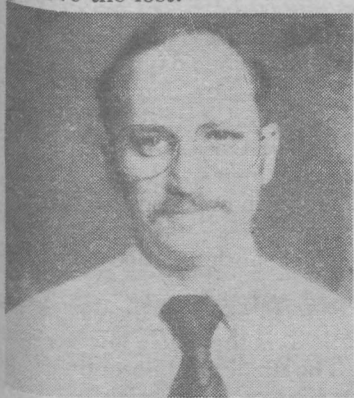


LOVE

by John Pruitt
Griffin, Ga.

I John 4:7-21, Matthew 22:37-40. There are at least six areas in the Word of God in which we are instructed to render, or extend, Christian love. 1. We are commanded to love God; 2. To love the brethren; 3. To love one another; 4. To love the pastor; 5. To love our earthly family; 6. To love the lost.



John Pruitt

1. We are to love God: In their attempt to confound the Lord in Matthew 22:37, the Pharisees asked Him to tell them which of the commandments was the greatest. Little did they realize that they were asking the very one who had created the law and was the Master of it. Little did they realize that He was the very perfection of the law; and the only man who had ever completely kept the law to the letter, not only in word and deed, but

(Continued on Page 5 Column 5)

CONFIDENCE

by Doug Newell
Assistant Pastor

Proverbs 3:26, "For the LORD shall be thy confidence, and shall keep thy foot from being taken." Confidence is something that all of us need. I believe that most of us should have more confidence than we have, and we should even desire more. Being confi-



Doug Newell

dent means to be bold or have assurance. Surely, in our day many of us are not taking the bold stand which should be taken concerning the things of the Lord. We are living in a day of compromise. Oh to God that men would stand firm on the Word of God and preach His Word without compromise. Now, notice where our text says that confidence should lie. Our confidence is the Lord and none other. Isn't that a wonderful thing, to have the Lord as your confidence? Isn't that a marvellous thought: Christ Jesus the God of heaven is your confidence? Christians, then should know something about this subject. Of all people on earth, the Christian should be a confident person. This brings us to our first point.

1. Christians should be confident, because of who the Lord

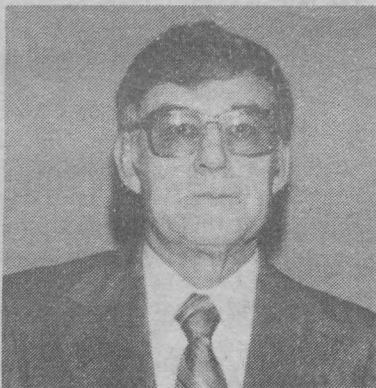
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Judas could cast out devils, and yet was cast out among devils.

FRUITS OF REPENTANCE

by Ray Brown
Box 203
Cannelton, W. Va. 25036

"Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." (Matthew 3:8-10).



Ray Brown

"In those days came John the Baptist preaching in the wilderness of Judaea. And saying, Repent ye: for the kingdom of heaven is at hand" (Matthew 3:1-2).

"Then went out to him Jerusalem, and all the region

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ATONEMENT SUFFICIENCY EXAMINED PART II

by Oscar Mink
1217 Dillon Dr.
Texarkana, Tx. 75501

Please review Part I.

2. SCRIPTURE TYPOLOGY AND ATONEMENT SUFFICIENCY.



Oscar Mink

"All Scripture is given by the inspiration of God, and is profitable for doctrine..." (II

Tim. 3:16). This text most assuredly includes the Old Testament and its many and various types, for the New Testament was not yet in existence. A type has been aptly defined as "A Divinely appointed illustration of some Scriptural truth." A better definition would be hard to come by and because of the sameness of meaning of type and symbol, I will use them interchangeably in this writing. Typical teaching permeates the Scriptures. Everywhere we turn in the Bible we are confronted with types and they are there for our profit.

A. First let us look at the Ark of Noah, a vivid type of Christ. I Peter 3:20 and 21 is a clear and unmistakable reference to Noah and the Ark passing through the judgmental flood in connection

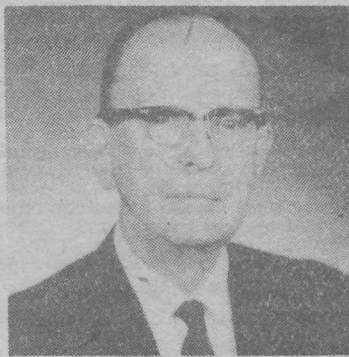
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WHY SALVATION MUST BE BY GRACE

by E.G. Cook
(Now in Glory)

How we are saved from our sins should be of utmost importance to everyone. If we are wrong on the subject when we come to the end of the way there is just no way we can start over again. In the light of that it is so pathetic to see the great masses

(Continued on Page 8 Column 5)



E.G. Cook

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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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WHY THE WASHING OF FEET IS NOT A CHURCH ORDINANCE

by T.P. Simmons
(With The Lord)

In an article sometime ago we gave ten points of difference between Baptists and Roman Catholics. We started the fact that Baptists recognize only two church ordinances. One of our readers wrote us immediately and asked why we did not include the washing of feet as a church ordinance along with baptism and the Lord's supper. We now undertake to show why the washing of feet is not now

and never has been a Scriptural church ordinance.

1. We wish to say first of all that there is nothing in the command of Christ to indicate that the washing of feet is a church ordinance. Christ commanded the apostles to follow His example in the washing of one another's feet (John 13:14, 15), but there is nothing in this command to hint that this was to be done in church capacity. This command is purely an individual matter. It had to do with the duty of the host or

hostess toward the guest.

2. Christ performed and commanded an act of service, but the washing of one another's feet today is no longer an act of service. All those who are even remotely acquainted with the customs of the times when Jesus walked this earth know that people in that day wore loose sandals. This made the very frequent washing of feet necessary both for the sake of comfort and cleanliness. One of the first duties of the host or hostess

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THE WOMAN'S PLACE IN THE CHURCH

by Fred Roberts
2604 47th Ave.
Sacramento, CA 95822

Part I

Honored Sisters — it is far from me to despise you, or to do anything to your reproach. I know you are beloved of God for the sake of Christ, and that you stand fixed forever by faith upon the same foundation with us. I commend you to God and to the Word of His grace, which is able to build you up.

First, we need a word on subordination. Then, we will go to I Corinthians 14 and I Timothy 2. Ephesians 5:22, 23 & 24 — "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." (Titus 2:4-5) "That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Genesis 3:16, "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." I Corinthians 11:3 "But I would have you to know, that the head of every

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

PREACHING FROM THE HEART TO THE HEART

"...But his word was in mine heart as a burning fire..." (Jer. 20:9). "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scripture?" (Lk. 24:32). "...them that have preached the gospel unto you with the Holy Ghost sent down from heaven..." (I Pet. 1:12).

A church service whose effects end inside the building has failed in its purpose. Oh, we desire to have services which will warm our hearts and move us to action in our daily lives and outside the four walls of the building in which we meet. Likewise, a sermon whose results end inside the

building has failed in its purpose. The purpose of a sermon is to move one to volition and action. It should not be the desire of the preacher that his sermon be well liked and bragged on, but that it should move his hearers to action for the glory of God.

It is not the purpose of the sermon to simply make one feel good, or simply to instruct one in that which he did not know before; but it is to move that one to action. Let me illustrate. A sermon on tithing is not simply to instruct you in this teaching, but to move you to start doing so. I preach on prayer. It is not to simply tell you how wonderful the privilege of prayer is, or for

you to admire my ability, or for you to only be instructed in the art of prayer; but to move you to a better prayer life. I preach on the church. It is not only to instruct you as to the doctrine of the church, or only to cause you to think that the church is a wonderful thing, but to move you to be a church member, and to be a better church member. Now, the only way this proper purpose of preaching will be done is when we preach from the heart to the heart.

Let me speak very humbly and modestly now as I speak to you of the great importance of the preacher and his sermon. Most of us will agree that the

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PREACHING

(Continued from Page 1)

sermon is the most important part of a church service. We desire improvement in every part of our church service. Let us sing in the Spirit. Let us pray in the Spirit. But, above all, let the preacher preach with the Holy Ghost sent down from heaven. Oh, I hesitate to say it, but is it not true that the preacher is the most important person (I refer to humanity) in the church service? If the sermon is the most important part of the service, then, of necessity, the preacher of that sermon is the most important person.

What man among us, called of God to be a preacher, does not tremble in awe and fear before such an awesome responsibility? A proper understanding of the importance of the preacher in the service will not puff up a God-called preacher. Rather, it will humble him to the earth. We dare not deny the truth of this, but we must bow in lowly humility before our God and plead with Him to give us strength for so important a task. I am not saying that the preacher as a man as a believer, is more important than any other member. I am saying that, as a preacher bringing God's Word, he is the most important man in a given service. I once proposed a suggested conference subject to a preacher that the greatest need of a church is a Spirit filled pastor. He objected that it should be "Every Member Spirit Filled." Surely, there is much truth in what he said, yet I am not sure but that there is much truth in my proposed subject. Brethren, God has placed us in an awesome position. Let us realize this with humility and gratitude, and pray in earnest that we may be enabled to properly do our task. My sermon will be in three

No man can love grace in another man's heart, but he that has grace in his own.

parts: 1. The Burning Heart of the Hearer. 2. The Burning Heart of the Preacher. 3. The Necessity of the Holy Spirit to Both.

My text in Luke 24:32 speaks of the burning heart of the hearer, "Did not our hearts burn within us?" I know that Jesus is the speaker to these two, and we cannot cause the heart to burn as He did. But are we not His preachers? Does He not speak through us? Can He not cause hearts to burn through our preaching? Brethren, we need to preach to the heart of our hearer. We need to cause his heart to burn within him. If our preaching does not produce burning hearts, it will fail to do what it should. Let us examine the man before the listening to our sermon. He has an intellect, and we need to instruct him in the things of God. He has an emotional nature, and we need



Joe Wilson

to stir those emotions to their depth. He has a will, and we need to move that will to the right decisions. The result of all this will be that the man will perform actions to the glory of God. But we must reach his heart if we are to move him to right actions.

Often in Scripture, the heart refers to the totality of the inner man. It is not enough for us to preach to and to reach the outer man. We must reach the heart. My brother, we need some heart-felt religion today. We just don't have much of this anymore. We need some zeal. We need some emotion. We have had enough of cold, dry, emotionless services. Yes, we need some old time, Holy Ghost, heart felt religion in these awful days in which we live. Cold preachers preach to cold hearers. Our services are often chilling experiences. We need some fire in our churches. We need warm churches. There is enough cold in the world. We don't need it in our churches.

We need preaching that will reach, warm, and stir the emotions. We need preaching that will cause men to feel some things. We need to feel the peace of God that passeth understanding as it floods our soul. We need the joy bells ringing in our soul. One preacher said it was like a tub of honey turned over in his soul. We need something like that. We need to feel some convictions. Christian people need to be brought under the convicting power of the Holy Spirit. We are backslidden, but not under conviction. We don't try to win souls to Christ, but we are not under conviction. We don't read the Bible, but we are not under conviction. We are not faithful to the Lord and His church, but we are not under conviction. We are not faithful to the Lord and His church, but we are not under conviction. Let me say with all my heart -- even at the risk of being misunderstood -- the greatest need of most of our churches is Holy Ghost conviction of church members -- a conviction

that will bring tears, repentance, confession, and restoration to fellowship with God.

We need preaching that will make us feel something. We need to feel love. We need to feel love for God, love for the Bible, love for the church, love for brothers and sisters in Christ, and do we ever need to feel love for the unsaved? Yes, we do. We have left our first love. We have left our first love. We need preaching that will stir love within us until it becomes as a vehement flame.

We need preaching that will stir hate within us. We need to hate sin, especially our own. We need to hate false doctrine. We need to hate hypocrisy. Yes, we need to hate, and we especially need to hate our cold, dry indifference to the things of God.

We need preaching that will cause the unsaved to feel something. They sit in our services and never seem to feel anything at all. They come -- a few of them -- they go, and they go as they came. They have not been stirred. They have not felt conviction of sin. They have not felt the need of the Saviour. They have felt nothing. Oh, we need services where the unsaved are stirred to the depths of their souls. Brethren, there is no convicting power of the Holy Spirit on the unsaved in our services. Let me say this: if we who are saved do not feel anything in our service, how can we expect the unsaved to do so? Answer that one for me.

Let me digress, but not digress really. We need some tears. Oh, we need some tears. Where have our tears gone? Folk used to weep in church, but they don't anymore. We need to weep over ourselves and our sins. We need to weep over our lack of weeping. We need to weep over the condition of our church. What church is there that does not desperately need a revival? What church is there that does not feel itself to be in a dying condition almost? We go to church. We see our condition. We see that nothing ever happens. We see that souls are not being saved. Do we weep? No, we don't. Why don't we weep? Oh, why don't we weep? We need to weep over the unsaved. There was a time when mothers and fathers wept in church over their lost children. There was a time when men and women wept in church over lost loved ones. There was a time when, in pulpit and pew, there was a weeping over the unsaved. But not now. Not anymore. We desperately need some Holy Spirit produced weeping in our churches today.

My text in Jeremiah speaks of the burning heart of the preacher. I read somewhere in one of my books that, "a preacher with a burning heart will not long have a cold church." What think you, my brethren? Is there any truth in such a statement? If so, what do our cold churches tell us about ourselves? If this is even partly true, what does it tell us about our preachers of today? Let me say something. You will take it with a grain of salt. You will take it as it is meant. The only way to set a church on fire is to start it in the pulpit. Can I say that again? The only way to set a church on fire is to start it in the pulpit. We preachers must start taking our share of the blame. We must quit blaming the place we are in, our churches, the days in which we live, the condition of the world about us; and we must start blaming ourselves -- at least to a large degree. We preachers are

not on fire. I must have His Word in my heart as a burning fire. Is this true of you, my brother preacher? Is it true of me?

I must expose my heart to the truth before I give it to others. I must feel it myself before I can make others feel it. It must first do in and for me that which I desire it to do in and for others. Brethren, this must be a part of our sermon preparation. Our

sermon preparation is often totally a thing of the intellect. We choose our subject and text. We read our books. We exercise our minds and put our sermon together. Brethren, we must prepare our hearts. The preacher needs to be prepared as well as the sermon. Too often we spend all our time preparing our sermons, and have no, or little time left to prepare ourselves.

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FROM THE EDITOR

"For I delight in the law of God after the inward man" (Rom. 7:22). Antinomianism (against the law) is running wild in our day. I do not know just how to rate the heresies of our day as to the prominence and danger of each one, but I feel sure that whatever list one might make, Antinomianism must stand near the top. I refer especially to the Ten Commandments of God as the most comprehensive statement of God's law. Many men speak disparagingly of the law of God. Others manifest their Antinomianism not so much by speaking against the law as by their almost total neglect thereof in their preaching. The latter, being more subtle and deceiving, may well be the more dangerous.

There are many reasons for the wide spread and increasing Antinomianism of our day. One, doubtless, is the whole lawless spirit of the awful age in which we live. The modern philosophy of "do your own thing" is but an overt expression of Antinomianism. It is a shame that this hellish attitude of depraved mankind has invaded the pulpit under the specious guise of exalting the grace of God. I do not doubt but that the Antinomianism of the pulpits of the last fifty years has greatly contributed to the lawless condition of society today.

An over emphasis on Dispensationalism must take a large part of the blame for the Antinomianism of our day. The writings of the Plymouth Brethren, the notes of the popular Scofield Reference Bible, the multitudinous writings of Dispensational men have done away with the Ten Commandments so far as present day preaching and application are concerned. The law of God is applicable to all men of all time. But many Dispensationalists teach that the law was limited to Israel, and was limited to the time from Sinai to Calvary.

Then there are many men who disparage the law of God in their overemphasis on the grace of God. These two are not antagonistic as so many teach, but rather are in perfect, beautiful and blessed harmony. Many preachers in their efforts to teach that salvation is altogether by the sovereign grace of God (and it surely is) seem to feel that they must totally do away with God's holy law. There is a large group of sovereign grace men, with many well known men in their circle, who are Antinomian in their preaching and practice.

I wonder if these men have read the books they have without realizing that a multitude of sovereign grace writers have magnified the law and made it honorable. I suggest that these followers of Spurgeon (and other sovereign grace writers) would follow him in his preaching of the law of God. The old men of the sovereign grace school made much of the law of God, never imagining that there was any disparity between it and God's saving grace. I challenge this modern crop of Antinomians (who make much of grace) to study the old writers. Don't brag on and quote Spurgeon while you speak against a major point in his preaching -- the law of God.

But even more than this, these men who style themselves "Sovereign-gracers" but who are Antinomian need to read the Bible (yes, the New Testament also) on the law of God. I started to say, "what should the attitude of the child of God be towards the law of God?" I was going to say this with reference to my text in Romans 7:22. But, hear me well my brother, is that what my text teaches? Does the text teach what should be the attitude of a believer towards the law? Does it not rather teach what that attitude really is? Does not my text teach that the attitude of the born again one is delight in the law of God? Not that it should be, but that it is such "delight." What think you, my Antinomian friend as to this question? Is it the attitude of the regenerated inward man to hate the law of God? To oppose the law of God? To neglect the law of God? To speak slightly of the law of God? No! It is the attitude of the regenerate heart to "delight in the law of God."

He is glad that there is such a law. He would not want it done away with. He desires to know that law. He studies, praying that the Holy Spirit will show him wonderful things out of God's law. He prays that the Spirit will enable him to truly know what God's law requires of him. He is thrilled with each new disclosure of the requirements contained in that law. He desires to know that law that he might obey it. Knowledge is not enough to satisfy his "delight in the law of God." He delights to obey the law. He prays that the Holy Spirit will enable him to obey the law of God. When he becomes conscious that he has disobeyed that law, he is grieved. It is one of the great sorrows of his life that he does not fully obey that law. It is one of the chief delights of heaven that he looks forward to -- that there he will wholly obey God's law. When he fails in this, he comes repenting and confessing and seeking restoration to fellowship with his Lord.

I ask that every reader examine himself as to his attitude toward the law of God. Saved people delight in the law of God after the inward man. Do you delight in the law of God? Are you saved? What searching questions are these! Friend, I do not know a more searching, a more practice, a more revealing, a more determining test of whether or not you are truly saved than this: what is the attitude of your heart toward the law of God? Dare you apply it? More important; dare you refuse to apply it? Do you have the attitude of heart that Paul had and expressed in Romans 7:22? If not, have you had the experience of heart -- a saving experience of grace -- that Paul had? My friend, do not flee from the sword of God's Word. It wounds that it might heal. Does it ever heal where it does not first wound?

PREACHING

(Continued from Page 2)

We should be prepared men preaching prepared sermons. Let me confess. I spend more time preparing my mind than I do my heart - at least frequently. If His Word does not burn in my heart, I will be unable to cause others' hearts to burn within them.

My text in I Peter, tells us that we must have the Holy Spirit in these things. We simply must preach the gospel with the Holy Ghost sent down from heaven. We must preach in the Spirit. If we do not we are no more than sounding brass, or a tinkling cymbal. If we are not filled with the Spirit, we will be windbag preachers - filled with hot air, (Jer. 5:13). The most important person in this matter is the Holy Spirit of God.

The burning heart in the preacher and in the hearer cannot be produced by human means. Heavenly fire demands heavenly fuel. The flame of heaven is not fueled by the materials of earth. This does not come by education. Oh, be as educated as you can. Do your best in every way. Don't use that double negative. Make your subject and verb agree. Don't use poor grammar. Study hard and do your best, but remember that this is not enough. The heavenly fire is not fueled by fleshly eloquence. Some liberal preachers, preaching heresy, have been eloquent speakers. Who can deny that Martin Luther King, Jr. was an eloquent preacher, but who ever heard him preach the great truths of God's Word? Harry Emerson Fosdick was known as one of the most eloquent men of his day, but he was a lost sinner preaching the doctrines of devils. The heavenly fire is not fueled by the energy of the flesh.

I appeal to your experience. Have you not heard men who spoke well, using proper English, using polished phrases, speaking eloquently; who did nothing for your soul? And have you not heard men who murdered the language, who were very poor as to speaking ability, but who blessed your soul? John Owen used to go often to hear John Bunyan preach the Word of God. Owen was the most educated preacher of his day. He was asked why such an educated man would go to hear poor, uneducated John Bunyan. He told his inquirer that he would trade all the education of England for the spirit of John Bunyan. That is it. That is what we must have. The Spirit. The Holy Spirit. We must learn to preach the gospel with the Holy Ghost sent down from heaven.

"...Not by might, nor by power, but by my spirit, saith the LORD of hosts" (Zech. 4:6). This verse contains a word of warning. We cannot do God's work by human might or power. We might as well give it up, go home, and forget all about it. We are wasting our time and that of our hearers if we preach only with human strength and ability. Oh, let us be warned. Too long we have leaned upon the arm of flesh - and it has failed us. But this verse also contains a promise. The work can be done. Yes it can. But it must be in the power of the Holy Spirit. It takes God's power to do God's work. The heavenly flame must be fueled by the Holy Spirit if it is to cause a burning in our hearts and in the

hearts of our hearers.

We can have preaching from the heart to the heart, but we must look in the right direction. There is great potential; there are great possibilities in the fact that the Holy Spirit has come down from heaven. He came, at least in part, for this purpose. We do not have to kindle the flame ourselves. We do not have to keep it going. We have the Holy Spirit. He is in us. He has called us to this work. We are not left alone. The Spirit is with us, in us, and on us. Oh, that He would set us on fire and send us forth to spread the flame among our hearers. It is possible, my brother, it is possible.

What must the preacher do if he would have this burning heart and produce burning hearts in others. He must surrender himself wholly to the Holy Spirit. He must live in the Spirit. He must walk in the Spirit. He must pray with the Spirit. He must preach with the Spirit. His life must be anointed by the Spirit. Brethren, we cannot separate our lives from our ministry. We cannot live in the flesh and preach in the Spirit. We must have a Spirit filled life if we would have a Spirit anointed ministry. We cannot live from Monday through Saturday after the flesh and preach on Sunday in the Spirit.

We must bathe ourselves in the sweet and blessed influences of the Spirit. We must bathe our studying and our preaching in the Holy Spirit. Our closet and our study must be filled with the Spirit if we desire our pulpit to be so filled. We must seek the anointing of the Spirit in our sermon preparation as well as in our delivery.

We must pray more. We must pray, most earnestly pray for the power of the Holy Spirit in and on our ministry. I greatly admire B.H. Carroll. I named my son, Joe, after him. I have read everything I could find by him. In one of his books he says something like this, "I never but once, which exception I profoundly regret, entered the pulpit without first prostrating myself before the great and awful God and imploring Him to bless me this one time." I know that we are indwelt by the Holy Spirit. I know that we do not have to pray for the Holy Spirit in order to receive Him, but, brethren I tell you that we must pray for the Holy Spirit upon our ministry if we are to have Him thus. And it must not be a matter of short and hurried praying. We must be in blood-red earnest if we would have the power of the Holy Spirit upon our preaching.

Well, what think you? Can we have this? Do we want it? Are we willing to pay the price for it? I believe we can have burning hearts. I believe we can set hearts on fire. But I believe it will cost us much, and I don't know if we are willing to pay the price. The price of holy and separated living. The price of complete dedication to God. The price of long continued and earnest prayer. The price of hard work. Will we? I don't know. But I believe that the fire is there. I believe the power is there. I believe that, in the person of the Holy Spirit, these things are available for the God called preacher. Brethren, let us pray for ourselves. Let us pray for one another. Our churches are cold. Our churches are dying. We must have some fire. We are going to perish in the awful cold if we don't get some fire. Oh, that we might seek and obtain Holy Spirit power, and begin preaching from the heart

to the heart.

Who, but God, can tell what the results of such might be? Let us be done with cold, dry, dead preaching. Let us seek Holy Spirit power in our preaching. Oh, it just might be that God would revive us again. It might be that saved people will again have burning hearts and go forth to faithfully serve the Lord. It just might be that the unsaved would be moved upon by Holy Spirit conviction and brought to the Saviour. And surely, preaching from the heart to the heart in the power of the Holy Spirit would bring much more glory to God in our services. Well, at least it is worth a try. It surely would be better than what we have.

Dear brethren, at least pray for me that I might be able to do more of that which I have written about here. Oh, that my heart might burn with the Word of God. Oh that I might be able to reach the hearts of others, and that their hearts might burn also. Oh that I might know more and more of the power of the Holy Spirit in my life and ministry. Please pray for me.

CONFIDENCE

(Continued from Page 1)

is. Malachi 3:6 says, "For I am the Lord, I change not." Now, that is a verse of Scripture you can wrap yourself up in and have great confidence. Our God is a great God of immutability. Whatever God has decreed shall come to pass. God is not going to change His mind about anything. I thank God that He cannot change. Imagine if God could change. Maybe He would decide He wouldn't accept the sacrifice of Christ for my salvation. Maybe He would decide that He did not love me anymore. Maybe He would decide that He would not save anyone, or that maybe He would cast those already in heaven out. Wouldn't it be a frightful thought if it were possible for the Lord to change His mind? Well, beloved, Malachi said that it is not possible, therefore, the saints of God can have great confidence in our Lord. We can have confidence in the fact that God has loved His people throughout all eternity and that He shall forever do so throughout eternity future. We, on the other hand, can have confidence that the Lord will not change His mind about sin and know that there is a judgment day coming for all who reject Christ and die without Him as their Saviour. We can have confidence in Him, that He will not put up with open and deliberate sin in our lives, and that we can expect chastisement from Him if we willfully sin against Him. Yes, there is great confidence is a God who cannot change. It is not only that God will not change, but the fact that it is against His nature to change, which makes the promise sure.

God not only is an unchanging God, but He is the omnipresent God. Jeremiah 23:23-24 says, "Am I a God at hand, saith the LORD, and not a God afar off: Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth: saith the LORD. No matter where we go in this life, the Lord goes with us. Can you think of a better traveling companion than the Lord Jesus Christ? This should give us confidence as we serve the Lord. When we are out visiting we should remember that the Lord is with us, and we need not fear man or what he can say or do to

us. When we are faced with the opposition, we should remember the Lord is with us; and that He will take care of us and direct us. Many times we don't have the boldness we should have, because we lose sight of the fact that the Lord is with us. Our Lord, along with this, is also a God of all power. He is the one who said, "I am the almighty God." The word almighty means all powerful. There is not a more powerful force or being in all of the universe than God. He is the one who created all things by His mighty hand. He is the one sitting in the heavens ruling and reigning. He is the one who has decreed all things and sees to it that everything comes about when and where it is supposed to. Yes, we should have great confidence in God. There is none like unto Him. There is none who can be compared to Him. Satan may try to compare himself with God, or men may give the devil that much credit; but the fact is that Satan is powerless against the Lord. When Paul said, "If God be for us, who can be against us" he had an all powerful God on his mind.

Next, our God is the God of all eternity. God has always existed, and so shall He ever. Before there was time, or before there was eternity, God sat in His sovereignty. God didn't need to counsel with any being before He decided what He would do. No, beloved, God, and God alone, is the all eternal and supreme ruler and does as He pleases. Thus, you see, Christians should have confidence in the Lord. There is something bad wrong with you if you are not confident in Him. He tells us in His Word that He has a plan, and that His plan is being carried out for His glory and for the good of His people. Isn't that what Romans 8:28 tells us? Why then should we not trust Him and be bold in Him? You will find that, in the Bible, when saints accomplished great things for the Lord, and when they were bold, it was because they believed God was sovereign. Now, many of us delight in preaching the sovereignty of our Lord, but we fail to live as if we believe it. If you believe what you preach or what you say you believe, you will have boldness to serve the Lord in whatever position He puts you. So then, our confidence should be in the Lord and Him alone.

II. Secondly, confidence should not be placed in men. Psalm 118:8 says, "It is better to trust in the Lord than to put confidence in man." Now, we are all guilty of this from time to time. It is our human nature to want to do things our way and to try to handle things ourselves. I think when Adam and Eve fell, that this immediately became part of their nature. They lost their confidence in the Lord and relied upon themselves to take care of the sin problem in their lives. There is not a one of us who can trust the flesh. Psalm 73:25-28 says, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. But it is good for me to draw near to it God: I have put my trust in the Lord God, that I may declare all thy works." Brethren, the arm of flesh will fail you. You must realize this

and have your confidence in the one who cannot fail. Naturally, the flesh will fail because of our depravity. Man is totally depraved and incapable of running his life according to the perfect standard of God. If this were possible, then there would not have been a need for a Saviour. Listen beloved, when you depend upon yourself or other men; you will wreck and ruin your life. Men, by nature, are not dependable. Now, I know we should be able to have confidence in men and should be able to trust them, but the record shows that this is not the case. A church should be able to trust their pastor or the deacons and even each other, but many times, for whatever reason, people let others down. So you need to realize that the flesh will fail, and that confidence should be placed in the Lord. Now, this does not mean that we shouldn't strive to be as honest and trustworthy as we possibly can be. We should live a life that others could have some confidence in us, as our duty is. But there is no confidence in depravity. Men are going to hell by the thousands because they are trusting in themselves. I think of them as they leave this world thinking everything is all right because of the confidence they have in their own works. Listen, as far as salvation goes there is confidence in Jesus and no other. Don't leave this world with your confidence in a church, baptism, good works or any other thing except Christ Jesus. Only God can provide that which can be securely trusted in. You don't have the ability to provide yourself with the things you need. God is the supplier of all things such as life, salvation, health and all other necessary things. The Lord is our boldness and our strength; none of this comes from the depraved flesh.

III. Thirdly, Christians are to exercise their confidence. What good is it to be confident and then never exercise it? What good would it do Eric Davis to have confidence that he can hit a baseball, and then never take a swing at the ball. You could say, as a ball player, he would be of no value to the team as far as run production is concerned. Well, beloved, we have a lot of useless and unproductive church members who say they have confidence in the Lord, yet are not exercising their faith. As I said previously, we are living in a day in which there is not much boldness among the people of God. We have it easier, as far as our service, than any other age has had; yet there is not enough boldness among us to be a missionary people. This is lacking in our churches, and we need help from the Lord that we may be bold. The book of Hebrews tells of some who had boldness and confidence in the Lord. I think we should go to this great Book from time to time and consider the lives of the people mentioned therein. I think of the great confidence Moses had in the Lord. Moses, who possibly stood in line to succeed as Pharaoh in the land of Egypt. I think of how God worked in his life and revealed unto him that he was of a chosen people of God. It took confidence for Moses to walk up to Pharaoh and tell him that he refused to be called the son of his daughter. Can you imagine the

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The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER—P.O. BOX 60—ASHLAND, KENTUCKY 41105-0060

What are "secret faults" in Psalms 19:12?

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There are two ways we can consider "secret faults". The first and probably the main idea of this is that the Psalmist is referring to things done in secret. This is probably what Moses is meaning in Psalms 90:8. "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance."

Oftentimes we commit a sin and think that no one will be the wiser. It may be true that we can "get by" as far as our brothers and sisters in Christ are concerned, but we will never escape our Lord's watchful eyes. He knows our secret sins. He knows when we failed in serving Him as we should. Thus David in Psalms 19 realizes that he cannot escape God's knowledge and so He prays for and asks for forgiveness.

I said, at the beginning of this answer, that there were two ways to consider secret faults. The second way gives the idea that we may be guilty of sinning and breaking God's law and not know it. This is alluded to in Job 34:32. "That which I see not teach thou me: If I have done iniquity, I will do no more." We are no less guilty if we have committed sin unwittingly because we should know God's law well enough to know when we have broken it. And so we pray as Job did, "Lord teach me."

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Psalm 19:12 says, "Who can understand his errors? cleanse thou me from secret faults."

David has been speaking in verses 7-11 in this Psalm about the law of God. The commandments, judgments, statutes, and other aspects are spoken of as well as the function of each. In verse twelve, David in comparison asks a question as to who can understand his own errors. What person left to himself in his natural state would discover all of his, or her transgression of God's law? Indeed, the child of God is unable to notice and mark all of his deviations from God's law. Many sins of ignorance beset many in the length of a day. This word "errors" is used in Leviticus 4:2, 22, 27 in speaking of transgressions.

ing in ignorance. Who can comprehend the kinds, number, or extent of sins against the law of God a person may commit unnoticed in a short period of time, especially in our day of liberality and permissiveness? Certainly we would never be aware of these were it not for the Word and the Holy Spirit. Often a person may sin against the law of God because of selfishness, or carelessness, hardly noticing and soon forgetting the deviation. David asks, "Who can possibly know all of their errors, or remember them?" James 3:2 says, "For in many things we offend all." In other words we all offend in many things.

In the same verse David then asks to be cleansed from "secret faults." What are the secret faults? I take them to be the errors, or sins that a person commits which are unknown to himself. He, or she, may commit such and not realize that they are sinful actions at the time. When one considers all of the vain and idle talk that passes a Christian's lips, let alone the mind, in a day we can begin to see and understand "unknown faults." All of the careless, vain, and hurtful things that come from Christians are certainly hidden to many who commit them. So then, "secret faults" are not sins done in secret; hidden from the eyes of men, but never Him with whom we have to do. They are faults we are unaware of committing, or unaware of having committed. David asks cleansing from these and rightly so, for the continuation of close fellowship is needful and demanding of awareness and putting away of sin. These sins spoken of here in verse 12 are contrasted with the presumptuous sins and dominating errors of verse 13 in Psalm 19. God has positionally cleansed and pardoned us through the purchase price of Christ's blood shed for the elect. It is that precious blood that continually cleanses us from all sin; even that of which we may at times be unaware.

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Psalms 19:12: "Who can understand his errors? cleanse thou me from secret faults."

Let me first comment on the first phrase of this verse. I think the statement made there is not only a question, but also a declaration to the depravity of man. Certainly we must admit that we are unable to even understand all of our errors and sins. It would probably astound many of us to be shown by God all of our errors. An error is that which is contrary to God's Word. Therefore, if we have a better understanding of God's Word, we will have a better understanding of our errors.

Now let me move to the question at hand.

I want to begin by noticing some things I do not believe this verse refers to. A popular theory would be that it has reference to sins that are committed in darkness and are not seen by the world. David and Bathsheba would be an example of this. I believe that if this were the type of sins referred to, then it would be brought out that these sins are to be mentioned to God. I might add that there are very few sins that are secret sins so far as no man knowing them. Certainly this verse would not refer to sins that are a secret to God. We know that there is nothing secret to God. He has witnessed every sin that has been committed.

Now, let me give the answer I believe to the question concerning the secret faults. I believe "secret faults" refers to sins that the believer himself is not aware of committing. It could be things that he did not realize were sin (I'm afraid this will be true for a lot of us). It could be sins that were committed in one's sleep. Sins we are not aware of committing. This may refer to sins committed that escape our memory, but not God's. It could include idle words and thoughts. Surely we must all admit that we have this kind of "secret faults." May we pray as the Psalmist, that God cleanse us from our secret faults. May God bless you all.

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"Who can understand his errors? cleanse thou me from secret faults."

The word "secret" means that which is hidden, covered, or concealed. Here it refers to the errors or sins which are hidden from the one who commits them as well as from others. In view of God's law being so holy, so strict in its demands over our thoughts, our words, our actions, over our whole life; how can one know all the sins that he commits? "Who can understand his errors?" Who can recall the number of times that he has disobeyed God's law? The secret faults are sins which we have committed that we are not even aware that we have committed. Remember that Job offered burnt offerings on behalf of his children because they may have sinned against God.

We have a saying concerning the law of the land, "Ignorance of the law excuses no one." This is just as true of God's law. How can one become aware of these secret faults or sins which he is not aware that he commits? The Psalmist has extolled the virtues of God's law (Word) in this chapter. He said, "the testimony of the LORD is

sure, making wise the simple." Also, "the commandment of the LORD is pure, enlightening the eyes." Again, "Moreover by them is thy servant warned: and in keeping of them there is great reward." He is saying that, if we keep His Word, then we will be kept from committing those sins that are hidden from us because they will no longer be hidden from us. The apostle Paul said, "by the law is the knowledge of sin" (Rom. 3:20).

Psalm 119 is a meditation on the law and its benefits to those who keep it, "Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways." "Teach me, O LORD, the way of thy statutes: and I shall keep it unto the end." If we make a diligent study of the Word of God then the faults which are now secret will no longer be secret for we will know that they are sins.

CONFIDENCE

(Continued from Page 3)

confidence it took to do that? Moses told this to the most powerful man in the world at that time. But Moses believed God and put his trust in Him and relied upon Him for he knew that God would not fail him. The average Christian will not stand up to someone on the street and tell him of Christ.

We read also, in this account, that Moses chose to suffer affliction with the people of God rather than to enjoy the pleasures of the sin of Egypt for a season. Moses had boldness to suffer for Christ. Listen, it is not an easy thing to have to suffer. If left up to the flesh, the flesh would vote every time to take the easy route and not go through any suffering at all. But Moses had been called to a work of the Lord, and he put his confidence in Him and trusted Him for all of his needs and strength, and the Lord provided all he needed. Moses could not have faced Pharaoh alone; but with the Lord standing beside him, he was able to. The Bible says that, "he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." Yes, with eyes of faith, Moses saw the Lord with him every step of the way. If you are to serve the Lord you must see Him there also. He is there and able to help you just as He helped His servant Moses. Then I think of him as he and Israel crossed the Red Sea. Again, we see another display of confidence in the Lord. Do you realize they had confidence to do the impossible. With men, things are not possible, but with the Lord all things are possible. I think that many times we are defeated before we start, because we are afraid to step into the sea by faith. Try the Lord, brother, and see if He is not faithful to that which He has promised.

Now my mind travels back to the three Hebrew children found in the book of Daniel. Here were three who exhibited confidence in the Lord. Like Moses, they stood up to the most powerful man in their day. King Nebuchadnezzar had the power of life and death (so he thought). He made a decree that all should

bow down to his idol god, and that whoever would not bow should be put to death. Well, these three Hebrews loved God. You know, the love for God will cause men to do strange things in the world's eyes. But these men loved the Lord, and they told this powerful king that they would not bow down to the golden image which he had set up. Their confidence was in the Lord. Notice in Daniel 3:17-18, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." They had confidence in the power of God, the promise of God, and the faithfulness of God. They knew God was able to deliver them from the furnace if He so desired. God can deliver you from a lot of situations also if He so desires. They knew that if God didn't deliver them from the furnace, they would be in paradise with Him. They believed the promise of eternal security. And in it all they believed the faithfulness of God. They believed that God would not leave them nor forsake them in all of their trial.

Now, would you think with me back to a young man found in I Samuel 16:41-51. David, though young and small, had one thing the older experienced men of Israel did not have, and that was confidence. This is a good example of a church's worthlessness if they have not confidence in God. The army of Israel was a fair sized army, but there was no boldness. We have some fair sized churches today, but some lack boldness to engage in the battle. But here comes this young man with confidence in the Lord. David knew that the battle was the Lord's, and not his. He knew that in himself there lay not the power to defeat the giant, but in the power of the Lord he knew he could defeat him. David went into the battle and met the enemy in the name of the Lord. We should always remember that, and do as David did, and go in the name of Jesus Christ. In this account, we see that David hastened and ran to the task that God had for him. David did not hesitate, but rather he ran to do the Lord's bidding. I think many are running today, but they are running in the wrong direction.

In all three examples we see that they all had confidence in the Lord. None of them trusted the flesh, and all of them won great victories for the Lord. In all three examples we see that God is our strength and that men are just plain helpless without the power of the Lord. Now seeing that these were given to us for examples, let us learn these things from them. Our churches can still do great things for the Lord. Our Lord has not forsaken us, nor shall He. We can serve the Lord without hesitation. Once you know what the Lord wants you to do, then you should have confidence and boldness to carry out His will in your life. Yes, confidence is lacking in our churches. Maybe if some can gain this it will spread to other members. Israel had confidence after David displayed his. Maybe all it will take is for one member of a church to step out by faith to set the whole church on fire. Well, brethren, you won't know unless you try.

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER—P.O. BOX 60—ASHLAND, KENTUCKY 41105-0060

Is the "mighty angel" in Revelation 10:1-7 Jesus Christ?

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descriptions that are given are supported by other passages of Scripture, and Scripture is the best proof that we have.

First, he was clothed with a cloud. A cloud, in Scripture is usually used to illustrate the glory of God. "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Ex. 40:34. This was written concerning the completion of the tabernacle, and the glory of the Lord was so great that no one could enter it. The same event happened when Solomon completed the temple. "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord" (I Kings 8:10-11).

Second, there was a rainbow upon His head. "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake" (Ezek. 1:28). "And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald" (Rev. 4:3).

Thirdly, His face as it were the sun. "And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light" (Matt. 17:2). "And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength" (Rev. 1:16).

Fourthly his feet as pillars of fire. "And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters" (Rev. 1:15).

Last of all, He sets His feet upon the ocean and the earth to assert His right of control upon the earth and all that is contained therein.

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Yes, you will notice that this mighty angel is not one of the seven that are standing before the throne, but rather another angel. He is called a mighty angel. Why is the Lord Jesus Christ called an angel? Well, He is called an angel in the same manner that He is called a Lamb, or the Lion of the tribe of Judah as found in Revelation 5:5.

This angel, Christ, is clothed with a cloud which denotes His hidden glory, and the darkness

of His providential dispensations. The rainbow on His head denotes His being ever mindful of His covenant of grace. Before He wore a crown of thorns, but now a crown likened to a rainbow showing that the suffering is over, like the storms of this earth.

The little book is no doubt the same book that was taken from the Father on the throne in Revelation 5:7. The book was sealed there, but now the Lion of the tribe of Judah has opened it.

His right foot on the sea and left foot on the earth represents Christ as sovereign Lord of the whole world. The voice of the seven thunders that are recorded seem to have uttered somewhat concerning the seven vials of His wrath upon the ungodly which John was told to not record. Yes, this must be the Lord Jesus Christ, the sovereign Son of God.

WASHING

(Continued from Page 1)

when a guest arrived was to at least provide water for the washing of the feet, because it would be very uncomfortable and unsightly to sit with the dust and sand that had collected on the feet and in the sandals as the guest had walked along the way. Christ commanded His followers to go farther than merely provide the water; He commanded them to actually wash each other's feet. They were thus to perform an act of lowly service. But because of the change in footwear the washing of one another's feet today (except in cases of sickness, death, or some emergency) is no longer an act of service; it is nothing but a piece of needless, meaningless formality. It would be taken as an insult (and rightly so) today for one to offer to wash a guest's feet, for such would imply that the guest was very neglectful of bodily cleanliness. To insist that the command of Christ is still in force literally when there is no longer need for the act is to miss the true meaning of His command. It is to exalt the letter at the expense of the spirit. To follow the spirit of Christ's command let us perform real acts of service for one another.

3. Nowhere in the New Testament epistles is the washing of feet mentioned as a church ordinance. We have ample instructions in these epistles about baptism and the Lord's supper, but not a word about the washing of feet as a church ordinance. This is as certain proof that New Testament churches did not practice the washing of feet in church capacity as a corresponding silence is proof that they did not recognize a pope, nor adore images, nor pray to Mary, nor confess their sins to a priest, nor practice extreme unction.

4. New Testament believers practiced the washing of feet as an individual matter in the home. Proof of this is found in I Timothy 5:10. This verse gives some of the qualifications of

widows that were to be enrolled as worthy of receiving material assistance from the church. Each one of these widows must "have washed the saints' feet." Now, if the church at Ephesus (which was the one to which Timothy was ministering at the time of receiving this letter) had been practicing the washing of feet in church capacity, each member of the church could have fulfilled this qualification; and its mention among the qualifications of widows that were deserving would, therefore, have been needless and meaningless. The mention of the washing of feet in this connection shows conclusively how New Testament believers regarded Christ's command. They regarded it as an individual matter belonging especially to the home. It was the par with rearing children, lodging strangers, relieving the afflicted, etc.

5. Our washing of one another's feet does not symbolize any spiritual truth. Therefore the washing of feet is wholly unlike baptism and the Lord's supper and deserves no place as a church ordinance. There was a beautiful meaning attached to the washing of the disciples' feet by Jesus. It pointed to the maintaining of our fellowship with Christ in spite of the recurrent defilement of sin, or the restoration of that fellowship when it (our fellowship with Christ; not our legal standing in Him) has been broken by temporary spiritual declension, which Christ accomplishes by bringing us to repentance and confession through the work of the Holy Spirit. John 13:8-10 strikingly conveys this beautiful and gracious meaning. In these verses there are two Greek words used to convey the idea of cleansing — "nipto" and "louo." The latter has reference to the washing of parts of the body, such as the hands and feet. When Jesus said to Peter (v. 8): "If I wash thee not, thou hast no part with me," He used "nipto." And when He said (v. 10): "He that is washed needeth not save to wash his feet," He used both words — "louo" in the first case and "nipto" in the second. In these two quotations Jesus clearly points out the meaning of His washing of the disciples' feet. In the first quotation Jesus could have reference to nothing else other than spiritual cleansing, for He did not literally wash the feet of many who had part with Him then and He has not literally washed the feet of any of the living who now have part with Him. Then in the second quotation Jesus discriminates the kind of cleansing He has reference to in the first quotation. When Peter was informed of the importance of spiritual washing of the feet, he misunderstood Christ's meaning and impulsively asked for a complete bath. Jesus then told him that he needed not a complete bath, but only the washing of his feet. The complete bath (indicated by "louo") typified the "washing of regeneration" (Titus 3:5), wherein there is a "washing of water by the word" (Eph. 5:26). While the washing of the feet (indicated by "nipto") typified the maintenance and restoration of our fellowship as already pointed out. See I John 1:7, 9. When Christ said to Peter: "What I do thou knowest not now; but thou shalt know hereafter," we believe He meant that the washing of Peter's feet had

special and particular reference to Peter's restoration after his fall. We have the record of this restoration in John 21:15-17. This was the deep spiritual meaning of the washing of the disciples' feet by Christ. But the washing of one another's feet cannot have this meaning. The washing of feet by Christ typified the continual cleansing which we receive from Christ. Christ said: "If I wash thee not, thou hast no part with me." It is Christ that washes all of us and not we that wash one another. Therefore, the washing of one another's feet can have no spiritual significance.

But some one may say: "Yes, but when we wash one another's feet we show our humility." That brings to mind a pertinent story. A man came to his pastor and said: "Pastor, I believe you are a good man, and you preach some excellent sermons; but it seems that you are lacking in humility." The pastor said: "Perhaps I am lacking in humility. In fact, I often feel that I am. But I suppose you are a very humble man." The man replied: "I sure am; and I take pains to show it, too." Which of the twain was the humblest, the pastor who acknowledged his lack or the other who boasted and sought display? Moral: Supposed humility vainly displayed is a species of pride.

In closing we will sum up what we have said by saying that there is not one sound or scriptural reason for practicing the washing of feet as a church ordinance. It is nowhere mentioned as a church ordinance, and was not so practiced by New Testament churches. It is not such an act today as Christ performed. When engaged in by us it possesses no true spiritual significance. If it teaches anything, it teaches the untruth that we cleanse one another from sin. It does not show humility, but is a vain, useless, meaningless display that betokens pride rather than humility.

LOVE

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also in spirit. They could have looked the world over and not found a greater authority on the subject of the law, including the question that they had asked. However, the answer that He gave has continued to cut the heart of every human being since it was first uttered out of the mouth of God to Adam. Until Adam's fall he was capable of rendering complete love to God, but when he disobeyed God and fell from his holy and innocent state; his heart, soul, and spirit became polluted with sin and the cares of this life so that man's love has been turned away from God, and turned toward himself as Lucifer did in Ezekiel 28:15, 17. "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee... Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness..." It is only because of the presence of the Holy Spirit in God's people that even they show any love toward their God. Even so, we must all admit that our love toward our great God and redeemer is far short of what is

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The "mighty angel" described in verses one and two lead me to believe that He is Jesus Christ. The description that is given does not, can not, be used to describe anyone else. The

LOVE

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required by God. Notwithstanding, in His holiness and righteousness and His sovereignty, He shows forth His great love toward His elect people. I am reminded of what Paul stated to the church at Ephesus in Chapter 2:4, 5. "But God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins..." And then John proclaimed in I John 3:1, "behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God..."

Beloved, even though it is seemingly impossible for even God's own children to love Him as we should, and as He has commanded; we are nevertheless commanded to do just that. We are called upon by God to render unto Him as much love as we can possibly render out of the depths of our soul, mind, and spirit, and with every fiber of strength that is within us. Our very imagination must be searched in an effort to produce even a greater love for God that we might freely give it to Him. Oh, how sweet our fellowship could be if only we would make an honest attempt to obey this first, and greatest commandment. There would be nothing lacking in our spiritual life for everything else would fall into place.

II. We are to love the brethren: Of all people on earth, we ought to love our brothers and sisters in Christ everywhere. There is a special bond of love between God's people that is woven together by the blood of our Saviour. How wonderful it is to fellowship with the people of God, whether they be of our own church, or any other. (I speak of any true church). There is nothing more refreshing to me than to meet another person who has the things of God in common. I may not agree with them on every issue, but there are always things that we can fellowship in. One thing for sure, we can always rejoice together in the redemptive work of our blessed Lord. I am not so narrow minded in my "church theology" as to believe that a person must be a Baptist to be saved. I do not believe that anyone can become a Baptist without being saved, but I certainly believe that the saving gospel of Christ has, and will continue to reach God's elect wherever they may be, until His return. At any rate, no matter who, or where God's elect may be, I can always fellowship with them in Christ if they are truly saved. And on that basis we are commanded to love them. "Beloved, let us love one another; for love is of God; and every one that loveth is born of God and knoweth God" (I John 4:7). I know that some would not agree with this idea, such as those who have turned to priesthood doctrine, but the gospel was never contingent upon being a member of the Lord's church.

III. We are to love one another: of all people we ought to love one another. That is, those of our own membership. This should be the center of our affection. This should be the seedbed of our love for others.

both here, and elsewhere. Our own church should be the very point of development for love, and as we mature it should continue to grow outwardly. Love for one another is the only way that church unity can exist. Without that special love for each other, we are not inclined to strive for unity. Our love toward one another must be the very basis for having all things common. Acts 2:44, 46, "And all that believed were together, and had all things common;... and they continued daily with one accord... did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people... And the Lord added to the church daily such as should be saved." I believe that the churches, collectively, are as a whole lacking in this area. We have grown so independent of one another and so self-centered in our own private lives; we have become so caught up and intangled in the cares of this world that the sense of affection for one another has all but left us. We no longer share our lives with one another as God's people once did. It is almost as if families and individuals have become islands unto themselves. I have seen cases where people actually showed more affection toward people of the world than they did their own church family. Beloved, we must be careful that such things do not happen. "If we love one another, God dwelleth in us, and his love is perfected in us." (I John 4:12).

IV. We are to love the pastor: The office of pastor or bishop is a unique office to say the least. In order to become a pastor you must first be called to the gospel ministry. The gospel ministry, to my knowledge, is the only divine calling of God outside of salvation. That is not to say that God does not lead men and women into certain areas of service during their life time, but not in the same sense that a preacher is called into the ministry. There comes with this calling a burning within the soul that cannot be quenched; a burning to proclaim God's divine Word. Jeremiah gives us the account of his divine calling into the ministry in Jeremiah 1:1-10. Isaiah tells us of his calling in Isaiah 6:1. Although, this passage is, I believe a Messianic prophecy, particularly verses 8-13. Then, of course, we are familiar with Saul of Tarsus, and how that God set him apart to preach unto the Gentiles the unsearchable riches of Christ. Acts 9:15, "for he is a chosen vessel unto me to bear my name before the Gentiles, and kings, and the children of Israel." Of course, Isaiah and Jeremiah were prophets, and Paul was called into the mission field; but we have men like John, James, Timothy, Titus, etc., who were led into the pastoral work. Although the office of pastor is not a God-called position in the sense that a preacher is called, God does work in both the church and preacher to harmoniously bring them together. We may say that the pastoral office is a gift. Ephesians 4:11. In which case the preacher is appointed bishop or pastor of that local assembly; and only that assembly. God has never seen fit to set up a general bishop over a number of assemblies. When pastor and church are brought together they both must set out to develop a love for one another. If a pastor is to have his con-

gregation love him, he must first show himself to be love. Furthermore, being a pastor is no ordinary 8 to 5 job. This office carries with it the greatest responsibility of any occupation on earth, above that of even the president of a country. The pastor is responsible for the spiritual welfare of God's people, the gospel of Christ to the lost, and the truth of the Word of God. No civic office carries with it that responsibility. The pastor is more responsible for setting an example than any civic officer. The pastor must stand before Christ at the judgment seat and give an account of his handling of the spiritual welfare of God's people, the gospel of Christ, and the whole counsel of God's Word; and for these reasons the office of pastor should be more highly respected than any civic office on earth. I am not saying that every man who calls himself a pastor should be respected, for some are not worthy of any respect because of their carnal conduct, but the office must be respected by all of God's people. But if your pastor is worthy of your respect, then he is also worthy of your love. There is nothing in all the world that means more to a pastor than to know that his people, whom God has given to him, love him. It is the very energy by which he continues on. A pastor needs the friendship of his people; because even though his is a divine calling and a unique church appointment, he is still just a man. When people have a death, they call the pastor. When they are having trials, they call the pastor. When there is sickness, they call the pastor; and this is the way that it should be. The pastor is the under-shepherd of God's flock. But when these things come upon the pastor, to whom does he turn? Whom does he call? He must be spiritual enough to follow the leadership of the Lord, and wholly lean on Him for his every need. Please read Hebrews 13:7, 11, 17. Remember them that have rule over you. It is the pastor's responsibility to speak to you the Word of God. He is to preach salvation to the lost, teach babes in Christ how to grow in grace and in the knowledge of the truth, speak words of encouragement to the faithful, and rebuke those who do not obey God's Word. Most of the time it is a wonderful thing to have the privilege of preaching the Word of God, but sometimes it is not so wonderful. Sometimes it takes a great amount of courage to say what must be said to lead God's people into the paths of righteousness. Sometimes it takes a little bravery to correct a brother or sister in Christ who is not living as they should, or to correct an entire assembly who has perhaps been lead astray in a certain doctrine. Notwithstanding, he must speak the truth as it is in Christ Jesus. The pastor must be the church's example in faith. Therefore, he must remain faithful in all things. If he is to teach soul-winning, he must win souls. If he is to teach prayer, he must be a prayer. If he is to teach tithing, he must be a tither. If he is to teach giving, he himself must be a giver. If he is to teach righteousness and holiness, he must first show himself an example. If he is to teach love, he must have love; for he is your example, and his life style must portray that of a godly, faithful servant.

V. We are to love our earthly families: In many cases

you can find more fighting and bickering and turmoil and bitterness within families than you can elsewhere. With the divorce rate up to at least 50%, and child abuse going on in one out of every five families, wife beatings and abuse in many homes; we as God's people, ought to lead an example of love in the home. With brother against brother, sister against sister, child against parents, and parents against children, it is easy to see that the Lord's prophecy in Matthew 24:12 is rapidly coming to pass. Any lawman will tell you that domestic quarrels are the most dangerous situations for a policeman to walk into. Beloved, real love is a peculiar thing in our day and time, but God's Word says that we are a peculiar people. Most of us have a family. Protecting and preserving our families should be our no. 2 priority. No. 1 being of course, "Thou shalt love the Lord your God with all your heart..." Your family is the greatest asset that you have on earth outside the Lord's church. If you have members of your family with whom you have anything short of a loving relationship, you ought to go to them and try to restore that relationship with them. You may have to swallow some pride, but it will be well worth it. If there is some member of your family that has hard feelings against you for some reason, then you ought to pray for them that your friendship might be restored. It may be husband, or wife, brother, or sister, parent or child. Whatever the case, you should do all that you can to mend that broken fellowship with that loved one.

VI. We are to love lost souls: Notice Psalms 126:5, 6. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." Of course the tears in this text represents compassion for lost people. The field in which the seed is sown is the lost world. The seed is the Word of God, and more exactly the gospel of Jesus Christ. The sheaves, or the harvest, is God's elect people who are chosen out of every kindred, and tongue, and nation. Our Lord told the Pharisee lawyer in Matthew 22:37, that the second of the greatest commandments is to "love thy neighbour as thy self." In the parable of the good Samaritan, Jesus taught that anyone who stands in need of our help is our neighbor. Read Luke 10:25-37. I don't know why the priest and the Levite did not help the man, but I'm sure they must have had some very good excuses. Nevertheless, there was one who came along and saw him and had compassion on him. Beloved, there are many people in and around our churches who need our compassion, who need to be prayed for and cared for, and need the gospel of our Lord and Saviour Jesus Christ presented to them. Do you care about the lost? Do you look upon lost people with compassion? Do you pray for God to save lost souls? Someone once said, "If you talk to God about sinners, it won't be long before you are talking to sinners about God." Are you like the good Samaritan, or are you like the priest, and the Levite? We must sow in tears of compassion if we are to reap in joy. It is the one who goes forth weeping, bearing precious seed that shall doubtless come again with rejoicing, bringing his

sheaves with him.

My friend, if you are lost without Christ, I want you to know that this church and this pastor loves and cares for your soul. And it is for that reason that I must warn you that you are in grave danger of hell fire. You stand before a holy and righteous God who cannot and will not tolerate you in your present sinful condition. I ask you to consider the work that Christ did on the cross of Calvary to save His people from their sins.

FRUITS

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round about Jordan, And were baptized of him in Jordan, confessing their sins" (Matthew 3:5-6). The word "all" in this verse does not mean that every individual person in Judaea, Galilee, and all of those regions repented of their sins and were baptized by John. "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" (Verse 7).

Repentance is an inward act and is not to be confused with the change of life. The change of life which is produced from it is true repentance fruits. John didn't believe everyone that came to him and said I want to confess my sins and be baptized in Jordan. He said, "Bring forth therefore fruits." He said, "Let me see fruits in your life. Let me see some sign in your life to be fitting for repentance. Let me see something in your life to show me your repentance and faith in Christ."

How do we identify repentance? "By the fear of the Lord is to hate evil" (Proverbs 8:13) "...Fear of the Lord men depart from evil" (Proverbs 16:6). Sin is a moral blemish upon God's holiness. He that doesn't hate sin is a moral leper. It isn't that you feel uncomfortable about sin and don't want to commit sin, you must hate sin. God is holy, so He hates all sin and all sinners. Psalms 5:5 "...thou hatest all workers of iniquity." His anger burns against the sinner (Psalms 7:11). Sin is one of the things the believer is to hate. He is to hate sin of all forms and all colors. It doesn't make any difference what kind of sin it is.

To identify true repentance it's not necessary to take a man's word for it. John said, "I want to see a changed life. I want to see some fruits of repentance." To identify true repentance is to consider godly fruits which demonstrates godly repentance. If a man repents of his sins, he is going to be demonstrating godly fruits and godly repentance in his life.

Let's read about the fruits of the Spirit in Galatians 5:22-23. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." There has to be a sign if a man is born again. If a person has truly been saved of God the fruit of the Spirit is love. If a man is saved the Holy Spirit works in that life and it will bring forth fruit. To identify true repentance is to consider the fruit that demonstrates godly repentance.

"Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your

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REVELATION

In human life no event excites the emotion, stirs the affection, and stimulates hope like that of matrimony. As I look back over the thousands of weddings that I have performed, I can think of many experiences which amply prove this to be true.

It has always been my custom to instruct the bride and groom to answer, "I do" to the questions which I shall ask. I remember one lad, years ago, who became unduly excited, and who said, "I do, yeah."

On another occasion a man fifty-three years of age, in answer to the question, not only said, "I do" but he continued to say it some half dozen or more times, until I interrupted him with another question.

On another occasion when I told the couple to join their right hands, the man held up his hand as though he were going to take an oath in court. It is true that he was about to receive a life sentence, yet it was hardly necessary that he swear his life away.

I can also remember some excitement on the day when I was married. Mrs. Gilpin was wearing a little two-piece suit with a pocket on the right side of the jacket. I had given the minister a five-dollar bill for his service in advance of the wedding and he in turn had given it to Mrs. Gilpin, who dropped it loose into the side pocket of her jacket. While the ceremony was taking place, she became so excited that she tore the five-dollar bill into shreds. I thereupon decided that she wasn't a fit subject for handling money and I haven't given her any since. While I am speaking of her excitement, I might as well be honest and admit that the same was true with me. I wasn't married until after four o'clock in the afternoon, yet I was fully dressed for the wedding by twelve o'clock noon.

I cite these few incidents just to show you that there is no event which excites, stirs, and stimulates like that of marriage.

So it is with the marriage of the Lamb. The Bible is just one long love story. From Genesis to Revelation this is true. It thrills our souls to think of this coming wedding which will be the consummation of all of Christ's promises.

It is rather interesting to notice the following elements which go to make up the marriage of the Lamb.

1. THE BRIDEGROOM.

This will be God's only Son, the Lord Jesus Christ. Although there are many points of difference concerning other elements which will make this marriage, I suppose there are none who would doubt, or say that the bridegroom was any other than the Lord Jesus Himself.

Several Scriptures indicate this to be true.

"Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast" (Matt. 9:15).

"Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent which standeth and heareth before him. He that hath the bride is the bridegroom: but

the friends of the bridegroom, him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled" (John 3:28, 29).

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11:2).

In the parable of the Ten Virgins it is plainly indicated that the bridegroom is the Lord Jesus. When the five foolish virgins asked that the door be opened in their behalf, Jesus said: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13).

Surely this could mean nothing except that the Son of man—our Lord Jesus—is the bridegroom.



John Gilpin

II. THE BRIDE.

It is not so easy to identify the bride, nor will all Christians agree as to my interpretation. In fact, many Baptists within our own denomination would hardly agree as to what I shall say.

At the very outset, let me insist that the bride will not be the sum total of all the redeemed of God. To me, this is the most ridiculous position that any Baptist preacher can take, to say that all the redeemed compose the bride. Why should I contend against alien immersion and for close communion, as well as contend against union meetings and denounce the universal church, if, after a while, I and all true Baptists, and all the heretics as to church truth, are going to be on the same plane, and each of us be a part of the bride? If I believed that all of the redeemed would compose the bride, I would practice alien immersion, open communion, take part in union meetings, and never dare preach that Jesus established a Baptist church. Why contend for the few brief years of our lifetime if these doctrines are all going to be forgotten at the marriage of the Lamb?

I insist, beloved, that any Baptist preacher who thus believes that all of the redeemed will make up the bride puts himself in the most embarrassing position possible. I can see no reason for contending against schismatic heretics, if after a while, we are all going to be together.

I think the Scriptures make it clear that the bride will not be composed of all of the redeemed. Listen: "The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework; the virgins her companions that follow her shall be brought unto thee" (Psalms 45:13, 14).

It is highly conspicuous that "the king's daughter," who in the Scripture represents the bride, has a number of companions. Doubtless many will be saved who will be nothing more than the companions of the

bride of Christ.

Here is another Scripture which would present the same truth: "There are threescore queens, and fourscore concubines, and virgins without number. My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her" (Song of Sol. 6:8, 9).

While there is but one bride, there are many attendants. Doubtless there will be many saved people who will make up the queens, the concubines and virgins—the attendants—yet they will not in any wise at all be a part of the bride.

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God" (Rev. 19:9).

It does this Scripture no violence to interpret the word "called" as "invited." There will be many guests who will be called, or invited, to the wedding. These will be saved people but they will not be the bride.

There will be nobody in the bride but Baptists. When Paul wrote to the church at Corinth, which was a Baptist church—that was the only kind of church that existed then—he said: "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11:2).

While I would say that the bride will be composed only of Baptists, I do not mean to say that all Baptists will be in the bride. There are many Baptists today whose doctrines are a disgrace to our Baptist name. I am definitely positive that the Baptists who have compromised church truths on the great doctrines of baptism and the Lord's Supper—that they will not in any wise at all be a part of the bride. Surely the Baptist whose doctrines have been a compromise for popularity's sake will not deserve to be a part of the bride. Likewise, the Baptists who have lived alone for this world and what it could offer will surely be nothing more than invited guests. Those Baptists who have been united with worldly organizations, such as fraternal organizations, and who have put their time and money that ought to have gone to the cause of Christ into these worldly organizations—surely these will be in no wise a part of the bride. In other words no Catholic, Jew or Protestant—and no immoral, worldly compromising Baptist will be any part of the bride. The bride will be a very select number of those whose consecration, fidelity, and love of the truth is unquestioned.

Let me insist, beloved, in the light of these Scriptures and likewise in the light of human reasoning that the bride will be a very small group—a select number of Baptists who have been loyal to the Word of God. I don't know just who will make up the bride, but I am positive that there will be a far greater number of guests and attendants than there will be of those who will compose the bride.

Don't misunderstand me: All saved people are going to

heaven, whether Baptists, Catholics, or Protestants. If redeemed by the blood of our Lord Jesus, then you are sure of heaven, but you will not be in the bride unless your life and doctrine definitely conforms to the Word of God.

III. THE REJECTED SUITORS.

No wedding would be complete without a list of those who "also ran." There will be a tremendous throng of these rejected suitors. All Catholics will be in this group. All Protestants will likewise be in this group.

Both the Catholics and the Protestants have offered their churches to the world, and the world, in the main, has accepted them. Some say that the voice of the majority is the voice of God. This is definitely untrue. The voice of the Bible is the voice of God.

The Bible definitely predicts the total destruction and the complete annihilation of both Catholicism and Protestantism. The old whore and her harlot daughters, which shall be destroyed.

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither: I will show unto thee the judgment of the great whore that sitteth upon many waters; And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Rev. 17:1, 5).

This same chapter which so accurately describes Catholicism and Protestantism under the terms of impure women, also tells of their destruction. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked and shall eat her flesh, and burn her with fire" (Rev. 17:16).

This is also in accord with the teachings of our Lord in the day of His flesh for He likewise spoke of the destruction of these false churches. "But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13).

Our Lord never planted the Catholics. They are the devil's opposition and imitation of our Lord's true church. Our Lord never planted the various Protestant churches. They are man-made in every respect. Some of these days all of these human and Satanic institutions will be rooted up.

Thus the Catholics and the various Protestants who have rejected the Word of God and the church which Jesus built, will themselves be rejected of our Lord. All of them that have been redeemed by the blood are saved, and they will be in heaven. However, they will not be a part of the bride. In the main, the most of these false churches are unsaved. Though they have falsely and deceptively claimed that they are true churches, ultimately they will stand as the rejected suitors of our Lord Jesus.

IV. THE BRIDE'S DRESS.

It has not been imported from Paris, nor is it the creation of man. Instead, the bride is dressed in righteousness. "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come,

and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:7, 8).

The Revised Version states it just a little differently. It says, "For the fine linen is the righteous deeds of the saints."

I do not mean that the bride is dressed in her own righteousness. None of us possess any righteousness in ourselves. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags..." (Isa. 64:6).

Even the best there is about us appears as the worst of filth in the sight of God.

All the redeemed of the Lord will be clothed in the imputed righteousness of Christ. Whether in the bride or as an attendant, if redeemed you will be clothed in the imputed righteousness of Jesus.

The prophet Isaiah indicates that we are to be clothed in a robe of righteousness which has been provided by another.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isa. 61:10).

That robe of righteousness has been imputed to us by Jesus Himself. Listen: "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3).

The word "counted" in this text is the word "imputed." Thus the bride will be clothed not in righteousness of her own, but in righteousness which has been imputed to her by the Lord Jesus Christ. In this instance it is the groom who provides the dress. This is given the bride as a gift. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Thank God it doesn't have to be paid for by our efforts, nor by our works, nor by the works of the church. Instead, it comes as a gift from God.

It is interesting that even the guests at the wedding will be arrayed in like apparel. No one can ever come into God's presence in his own righteousness. He can only come there dressed in the righteousness of the Lord Jesus Himself. Thus even the redeemed who have been saved by grace, but who have not been faithful in the matter of church membership and their loyalty to the Lord so that they are not entitled to be a part of the bride—even these who are saved will be dressed in the righteousness of the Lord Jesus Christ.

While it is true that all of the redeemed will be clothed in the imputed righteousness of Christ, this text (Rev. 19:8) indicates that the bride will have an additional adornment. Listen: - "for the fine linen is the righteousness of the saints" (Rev. 19:8).

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REVELATION

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19:8).

What a day this will be for true Baptists! Catholics, Protestants and interdenominational heretics who have hated Baptist churches, Baptist baptism, and Baptist truth, which is Bible truth will then be humbled.

They may sneer at true Baptists today who contend that our Lord Jesus established only a missionary Baptist church in the days of His flesh. They may mock Baptist baptism and "close communion." These heretics think we are awfully narrow when it comes to our rejection of the universal church, but some day, it will be a different story, for then the very thing that will stand out most will be the truths that Baptists have been hated for down through the ages.

I don't know whether my faithfulness will entitle me to a position in the bride or not. However, regardless of who is in the bride, won't the bride really be "dressed up" when she is thus arrayed in those truths which the heretics have rejected?

V. THE WEDDING SONG.

What a contrast this will be to the songs that are used in most weddings. It won't be *Oh, Promise Me*, or *Because of I Love You Truly*. Instead of a song which might bring honor to man, this one brings honor and glory to God.

This song is actually the shouting of the righteous over the destruction of the old whore and her harlot daughters, or, in other words, it is the shouting of the righteous over the destruction of the Roman Catholic Church and the various Protestant organizations.

Four times in this chapter the saints of God shout, "Alleluia," over the destruction of these false churches. Listen: "And after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honour, and power, unto the Lord our God" (Rev. 19:1).

"And again they said Alleluia. And her smoke rose up forever and ever" (Rev. 19:3).

"And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia" (Rev. 19:4).

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:6).

By the time of this sinning, Catholicism and Protestantism are a thing of the past. The old whore and her harlot daughters will have been destroyed. God will by this time have rooted up those organizations which He did not establish and the redeemed of the Lord will then shout His praise as they sing over the destruction of these false apostate churches.

VI. CONTINUOUS LOVE SHALL CHARACTERIZE THIS WEDDING.

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore

with loving-kindness have I drawn thee" (Jere. 31:3).

In God's sight marriage always supposes continuous love. Jesus made such a declaration in the days of His flesh. "And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Mat. 19:5, 6).

If there is anything that seriously troubles the virgin as she goes to the marriage altar, it is the question of continuous love. Will he prove fickle, or will he prove steadfast? Well, beloved, that question will never trouble the heavenly bride, since God's Word assures us of continuous love.

VII. ABUNDING JOY CHARACTERIZES THIS MARRIAGE.

This wedding is unlike all other weddings of the world in that there are none to get mad, and, furthermore, the joy never ends.

The reason for this abounding joy is found in the destruction of Babylon. When Roman Catholicism and Protestantism are destroyed, a heavy load is lifted from the hearts of the universe. Then God's people go to this wedding with abounding joy in their souls. Listen: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. 19:7).

"With gladness and rejoicing shall they be brought: they shall enter into the King's palace" (Psalm 45:15).

VIII. THE WEDDING MEANS A NEW HOME.

Revelation 21 and 22 give us a detailed picture of this new home. Jesus, in the days of His flesh, spoke of this home which shall be ours some day. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

Pastoral duties often call me to very poor homes. Sometimes I am called into houses that resemble hovels rather than homes. Some day, beloved, these hovel-dwellers who know the Lord Jesus Christ as Saviour, are going up to mansions in the sky.

This will be true of all the redeemed, but in a very special sense it will be true of the bride of Christ, for her faithfulness to Him, and for her fidelity to the Word of God, this home shall be one of abounding joy.

On a cold November day an old Italian was peddling fruit on the streets of New York. Someone remarked concerning the inclemency of the weather. With this the Italian agreed, and then said, "But bye and bye tink of dat." He was thinking of the time when he would have enough money to return to Italy. His mind wandered away from a cold November day to sunny Italy, and so the present was lost in prospect of the future. So it is with the child of God. We can forget the problems and cares and burdens of this life as we look forward to that glorious home that is awaiting us in the sky.

Some folk are not going to at-

tend this wedding. We are definitely assured that the wicked are not going to be there. Listen: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

Unsaved church members will not be there. Only those who have been redeemed by the blood of the Lord Jesus Christ will attend this wedding. Even many of these will be there only as guests. May you heed this Word of God and believe the Lord Jesus as your Saviour.

... "choose you this day whom ye will serve: whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord" (Josh. 24:15).

"Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel" (Amos 4:12).

"Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).

May it please the Lord to save your soul, and having been saved, may you be faithful to Him in all things; and when you come to the end of the way, God grant that you shall be numbered as one of the bride.

FRUITS

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faces from all your abominations" (Ezekiel 14:6). A man is to turn from every idol and every abomination and separate himself from them. That's what God told the prophet to tell Israel.

"And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed" (Ezekiel 20:43). You are to hate all of those evils and all of those sins that you have done.

"Through thy perceptions I get understandings: therefore I hate every false way" (Psalms 119:104). Every false way, anything that is contrary to the word of God, or anything that puts reproach upon God and His glory is hated by God.

A lot of people don't hate sin because they have pleasure in sin. They don't hate all sin because there is a lot of things they want to hold on to... I'm talking about when you sin if God shows you different things that are wrong in your life and you are conflicted by them then quit doing them. You say, "Lord forgive me", and then you go back and do it again. God said, "I hate vain thoughts: but thy law do I love." In Romans 1:6 Paul speaks of homosexuality as a degrading passion. Verse 27: He speaks of it as an indecent act. Verse 28: He speaks of it as improper activities of a depraved mind. Verse 32: God said, "It's worthy of death and it's not considered to be a condition but an act."

Godly repentance is a deep sorrow for sin. "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief

priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself" (Matthew 27:3-5). Judas saw that he was condemned. He repented to himself saying, "I'm sorry of this terrible thing, I shouldn't have done this."

I have seen a lot of people walking the aisles for Christ with tears flowing down their face every time you sing a song, but it doesn't mean a thing. I'm not saying there's anything wrong with crying. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (II Corinthians 7:10). That's the way a lot of people are today. They have sorrow of the world, but they don't mean it. It takes godly sorrow for true repentance. It takes the power of the Holy Spirit to flood that soul and bring you down, trembling before the bleeding Saviour. Man will not repent unless the power of the Holy Spirit enlightens him and quickens him.

"If I covered my transgressions as Adam, by hiding mine iniquity in my bosom" (Job 31:33). How can we say we've repented? How can we say we're sorry for our sins if we're trying to hide our iniquities in our bosom?

Another thing is practicing sin. What I mean by this is; you do a sin and repent of it, do a sin repent of it, and so on. You are practicing sin. You didn't mean it when you told God you were

GOD'S WORD FOR THE TEENAGER

When choosing entertainment. "Abstain from all appearance of evil." I Thess. 5:22.

When ridiculed for witnessing. "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." Acts 5:41.

When instructed by parents. "Children, obey your parents in the Lord: for this is right." Eph. 6:1.

When taking a test. "Pray for us: for we trust we have a good conscience, in all things willing to live honestly." Heb. 13:18.

When speaking of others. "To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men." Titus 3:2.

When participating in sports. "and if a man also strive for masteries, yet is he not crowned except he strive lawfully." II Tim. 2:5.

When planning the future. "Order my steps in thy word; and let not any iniquity have dominion over me." Psa. 119:133.

When choosing companions. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" II Cor. 6:14.

God has a plan, a most marvelous and successful plan — for YOU! He earnestly desires to work out this plan in your life.

sorry because you went back to it again. John said, "The axe that is laid unto the root of the tree. But I can't take the axe and cut down the tree. I can not separate between the righteous and unrighteous. But one who cometh after me is mightier than I. He can and he will judge, the Lord Jesus Christ."

There are three Greek words used in repentance. One means change of mind. the second a change of heart. The third a change or force of life. Repentance is a change of mind concerning God, sin and self. There must be a change produced in that life for it to be godly repentance.

First of all, godly repentance will promote true holiness. I know we will sin and fall short of the glory of God time and time again. But we will stand for God. We will have true holiness because we will be in Christ. It will promote godly living in your life. You will not live loosely and freely. You will have restrictions and restraints upon your life. There are no restrictions or restraints upon your life if you are not saved. The power of the Holy Spirit is not there to hold you in check. There will be power in your life if you are a born again believer. You will be able to see it in your life. It will show in your daily walk and the way you conduct yourself. This will also promote confidence. We will have great confidence in our Christian life and our Christian experience. In Christ, I have this security and confidence in the Lord Jesus Christ. When you have that, it will promote your affections heavily. The more confidence you have, the more affections you will have toward God with the Lord Jesus Christ. Your heart, mind, and your very being will have true affections toward the Lord Jesus Christ. When we have these affections they will promote more patience in our lives. Patience is the power of self control. God is the God of patience. This means He has the power of self control. We can have and experience this patience because of our affections. The more we humble ourselves, bow down before Him, adore Him, and love Him the more patience we will have.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (I Peter 5:6). Verse 10: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

SALVATION

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of the people who are perfectly content to just figure out a way that fits in with their own preconceived idea. In Ephesians 2:8 Paul says, "For by grace are ye saved." We should notice the fact that Paul did not say it is by grace, or by doing good works, or by being baptized, or by making a decision, or by some other way, he just said "It is by grace." That excludes all the other ways. In fact he says in verse 9, "Not of works, lest any man should boast." If God had said, if you will snap your fingers I will save you, we would boast throughout eternity that we snapped our fingers. But, dear reader, if you are privileged to spend that eternity with our dear Lord the only

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SALVATION

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thing you will be able to boast about will be a great and wonderful Saviour. But why must our salvation be by grace? Why can the lost person not do something that would save him, or at least help to do it? But before we look for the answer to that question, let us try to determine just what grace is. Some say it is the unmerited favor of God. And most certainly it is a favor that God bestows upon us that we do not merit, or deserve. If we could merit it, God could then just give us justice and there would be no need of grace. But I like to think of grace as being a favor of God bestowed upon those who deserve to burn in hell throughout eternity. So our being saved by grace simply means that God saves us without us doing anything at all whatever to merit it, or to deserve it.

Now, let us see why a lost person is utterly unable to do anything, and I mean anything, that would cause him to deserve to be saved. Let us remember, if we could do just one little thing to deserve salvation, God would owe it to us to save us. It would be a debt He owed us, and, therefore, it would not be by grace. So, if we cannot do something to cause God to save us we should be interested in knowing why we cannot do it. Even most Baptists, and all others believe there is something we must do in order to be saved. That does away with grace altogether. So what does God's precious Word tell us about why we cannot do something to cause God to save us?

In the garden of Eden, before Adam sinned by doing what God told him not to do, he needed no salvation. He and God walked and talked together. They enjoyed sweet fellowship

TEN COMMANDMENTS FOR THE 20TH CENTURY HUSBAND

1. Thou shalt put thy wife before thy mother, thy father, thy daughter and thy son, for she is thy lifelong companion.
2. Abuse not thy body either with excessive food, tobacco or drink, that thy days may be many and healthful in the presence of thy loved ones.
3. Permit neither thy business nor thy hobby to make of thee a stranger to thy children, for the precious gift a man giveth his family is his time.
4. Forget not the virtue of cleanliness.
5. Make not thy wife a beggar, but share willingly with her thy worldly goods.
6. Forget not to say, "I love you." For even though thy love be constant, thy wife doth yearn to hear the words.
7. Remember that the approval of thy wife is worth more than the admiring glances of a hundred strangers. Cleave unto her and forsake all others.
8. Keep thy home in good repair, for out of it cometh the joys of thy old age.
9. Forgive with grace. For who among us does not need to be forgiven?
10. Honor the Lord thy God all the days of thy life, and thy children will rise up and call thee blessed.

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with each other. There was absolutely nothing between them to mar their fellowship. But when Adam rebelled against God, and ate what God told him not to eat, there was a great change in his very nature. Now he was sorely in need of salvation in order that he might again enjoy that sweet fellowship with God. And if Adam had started seeking God in order to obtain that salvation, I would be urging lost people to seek the Lord today. But instead of his seeking the Lord we see in Genesis 3:8 that he ran the other way and tried to hide behind the trees. His offspring has that same attitude toward God to this day. Now, why did Adam run from God, and not to Him?

In Genesis 2:17 God told Adam that he would surely die the day he ate of the tree of the knowledge of good and evil. And in Genesis 3:6 we are told that Adam ate of that tree. Now the question is, Did Adam actually die the very day he ate of that tree? In Genesis 5:5 we are told that he lived 930 years. But God told him he would die the day he ate of that tree. And in Isaiah 46:11 God says, "...I have spoken it, I will also bring it to pass..." Then in Isaiah 40:8 Isaiah says, "...the Word of our God shall stand for ever." Adam ate of that tree, so now it was up to God to bring to pass that which He had spoken, or else His Word would not stand for ever. Adam died a physical death when he was 930 years old, but he died a spiritual death the very day he ate of that tree. Physical death means the separation of the body and the spirit. Spiritual death means separation of man from God. So now Adam found himself separated from God. He had no hope, and was without God in the world, Ephesians 2:12. Adam and Eve are the only people who have ever died a spiritual death. You and I were born that way. Now let us see just what effect this spiritual death had upon Adam's physical nature.

In Jeremiah 17:9 we read, "The heart is deceitful above all things, and desperately wicked..." This heart is not the organ that pumps the blood through our body. Rather, it is our old nature that we were born with. It was the nature Adam found himself with when he died a spiritual death. This heart is not just deceitful, it is the most deceitful thing in all the world. And it is not just wicked, it is desperately wicked. It was this old deceitful, wicked heart, or nature that made Adam and Eve think their fig leaf aprons in Genesis 3:7 were all they needed. This old deceitful, wicked heart, or nature is called the flesh in Galatians 5:17. It was this old deceitful heart that gave Paul so much trouble. In Romans 7:15 he says, "...What I hate, that do I." Believe it or not, you and I still have that old deceitful, wicked heart. God gives us a new nature when He saves us, but He leaves the old one there. That is the cause of the warfare that goes on in us continually, Galatians 5:17. So as a result of Adam's sin, the lost person has a deceitful heart that makes him believe that he can take care of the situation himself by doing good works, being baptized, making a decision, or some other thing that is just as worthless as were Adam and Eve's fig leaf aprons.

And not only does the lost person have that deceitful, wicked heart we read in Romans 8:7 "...the carnal mind is enmity

against God: for it is not subject to the law of God, neither indeed can be." So let us keep in mind that the lost person has a heart that is more deceitful and wicked than anything else in the world, and a mind that is an enemy to God. When we come to see that, we are in a position to see why the lost person does not seek God, and why he does not understand. Romans 3:11. When we come to see that, we will be more able to understand I Corinthians 2:14. There we read, "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The natural man is a lost man, and the things pertaining to God are just foolishness to him. It is impossible for a lost person to understand God's Word. In order for anyone to understand God's Word he must have the help of the Holy Spirit, and the lost person does not have that help.

There are Scriptures that, on the surface, seem to indicate that there are some things a lost man must do in order to be saved. In Matthew 11:28 Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." There are those who think our Lord was talking to everybody. But if you look closely you will see He was talking to a special group. He is talking only to those who are laboring and heavy laden. He is talking to those who are heavily burdened because of their sins. And those who are burdened because of their sins are those who have been convicted of their sins by the Holy Spirit. So our Lord is saying to those who have been convicted of their sins "Come unto me, and I will give you rest." Now that our Lord is seated on the right hand of the Father in Heaven, how does that person come to Him for rest? It is simply by believing on Him.

We see this set forth in Acts 16:31. Here Paul and Silas told the Philippian jailor to "Believe on the Lord Jesus Christ, and thou shalt be saved..." In my younger days I would tell any and all lost people to believe on the Lord Jesus Christ, and they would be saved. Through ignorance I was preaching salvation by works. It is true that Paul and Silas told the jailor to do that. But there is something in verse 29 that I had never come to see. It is so dangerous to take a verse of Scripture out of its context and give it a meaning. There, in verse 29, we are told that the jailor came trembling and fell down before Paul and Silas. So we see he had already been convicted of his sins. Had he not been under conviction he probably would have knocked Paul and Silas down in front of him, and made them do the trembling. But the jailor was now laboring and heavy laden with his sins. So he was now one of the ones our Lord was talking to in Matthew 11:28. And the only way he could come to Christ was by believing on Him. So that is what Paul and Silas told him to do. If we want to witness for Christ, let us tell the lost person what Christ has done, not what he must do. If the Holy Spirit uses our efforts to bring about the conviction of sin we will know it. Then is the time to tell that person who is under conviction to "...Believe on the Lord Jesus Christ, and thou shalt be saved..."

I hope we have come to see that because of the lost person's spiritually dead condition he cannot do anything at all whatever toward his salvation. That makes it absolutely necessary that he be saved by grace. So now let us go back to the beginning and start all over again. In Genesis 3:7 we see Adam and Eve making fig leaf aprons to cover their nakedness. In verse 8 we see these aprons were not sufficient. But in verse 21 we see God taking the initiative. He killed the innocent animal in order that the guilty sinners might be properly clothed. He made the coats, and He put them on the guilty sinners. All Adam and Eve had to do was to be there, and they could not help that. All this reminds us of what we see in Isaiah 61:10. There Isaiah says, "...he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness..."

Now the question arises, why does God save such unworthy creatures as we are by His grace? In Isaiah 43:25 we find the answer. There He says, "I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins." In verse 21 He says, "This people have I formed for myself, they shall shew forth my praise." If you feel that you are worthy of salvation, you are not really fit to have it, and you probably don't. If you think you have salvation as a result of you being baptized, making a decision, or by anything else that you can do, you are sorely in need of that wonderful salvation that is by grace, and grace alone.

ATONEMENT

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with the atoning death and justifying resurrection of Jesus Christ. The design of the ark was given to Noah in minute detail by the omniscient Designer and Architect of the universe (Gen. 5:14-16). Now, the question is, was the ark sufficient in size to accommodate all who were living on the earth at the time? Surely, this question is answered in the asking.

It was not the divine purpose to save all the antediluvian posterity of Adam in the ark, but only Noah and his family, and seeing there is no negligible quantity in God, all the space and sufficiency sovereignly vested in the ark for flood survival was fully and gloriously utilized. Noah was "a preacher of righteousness," and while the ark was "a-preparing," Noah preached Christ by symbol and sermon; for to preach righteousness is to preach Christ, for He is the believer's justifying righteousness (I Cor. 1:30).

No doubt during this exceeding period of one hundred and twenty years of Ark preparation, Noah warned others as he was warned of God (Heb. 11:7). However, only seven believed his report and they were of his own house (Gen. 7:1). Then God brought judgment upon the world of the ungodly and they perished in the flood (II Pet. 2:5). The Noachian family is a type of the household of God (Eph. 2:19), and Christ, the antitype of the Ark (Acts 4:12) and Head "over His own house" (Heb. 3:6), has made sufficient room for His family and none else. Christ is the Sovereign Sufferer, and having eternally loved His family,

He made room for them and them alone in the storm swept citadel of His grace. The Ark as a type was not given to us in shorthand, but in minute detail, and every detail speaks of Christ.

Atonement sufficiency is anchored in God's forelove, and Christ loves only those who were given to Him by the Father in the covenant of redemption (Jer. 31:3; John 13:1, 17:6; Rom. 8:37). In the redemptive scheme there is no such thing as uncovenanted love, and hence no universal atonement sufficiency.

The Ark was a divine provision made before the waters of judgment fell from heaven, and in construction of the Ark, Noah followed the heavenly specifications with unvarying exactitude. "Thus did Noah; according to all that God commanded him," so did he" (Gen. 6:22). There was not one extra cubit inch in the fullness of the Ark, nor was there any unused or wasted space. The sufficiency of the ark was according to God's purpose, and His elective purpose was to save only eight souls from the flood (I Pet. 3:20).

Likewise, Jesus Christ was provided by God before the foundation of the world to deliver His people from the storm of His judgment upon sin (II Tim. 1:9). Christ's mission to this earth, as with the ark, was according in every detail to the need of His people, and not one thing wrought by the atoning death of Christ was extended beyond those for whom He died. The sufficiency and efficiency of Christ's sacrifice was eternally shut up to the elect of God, and there was no redemptive sufficiency left over. The purpose of atoning sufficiency must be measured by its accomplishments, and it has none beyond "the people of His pasture, and the sheep of His hand..." (Ps. 95:7). To contend otherwise is to argue for an unsure curse upon the sins of the non-elect, for who can say how long a sovereign sufficiency will remain in protraction? The universal sufficiency theory has the rudiment of universal restoration of mankind in it. BEWARE!

B. The second type we want to consider is that of the Passover Lamb of Exodus 12. The pure, free, and infinite grace of God provided Israel with the passover lamb; and in this sacrificial lamb was their redemption and sufficiency. However, let it be clearly understood that the taking of the lamb from the flock, the slaying of it, and the roasting of it with fire was not sufficient to save Israel from the imminent judgment upon Egypt. The blood must be sprinkled upon the posts and lintel of the door of each Israelitish home. God emphatically declared that "When I see the blood, I will pass over you" (Ex. 12:13). This He said to Israel, and not to Egypt.

It is the common concurrence that Israel in slavery to Egypt is a type of God's elect in their pre-regenerate state, in which state they "walked according to the course of this world," (Eph. 2:2), or like ancient Israel in bondage, walked according to the course of Egypt. It is also uniformly held by students of the Scriptures, that Egypt is a type of this present evil world, a tyrant to whom man in his

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native state pays perfect allegiance. However, the powerful tyranny exercised by the world over man does not in any degree lessen his responsibility to denounce the world and come out of it.

Christ said of all who have owned His Lordship over them, "They are not of the world, even as I am not of the world" (John 17:16). There is no spiritual commonality between the regenerate person and the world, and Divine sufficiency is certainly spiritual. Redemptive sufficiency is a product of God's love and was purchased by Christ's sacrificial blood. In view of this glorious truth, I ask, Does God's atoning sufficiency extend beyond His love? Are they not both co-extensive, retrospectively and prospectively, and have as their objects the same number of people, i.e., the elect of God?

The Apostle Paul said, speaking of the antitype of Israel's passover lamb, "...For even Christ our passover is sacrificed for us" (I Cor. 5:7). To universalize the pronoun "us" in this text and make it apply in any sense to the reprobate world is to bedim the glory of the atonement. A sufficiency, the generality of which is such that it makes no distinction whatsoever between the people of God and those of the devil, is far too general for the Scriptures. God does not deal with the non-elect world through sufficient grace, but with sufficient and unadulterated justice, which provides no measure of atoning sufficiency, but eternal and merited suffering.

God's counsel is eternal and so are all of His decrees. Thus, the decree of unpardonableness against the sin of blaspheming the Holy Spirit is eternal (Mt. 12:31 and 32). Does it not follow then, seeing that contradictory decrees cannot emanate from God, that He would not decree an atoning sufficiency for a sin that He decreed never to forgive? Pharaoh is an unmistakable type of Satan. He was bent on the elimination of Moses, a type of Christ, and on the annihilation of Israel, a type of God's elect. His reprobation was glaringly manifest, and it was God's eternal intention to drown him in the Red Sea (Rom. 9:17); as it is God's purpose to cast Satan, the antitype of Pharaoh, into the lake of fire (Rev. 20:10). In view of this, I ask, Did the atoning sufficiency of Israel's Lamb extend unto Pharaoh?

"...The Lord doth put a difference between the Egyptians and Israel" (Ex. 11:7). This "difference" which distinguished Israel from Egypt was the passover lamb. God did not give Egypt a passover lamb, and consequently, no atonement sufficiency was provided for Egypt. When atoning blood is denied a people, they are left to themselves, and people left to themselves have never been objects of atonement sufficiency. Sufficiency is a vital part of God's redemptive purpose for His people, and that purpose and sufficiency corresponds precisely with the number of names eternally registered in the Lamb's book of life.

Knowledge of the importance and purpose of the lamb was

limited to Israel. Sprinkling of the blood of the lamb was limited to Israel. The promise of God, wherein He said, "When I see the blood I will pass over you," was limited to Israel. All redemptive or atoning benefits, including sufficiency, was limited to Israel. Conversely, the death curse of the firstborn was visited upon the household of Pharaoh and all the land of Egypt (Ex. 12:29). God's infinite holiness and inflexible justice sees the non-elect as unatoned for sinners, and has provided for them smiting rather than sufficiency. The only thing God ever does with sin is smite it, and God's atoning Lamb was not smitten with as much as one stripe for any beyond the limits of His shed blood.

Christ, the antitype of Israel's passover lamb and antitype of Israel's High Priest (Heb. 9:7), having obtained eternal redemption for His people (Heb. 9:11 and 12), entered into the tabernacle not made with hands. In the heavenly tabernacle behind the veil, the blood of Christ was sprinkled and accepted to the full satisfaction of the Father for the sins of His covenant children (Heb. 6:19, 10:24, 13:20). Therefore, the guilt of God's elect is forever removed from heaven's court docket and the sovereign verdict now reads, "Their sins and iniquities will I remember no more" (Heb. 10:17).

Peter, speaking of the glorious and exclusive offering of the blood of Christ within the veil of heaven's tabernacle, says "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you, and peace be multiplied" (I Pet. 1:2). "Grace" and "peace" are blessings purchased for the elect by the shed and sprinkled blood of Christ, and every other purchase made by the vicarious sufferings of Christ shall be realized by the elect of God, and by them only; for His intercession on the cross was eternally and sovereignly restricted to them. "...the good shepherd giveth His life for the sheep" (John 10:11). In no sense did He die for the goats.

Every blessing the redeemed of God shall ever experience in time and eternity was procured for them by the sacrificial blood of Christ. On the other hand, all the suffering and grief which the non-elect shall ever know, is owing to their infinite hatred of the blood of God's Lamb (Heb. 10:29), and not to an ill-supposed sufficiency.

What is typically true of the lamb of Exodus twelve is equally true of all the God ordained animal sacrifices of the Old Testament, for they all were typical of the all-concluding sacrifice which God would make upon Calvary. The institution of animal sacrifices must reach its terminus, for the offended and infinite justice of God could never be satisfied with the blood of a beast as the means of expiation for the sins of utterly depraved men. Every sin is an infinite insult to the honor and holiness of God, and when the offense is infinite, so must the sacrifice be by which the sin is expiated. Hence, the incarnation and crucifixion of Christ. Christ "...appeared to put away sin by the sacrifice of Himself" (Heb. 9:26).

"For by one offering He hath perfected forever them

that are sanctified" (Heb. 10:14). "Sanctified", i.e., set apart by the covenant of eternal redemption. The saints' perfection is not of personal character, but of legal standing before the bar of God's inflexible and just law. The saints' perfection has not to do with personal righteousness, but with imputed righteousness which was appropriated for them in the covenant of eternal and unconditional election, and merited not by them, but by the precious blood of Christ (I Pet. 1:18-20).

The justification or declaration of the saints' legal righteousness is eternally anchored in the sovereign, holy, and active love of God. The love of God is infinite, but exclusive. It does not reach all mankind, but only those whose names are written in the Lamb's book of life. Thus it is seen that Christ is God's beloved Son, and singular channel of His blessings. All the blessings of the atonement come to the elect of God through Christ, the Mediator of the covenant of grace, and no good thing shall be withheld from them for whom it was purchased.

Most surely, atonement sufficiency is infinitely good, and no good thing wrought by the propitiation of Christ shall ever be

voided. Therefore, atonement sufficiency is limited to the elect, and they are made more than conquerors through Him that loved them (Rom. 8:37). All that was purchased by the atoning blood of Christ will be infallibly applied to all those for whom the purchase was made. To say otherwise is to charge God with vanity, and the universal sufficiency view of the atonement gives credence to this baseless allegation. BEWARE!

The Passover Lamb of Exodus Twelve is not a picture of

universal sufficiency, but of particular protection. Atonement sufficiency equals deliverance from the curse. Christ did not die to provide a sufficiency that would go eternally wanting for a people to protect, but His shed blood has provided a covering for the people of God, and Paul says: "Blessed are those whose iniquities are forgiven, and whose sins are covered" (Rom. 4:7). It irrevocably follows: all whose sins are not covered, Calvary's atonement has no value for them.

WOMAN'S PLACE

(Continued from Page 1)

man is Christ; and the head of the woman is the man; and the head of Christ is God."

Subordination does not involve personal character. It does not imply personal inferiority of the woman to the man. I do not hesitate to say that in many things woman is superior to man; in the nobler qualities that go to make up character, in patience and endurance, in gentleness, in unselfishness, in ministering to the suffering, in love; the woman is generally superior to the man.

The subordination of the woman to the man is a matter of

position. It is subordination of rank rather than of person. Our President is superior to every other man in our country in position and authority, but this does not necessarily mean that he is superior to every other man in character and ability. Whether in the home or in the church, woman is to occupy a subordinate place. This means that the man has a greater measure of responsibility before God. What a need there is for the men of our churches to realize that the chief responsibility for the condition of the churches rests upon them. You

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HANDCLAPPING, HANDRAISING, & HOLY KISSES

by Herb Evans

The Pentecostal ancestors of modern Charismatics have long tried to pawn off, without success, the notion that certain Scriptures mandated their own peculiar behaviour. Lately, however, some Baptists and Protestants see such behaviour as the answer to dead members and churches. We seriously doubt that emotional extroverts or their fleshly mannerisms will supplant the time-tested method of revival and life giving, "God's spirit" and "God's Word," neither do we think such behaviour will result in any stability in faith or practice. Nevertheless, Charismatic prooftexts must be addressed to see whether their behaviour should be emulated and whether or not it is really heartfelt, heartbroken, spiritual emotion or merely a cheap fleshly imitation.

Handclapping

"O CLAP your hands, all ye people; shout unto God with the voice of triumph" (Psalms 47:1).

This passage, the only one that instructs people to clap hands, is often cited to mandate the practice or to question one's spirituality or joy if they do not engage in handclapping. Strangely, there are no instructions or even examples in the New Testament, a suspicious difference in emphasis — if nothing else. A study of the context of the passage reveals a shout of triumph and clapping because the Lord is terrible, is King, and shall subdue the nations under Hebrew feet. Hardly a description of a new Testament church service! Surely, well placed Amens and other affirmations of the truth preached interspersed with spiritual songs and making melody to the Lord in one's heart, calling attention to Him rather than to one's self, have not been improved upon or obsoleted.

Since our women are admonished to keep silence in the church, does such a prohibition cause them to be less spiritual or to have less joy? Or, shall we

allow them to have conniption fits like wildfired Holiness churches? Since when has a meek and quiet spirit become a sin?

If we are to copy Hebrew coronation and victory celebration clapping, why not copy dancing also? Oh! Some have already done so? Sorry I asked!

Handraising

"I will therefore that men pray every where, lifting up holy hands..." (I Tim. 2:8).

Certainly, we have seen upraised Bibles and hands in good taste. However, the programmed gestures and holy countenances that are familiar to most readers are hardly a holy practice. A careful examination of the prooftext will show that Timothy was not mandating folks to lift their hands during prayer (an already established custom at the time), however, Timothy is demanding that those lifted hands be holy and without wrath and doubting. That is where the emphasis belongs!

Holy Kisses

"Greet one another with an holy kiss" (II Corinthians 13:12).

Of all the Charismatic practices, Independent Baptists are fast becoming more and more susceptible to this one. Once, we could say that they seem to prefer women for their kisses (which is bad enough), but alas, even that has changed. What a shame!

Paul, like Timothy, is not mandating that folks kiss each other. This, also, was a well established practice. Foreign born folks still greet their friends and relatives with a kiss. Again, Paul's emphasis is on the holiness of the kiss. Since the handshake is the custom among the brethren, it should, indeed, be holy and without dissimulation.

Jewelry Taboos

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls or costly

array" (I Tim. 2:9).

The wives, "...Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel" (I Pet. 3:3).

In the light of recent developments among the Charismatics and with the advent of "Tammy", it hardly seems worth mentioning the older Pentecostal taboos, but since we have encountered them in the not too distant past, it might be prudent to examine the prooftexts that still may be used in some circles.

When old time Pentecostals used to read this passage, they used to think that "adorn" meant "wear." However, to make this short and sweet; such an interpretation would demand that Christian wives, in I Peter 3:3, go naked — not putting on of apparel. Since such exegesis is somewhat wanting; we suggest that the passage is instructing wives how to "adorn" themselves (Rev. 21:2) — not concerning what to wear!

Conclusion

Churches have tried Bozo the clown, pack a pew, world's biggest banana split, and just about every gimmick there is in order to inject some life and numbers into their midst. However, Charismatics stole the better gimmicks and the show. Now, are we going to adopt Charismatic gimmicks to try to do something only the Bible and the Holy Spirit can do? Yes, there are a few of us who like to be noticed and a few more who would like to vent their frustrations into some emotional escape, but would that constitute true revival? Do we really want the lack of victory and growth that plagues the "second blessed?" Do we really want to emulate the mannerisms of others, or do we want our own spirit filled originality and personality? Where the Spirit of the Lord is, there is liberty; but everything is to be done decently and in order. But if any man be ignorant, let him be ignorant!

WOMAN'S PLACE

(Continued from Page 10)

cannot escape your responsibility. Christ never called a single woman to be His apostle. Christ never called a woman to preach His gospel. The practice of women speaking in mixed assemblies in Baptist Churches is an innovation that has been decried by such men as Broadus, Eaton, Carroll, Lorimer, Harvey, Hawthorne, Boyce, Taylor, and others too numerous to mention.

II. Now let us look at I Cor. 14. This chapter limits prophesying to men. Throughout the whole discussion Paul addresses himself, not to women, but only to men, the "brothers" verses 6, 20, 26 and 39. Paul speaks of "prophets," never of prophetesses, I Corinthians 12:28, 29; and 14:32, 37. In this chapter, in the Greek the nouns are in the masculine, not, in a general and indefinite way, including both sexes, but, in a special way, excluding "woman," who is alluded to in the proper place.

When referring to "tongues," he quotes the law's prediction of their appearing - "with men of other tongues and other lips I will speak to the people," verse 21. Again: "if any man speak in unknown tongues" verse 27.

In references to the exercise of prophecy, or tongues, or teaching, or speaking, it is the man who is the subject of Paul's instruction. The masculine pronoun is found at least twenty-six times in the chapter. "He that speaks," "He that prophesieth" verses 2, 3-5. "Let him that speaks," verse 13. "Let the prophets speak," verses 29-32. The "interpreter" is he and him, verses 5-28. Just as when the Lord sent out the "Twelve" and the "seventy," he sent forth no women, but men only, as the Greek text shows. Paul commands Timothy, when ordaining evangelists to preach the gospel, to "commit the same to faithful men who shall be able to teach others also" (II Tim. 2:2). Finally, here, having described the list of subjects, the order of exercises, and rules of order for the public worship. Paul's last and most emphatic rule is the exclusion of woman from any participation in the conduct of the public service of the assembly met for worship, verses 34, 35.

Notice the force of the expression "your" women, showing clearly that Paul is addressing the men, and implying the authority of the men in the churches.

The immediate connection of the prohibition with the prophesying, the permission of the "prophets" to prophesy but only "one by one," to prevent confusion, followed directly by the command, "Let your women keep silence in the churches, for it is not permitted unto them to speak, but to be in subjection, as the law itself says." It is very clear that the sign of authority worn by women on her head is the sign of her silence.

The objection is that the Greek verb Paul uses when saying, "It is not permitted them to speak," is *lalein* which means to "loly," prattle, idle chatter, gabble or gossip. Let us use a few verses besides this chapter that use this same word. Paul, I Corinthians 2: 6, 7; Romans 7:1; Peter, Acts 4:20; John, the Baptist; John 1:37; Christ, John

6:63, and hundreds of other places.

I Cor. 14:34 - "Let your women keep silence in the churches: for it is not permitted unto them to speak but (they are commanded) to be under the obedience, as also saith the law."

"Silence" - "*sigato*" Let be silent or concealed. 4601 - "Strong" - from "*sigao*" to keep silent, keep close (secret, silence), hold peace.

"Bauer, Arndt, Gingrich" Greek English Lexicon "*sigao*" silence, quiet in the sense of the absence of all noise, whether made by speaking or by anything else. "*Sigao*," be silent, be still; say nothing, keep silent; stop speaking, become silent; hold one's tongue; keep something secret; keep secret, conceal something. "*Speko*" - *laleo* - to talk, i.e., utter words: preach, say, speak, talk, tell, utter.

Compare I Corinthians 14:27-28 - "If any man speak *lalei* in a tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence (*signato*) in the church; and to himself let him speak (*laleito*).

There are two parties on whom Paul imposes silence, and whom he does not allow to speak - to "*lalein*." One is the man who can "speak with tongues," but has "no interpreter," I Corinthians 14:28. Does that mean only let him keep order, or does it mean, "Let him abstain from addressing the audience who cannot understand his tongues?" The other is the woman who usurps authority, and is determined to prophesy in a language all can understand, (I Cor. 14:34). Are the words "speak" and "silence" in these two prohibitions, only five verses apart, the same or different in sense? I am sure you will say they are the same, and that the sense is, Let no man who has no interpreter, and let your women abstain from addressing the congregation. The silence in the one case is the silence in the other. If the word means only "disorder in meetings," then a man is allowed to be disorderly, but a woman is not.

"*Lalein*" is the widest, broadest word in all the Greek language for vocal utterance. It covers every form of address. To prophesy is "*lalein*," to preach is "*lalein*," to talk with tongues is "*lalein*," to teach, command, exhort, admonish, pray, is "*lalein*." The word "speak" is used here (I Cor. 14:34, 35) precisely as it is used, throughout the whole chapter, and everywhere in the Bible. Twenty times fifteen verses of this chapter, it means publicly addressing the congregation. (I Corinthians 14:2, 3, 5, 6, 7, 11, 13, 19, 21, 23, 27, 28, 29, 34 & 35) and what Paul says is "that woman shall not '*lalein*' in the churches, but be in 'silence' and 'subjection.'"

III. Now let us take a brief look at a few verses in I Timothy 2:8-15. I want to comment on verses 11 and 12 first. I Timothy 2:11 - "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." "Silence" - (*hesuchia*) tranquility, quietness, from (*hesuxazo*) to cease from altercation; strong (as noun) stillness, i.e., desistance from bustle or language: quietness, silence from (*hesuxios*) keeping one's

seat (sedentary), i.e., (by impl.) still (undisturbed, undisturbing) - peaceable, quiet. (*hesuxazo*) to keep still, i.e., refrain from labor, meddlesomeness or speech: cease, hold peace, be quiet, rest. "Bauer Arndt, Gingrich" - Greek English Lexicon - (*hesuxazo*) be quiet, rest, abstain from work; be quiet, remain silent; Luke 14:4 - "They held their peace..." Acts 11:18 - "they held their peace..." Acts 21:14 - "We ceased..." cease from; have rest from something; (*hesuxia*) silence, in silence, be quiet, silent.

Let the women learn in silence. I do not permit a woman "to teach, or to usurp authority over man." The Greek verb here used is *didasko* - to instruct, to train, educate, to guide, to direct, enlighten, cause to understand, believe and know. The Church of God is a preaching, prophesying, teaching, institution, the school of Christ, an authoritative and official trust for the instruction of the people and the world in the knowledge of God unto salvation. The "teachers" are a distinguished order of men, placed after the prophets, - "apostles, prophets, teachers," (I Cor. 12:28).

The great function of Christian ministry is that of teaching and carries with it that of preaching and expounding or "causing to know" the Word of God. Paul denies this function to women. It involves authority over the man, which a woman may not usurp.

Paul assigns two reasons for the exclusion of women from the official ministry of the church and from public address of the assembly met for worship in verses (3, 12).

First, "Adam was the first formed," of God. "Man is the image and glory of God, but the woman is the glory of the man." It was woman who was taken from man. She is not to be an authority over him, but a "help meet" for him. (Gen. 2:20-23). Because she was taken out of him.

Nowhere in the Bible is the woman called a head. Therefore, because the office of the "teacher" in the Church is an office that involves authority and headship, Paul protests against its exercise by woman, as a reversal of God's order and constitution of things - a contradiction by woman of the law of her creation.

Secondly, the woman's transgression (I Tim. 2:14). Eve said, "The serpent beguiled me, and I did eat." (Gen. 3:11-13). She was first in the transgression. And what was the effect of that tampering with Satan, and havoc of the Word of God? Banishment from God, ejection from the garden, the loss of spiritual life, a curse upon the earth - sweat, toil, misery, woe, and death - the

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith. Whosoever believeth on him shall not be ashamed" (Rom. 10:9-11).

perdition of the human race!! And just for that reason - just for that treatment of the Word of God - the sentence was passed upon her: "I will greatly multiply your sorrow and conception; in sorrow you shall bring forth children; and your desire shall be to your husband, and he shall rule over you," Gen. 3:16. Just for that priority in transgression and ruin of the race by her interpretation and rejection of the Word of God, the inspired Apostle declares that woman has disqualified herself by her own transgression from being a teacher of God's Word to the church, in addition to being disqualified by the law of her creation.

Next, let's view I Timothy 2:8-10. Paul limits the praying to "men." "I will therefore that the men (*tous andras* - the males) in every place (where the Assembly is met) should lead the prayers, lifting up holy hands without angry disputes. In like manner, I will that women make themselves attractive with discreet and modest dress, not with braids of hair, and gold, and pearls, nor with expensive raiment: but as becomes women who profess to be religious, make themselves attractive by their good works." (not KJV). Only a willful perversion of the Text could "infer" from the words "in like manner" that Paul wills that "women" also should lead in prayers. Paul restricts the leading of the devotions and prayer of the assembly expressly to the "the men."

The use of the masculine noun and the definite article "the" decides the whole question. The "likewise" or "in like manner," I Timothy 1:9 qualifies grammatically the verb "I will" supplied from the previous verse, where the subject of the verb is "the men" to whom is assigned the leadership of the "prayers for all men" in the first verse of the chapter. In I Timothy 2:9, the subject of the verb is changed to "women," to whom is assigned the duty - not of public prayer - but of modest dress or clothes in the assembly of God.

The two infinitives after "I will" are (1) "to pray" (2) "to adorn," the subject of the first being "the men" (verse 8) the subject of the second being "woman." It is not right to drag down "to pray" from verse 8 into verse 9 and place it beside the verb "to adorn" without any grammatical connection, making the verse read - "Likewise I will the women to pray, to adorn themselves," can not be true because you would have to change the syntax of God's Word if you do - turning the infinitive "to adorn" into a participle, viz., "adorning." The context of this chapter will not permit this kind of translation anyway. Paul does not will the women "to pray, *adorning* themselves modestly." The subject of the verb "to pray" is "the men," not "the women." The subject of the verb "to adorn" is "women," not "the men." The definite article "the" before "men" excludes "women" spoken of without the article.

No argument in favor of woman's praying in public at a meeting of the church can be drawn from the nine days' prayer meeting that preceded Pentecost, (Acts 1:14). It is said, "These all (masculine) continued with one accord in prayer and supplication." The words "with" the women, and Mary, the mother of Jesus

and His brothers, do not imply that either of the women, or even the Lord's brothers, "led" in prayer. It denotes their presence in the meeting and their full accord with the Apostles in their supplication. "They" (masculine) who prayed (verse 24) when the new apostle was chosen were the "men and brothers" among the 120 disciples, Acts 1:15, 16. When the deacons were chosen no women led in prayer, only the Apostles (masculine). At the prayer meeting following the threat of the Sanhedrin, it was the Apostles who prayed, Acts 4:31. The whole Bible furnishes no instance of a woman praying in public in the church of God, or in any mixed company of believers, on the other hand men are commanded to pray publicly.

Some will say that this means that a woman cannot sing, but "*lalein*" never means to sing, and singing by all, both "young men, maidens, old men and women is commanded by God upon all in the most unlimited terms, Psalms 148:12 and Eph. 5:19.

I know I have not answered some of your questions, in this message, but time just would not permit me to answer all questions in the one message.

IMPRESSION OF CONFERENCE

by Doug Newell

It was a joy, once again, for Calvary Baptist Church to host her annual Bible conference. Truly, it was a great time of rejoicing in the Lord. To me, it was one of the better conferences I have attended. The preaching, fellowship, and praising of our God was all great. Our speakers came to us in the power of the Spirit. We prayed much for this, and the Lord answered our prayers. I heard men preach at this conference who preached like I had not heard them before. Others, who usually preach well, did their usual outstanding job. All of the sermons we heard will benefit us all if we will only adhere to them. We heard sermons on godly living and the decline of it. Surely, most of us will agree that godly living is on the decline. We also heard sermons on our responsibility as American citizens. I hope we were stirred enough that we will search our lives and have the courage to do what we should do and know to do relative to our citizenship. I believe the congregation was stirred somewhat as we sang "America The Beautiful" before Sam preached his sermon. I, for one, felt thankful that I was an American.

The conference was a great time of fellowship. I enjoyed the fellowship very much this year. It is always good to visit with those whom you love, yet very seldom get to see. I thought most all who were there enjoyed this part of the conference also. It was also my pleasure to meet others, who love the Lord and His Word, whom I had not met before. Brother Joslin brought some men with him from

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TUNE IN TO THE CALL TO CALVARY

Station	Time	Dial:	Watts:
WEMM, Huntgn., W. Va.	Sun.—7:30-8:00 a.m.	107.9	50000 FM

IMPRESSIONS

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Alabama with whom I enjoyed becoming acquainted. One was a preacher of a Baptist church, Brother Charles Hammond. This dear brother thoroughly enjoyed himself. It was a blessing for me to watch him as he was being blessed through the truth so seldom heard in our land.

I appreciated the special songs sung during the conference. There were some very able singers who blessed our hearts in song. I do thank the Lord for those He gives ability to sing to His glory. I also enjoyed the congregational singing which I thought to be louder than usual. Of course, I realize it does seem loud when compared to the singing of the small numbers we usually have.

The conference was well attended. I believe there were 275 registered with us this year. We

thank the Lord for each one and hope they will return next year. I am sure you would receive many blessings from the Lord if you would come and be with Calvary Baptist Church during this time. I guarantee, that if you come expecting a blessing and desiring to worship God in spirit and in truth, you will have a great time. All who came were fed from the Word and bountifully. Each guest was also fed physically by the church. There was plenty to eat, and it was all very good. The ladies outdid themselves on the pies and cakes. I thank God for Christian women who so ably take care of us men.

I am still rejoicing over the great time that I had, and I hope that many others are also. I know that Calvary Baptist Church is, and we are thankful for each one of you who were with us. We also thank each one who prayed for the conference and were not able to come. We believe there were many praying for us.

ANNOUNCEMENTS

The Morris Street Baptist Church of Hobbs, New Mexico is seeking a pastor. I am told that this church believes basically the same as is taught in The Baptist Examiner. Brother Raymond Waugh has resigned as pastor due to his health. The church has a building and a parsonage. Anyone interested in this may contact Bill Ashbrook at 1002 East Clinton St., Hobbs, N. Mex. 88240 or call him at (505) 393-8521. Pray for this church as they seek God's leadership in obtaining a pastor.

Elder Jim Mills has accepted the pastorate of the Ocoonita Baptist Church of Jonesville, Virginia. The church is located at Ben Hur, between Pennington Gap and Jonesville. Pray for Elder Mills and for this church that God will greatly bless them. I would urge people

in this area to attend services at this church.

Prisoner wants mail. Dear editor, I am currently doing time here in Jackson, Michigan. ...I have no family or no one to correspond with, and a person can get lonesome in a place like this without outside friends. I am 47 years of age, and would very much welcome some pen pals. Thank you. Matt Matulonis, P.O. Box E 127177, Jackson, Michigan 49204. Brother Herbert Cole from King, N.C. sent me this. He also sent money for a two year subscription to The Baptist Examiner for this man. We have started the paper to him, and I have written him a letter. Christian people could have a very useful ministry in writing letters. I do not know this man's spiritual condition.

SPECIAL ANNOUNCEMENTS

We are fast approaching the time when we are going to need some new equipment for the sending out of The Baptist Examiner. I have mentioned this once, likely several months ago. We have received a very few offerings designated for this need. We do thank you who sent these offerings. We have purchased two new typewriters which are now in use. This took the larger part of the offerings.

We are considering the purchase of a computer and a laser printer. This should enable us to set up the paper here and get it ready for printing. This would

save some money as to the printing cost for the paper. But more important to us it would enable us to: 1. Do a better job of setting up the paper as we desire. 2. Enable us to shorten greatly the time between set up and the paper appearing in the mail box.

It is also likely that we will before much longer need to purchase new equipment as to addressing the paper.

Should any individual or church desire to send special offerings for this, such will be greatly appreciated. Your offerings will be used for this purpose. Any purchase equipment will be the property of Calvary Baptist Church. We need your help in this matter.

CALVARY BAPTIST CHURCH'S 1987 BIBLE CONFERENCE



What's going on here. Elders James Hobbs and Ray Hiatt.



Medford Caudill does his usual fine job of preaching.



Editor's son, Sam Wilson, preaches on "Can God Bless America?" a stirring sermon.



Reggie Moore. One of the few times he was behind the pulpit. We call him, "the traveling preacher."



Ralph Hawkins preaches on "A Sin Unto Death."

MY IMPRESSIONS

I thought it was very well at the conference. I hope all of the conferences could be just like this one. I am very happy to see Lewis and Daniel again.

I like Dad's preaching the most.

Joey Newell
South Shore, Ky.

I think most folks will talk about the good things at this conference. I would like to mention the bad things. The first bad thing is that it only lasts three days. The second bad thing is that it only comes once a year. The third bad thing is that we only get to hear these preachers speak one time. Our prayer is that God would continue to bless Calvary Baptist Church, The Baptist Examiner, and Brother Joe Wilson.

Medford Caudill
Goshen, Ind.

I was here just for the last day, but heard some very good sermons. There was good food, both spiritually and physically and good fellowship.

Don Valencourt
Russell, Ky.

The religious professor receives doctrines because he sees them in the Bible. The believer not only sees them in the Book, but he feels them in his heart, put there by the Holy Spirit. The believer gets at truth through trouble. He arrives at the banquet of mercy through sharp pangs of hunger. He lays hold of the robe of righteousness chilled by nakedness. He comes to the cross because he is guilty and there is nowhere else to go. Thus, the religionist and the believer (however they may resemble one another) have an eternal distinction which the hand of God has drawn between the living and the dead.

—J.C. Philpot