

The Baptist Examiner

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"To the law and to the Testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20

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GOD APPRECIATION

By ELD. WILLARD WILLIS
Pastor Northland Baptist Church
Abington Road
Columbus, Ohio

(Part II)

"The people that do know their God shall be strong." — Daniel 11:32.

We, in our last two messages, have sought to increase our appreciation of God. This, of course, should be the purpose of every message we bring. Colleges have a course which they call "music appreciation." It is a subject which teaches one to appreciate music. I, in this message, pray that God the blessed Spirit will grant us a deeper appreciation of God.

Good music bores those who have not studied music and God bores those who have not learned of Him; therefore, let us pray that God the Spirit will teach us so that we may know more about Him and thus have a greater appreciation of Him.

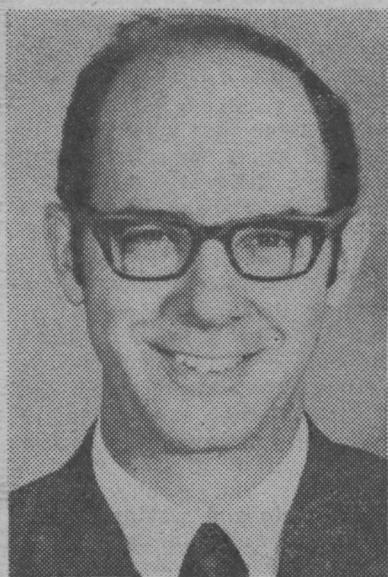
We, in order to appreciate God, must be acquainted with the fact that He is all supreme. The fact of His supremacy is declared in boisterous tones throughout the entire range of Scripture.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty for all that is in heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee; and thou reignest over all; and in thine hand is power and might; and in thine hand is to make great and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name." — II Chron. 29:11-13.

These verses attribute "greatness, power, glory, victory and majesty" to our God. These verses also declare that riches and honor come from Him and that He reigns over all, therefore, let us, with the writer, say "thanks", and may we appreciate and praise Him.

The fact of God's supremacy has been seen again and again down through time. He has demonstrated again and again that He is supreme over all. He, in fact, demonstrated His supremacy over the sea when He opened it so that Israel could cross over on dry land. He revealed His

supremacy over the sun when He caused it to stand still. He revealed His supremacy over the birds when He caused the ravens to feed Elijah. He demonstrated His supremacy over gravity when He caused the iron to swim on water. He revealed His supremacy over the animal world when He tamed the hungry lions in the den where Daniel was cast. He revealed His supremacy over fire when He caused the fiery furnace not to harm His beloved



WILLARD WILLIS

children. It becomes very obvious that our God is supreme in every sense of the word.

"Whatsoever the Lord pleased, that did He in heaven, and in the earth, in the seas, and all deep places." — Psalm 135:6.

"And said, O Lord God of our fathers, art not thou God in heaven? And rulest not thou over all the kingdoms of the heathen? And in thine hand is there not power and might so that none is able to withstand thee." — II Chron. 20:6.

The supremacy of God is not only to be seen over the seas, earth, sun, birds, animals, gravity and fire, but He is also supreme over the wills of men. This fact is stated very clearly in Proverbs 21:1:

"The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will." — Prov. 21:1.

"The Lord bringeth the counsel of the heathen to naught: He maketh the devices of the people of none effect." — Psalms 33:10.

Men may flex their muscles and roar like lions. They may set their faces like a flint to

Out of the epistles written to the local and particular churches, not one of them is written by a woman; they are all written by one man, this man Paul.

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE STORY OF AHAB"

"But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." — I Kings 21:25.

I have often said that there were no two more wicked people in all the world than Ahab and Jezebel. There was a difference in them, in that Ahab was wicked and weak, whereas Jezebel was wicked and strong. She was the dominate personality of the two. As this text says, "Jezebel his wife stirred up." In other words,

Ahab was bad enough, but he wouldn't have been as bad as he was, if his wife hadn't stirred him up. As I say, in all the Bible, there are no two individuals spoken of, that were more wicked, more sinful, more sin-cursed, more debauched, or more depraved than these two, Ahab and Jezebel.

There are a number of lessons that I want to bring to you from the life of Ahab.

I

AHAB WAS A MAN WHO

Why It Is Wrong For A Man To Wear His Hair Long

By MILBURN COCKRELL
Mantachie, Mississippi

Many people see nothing wrong with a man wearing long hair. For a boy or a man to be a mop-head is accepted by our permissive society. Not only do hippies and hoodlums wear it, but also preachers and parishioners. You will find longhairs at Fuller Seminary and Wheaton College. Even Billy Graham has joined the crowd of the ever growing number of mopheads.

Misinformation and misled churchgoers believe Jesus Christ wore long hair. Their views about this originated from religious paintings, not either history or the Bible. They further hold that short hair is a product of the last 150 years. But did Jesus Christ really wear long hair? Is it spiritually right to wear long hair? What are the facts?

Short hair was the dominant, accepted mode for men in the time of Christ. Pick up any illustrated history book and you can see the evidence for yourself. Notice the busts of statues of the Greeks and Romans of the time of Christ. Observe the busts of Pompey, Augustus, and the Roman legionnaires with short hair!

This was true of the Jews in the first century. The Jewish "Talmud" states that all priests should have their hair cut once every 30 days (Ta'anith 17a). Ezekiel 44:20 declares: "Neither shall they shave their heads, nor suffer their locks to grow long."

"Or once more, in a document of A.D. 159-60, mention is made of the priests of Socopaeus temple as being divided into five

tribes under the rule of five 'elder priests' clearly a title not of age but of dignity. It is in this same document, we may note in passing, that the charge is laid against a fellow priest 'of letting his hair grow too long and of wearing woolen garments' — the former item recalling the fact



MILBURN COCKRELL

that in the Early Church short hair was considered the mark of a Christian teacher, as compared with the unshorn locks of the heathen philosopher" (Vocabulary of the Greek New Testament, p. 17).

Some have mistakenly assumed that Christ was under a Nazarite vow. This is theological wobbling in an attempt to justify the current fad of long hair. Jesus Christ grew in "Nazareth" and (Continued on page 8, column 5)

The Place Of Women In A True New Testament Church

By L. M. HALDEMAN
(Now above)

I have always enjoyed reading most everything that was written by Brother Haldeman. I was never certain as to what he meant, however, about women teaching. On the surface it would appear that he did not even allow women to teach women or children. In contrast, while I am certainly against women preaching or teaching when men are present, I do believe it is permissible for them to teach women and children. It would appear that Mr. Haldeman's position was definitely that she should not teach at all.

However, it was just the reverse in the church in which he was pastor. For example, the last year of his pastorate he was only able to preach twelve times. In view of the fact that the church paid him \$1,000.00 a month, this meant that he got \$1,000 for each of those sermons, which was an exceedingly high price for preaching in those days. When the church voted that he should be made pastor emeritus, they also voted to continue his salary of \$12,000 a year as long as he lived. He wanted the church to do this in behalf of his wife also if she outlived him. The church objected to this and she, herself, took the floor publicly and for approximately an hour she spoke, raved and ranted.

As I say, I have never understood which position was that of Brother Haldeman. I only wish I knew for sure. Anyhow, it is a good article.—J.R.G.

When Jesus called His disciples there was not a woman among them; they were all men.

When He sent forth His disciples into the world to preach the Gospel to every creature, the preachers were all men; there was not a woman among them.

When the risen Christ would

choose a disciple to whom He might give the keys of the kingdom, He did not choose a woman but called a man, Simon Peter.

When He ordained that one of His disciples should be called the Apostle of the Circumcision, it was not a woman but a man.

When He would send another disciple who should be known as the Apostle to the Gentiles, He called and sent, not a woman, but a man, Saul, afterward known as the Apostle Paul.

When the Holy Ghost would inspire specific individuals to write particular epistles to the churches which should embody the faith once delivered to the saints; epistles which should contain the mind, the will and law of the risen Christ in relation to the Church through all time, He neither called nor inspired women, but chose men to write these epistles.

Out of the epistles written to the local and particular churches, not one of them is written by a woman; they are all written by one man, this man Paul.

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If Predestination Isn't True, The End Will Be Very Pitiful

By ROY MASON
Aripéka, Florida

By election and predestination we do not mean these terms in a watered down sense. Many pretend to believe in such, but when they define what they mean, it is far from being the genuine article. Many are horrified at the doctrines summed up in what is commonly termed, "The Five Points of Calvinism." "Oh, I could never believe that I am just bound to believe that God loved everybody, and that Christ died for every person everywhere!" "My belief is pretty well summed up in the view that the devil votes against us; God votes for us, and as concerns salvation, we cast the deciding vote ourselves." "There now, I think I am pretty straight on the doctrine of election — don't you?"

No, I don't! But let us just suppose that such a person is right. Let us suppose that the great preachers and theologians who held strict views on election and predestination in the past were wrong. Let us suppose that the five

points of Calvinism are cruel, heartless lies. Let us suppose that the old-time beliefs in election and predestination are horribly, awfully wrong — then what? Let us suppose that Arminian free-willism is absolutely true — then what? We could write a whole volume and not give the full answer. In this article we can only outline a few things, so let us get busy.

1. If the old-time election and predestination of the Bible is not so, THEN PROPHECY IS A FAKE AND A FRAUD, FOR



ROY MASON

PROPHECY IS NOT A THING IN THE WORLD BUT PREDETERMINED EVENTS. Note Rev. 13:8 . . . "The Lamb slain from the foundation of the world." What does that mean? It means that the sacrificial death of Christ was predetermined to come to pass from the very beginning of the existence of this earth. Prophetic teaching concerning the coming of Christ increases with the passage of time until it is revealed what family and what tribe he would come from, and even the town where he was born was made known. The most cli-

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JOHN R. GILPIN.....Editor

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"Ahab"

(Continued from page one)

Ahab, who were kings of Samaria — that is kings over the Northern Kingdom, or Ten Tribes. A number of those kings were sinful men, but in spite of all the sin that you can think of concerning these men, the Word of God says that Ahab did evil in the sight of the Lord above all that were before him.

Here was a man who was guilty of sin. Here was a man whose depravity led him into deep sin. Here was a man whose sinful nature taught him to do evil more so than anybody who had been king before him in the city of Samaria, the capital city of the Northern Kingdom.

II

AHAB HAD A BAD MARRIAGE.

Having established the fact that he did evil, I want you to notice that one of the evil things concerning King Ahab, and one of the things that caused his evil to become accentuated, was the fact that he had a bad marriage. Listen:

"And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that HE TOOK TO WIFE JEZEBEL the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him." — I Kings 16:31.

It was bad enough that Ahab followed in the path and steps of Jeroboam, the son of Nebat. If you remember, Jeroboam was an idolater, and that was bad enough; but worse than that, he

took to wife Jezebel, who was the daughter of the Zidonian king. She herself, her father, and her ancestry were all worshippers of Baal. The Word of God says that when he married this woman, Ahab himself became a Baal worshipper. He worshipped and followed the god of Baal.

I say to you, beloved, one of the most serious steps that a man can take in life is the step of marriage. Sometime it is not a step; it is a catastrophic fall. Sometimes, instead of it being a serious step, it becomes a plunge in the dark. In this case, when Ahab married Jezebel, he married a heathen — a woman who had no place for Jehovah God in her life — a woman who was given over to the worship and service of Baal, as had all of her ancestors. Naturally, this had a tremendous influence so far as Ahab was concerned.

May I say to you, beloved, a marriage that any man enters into will either be a blessing or a curse so far as his life is concerned. I know of lots of preachers whose lives have been ruined as a result of the marriage that they made. I am thinking of one man whom I have known for a great number of years, a man who was a good preacher in many, many ways, but whose life has been cursed as a result of a wedding. His wife had demanded that he turn to her at least \$200 or \$300 a month for clothing from the time that they were married some forty years ago.

Not only is it true of this preacher, but it is true of us. Sometimes a marriage can be the means of leading a person to the very brink of Hell itself. So it was of this man of whom we read, by the name of Ahab. I am satisfied that Ahab never did anything but evil. I am satisfied that there was never a time in his life that he did anything that was pleasing unto the Lord. So far as I know from reading I Kings and also the first ten chapters of II Kings which refers to his wife Jezebel — so far as I am concerned from the reading of the Scripture, I do not find one single incident in the life of Ahab that pleased God in any wise at all. As I say, that began from the time that he became king, but the thing that caused him to be worse and worse, was the marriage that he had when he married this heathen woman who was a worshipper of Baal.

I say to you, beloved, a person ought to be mighty, mighty careful about marriage.

The Word of God would give us some indication concerning this. Listen:

"Be ye not unequally yoked together with unbelievers." — II Cor. 6:14.

In spite of this verse, many a

child of God will marry an unbeliever. In spite of this verse, many and many a person will persist in marrying some godless individual who knows not the Lord Jesus Christ. I say to you, be mighty cautious about the step that you take so far as marriage is concerned.

III

AHAB WAS A WORSHIPPER OF FALSE GODS.

We read:

"And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." — I Kings 16:32, 33.

Ahab had built a house for Baal in Samaria. Samaria was the capital city of the northern ten tribes, the Northern Kingdom. In that capital city he built a house for Baal. It says that he reared up an altar for Baal in this house that he had built, and he did more to provoke the Lord God to anger than all the kings that were before him.

Listen again:

"And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel." — I Kings 21:26.

You remember when the children of Israel came back out of the land of Egypt and settled in the land of Canaan. They had to drive out the Amorites, the Jebusites, the Hittites, the Perizzites, and the Philistines. You remember how they had to drive these out, and how they were driven out by the warfare conducted by Joshua when he brought that holy warfare into the land of Palestine and drove these heathen people out of it. The Word of God says that Ahab's evil in his worship and serving of false gods was worse in the sight of God than even the Amorites that God had cast out of that land prior from the coming of Israel from Egypt into the land of Palestine. When you look at this, you can see something of this man Ahab. He did evil, he married wrong, and he was wrong with God. Can you imagine anything much worse than that? Can you imagine a much worse combination? He did evil himself, he married a woman that was wrong, and he himself served false gods.

Listen:

"The fool hath said in his heart, There is no God." — Ps. 14:1.

Look at Ahab. He was turning from the God of his fathers, and he was turning to a heathen god, the god of Baal. Certainly he is described in this text where it says, "The fool hath said in his heart, There is no God."

IV

AHAB WAS COVETOUS.

Ahab was about the most covetous man that you can read about in all the Word of God. He wanted things that were not lawful for him to have. For example, he wanted the property of Naboth. You remember that a Jew could only sell his property for a period of time. He couldn't sell it perpetually. Every fifty years was the year of jubilee, and when the year of jubilee came around, it reverted back to the former owner. So a man couldn't sell his property in Palestine for more than forty-nine years, for in the fiftieth year it reverted to the owner himself.

Now Ahab knew that. He knew enough about the laws of Israel to know that was true, yet he wanted that property of Naboth — that vineyard of Naboth's that was close to his. He wanted it so badly that he tried his best to get Naboth, a man of God, to violate the law of God and sell him his property perpetually. When Naboth refused to do it, Ahab went

The Importance Of Singing Only True Spiritual Songs

By MEDFORD CAUDILL
Hanover, Michigan

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16).

The singing of hymns is of course an integral part of the worship in a Baptist church. The Lord tells us here in Colossians that we are to sing hymns, but notice, he also tells us what kind of hymns to sing and how we are to sing them.

First, Paul says that these are to be teaching hymns. This has been greatly overlooked by many churches. The songs we sing are to teach. Now no sovereign grace Baptist would think of singing "Let Him In," "What Will You Do With Jesus," or "Almost Persuaded." Yet there are other songs we commonly sing with verses we ought to take a close

home to pout. I can see him as he lies down on his bed, pouting, because he is not able to have his way; pouting because a man of God refuses to violate the law of God in selling his property perpetually; pouting because this man of God refuses to allow King Ahab to have the piece of property that belongs to this man Naboth. I can see him as he lies there on his bed pouting. When his wife, Jezebel comes in and learns the story, she says, "You just leave that to me. I will take care of this little matter. If you want it, I'll get it for you."

The Word of God tells us how Jezebel had Naboth brought into court one day and two witnesses that she brought into existence came in and said, "We heard this man blaspheme the name of God." Blasphemy in the land of Israel was a sin punishable only by death. Without a chance of trial, without a chance to defend himself, and having been accused by two witnesses which was sufficient for conviction, they took Naboth out, and slew him — stoned him immediately. Jezebel said, "Ahab, go out and take possession."

Notice, beloved, the sin of covetousness. Ahab wanted that property. Jezebel wanted that property. Together they wanted that vineyard of Naboth's so badly that they would stoop to anything in order to have their way.

The sin of covetousness is a terrible sin. Mighty few people (Continued on page 3, column 1)

look at. We should examine each song we sing to make sure it teaches what we believe. With all the great old songs such as "Rock Of Ages," "Amazing Grace," "The Solid Rock," "O, For A Thousand Tongues," and "All Hail The Power," we have no need to sing hymns which might be doubtful. A song such as "Amazing Grace" contains far more sound doctrine than I have heard in many sermons.

Secondly, we are to admonish one another with these hymns. I can think of few things more uplifting to my heart than to hear a Baptist Church singing,



MEDFORD CAUDILL

"On Jordan's stormy banks I stand and cast a wishful eye to Canaan's fair and happy land where my possessions lie." Our singing is to be such that it exhorts the brethren.

Finally, Paul says this singing is to be, "with grace in your hearts to the Lord." Too much singing in many churches today is to entertain men instead of worship the Lord. Quartets, choirs, etc. abound to such an extent that many church services have been turned into variety shows. There is nothing wrong with having a so-called "special" every once in awhile, but what is special about something that takes place every week? Singing is never to be the focal point of a church service. The preaching of God's Word is always to have first place.

Paul says, "with grace in your hearts." You will never be able to understand why so many Baptists with bad voices love to sing about Jesus until you experience His grace in your heart. When He gives you grace you find that it has to have an outlet. It is impossible to keep it inside. One of those outlets is singing praises to his wonderful name.

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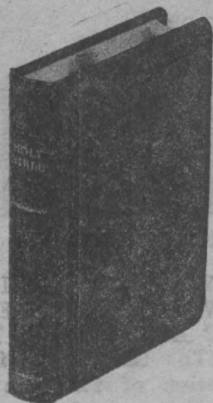


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2 ch. 1, 8.
* ver. 7.
* 1 Tim. 4, 8.
* Mt. 29, 17.

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THE BAPTIST EXAMINER

SEPTEMBER 23, 1972

PAGE TWO

ON ELECTION

ELD. WILLIAM McEWEN (1734-1762)
(One of the Scotch Seceders)

Stoop down, presumptuous reason! remember from whence thou art fallen. Behold! even in thy perfect state, it was not in thee to find out God, by the most accurate researches; how much less shalt thou now be able to find out the Almighty unto perfection? Come, holy faith, and humble reverence! teach us to lift our thoughts to the most distinguishing privilege of electing love. O that while we admire the sublimity of the doctrine, we may taste the sweetness of the benefit! Happy they who, instead of intruding, with bold curiosity, into the secrets of the Most High, give diligence to make their calling and election sure. By the dictates of unerring wisdom, let our sentiments be regulated in this important article of our most holy faith — the purpose of God according to election.

The date of it is eternal. Yes; it must be so; for every purpose of His will must concur with Himself. O glorious thought! to have dwelt upon the heart of a loving God, before the foundation of the world! What grateful emotions may it not excite in the minds of these high favourites, that God has loved them with an everlasting love, before the day-spring knew

his place? How deservedly shall their meditations of Him be sweet, both in the night and day, whose precious thoughts towards them, are ancient as eternity itself?

Its objects are particular. Of the determinate counsel of God we read in the Scriptures; but of the indeterminate counsel we do not read. If the names of the disciples were written in heaven; if Clement's name was in the book of life, assign a reason, if you can, why any that are the Lord's, should be less fore-known by him, who knows whom he hath chosen, without respect of persons. If in Thy book, O God! all our members are written, in continuance, were fashioned, when as yet there was none of them; much more are all the saints, the members of his body, of his flesh and of his bones, written without exception, in the fair book of life. O ye that are partakers of such distinguished honour! live to his praise; and be His worthy name engraven on your hearts, and on the palms of your hands — by whom your worthless names are written among the living in Jerusalem, when other are written in the earth.

Its motives are sovereign. Boasting, thou art forever excluded here! Even the Saviour's merits, to which we owe our salvation are not the source of our election. Nor will precious faith gather where it has

not straved, by laying claim to be the cause of God's electing love. But least of all can it be said, that God hath chosen us because we were holy, and according to our works. Election is the root, these are the flowers; election is the fountain, these are streams that issue from it; election is the foundation, these are the superstructure. How can they be elected of God for any civil distinction, or moral prerogative, when some of them were profligate and flagitious — most of them illiterate and poor — and all of them by nature the children of wrath, even as others! This is not the manner of men, O Lord! How deservedly they love thee, who, without deserving, were loved by thee!

The tenor is irrevocable. For, though the purposes of earthly sovereigns may be disannulled — though unforeseen accidents may dash their maturest schemes, and encroach upon their wisest plans, what should alter the counsel of the Most High who is not a man that he should repent? The mountains, these strong foundations of the earth, may be removed, but the foundation of God standeth sure. The election shall obtain both grace and glory, though earth and hell were leagued against them. As many as are ordained to eternal life, shall believe; nor shall they be deceived by the most cunning devices of the enemy of their salvation.

"Ahab"

Continued from Page Two)

admit it. Mighty few folk will agree that they are covetous.

I used to know a Catholic priest in Cincinnati, years ago, when I was a boy preacher. I asked him one day about what sins were most often confessed. In the course of the conversation he told me this: He said, "In all of my years I have never had a person to confess he was covetous. They will confess every other sin. They will confess the sins of the flesh. They will confess the sins of the mind and the sins of the eyes, but not a person has ever confessed being covetous." Beloved, it is such a terrible sin.

God says some terrible things about the sin of covetousness. Listen:

"The prince that wanteth understanding is also a great oppressor: but he that HATETH COVETOUSNESS shall prolong his days." — Prov. 28:16.

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, COVETOUSNESS." — Mark 7:21, 22.

Notice, beloved, covetousness is something that comes out of the heart.

We are told what things will characterize this world in the last days. Listen:

"For men shall be lovers of their own selves, COVETOUS, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." — II Tim. 3:2.

In this chapter, 20-odd characteristics of the last days are given, and the second one that is mentioned is that men will be covetous.

If you will go back to the early chapters of the book of Genesis, you will find that when God held an inquisition with Adam and

Eve relative to their sin in partaking of the forbidden fruit that Eve said, "I saw." The word for "saw" is the word "covet." It is the same word that is used elsewhere in the Word of God for "covet." When he said, "I saw that fruit," she literally meant, "I coveted it." So the first sin, that gave rise to all the multitude of sin in this world was the sin of covetousness.

Come over to the days of Achan. You will find that Achan stole a wedge of gold, a wedge of silver, and a goodly Babylonish garment. These were things that belonged to the Lord after the battle of Jericho. God had said that all the spoil of the city of Jericho was to be His, but Achan saw a wedge of gold, a wedge of silver, and a goodly Babylonish garment and the Word of God tells us how he took these, hid them in his tent, until finally his sin was uncovered. As he stood there in the presence of Joshua, Joshua said, "Achan, give God the glory," and Achan said, "I saw." The same word that is translated "saw" is the word that is translated in Genesis 3, and it means "covet." Achan coveted. He not only saw them with his eye but he coveted those things with his heart. When you see that heap of stones in the valley of Achor that covered over the remains of Achan and his wife and children, his livestock and all his possession—when you see that pile of stones, you can say that that heap of stones is a monument to a man who was guilty of covetousness.

Let's go to another instance in the Word of God, to a man who was highly covetous. He was a religious man and a servant of a still more religious man. I am speaking of Gehazi who was a servant of Elisha. The Word of God tells us that one day a man

came from a far away country. A man by the name of Naaman came to be healed. He went to the house of the king and said, "My king has sent me over here from Syria for you to heal me of my leprosy." The king of Israel said, "He is trying to pick a fight with me. I haven't any ability to heal a man of leprosy." Then Elisha, the prophet, said, "You go dip yourself in the Jordan River seven times." If you recall, when Naaman came up out of that water, after the seventh dip in that muddy stream, his leprosy was gone and his flesh was as pure as that of a child.

Naaman was so happy that he wanted to do something for Elisha, the prophet of God, and the Word of God tells us that he hurried to the home of Elisha and said, "Here is clothing. I have brought all these suits of apparel. Here is gold. Here are provisions. Here is everything you can ask for. It is all yours. You can have it all." Elisha said, "Not for me. You go on back home. You got your healing through the power of God. I don't want your gifts." Naaman started home.

Elisha had a servant by the name of Gehazi. Presently, Gehazi came back into the house, and Elisha said, "Where have you been?" He said, "Your servant went no where." He lied. He knew he lied when he said to Elisha, "Thy servant went no whither." Elisha said, "Didn't you go when your heart went? Your heart went after the goods that were offered to me."

You remember, of course how Gehazi hurried down the road after Naaman and said, "We have had unexpected company come to our house and my master has changed his mind. He can use a little bit of what you offered him a while ago." So he brought back for himself, as a result of his own covetous nature, the things that Naaman had offered unto Elisha. Now Elisha looks at his servant Gehazi, who has been erstwhile a faithful, devoted servant, and he says, "Gehazi, the leprosy of Naaman that left him is going to cling to you all the days of your life."

Don't tell me, beloved, that covetousness isn't a terrible sin in the sight of God.

Look at this man Ahab. He was covetous enough that he would do anything to get the vineyard that belonged to Naboth. His wife coveted to the extent that she would lie and hire witnesses to stand up and testify relative to Naboth. The Word of God tells us about how their covetousness even led them

to the extent of stoning this good man Naboth to death, that they might take possession of the vineyard.

AHAB AND JEZEBEL REAP-ED FOR THEIR SINS.

When Jezebel had succeeded in killing Naboth, she hurried home and said to her husband, "He is dead. He has no heirs. All he had now belongs to the government. Go out and take possession. You can take it in the name of the government."

I can see Ahab as he tiptoed down the road and came to the garden of Naboth, to his vineyard. He walked around among the rows of grapes in that vineyard and looked them over. Suddenly, he came around a corner, and there stood the prophet Elijah. I can hear Ahab now as he says, "Hast thou found me, O mine enemy?" Elijah said, "You have done wickedly, and it is going to cost you. There is not going to be a man of your family that is going to have an honorable death. If they die in the city, the dogs are going to eat them. If they die in the fields, the fowls are going to eat them. You are going to die, and the same dogs that licked up the blood of Naboth are going to lick your blood. They are already chosen by God. He has already gotten the dogs ready. You remember, Ahab, when Jezebel came back and told you she had Naboth stoned and how the dogs licked up his blood? God has already put it in the hearts of those dogs to lick your blood. Furthermore, your wife is going to come to a similar death."

Ahab said, "Oh, it can't be. It

is an impossibility. I am the king."

Elijah said, "Ahab, there is going to be a pay day. You are going to pay for your sins."

Let's see if that took place.

Ahab had been rather notorious and even successful in war he had waged prior to his campaigns against the Syrians. Now a third campaign against the Syrians is in the offing. He makes a league with Jehoshaphat, who was king of Jerusalem, and said, "Let's go out to battle together. We are brothers. We are Jews. Let's go out to battle together."

Jehoshaphat said, "That is right. I am as thou art. My people are as thy people. We'll go to battle together."

A little later Jehoshaphat had a little misgiving about what he had said, and he said to Ahab, "I wonder if we hadn't better pray about this." Ahab and Jehoshaphat had shaken hands on the fact that they would go to war together on this third Syrian campaign. Ahab said, "Let's disguise ourselves. You dress like me and I'll dress like you. We'll fool them."

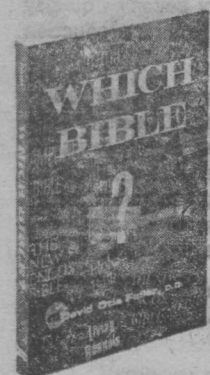
The Word of God tells us how they went to battle disguised. The Syrian king had said, "Don't fight the common soldier. We are not interested in killing these Jews. The only person we want is the king himself."

The Word of God tells us how they looked and searched. They peered over the army and searched out everybody in all the ranks of these Jews. They almost killed Jehoshaphat. Finally, he threw off his disguise and they saw who he was and let him go. One

(Continued on page 4, column 5)

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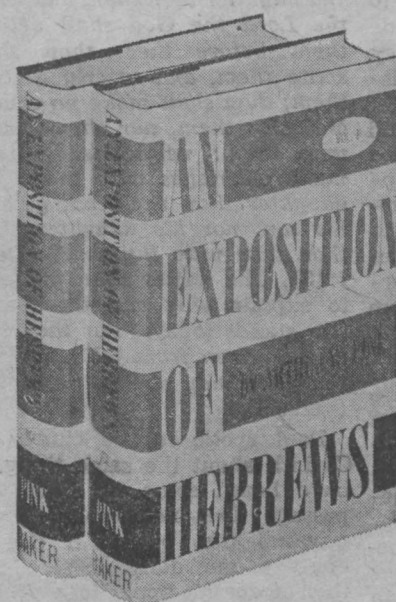
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The Baptist Examiner FORUM

"Does a Baptist jeopardize his service in the church when he marries outside his faith?"



E. G. COOK

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Let us put it this way. There is absolutely no substitute for unity in the home. If there is no harmony, there is bound to be some heart-ache. This is especially true of the Lord's servants in the realm of spiritual things. I feel quite sure that J. W. Jeter could have spent more time thinking on things above had he not had a Presbyterian wife who was making plans to have his infant child go through the heathen rite known as infant baptism.

I am aware that II Cor. 6:14 says, "Be ye not unequally yoked together with unbelievers." But I am convinced that this alludes to the spiritual realm. In I Cor. 7:12-13 we find that if a believer has an unbelieving husband or wife who is pleased to remain with the believer, he or she is to be permitted to do so. But in II Cor. 6:17 those who are unequally yoked together with unbelievers are told to come out from among them, and be separate. So to me this can only mean for one of our Lord's churches not to be yoked up in an association or convention with other churches who do not teach and preach the truth, or for one of His saints not to be yoked up in a church where the truth is not taught and preached.

But, to say the least, a Baptist is hindered in his service of His Lord when he marries outside his faith.

ed and that he assured her that he would not seek to hinder her in the exercise of her religious beliefs. I was induced to marry them under those circumstances, but afterwards I was sorry I did it. He did interfere, and that interference affected her church going and her Christian life generally. It took a long time, but he finally pulled her his way. Whether she yielded out of conviction or just to have peace in the family I don't know.

I think of another case where a couple who belonged to greatly differing churches, agreed to quit attending both of them. So for the sake of peace, they agreed to live like heathen.

I repeat, the best thing is for people to talk over their religious differences and get them settled before they marry. A couple with widely differing religious views and affiliations asked my advice about how to settle their differences. I suggested that they together read the New Testament through — that the man read a portion aloud to the woman, and that the next time she read to him, then that they go where the Scriptures led them. It took about a year, but their reading brought them to saving faith in Christ, and made Baptists out of them, and it was my privilege to baptize both of them.

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This is a very important question and one that many of God's people ignore. Most preachers will marry anyone that asks them to regardless. I will not. I will not marry a saved person with an unsaved, nor will I marry a Baptist to someone of another denomination. The Bible has always taught separation in marriage. The chosen nation was told this. "When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: neither shalt thou make marriages with them; thy daughter thou shalt not give to his son, nor his daughter shalt thou take unto thy son." (Deut. 7:13). The writer then proceeds to explain why and the reason still stands today. "For they will turn thy son from following me, that they may serve other gods." (verse 4).

Paul spoke to the church at Corinth about the same thing. (I have heard some say that this passage does not apply to our physical life, but if it doesn't apply to our daily physical life then it doesn't apply to anything and we can cut it out of the Bible).

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath

Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (II Cor. 6:14-18). I know that some say this is speaking to individuals, but even if it were isn't the church made up of individuals? If the church has to be separate then doesn't it stand to reason that the members have to be separate in all things?

The question is, does a Baptist jeopardize his service in the church when he marries outside his faith. Of course he does. By no stretch of the imagination can we conceive of a Baptist being able to serve God and worship Him as he should if his mate doesn't agree with him. We have enough trouble from the world without asking for trouble in our own home. Naturally the mate is going to disagree with, make fun of, or actually forbid the Baptist in his belief and his service.



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Yes, one would bring into jeopardy his service for the Lord when he marries outside his faith. The happiest homes on earth are the ones where there is agreement as to the Word of the Lord. They may not have much of this world's goods or the best of housing, yet they live amid the praise and blessings of God. I have personally observed this. At the same time, I have seen those who married outside of their faith who had a great deal of the things this world has to offer, yet confusion and turmoil reigned. I am not saying that this is true in every case, but I will state that in a majority of cases it is true. In fact, there are some who at one time were faithful to the church, but have not darkened the church door for many months because of difference in belief, in doctrine between them and their mate. The Lord has told us that this should not be.

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke 14:26.

The history of Israel should convince all that marriage outside of the Baptist faith is not good. I would have you notice that I referred to those outside of Baptists for all other faiths are, in reality, one and come from one source (Roman Catholicism), so their marrying surely would make no difference. Israel was forbidden to give their sons and daughters in marriage to one of any other nation. God had told her this would lead to idolatry.

"Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you and destroy thee suddenly." Deut. 7:3-4.

This was true of Israel, and it is still true in many cases of Baptists today, but it is much more true of the spiritual body of Christ (true Baptist church) of which Israel was a type.

The Holy Spirit has commanded that those who are members of the church of Jesus Christ shall not join (marry) to a harlot (protestantism) for this would constitute spiritual adultery, and thus lead one away from the truth to follow evil as did Israel.

"Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." I Cor. 6:14-18.

Brethren, we Baptists are members of the body of Christ, which is His church. The Holy Spirit asked us the question, shall we take a member of that blessed body of Christ and join (marry) it to an harlot? Who would sell (compromise) her body for worldly gain (prestige among men). He (Holy Spirit) answers, "God forbid?" Brother, when one does this, then of course he jeopardizes his worship service and his usefulness to the church. In fact, the Spirit tells us all other things a man may do are outside the body, but he that marries with Protestantism has committed spiritual fornication and has sinned against his own body or against the church of which he is a member.

We, as Baptists, are warned many times over to keep ourselves unspotted from the world and to abstain from all appearance of evil (false doctrine). We are very carefully shown that we are a peculiar people who should

be zealous of good works, and then we are shown the contrast between us and the workers of darkness.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor. 6:14-18.

Therefore, my answer is definitely "yes," it will most certainly jeopardize one's service to God for a true church of Christ or a member thereof to marry (unite) outside their faith.

"Ahab"

(Continued from page 3)
fellow had his bow in his hand and had an arrow on the string. Well, I guess he was disgusted. I rather imagine this fellow thought, "I have had my arrow in this string all this length of time. I have been waiting to shoot somebody and I haven't had an opportunity. My king has said not to fight the small — the ordinary soldier, but to fight only the king, Ahab. I haven't had a chance. I haven't seen him. I don't know where he is. Nobody knows where he is. He is in disguise. Here is an arrow. I'll just let it fly." So he pulled the string and let it fly and the God of Sovereignty guided that arrow into the very heart of this man Ahab so that it went through his harness, through his armour, and struck him so he died.

Ahab said, "I am stricken. Take me out of the battle." They took him out of the battle and laid him out and washed his chariot. Then here came the dogs — the same dogs that licked up the blood of Naboth — running to the chariot, and they licked up the blood of Ahab, just like Elijah, the prophet of God, said that they would.

I tell you, beloved, you had better be careful. You are going to reap what you sow. We read:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." — Gal. 6:7, 8.

(Continued on page 5, column 3)

ROY MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Whether he jeopardizes his service or not, depends partly upon whether he is rendering any service or not. Great numbers of church members are irregular in church attendance, and render no kind of service to the Lord. Such could not be made more useless no matter who they married. But for a useful Christian to marry outside his faith, may impair his usefulness, and may also bring a disharmony into home life that could wreck happiness. A couple who are interested in getting married ought to discuss their religious differences and get them settled before marriage. If they can't settle them before marriage, they are not liable to settle them afterwards.

Throughout my ministerial life I have declined to marry a couple where one is not a Christian, and I have also declined to marry a couple when they belonged to two different churches that had radically different beliefs. A young woman, a member of my church wanted me to marry her to a Seventh Day Adventist. She argued that her husband had been genuinely sav-

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WOMEN'S LIB

"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." (II Cor. 3:17).

We hear much today about "Woman's Lib." We are constantly brain-washed via the news, magazines and TV that women are in bondage and should be freed. There are a few women who have taken this cause as their own and have won national acclaim in their battle for woman's liberation. They say that men use us as a toy and slave. That we are reduced to merely baby producing machines and prisoners in our homes. They would have us burn our underclothing and be free of its restraints. They speak of glamorous careers for the woman bold enough to throw off the shackles of the husband and home and venture into the glory and freedom of the business world. They advocate careers instead of homemakers — freedom of sex instead of marriage — abortion instead of motherhood.

When this movement first came to the attention of the average woman, most of us thought it was ridiculous and not worthy of consideration — that it was a fad and would soon pass. Time has proven this to be the understatement of the year. This is, in reality, a definite work of the devil. Its aim is to destroy the present system and make straight the path of the Anti-Christ.

Although the name is new, the ideology is as old as Satan, himself. The anarchy and rebellion

contained in its precepts are demonic. When our President was in Red China, we saw the government day care centers where the babies were put when they were a week old to FREE the mother to work in the munitions factory. (Nothing very glamorous about that, is there?)

It is interesting to see some of the synonyms for the word "liberation." Here are a few: Free, Pardon, Redeem, and Deliver. Don't those sound familiar? The world uses the terms of freedom wrongly. They would have us believe that getting up every morning and going to a business from 8-5 is freedom. That the dog eat dog attitude of the professions is liberty and satisfying. Not so. Let us get our definition from the Word of God.

Free: "If the Son, therefore shall make you FREE, ye shall be FREE indeed." (John 8:36).

Pardon: "But they and our fathers dealt proudly, and hardened their necks, and harkened not to Thy commandments, and refused to obey, neither were mindful of Thy wonders that Thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but Thou art a God ready to PARDON, gracious and merciful, slow to anger, and of great kindness, and forsookest them not." (Neh. 9:17)

Redeem: "Who gave Himself for us, that He might REDEEM us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." (Titus 2:14).

Deliver: "For Thou hast DELIVERED my soul from death: wilt not Thou DELIVER my feet from falling, that I may walk before God in the light of the living?" (Psa. 56:13).

We must admit that we are influenced a great deal by society. We feel its pressures and demands. Many times we are caught up into the thinking of the world completely unaware of

its subtle influence on us. We need to be careful not to be part of this evil that is sweeping the world today. Let us love our homes, husbands, children and country. Let us be content to occupy the place the Lord has designed. Let us leave the world of business, finance, administration, and politics to the men who are more qualified and ordained of God to do it.

When a fish gets out of water it is in bondage to its strange environment and will thrash about wildly until it dies. Transplant a palm tree to the north country and it will wither and die in bondage of ice and snow. Even so, we women, when we leave the place of protection and engage in the business jungle we will thrash about until we destroy ourselves and those we love. The high rate of divorce among professional women is evidence of this.

The Scriptures boldly declare that all liberation is in the Lord Jesus Christ. We are free only as we become love-slaves to Him.

"Stand fast therefore in the LIBERTY wherewith Christ hath made us FREE, and be not entangled again with the yoke of bondage" (Gal. 5:1).



"Ahab"

Continued from page 4)

Ahab sowed blood. Dogs licked up the blood of Naboth. Now, dogs licked up his blood.

That doesn't end the story. We find a little more about sowing and reaping. Twelve years pass by, and one day Jehu, who has become a prominent figure with an outstanding personality of the day, rides into the city looking for the king, who is the son of Ahab. He finds him and puts him to death. There sits Jezebel up there in an upstairs window. She looks out the window and sees him. She makes her play. She

attires herself. She paints her face. Look at her! If you want to see the Devil working in any individual, you can see how the Devil worked through Jezebel. She sits up there in the window looking for Jehu as he comes into the city. When he comes, she looks down. She knows it is pay day, and it has finally arrived. She is making her last play and she says, "Had Zimri peace, who slew his master?" Zimri was an individual who lived in those days and slew his master and got into trouble. She throws this at Jehu. Jehu looks up and says, "Who is on the Lord's side?"

The Word of God says that there were two or three eunuchs in the house who looked out the window and said, "Count on us. We are not full men. We are just eunuchs, but we are on the Lord's side. You can count on us." Jehu said, "Throw her down." They took this painted face and threw her out the window. The Word of God says that before she hit the ground those same dogs that licked up the blood of Naboth, that licked up the blood of Ahab — those same dogs chewed her up. She became dog meat.

I don't think that Jehu realized what had happened to her. I am satisfied that he knew she was dead, but I don't think he realized fully what had taken place. The dogs had really pounced on her and eaten her. He called his friends in presently for a banquet and said, "After all, she was a king's daughter. We had better give her a decent burial." When they went out to give her a burial, all they found were the palms of her hands. Dogs licked the blood of Naboth, dogs licked the blood of Ahab, and dogs ate the body of Jezebel.

Beloved, don't tell me that God isn't a God who sees to it that we reap what we sow.

VI

GOD IS SOVEREIGN.

Do you see anything else here except God as a sovereign God? That man that shot that arrow had no thought at all of shooting at Ahab. He had no intention of killing anybody but Ahab, but he didn't know where Ahab was. He just said, "I have been holding this arrow here all afternoon ready to shoot it, and I have no opportunity. I'll just let it fly." When he draws the string and lets the arrow fly, it struck Ahab and he died.

I tell you, beloved, the God that we preach to you from this pulpit, the God of this Bible, is a God of absolute sovereignty, and God can control an arrow and direct an arrow to the very spot that He wants it to go. I believe in a God of sovereignty. I don't think there is anything that takes place except that which God's sovereignty decrees to come to pass.

A Hardshell Baptist preacher stood in the door of the printing shop sometime ago and said, "Oh, no, I don't believe in God's sovereignty over the events in our life. I think God predestinated our salvation, but He doesn't predestinate the events of our lives."

I said, "Man, if I believed that, I would just say that I was crazy, and that is what I think you are. You are nothing but a crazy ignoramus when you say that God doesn't predestinate the events of our lives." "Yes," he said, "God predestinates our salvation, but He doesn't predestinate the events. That is up to me."

No, it isn't up to you, beloved. The God of the Bible is a God of predestination. He is a God of sovereignty, and all the events of our lives are predestinated by Him.

Look at the death of the Lord Jesus Christ. Every event of the death of Jesus was predestinated. Listen:

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." — Acts 2:23.

Peter is saying, "You did it, but it was according to the determinate counsel and foreknowledge of God that you did it."

Beloved, when I look at Ahab and see how he was brought to death by one arrow that wasn't even aimed at him, but which was guided by the hand of God, I say to you, we serve a God of sovereignty.

I am glad I serve that kind of God. I don't know what I would do if I were an Arminian. In view of all the problems that I have in life, I just wouldn't know how to face them if I were an Arminian. I don't see how an Arminian could ever face his problems. If I didn't believe in a God that was sovereign in every respect, I don't see how I could face life. I thank God that He is a God of sovereignty!

CONCLUSION

In closing, I say to you, having studied this character Ahab and having seen that God is a God of sovereignty, I would invite you to look to Him and to re-assess yourself before God. I would ask you to stand in God's presence with awe and find out, am I one of God's elect? Has God chosen me unto salvation? Has God written my name in the Lamb's book of life before the foundation of the world? Beloved, if I were you, I would stand in awe before God. I would do more than that. I would look away to Calvary and see Jesus Christ, who was predestinated to be your Saviour, and trust Him. I wouldn't leave this house of God tonight without Jesus Christ as my Lord and Saviour. May God bless you!



Predestination

(Continued from page one)

matic day was the day of Christ's death, and close to fifty prophecies relating to Christ were fulfilled on that day. That was predestination running rampant! If we didn't believe in predestination, we would have to cast aside all belief in prophecy, for prophecy has predestination for its foundation. The Arminian who claims to believe in prophecy is a contradiction. Possibly he argues that God just looked down into the future and foresaw the things that would come to pass, and then elected them to come to pass. In that case God was a victim of what we might call "Fate." The thinking that goes along this line is "nutty thinking!"

2. IF ELECTION AND PREDESTINATION IS NOT SO, THEN THE DOCTRINE OF "Once in Grace Always in Grace" IS NOT TRUE. A Methodist said to us recently, "I don't see how you Baptists can believe 'once in grace, always in grace.'" In reply we said to him, "And we can't see why you Methodists prefer your installment plan salvation." Such persons seem to hold that Christ died for the sins of the past. He paid the "down payment" in other words, leaving the individual to keep up the installments, and in case they are not met, the person loses his salvation. But if God elected us unto eternal life in eternity, and Christ paid our sin debt past, present, and future, then "nothing can separate us from the love of Christ." It would upset God's whole eternal plan of the ages, should just one of his elect lose his salvation. But remember this! The predestination of God is back behind the security of his people. Otherwise we could well live a scared life — scared each day that the devil may undermine us and take over.

Let us repeat, NO ELECTION — NO TRUE SECURITY FOR ANY SOUL.

3. If election and predestination are not so, THEN IT IS JUSTIFIABLE FOR PREACHERS TO (Continued on page 6, column 1)

THE BAPTIST EXAMINER

SEPTEMBER 23, 1972

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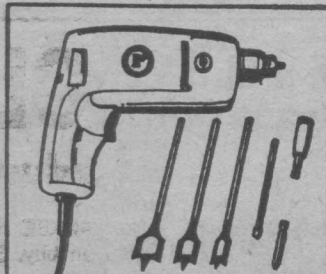
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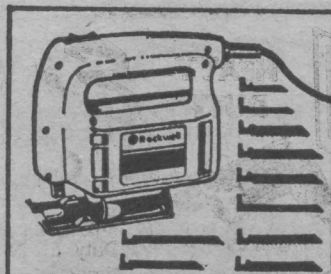
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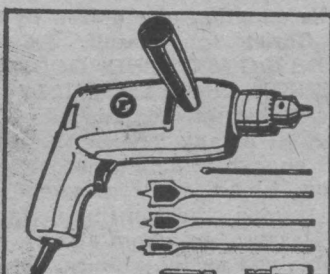
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Predestination

(Continued from page five)
USE TRICKS AND STUNTS IN THEIR INVITATION. Arminian preachers are good at that sort of thing. We have seen such who made it almost impossible for the people of a congregation not to come forward when the invitation was given. All sorts of tricky invitations were given, and once a person went forward the preacher "converted" him, whether he wanted to be converted or not. Churches have been filled with unsaved members as a result of such trickery. Yet, one can see how the Arminian looks at it. If everybody is open to salvation, and if the reaching of the lost depends upon him, then one can understand how he is led to try to rustle people into the Kingdom. Perhaps when he goes home after the service, he thinks of a nice little stunt he has seen pulled that brought people forward, and thinks "If I had just used that, perhaps there would be a dozen more in the fold."

The Bible believing electionist knows that every person is not ordained to eternal life. He does not know just who of his congregation is, and it isn't his business to know, so he preaches the way of salvation, and earnestly pleads with people to turn to Christ. He knows that no one will be saved except those whom God deals with. Any results will be of God. It was so with Paul. In Acts 13:48 we have the story of his preaching, and it says, "As many as were ordained to eternal life believed."

4. If election and predestination is not so, THEN MILLIONS FOR WHOM CHRIST DIED ARE NOW IN TORMENT. The common belief of this day is that Christ died for all people everywhere. No one can deny that millions have wilfully refused Christ, and consequently have died lost, and are now in torment. That has to mean that after Christ died to pay for their sins, they are in torment paying for their own sins. What wicked and absurd theology this is! What good was Christ's payment, if men have to go to hell and pay the penalty of their own sins? That means God exacts payment TWICE FOR THE SAME OFFENSES!

"But they wouldn't believe on Christ," says an objector to this. Yes, and no fallen human being on this earth would receive Christ were it not for the predestinating grace of God. The truth is God predetermined a group of people to salvation back before the world was, and he ordained

all of the means that would lead to their salvation. When such hear the gospel, they are led by the Holy Spirit to believe and receive. The others are not panting for salvation — they don't want Christ, and don't want salvation, consequently they die lost. Make sure of this fact, no one wants to be saved and can't be saved. In the providence of God, those who want to be saved, can be and will be saved.

Does any reader doubt that God in eternity, before the earth had inhabitants, predetermined the salvation of all who shall ever be saved? If you do, come with us to the Bible and we will show you that this is true.

Look at Rev. 13:8. The context shows that Anti-Christ has come and is being worshipped. The correct translation of the 8th verse reads like this: "And all that dwell upon the earth shall worship him, whose names from the foundation of the world were not written in the Book of Life of the Lamb slain."

Get that will you! Here is a group of people whose names were written before the foundation of the world, in the "Lamb's Book of Life." That's predestination with a vengeance! If this group had their names written before the world was, then all who shall ever be saved had their names WRITTEN, for God doesn't have different plans of salvation for different people. This one verse should break the whole Arminian theological system into fragments.

5. If predestination and election is not so, THEN MILLIONS OF PEOPLE WHOM GOD LOVES WILL SPEND ETERNITY IN HELL. Nothing pleases the people of today any more than the statement that "God loves everybody." This pleasing statement is a big lie. If God loves everybody as he is charged with doing, and if all people are children of God, then how sad He must be with millions of His family suffering in torment! Why, that is enough to turn heaven into a place of mourning. If He loved the human race like that, He would keep them from going to hell.

"Oh, but he can't help Himself. Man's will is just so strong that even the Holy Spirit can't turn some sinners to Christ." That is the argument given, and we say "Bosh! Tomyrot!" One Scripture answers that. We refer to Dan. 4:35 which says: "He doeth according to HIS WILL in the army of Heaven, and among the inhabitants of the earth, and none stay His hand." If it is His will to turn a person to Christ, he exercises

that will and the person turns, or else this Scripture is not so. To picture God as TRYING to turn a sinner to salvation, and failing, is to deny His word and to caricature Him. The trouble here is human egotism, that deludes itself with the conception of BIG MAN AND LITTLE GOD.

Did God love that conglomeration of wicked, God despising men who lived in the days of Noah? With the exception of Noah and his family there wasn't a human being on the earth who did not hate and despise God. Had God loved everybody, can you believe that He would have drowned the whole outfit. Psa. 7:11 says, "God is angry with the wicked every day."

The truth is, God has an elect people, and they number millions. He has centered his love upon them. He sent His Son to redeem them, and to those he gives repentance and faith unto life. To these Jesus spoke when he said, "I give unto them eternal life and they shall never perish." Those of this world who DO perish, are not among the elect of God, for the mighty God of the Bible would not allow His own to perish in hell.

6. If predestination and election are not so, and IF FOREKNOWLEDGE OF HUMAN EVENTS REALLY DETERMINE THE CHOICE OF GOD, THEN MAN IS THE ARBITER OF HIS OWN FATE, AND GOD MERELY

millions of BIG MEN WITH BIG WILLS, why not?

SATAN CANNOT WIN OUT BECAUSE OF PREDESTINATION AND ELECTION. God has predetermined the defeat of Satan, and has elected him to go to the Lake of Fire. This is abundantly foretold in many prophecies, and remember that prophecy is naught but predestinated events.

Thank the Lord for good old predestination! Instead of it being a hard, cruel, pessimistic doctrine, it is something that thrills our souls with joy. Joy, because elected in eternity such that salvation can never be lost or taken away. Joy, because the Saviour is predestinated to return to this earth to rule and reign. Joy, because every one of God's chosen people will show up in glory. Christianity will turn out in the end to be 100 per cent successful. There is much pessimistic talk today about the awful condition the world is in, and fear is expressed as to what is going to happen in the dreaded future. The believer in God's election and predestination is full of optimism. Why not? Everything is going as foretold in God's prophetic Word. The outcome is not for one moment in doubt, for God has determined the glorious outcome. Indeed, He did that before he ever created the world.

Women

(Continued from page one)
Of the general epistles, the epistles known as the general or Catholic epistles, not one is written by a woman; they are all written by men; and the names of these men are Peter, James, John and Jude.

The officers of the church, the delegated and elected officers, are Bishops, Elders, Presbyters and Deacons. Whatever may be the identity or distinction in these offices, these are the names; and these offices belong exclusively to men. Women are recognized as deaconesses and helpers, but without authority to teach or preach.

When the ascended Lord gives personal gifts to the Church. He gives apostles, prophets, evangelists, pastors and teachers. Examination shows that not a woman was among them.

When the primitive doctrine of the Church is spoken of and entitled, it is called the "Apostles' doctrine." Among these Apostles there was not a single woman. The names of the Apostles are given; and these names are of men and not women.

When it becomes necessary in the church to make provision for the poor and needy, seven persons are selected and ordained to look after them. Of these seven not one was a woman. Their names are given and they are all the names of men.

The Apostles themselves give injunction to the Church concerning these seven. They do not say,

Look out among you seven women, but they say: "Look ye out among you seven men" (Acts 6:3).

When the Lord would bring an official arraignment against the Jewish nation for their blindness and hardness of heart, He does not send a woman before the Sanhedrin; He sends a man, one of the seven, a man full of the Holy Ghost, the man Stephen.

When the Lord would answer the cry of Cornelius the Centurian, for light and salvation, He bids him send and find, not a woman but a man; He bids him send to the house of one Simon, the Tanner, that he may find the man, Simon Peter.

When the Lord would have the Gospel preached to Cornelius and the Gentiles assembled with him in his house, He sends the glad tidings, not through a woman, but a man, this very Apostle, Simon Peter.

When the Holy Ghost would separate two missionaries for special service and send them forth under the divine benediction, He does not say separate me two women for that work; but he does say:

"Separate me Barnabas and Saul (Acts 13:2).

When the Lord would bring the Gospel from Asia into Europe He gives a vision of His Purpose, not to a woman, but to a man, as it is written:

"And a vision appeared to Paul in the night; There stood (not a woman) but a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us" (Acts 16:9).

When the momentous question, "What shall I do to be saved?" is heard on that memorable night in Philippi, it is addressed not to a woman or women, but to two men, Paul and Silas. And when that unspeakably gracious answer, "Believe on the Lord Jesus Christ and thou shalt be saved," is echoed through the classic air of Greece, it is from the lips, not of women, but of men.

All the laws, regulations and ordinances of the Church, "the faith once delivered unto the saints," the doctrines revealed and owned of God, come through men, are administered by men, and men only; never once through or by a woman.

All the signs, miracles and healings wrought by the Apostolic Church as evidence that its ministry was of God, and that the Lord had risen and was seated on the right hand of God in heaven, were performed by and through men alone.

Demons are cast out, the lame and the halt healed in the name of the Lord Jesus and, always by men.

When the impotent man was healed at the gate Beautiful in the temple, that miracle was performed, not by a woman, but by a man, the Apostle Peter.

When Aeneas was healed of the palsy and made perfectly whole (Continued on page 7, column 1)

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FITS INTO THE PLANS OF MEN. Many who repudiate the Bible doctrine of election, have no election that amounts to anything, for election to them is merely God's choice of what He foreknows is going to come to pass. How idiotic it is to believe that God looks down upon what human beings are going to do, and says, "I elect it to be that way." In that case it "would be that way" whether God elected or not. To be sure, the foreknowledge of God is such that all things are known unto Him, "known unto God are all His works from the beginning of the world," we read. But foreknowledge is not the determining factor. Rather it is the good pleasure of God that determines election and predestination. This is made plain in Ephes. 1:5 which says: "Having predestinated us unto the adoption of children by Jesus Christ to himself, ACCORDING TO THE GOOD PLEASURE OF HIS WILL." This can hardly be misunderstood, but if any one is hard headed enough to fail to get the meaning, then we recommend that they read on down the page. Verse 11 says: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who WORKETH ALL THINGS AFTER THE COUNSEL OF HIS OWN WILL."

7. If predestination and election are not so, what else? The answer is, THEN WE DON'T KNOW HOW EVERYTHING IS GOING TO TURN OUT IN THE END. MAYBE SATAN WILL DEFEAT GOD AND FINALLY WIN OUT. "Oh, no," exclaims some one, "that couldn't happen?" Why not? With a powerful devil with a powerful will, and with the help of God hating

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Women

(Continued from page 6)

in the name of Jesus so that he took up his bed and walked out before them all, the miracle was wrought, not by a woman, but by a man, the Apostle Simon Peter.

And when Dorcas died and the women stood weeping around her dead body, showing the coats and garments she had made for the poor, it was not a woman who put them all out of the death-chamber, kneeled down and prayed, and, turning to the body, said: "Arise;" and when she opened her eyes and sat up, presented her alive to the saints and widows who loved her; no! it was not a woman who was the agent of this miracle, but a man, Simon Peter, the Apostle.

When the Ephesian evil spirits were cast out in the name of the Lord Jesus and special miracles were wrought in that city, it was not by the hand of a woman, but by the hand of a man, the Apostle Paul.

Nowhere, not even for a single moment, is a woman seen in the Church as an office-bearer. Never once is she seen as a teacher or taking part in the public assembly of the saints.

On the contrary, she is forbid-

den to speak. She is commanded to silence, as it is written:

"Let your women keep silence in the churches: for it is not permitted unto them to speak" (I Cor. 14:34,35).

They endeavour to explain away this legislation by saying the women of Corinth were of unstable virtue; that it was customary for courtesians to speak in public, discoursing on various subjects such as philosophy and religion gathering around them the men of the town and country; and that the Apostle fore-seeing, if the women of the Church took part in public proceedings, it might give rise to evil rumors concerning them and thus bring the new religion of Christ into disrepute; knowing also that many of the members at Corinth were men and women who had led notoriously dissolute lives; and that if the women should speak it would be judged that they were no better than their beautiful but sinful sisters on the Acrocorinthian heights, in the temple dedicated to open and legalized sin, he would impose silence on all the women and thus prevent the breath of scandal—not only in the Church at Corinth but throughout the churches of Greece — IS AN EXPLANATION THAT DOES NOT EXPLAIN.

It not only misses the intent and principle of the Apostle's exhortation; it is not only false exegesis, but extra-Biblical.

An examination of the superscription of the epistle to the Corinthians will show that the legislation laid down within it is not local but universal.

This is the superscription: "Unto the Church of God which is at Corinth, with all that in every place call upon the name of Jesus Christ our Lord."

This is the declaration that the epistle in its intent is not for Corinth only, but for every place wherein there is an assembly of Christ; every place wherein the name of Christ is called upon by His Church; every place wherein there is a church of Christ; therefore every Church of Christ, not for that age only, but for all succeeding ages and places — for the Church of Christ universal.

This is the nature of the epistle's intent.

The intent of the epistle is to set things in order in the Church according to the mind and will of Christ.

This epistle to the Corinthians is preeminently the epistle of Gospel Order.

Under the inspiration of the Spirit the Apostle meets the questions arising out of new conditions and circumstances and answers them.

The question about women speaking in the public assemblies comes up. He answers the question.

He says:

"Let your women keep silence in the churches."

Writing to Timothy he says:

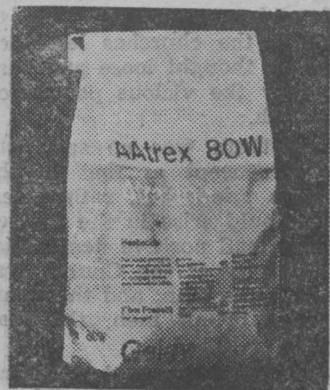
"I suffer not a woman to teach" (I Tim. 2:12).

In saying this he speaks ex-

actly as inspired of Him; it is the law of Christ's own example. At the wedding in Cana of Galilee where He performed His first miracle, when His mother said they had no wine and appealed to Him to use the power which she believed Him to possess but when He had not yet officially revealed, He answered and said: "Woman, what have I to do with thee?" thus rebuking, not the mother, but the woman, as such, and making plain that He could neither receive instruction nor suggestion from her in these matters, nor permit a woman to make public an official speech in His name.

At Bethany it is not Martha, speaking, bustling, serving, and making herself publicly manifest "in His name," to whom He gives the word of commendation, but to Mary, sitting in silence at His feet and hearing His Word.

After our Lord had ascended, He appeared to the Apostle John at Patmos. To him He gave special orders to write seven letters to the seven churches in Asia.



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These seven churches set forth the Church universal during the absence of the Lord. The Lord commands the letters to be addressed to the angels of these churches. And the angel in scripture is never a woman — always a man: "The measure of a man, that is, of the angel!" (Rev. 21:1). This is headquarters statements that the ministry of the Church is confined to men; that it does not belong to women.

In the letter which He commands to be written to the angel or minister of the church in Thyatira, He sends this message:

"Unto the angel of the church in Thyatira write: These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass * * I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach" (Rev. 2:18,20).

It is re-echoing the words of Saint Paul: "I suffer not a woman to teach."

This minister at Thyatira did suffer a woman to teach and speak in public in his church; and for this reason the Lord has a judgment against the minister at Thyatira. He has not only a judgment against him because he suffers such an one as Jezebel to teach, but that he suffers a woman to teach at all.

Thus the ascended Lord makes clear to the Apostle John and so to the Church entire that when Paul said, "I suffer not a woman to teach," he was not speaking of himself, nor under influence of local or personal prejudice, but by the inspiration and authority of the Head of the Church,

the Son of God Himself.

In the New Testament from the first to the last, the words of Christ, the teaching of the Apostles, the historic attitude of the Church, the closing rebuke of the risen Lord, all deny the place of woman as office-bearer and official speaker and teacher in the Church.

The New Testament makes it clear that a woman is the recipient of the grace of God equally with the man; that she is equally and fully saved; as equally and fully indwelt of the Holy Ghost; that it is her privilege to be an individual worker and helper as well as the man, testifying to the redemption that is in Christ Jesus; that it is her privilege outside the ministry to instruct the young or new Christian more fully in the way of the Lord, as did Priscilla in her own home, in partnership and full accord with her husband, Aquilla; that she may be a deaconess, a servant of the Church, the helper of the Lord's ministers in the Gospel in multifarious ways; that she may bring the sweet and tender ministrations of which only a woman is fully capable, in the name and service of Christ; that she is limited only in one direction; and that is, under no circumstances must she bear office, speak in the public assembly, or take upon herself the role of a teacher.

The word of God declares that such a spectacle as woman to front in the public assembly is shameful, is a scandal.

Listen to what the Scriptures say:

"For it is a shame for the women to speak in the church."

And having said this, the Apostle asks a startling question:

"What! came the Word of God out from you? or came it unto you only?" (I Cor. 14:35,36).

By this he would indicate that when women speak in the Church they are by such attitude denying that the Word of God came to the Church.

By speaking in public they would invalidate the doctrine as coming exclusively from an authority above the Church.

What does he mean?

What he means is clear enough when the context is read.

In that context he says, while Christ is the head of the man, every man is the head of the woman; and this on the original basis of nature, that God first formed the man and then the woman.

The Scripture reads:

"The head of the woman is the man" (I Cor. 11:3).

The woman is the symbol of the Church.

The man is the symbol of Christ; for always the man is "the figure of Him that was come," even Christ.

The woman is the symbol of the Church in submission to Christ, owning His headship, obeying His will, her desire subject unto Him, not giving, but receiving from Him.

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The man is the symbol of Christ as the head over the Church, ruling over her, giving to her life and instruction; not receiving but, always, giving to her.

For a woman to speak in public or teach is to put herself on equality with the man as an authorized speaker and teacher.

In putting herself on this equality she denies the exclusive, representative authority of the man in the Church; in denying him as the exclusive channel of communication and doctrine from God; in denying him as the exclusive and official expression of the mind and will of God in the assembly, she is setting man aside as the divinely chosen symbol of the headship of Christ over the Church.

In denying the symbol of the headship of Christ over the church the woman is — herself a symbol of the Church — symbolically denying the exclusive headship and authority of Christ over the Church; and thus symbolically testifying that the truth may come from or originate with the Church as well as come to the Church.

In symbol, she is proclaiming that the Church may give, that is, bring forth and originate, doctrine as well as Christ Himself; (Continued on page 8, column 1)



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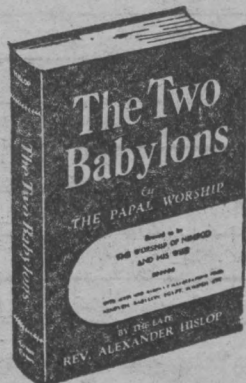
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Women

(Continued from page seven)

that the Word of God may come out from her as well as unto her.

By speaking and teaching the woman symbolically denies the authority of Christ; denies His exclusive doctrinal authority.

Every time a woman spoke she was denying the thing for which she stood as a symbol.

She was denying the place of the Church as the receiver, and the place of Christ as the exclusive giver. She was denying the exclusive headship of the Man Christ Jesus.

Whether she knew it or not, the woman who spoke in public was making the symbol void and meaningless. Nay! She was making it to stand against Christ instead of for Him.

Every woman speaking or teaching in the Church of Christ today renders the symbol of the submission of the Church to Christ, the symbol that her desires are subject unto him, and that He, and He only, is the head, a symbol of denial, disorder and rebellion.

To deny the authority of the man over his own household is a scandal and shame in nature.

To deny the authority and headship of the Man Christ Jesus over His own household was a scandal then and is a scandal NOW.

It is shameful for the woman to take the man's place in nature.

It is shameful for the Church, the symbolic woman, to take the place of the Man Christ Jesus in doctrine.

And this was the scandal and shame the Apostle sought to avoid.

He did not forbid women to speak in the churches lest they might be thought loose and easy virtue by the vicious population of Corinth.

Nay! there was no such unworthy concept as that in the Apostle's mind; but, rather, lest there should arise in the Church the final and positive denial that all authority of the Church was vested in the man; and that man, the Man of all men, the Man Christ Jesus.

Let it be understood fully and clearly that the Apostle did not forbid a woman to speak or teach because she was a woman; not because he did not exalt and honor a woman as such, but because he was dealing with her as a symbol of the Church in submission to the authority of Christ concerning truth and doctrine. He forbade her the public ministry solely that she might not contradict the symbol which places doctrinal headship in the Man Christ Jesus; and because, as the expression of that headship, Christ had confided the ministry exclusively to men.

It was the Apostle's desire, under the inspiration of the Spirit, to safeguard the headship of Christ over His own Church.

He knew by experience with His own people that when the symbol of truth is denied it is not long till the truth itself is denied. All the more then, he responded under the inspiration of the Spirit and ordains that the symbols in the Church shall be kept intact.

The man is to teach, to speak. The woman is not to teach. She is to keep silence in the church. If she does not keep silence she denies her own symbolism.

"Let your women keep silence in the churches — for it is not permitted them to speak — for it is a shame for women to speak in the Church."

God Appreciation

(Continued from page one)

perform their plans, but their plans and schemes are doomed to fail if they are not in accordance with God's program; yea, men may boast that they are free agents and will carry out their own designs, but James contradicts this belief:

"Go to now, ye that say, to day or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that." — James 4:13-15.

We, because God does reign over seas, earth, sun, birds, gravity, animals, fire and the wills of men, should cast our care upon Him and rest in Him.

"Rest in the Lord, and wait patiently for Him." — Psalms 37:7.

"The Lord reigneth, let the earth rejoice; let the multitude of the isles be glad thereof." — Psalms 97:1.

Let us suppose that we were in a car, driving along a dangerous mountain road on a dark night, with the driver being the winner of the Indianapolis 500. I'm sure that we would all rejoice in the fact that we had such an experienced driver at the wheel. The same applies to our entire life. God is driving, or reigning, therefore "let the earth rejoice."

Mr. Spurgeon said it best when he said, "There is no attribute more comforting to His children than that of God's sovereignty. Under the most adverse circumstances, in the most severe trials, they believe that sovereignty has ordained their afflictions, that sovereignty over rules them, and that sovereignty sanctifies them all..."

It is not only that God has been and is all that we have said but He will always be the same great God. He, in fact, is unchangeable. Our God is always the same and never subject to even a shadow of change, therefore, we should love and appreciate Him.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." — James 1:17.

It is a great comfort to know that our God is unchangeable. He, if He were not unchangeable, might take back His salvation He has so freely given to us, but we are assured by Romans 11:29 that this will never occur.

"The gifts and calling of God are without repentance."

God, from everlasting, has never changed His purpose. He has never changed even a fraction. The reason being that He had all the facts before Him when He made His decrees. He, in fact, knew everything; therefore, there will never be any new information that will turn Him from that which He has already determined.

"But He is of one mind, and who can turn Him? And what His soul desireth, even that He doeth." — Job 23:13.

We may boldly say, then, that God's council is unchangeable. God's council, in fact, is so unchangeable that He has confirmed it with an oath.

"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His council, confirmed it with an oath." — Hebrews 6:17.

Loved ones and friends may change and fail us, but we can be assured that our God will never fail us.

"For the mountains shall de-

part, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." — Isaiah 54:10.

The unchangeableness of God should cause the unbeliever to tremble, in view of the fact that God will never change His mind regarding the judgment He has planned for the unbeliever. The rich man will continue to beg for water for the next billion years, but God will never change His mind and give him even one drop.

"Therefore will I also deal in My fury: Mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them." — Ezekiel 8:18.

Long Hair

(Continued from Page One)

the early Christians were sometimes called "Nazarenes." But these two words have nothing to do with a Nazarite vow. The Scriptures prove conclusively Jesus Christ was not under a Nazarite vow. He touched a dead body (Matt 9:25) and drank wine (Matt. 11:19). Both of these actions were forbidden to a person under a Nazarite vow (Num. 6:3,6). Those under such a vow let their hair grow long as a sign of humiliation. As soon as the time period of the Nazarite vow ended, the one who undertook the vow was to shave his head (Num. 6:18).

While the Bible gives no description of Christ, it suggests He looked like any other normal Jew of His day (Isa. 53:2). This can be seen from His ability to pass through a crowd (Luke 4:30; John 8:59; 10:39). Judas had to use a sign to point out to Jesus' enemies which one He was. Those who wear long hair are in error when they claim they are following Jesus Christ, for Jesus Christ did not have long hair in violation of the Scriptures (I Cor. 11:14).

The Bible says it is a shame for a man to have long hair in I Corinthians 11:14. God made a distinction in the sexes in creation. This distinction must be seen by the length of the hair. It is a glory for a woman to have long hair — but how few seem to know that today! It is a shame for a man to have long hair which is a mark of softness and effeminacy.

But George Washington wore long hair! Yes, he did, but long hair in his generation was not a symbol of rebellion and revolution as it is today. Washington with his long hair was, not an odd-ball, trying to get attention. He looked like the normal man of his day.

Dear man or boy, if you have long hair, you are violating the Scriptures. You are not following the Bible or Jesus Christ. Why not help beautify America? Get a hair cut before all the barbers are put on welfare!



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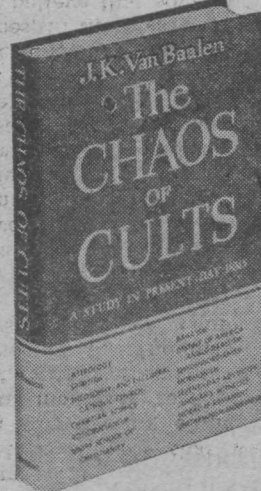
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