marah, they found the water bitter, and by casting a tree into the water it was made sweet. God thus healed the bitter water in their behalf, and He pledged Himself to be their healer on condition of their obedience. In this promise He revealed this new name. Listen:

"And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." — Ex. 15:26.

Then there is the word "Jehovah-Nissi."

"And Moses built an altar and called the name of it Jehovah-nissi." — Ex. 17:15.

This word means "the Lord our banner."

After the great experience at Marah wherein God revealed Himself as the Lord that healeth, the Jews came to Rephidim and there engaged in conflict with Amalek. As long as Moses was able to hold up his hands, the Jews were victorious, but when he tired and thereby lowered them, the victory went to Amalek. Then it was that Aaron and Hur stood by Moses, one on each side, and lifted up his hands until victory came to the Jews.

What a lesson this is for us, for it reveals that He alone is to be depended upon for victory! Under His raised banner, victory is always assured. It is no wonder then that Moses spoke of Him as "the Lord our banner."

Still again, the name of God is translated from "Jehovah-M'Kaddesh." Although it is used over seven hundred times in the Old Testament, we will only quote one Scripture.

"Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes and do them: I am the Lord which sanctify you." — Lev. 20:7,8.

It means "the God who sanctified." When God set apart the Sabbath unto Himself, He did so under the revelation of this name. When He set apart the mountain whereby He delivered the law, and when He gave the feasts and the fasts, for the Jews, it was under the revelation of this name — "the God who sanctifies." Both the Sabbath, the mountain, the feasts, and the fasts were set apart to His service and sanctified by Him.

Then another name which reveals God is given us in the early chapters of Genesis. It is "El Elyon." Listen:

"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God." — Gen. 14:18.

This means "the most high God." It reveals the fact that God is exalted above all gods.

Again, Abraham called Him "El Olan."

"And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God." — Gen. 21:33.

This means "the everlasting God," thus indicating that God has no end, — that He endures from everlasting to everlasting. Again "Jehovah-Shalom" is one of God's names.

"Then Gideon built an altar there unto the Lord and called it Jehovah-shalom; unto this day it is yet in Ophrah of the Abiezrites." — Judges 6:24.

(Continued on next page)



**"GOD AND HIS WORD"**

(Continued from page three)

When God called Gideon to deliver Israel from the hands of Midian, Gideon was fearful. He really thought he was going to die. God made a revelation to him indicating that his fears were groundless, whereupon Gideon spoke of God under this title, meaning "Jehovah is peace." What a blessed, helpful, and comforting truth is presented here to us in that our peace is in Him. War comes due to a lack of knowledge of Him; peace comes through Him. The Word of God often speaks of the peace we have in Him. Listen:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." — Isa. 9:6.

One of the most interesting of all the names of God is "Jehovah Tsidkenu."

"In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." — Jer. 23:6.

At the time of this revelation, Judah was already hastening to her fall. The ten tribes had already been in captivity for about a hundred years. Judah had refused to learn from the experience of these ten tribes. God's warnings went unheeded and His messengers were mocked and despised. Finally God said, "I will remove Judah also out of my sight as I have removed Israel." (2 Kings 22:27). Following this rejection of Israel, came the prophecy of a remnant being brought back who would depend upon the Lord. In this connection he gave this new name, which means "the Lord our righteousness."

As this remnant had no righteousness in themselves, but were dependent upon the Lord, likewise our righteousness today comes entirely through Him. Listen:

"For he hath made him, who knew no sin, to be sin for us; that we might be made the righteousness of God in him." — 2 Cor. 5:21.

"I once was a stranger to grace and to God

I knew not my danger, and felt not my load;  
Though friends spoke in rapture of Christ on the tree,  
Jehovah-Tsidkenu was nothing to me.

When free grace awoke me by light from on high,  
Then legal fears shook me; I trembled to die;  
No refuge, no safety in self could I see.

Jehovah-Tsidekenu my Saviour must be.

My terrors all vanished before the sweet name,  
My guilty fears banished with boldness I came,  
To drink of the fountain, life-giving and free,  
Jehovah-Tsidkenu is all things to me."

Another of God's names is "Jehovah-Rohi." This means "The God who sees." When Hagar was abused by her mistress, Sarah, thinking that no one cared for her she fled into the wilderness hoping to die. She had no thought that even God knew anything about her until He made a revelation to her so that she said, "Thou God seest me." (Gen. 16:13).

It is this Word for God which

is translated as Lord in Psa. 23. "The Lord is my shepherd, I shall not want." (Psa. 23:1). May we remember that our shepherd is the God who sees and that everything a shepherd is to his sheep, God is to His people.

Finally, there is the name "Jehovah-Shammah." It is only used once in the Scriptures, and is thus found in the last verse of the book of Ezekiel.

"It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there." — Ezek. 43:35.

It means "The Lord is present." In this chapter we have a prophecy concerning days that are yet to come when God shall set up an everlasting kingdom in Jerusalem. What a blessing it is to know that then our God will be "Jehovah Shammah." How wonderful it is to know that He will be there.

Thus, each of these names of God have a particular meaning: Elohim — The strong one  
Jehovah — To live, or life.  
El-Shaddai — Breast  
Adonai — Master

Jehovah-Jireh — The Lord who provides

Jehovah-Raphi — The Lord that healeth

Jehovah-Nissi — The Lord our banner

Jehovah-M'Kaddesh — The God who sanctifies

El Elyon — The most high God

El Olan — The everlasting God

Jehovah-Shalom — Peace

Jehovah-Tsidkenu — the Lord our righteousness

Jehovah-Rohi — The God who sees

Jehovah-Shammah — The Lord is present.

**II**

However, my text not only speaks of the name of God, but of the word of God as well, and thereby declares that He has magnified His Word above His name. It seems marvelous when we think of all the name of God means, and yet is even more marvelous when we realize that God Himself has attached more importance to His Word than He has to His name. The wealth of meaning that we find in each of these names for God is actually beyond our comprehension, and even then the Word of God is to be considered vastly more important.

Since this be true, then how important it is that we preach and teach His Word. Men are saying in this troubled world of sin and sorrow, educate, teach art, teach science, teach philosophy, teach people how to live. Yet, beloved, the real need is to teach the Bible. It is even greater than the name of God, and we need to teach it. Listen:

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." — Psa. 119:9.

"So then faith cometh by hearing, and hearing by the word of God." — Rom. 10:17.

Since God has exalted His Word above His name, then we have no fear that the Bible will ever fail; instead, it will always exist. Modernists, infidels, higher critics, and skeptics may arise as an innumerable multitude, yet the old Book will always be here.

"For ever, O Lord, thy word is settled in heaven." — Psa. 119:89.

"Heaven and earth shall pass away, but my words shall not pass away." — Matt. 24:35.

Since the Word of God has been magnified above the name of God, then we can easily see why it is that men are compromising on the Scriptures. Satan

knows that the Bible is important, therefore, he centers his attack upon it. This will account for the many and varied compromises which arise today.

Since God has magnified His Word above His name, it shows us why we ought never to compromise it. If the Word of God is greater than God's name, and God Himself declares that it is, then certainly we should never compromise concerning it.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 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 be turned unto fables." — 2 Tim. 4:1-4.

In reality, since God has magnified His Word above His name, then we ought to tremble whenever we read the Bible. We ought to stand in awe in His presence whenever we open it. In an electric story, when thunder and lightning is disturbing the elements, even stout men tremble. These are but God's works. Certainly if we tremble at these, we ought to tremble at His Word.

Finally, since God has magnified His Word above His name, then what a firm salvation is ours. Our salvation rests upon His Word, which He has magnified even above His name, therefore, since the Word of God shall last forever, our salvation shall last forever, so that we can sing:

"Blessed assurance, Jesus is mine!

Oh, what a foretaste of glory divine!

Heir of salvation, purchase of God,

Born of His Spirit, washed in His blood."

What wonderful Thanksgiving then is here within this text. I am thankful for all that God means to me. I am thankful for each and every revelation He has made of Himself within His Word. However, above all this, I am thankful for His Word — that precious Word which He has magnified even above all His name. When we stand, therefore, in His presence to thus consider Him and His Word, as we think of His bountiful and abounding goodness to us materially, physically, and spiritually, I therefore am impressed to sing:

"Praise God from whom all blessings flow,

Praise Him all creatures here below;

Praise Him above, ye heavenly hosts;

Praise Father, Son, and Holy Ghost."

\* \* \* \* \*

\* The answer to last week's \*  
\* riddle is Jonah's whale. \*  
\* \* \* \* \*

**I SHOULD LIKE TO KNOW**

(Continued from page one)  
Our Sunday School Board is in mighty poor business employing children of the devil to write literature for Baptist Sunday Schools and Baptist homes and Baptist children. This is similar to another utterance in the S. S. quarterlies sometime ago when the writer said:

"If there is a common origin, 'The Universal Fatherhood of God,' why not have a common procedure 'The Universal Bro-

therhood of Man?'"

Again we ask: Why employ men and pay them good salaries to teach falsehoods to our Sunday Schools?

**GLOBAL WORLD**

(Continued from page one)

all the world, and preach the gospel to every creature" (Mark 16:15).

A GLOBAL LOVE — "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

A GLOBAL SALVATION — "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John 3:17).

A GLOBAL INVITATION — "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" . . . "and him that cometh unto Me, I will in no wise cast out" (Matt. 11:28; John 6:37).

—Compiled by James F. Spink

**AN OLD EDITORIAL**

(Continued from page one)

cular trust committed to us. We think that to fail to hold it ourselves as sacred and inviolate, and to fail to teach it to others is both disobedience and disloyalty to Christ. We think that to be silent when Christ would have us speak is disobedience to Him, and is a practical denial of Him.

We believe that if we are to go into union or co-operative meetings with others, who do not agree with us; and a preacher of some other faith were to be the spokesman for all of us, that in order to show proper courtesy to his co-operating brethren the preacher would be restrained from preaching some of the things which should be preached because he thinks our Lord commanded it. We know that if he withheld speech where he felt the Lord would have him speak, that he would be disloyal to Christ. This we would not have him do under any circumstances. We feel that if we were in a union meeting and the preacher were to preach what we consider the most deadly heresy, though something we knew he and his people held before we entered the union service, we would be compelled to keep silent because he had a right to preach what he and his people believe, for this is the right of every American citizen. We know that if we kept silent that by many our silence would be interpreted to be endorsement of what we consider to be error. We do not propose to be put in such a position.

We know also that if we went into a union meeting with brethren, with whom we were not in agreement in doctrine, and one of our brethren was the preacher, and should preach all we believe he should be justly considered discourteous. If, on the other hand, he, for the sake of being courteous to the co-operating brethren, were to withhold a part of the message that he considered a part of God's message to the world, he would be disobedient to Christ and disloyal as well. We do not mean to be hung on either horn of this dilemma, nor do we intend to be a party to hanging anyone else on either horn of this dilemma. No man who believes either of the following statements from Christ:

"If ye love me, ye will keep my commandments" John 15:15 (American revised version), or

"If any man love me, he will keep my words," John 14:23 (American revised version), "Ye are my friends if ye do whatsoever I command you," can consent to ask anyone to withhold any word he thinks Christ commands. Nor will he consent to be silent when he thinks loyalty to Christ demands that he should speak.

We are sure that the very demand upon the part of men, that we should keep silent about any part of God's message puts under the necessity to speak about what men demand that we should keep silent on. The man who under such circumstances keeps silent denies his Lord and is traitor to Him. — J. W. Gillon

Ed. Note: This was written approximately 20 years ago as J. W. Gillon's courteous but positive refusal to have part in a union revival effort. It still answers all unionists.)

**BAPTISMAL REMISSION**

(Continued from page one)

ven, not the repentance leading to the preaching. As a matter of fact Jonah was indignant at their repentance and the sparing of the city which upset his prophecy of the destruction of the city.

There are many more instances in the New Testament where "eis" cannot have the motive purpose. The preposition can be so employed, but this is only one of many usages. It is perfectly good Greek to translate "eis" "because of" in Acts 2:38, "Repent ye, and be baptized every one of you in the name of Jesus Christ because of the remission of your sins." The Revised Version uses the colorless translation "unto" (or "with reference to"), which allows any application that one may wish.

The simple truth is that Acts 2:38 must be interpreted in harmony with the general trend of the New Testament teaching on the subject of repentance and baptism. Repentance, faith and confession precede the baptism. Regeneration of the new life symbolized by baptism, but not caused by the ordinance. Those that believed were baptized because they had been saved, not in order to be saved. Ceremonialism crucified Christ as clashed with spiritual Christianity. It is inconceivable that this would have been true if Jesus and the apostles had taught ceremonial salvation. — Western Recorder.

**RESURRECTION**

(Continued from page one)

fine salt to it until it will dissolve no more; I then pour this into the solution of silver, when behold! the silver is found falling down in a soap cloud. I throw my solution of silver and salt into a tub of water as large as you like; then from this all the pure silver can be recovered, leaving only the alloy that the silver contained.

Now, if I, a man—one who cannot create a particle of it—can do this with my silver coin, is it too hard for Him Who created all things to recover what He has created from the dust of the earth? Man's body may be crushed, dissolved in air, earth or sea, so that there is not one particle of it visible to human sight; but God has them in keeping, and one day, at the "voice of the archangel," and the sounding of "the trump of God," "the dead in Christ shall rise" (I Thess. 4:17).

There shall be a Resurrection—both of the just and the unjust —Acts 24:15.