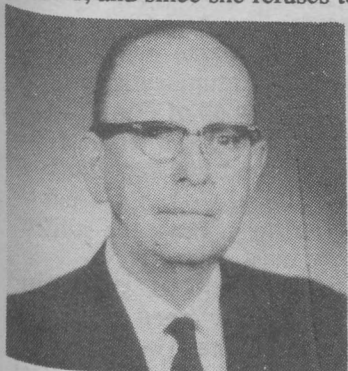


WHY SHOULD A WOMAN WEAR A HEAD COVERING IN THE CHURCH?

by E.G. Cook

There are so many different teachings concerning the woman's covering. At least some of them have to be wrong. Some Baptists teach that a woman should wear a covering on her head in the assembly. Some others say that the woman's hair is the only covering she needs. Others say that since a covering is a token of her subjection to her husband, and since she refuses to



E.G. Cook
(Now in Glory)

be in subjection, the covering would make her a hypocrite. Then with the advent of the Southern Baptist Convention 135 years ago, it seems that most Baptists just said, "forget it."

But since there is no insignificant nor unimportant thing found in the dear old Book, it behooves us to do everything we can to get to the bottom of this subject. Much of the confusion just may be the result of the translation. (Continued on Page 3, Col. 3)

DAVID'S UNRESOLVED PROBLEMS

by H.C. McSwain
II Sam. 13:37-39

"But Absalom fled, and went to Talmi, the son of Ammihud, king of Geshur. And David mourned for his son every day. 38. So Absalom fled, and went to Geshur, and was there three years. 39. And the soul of king David longed to go forth unto Absalom; for he was comforted concerning Amnon, seeing he was dead."

David's Unresolved Problems is our subject. We might put most anyone's name in the place of David's. That is not to say I, or perhaps you, have the exact same problems that David had. However, it's safe to suggest that in some area of my or your life, we probably have one or perhaps more than one unresolved problem.

Neither am I suggesting that the consequence of my or your unresolved problems will be the same as David's; however, I am suggesting that they can and do often cause problems that could have been avoided.

It is probable that most divorces are caused by unresolved problems. And what they don't realize is that often these unresolved problems are carried into (Continued on Page 4, Col. 4)

The cure of selfishness is self-sacrifice.

CONFESSIONS OF A PRACTICING ARMINIAN

by Curtis Pugh

A DOUBLEMINDED MAN IS UNSTABLE IN ALL HIS WAYS writes James (4:8), and if you will allow me to make use of his principle regarding faithless praying, I should like to point out that vacillating (our verse uses the word "doubleminded") men stagger ("is unstable") as a drunk man. In our minds we can see the pitiful drunkard weaving crookedly along the sidewalk, attempting to walk in a straight line, but making more progress from side to side and even, perhaps, stepping backwards at times in order to attempt to maintain his balance. Even afoot he is a hazard to others and should he attempt to

drive, he is possessed of a lethal weapon. What an accurate picture of "a doubleminded man!" (God's Word is always accurate, isn't it!)

I was, for many years, just as



Curtis Pugh

doubleminded, though in a different manner. (Please understand that this was before I became a Baptist though many who wear the name Baptist stagger even as I did.) Mine was a staggering between doctrinal truth on the one hand, and practice consistent with that truth on the other hand. While I was desirous of preaching the truth and living accordingly, I was under constant pressure to be a "success" and have increased numbers. (As I have said publicly, I am concerned with numbers because numbers are people, but I learned the hard way that there is a difference between a crowd and a church. It was a crowd that crucified Jesus and a

(Continued on Page 6, Col. 2)

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SELF CONTROL

by Don Pennington

We should apply this subject to our hearts and our lives. I think it will make us more thoughtful Christians and make us realize what we have in our Lord and Saviour. In I Corinthians 9:24-27 we read, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring

it into subjection: lest by any means, when I have preached to others, I myself be a castaway." A rejected one or a reprobate could fit there.

First of all, Paul is telling us



Don Pennington

that it is serious business. Notice in verse 24 he says "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." Get serious about it, is what he is saying. Get serious about the thing.

In I Peter 5:8 we take a look at the great adversary, the great tempter, the one that would cause us to fall, the one that would spoil the race. It says, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

We want to preach to you a few moments on self control. We (Continued on Page 7, Col. 1)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

GOD'S SPECIAL PEOPLE

"...for he that toucheth you toucheth the apple of his eye" (Zech. 2:8). Truly, God is no respecter of persons; but this does not mean that God does not have a special people whom He regards with a special love and treats in a special way. It means that God does not do this because of anything about the persons themselves, but of His own sovereign and electing will. If you don't believe that God has a special people; ask Pharaoh, ask Esau, ask Haman. God surely does have a special people for whom He has a special

love. They are not the kings, nor the high and mighty of this world. They are not the wealthy of the world. They are not the socially elite of the world; at least not many of them, "...not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; And base

things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: That no flesh should glory in his presence" (I Cor. 1:26-29). The majority of God's special people come from among the poor, weak, exceedingly sinful; even the outcasts of this world. God has chosen His special people from among every nation, kindred, race, tribe, class, and tongue on the face of the earth.

(Continued on Page 2, Col. 1)

(USPS 042-340)

A WOMAN'S PLACE IN A NEW TESTAMENT CHURCH

by John R. Gilpin

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

Of recent date much has been said in the daily papers, relative



John R. Gilpin, Sr.
(Now in Heaven)

to the movement on the part of the Presbyterians to ordain women to the ministry. Various objections have been offered, as well as sundry reasons for their ordination have been advanced. It is highly conspicuous to me that of all the articles that I have read concerning the proposed feminine ordination, not one time has anyone given a "thus saith the Lord" either pro or con on the

(Continued on Page 10 Column 5)

GOD'S PREDESTINATION

by Charles Halff

God's Calling-Message 13

If you are saved today, it is because God called you and made you realize your need of salvation. You would never have called on the Lord if God had not first called upon you. Throughout the Bible we find that it is God who does the calling. There is not a single person on the face of God's green earth who would have called on the name of the Lord if God in heaven had not first of all called upon him and shown him his need of salvation. I would not be preaching to you today, there wouldn't be a Christian Jew on this broadcast proclaiming the message of God's redeeming grace if God had not put a thirst in my heart and called me unto Himself.

Let me give you some Scriptures. Turn to Acts 2:39. Listen to what Peter said to the Jews on the Day of Pentecost: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Who does the calling, beloved? The Lord God of heaven. The Scripture says, "...as many as the Lord our God shall call."

All right, let me give you another Scripture. Turn to II Timothy 1:9. Notice what the

(Continued on Page 9, Col. 3)

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SPECIAL

(Continued from Page 1)

That God has a special people is seen in election. Before all worlds began, God, of His own sovereign will, chose from among fallen mankind a great number that no man can number and predestinated them to be the recipients of His saving grace and power. He did not choose all of mankind. He did not choose anyone because of anything special in or about that one. He chose this one, and that one, and the other one - all of His own sovereign will. These elect are loved with an everlasting love. They are predestinated to be conformed to the image of Jesus Christ. Yes, election proves them to be God's special people.

That God has a special people is seen in redemption by the blood of Jesus Christ. Jesus did not die for the sins of all of mankind - it is well-nigh blasphemy to say that He did. The matter of those for whom He did die will be settled, established, and made known by the outcome of the issue. All for whom He died will be eternally saved by His death. The number of the finally redeemed in glory is the number of those for whom Christ died - and that number will be no more, no less, and no other than those for whom He died. The particular and effectually saving atonement of Jesus Christ proves that God has a special people.

That God has a special people is seen in the effectual and irresistible call of the Holy Spirit in the salvation experience. That every one of mankind is not so

The Lord didn't say, "I recommend that ye be born again," but, "Ye must."

called is evidenced in that they all do not come. Those who are called by this special call of the Spirit will willingly and gladly come to Jesus Christ in repentance and saving faith. All upon whom the Spirit exercises this call do come to the Saviour. Is not the Holy Spirit God? Is He not all-powerful? How then can frail man resist the mighty working of the Spirit?

The fact that the Holy Spirit effectually brings some to salvation so that they are made willing



Joe Wilson

in the day of His power, while He passes others by, leaving them to justly perish in their sins, is solemn and irresistible proof that God has a special people.

"When they went from one nation to another, from one kingdom to another people; He suffered no man to do them wrong: yea, he reprov'd kings for their sakes; Saying, Touch not mine anointed, and do my prophets no harm" (Psa.105:13-15). Men are to keep

their hands off of God's special people. God has marked each one of His special people, "Handle with care," and the world had best beware of how they treat them. Men will answer to God for how they treat His special people.

God observes and keeps an account of how His special people are treated. One can cruelly persecute, even torture, one of God's special people in a deep, dark dungeon; but God sees such and makes a record thereof.

The Lord takes it personally as to how His special people are treated. **"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?"** (Acts 9:4). Saul was on earth, Jesus Christ was in heaven; how then could Saul be persecuting the Lord? It is because the Lord takes it personally as to how His people are treated. He loves His people. They are the apple of His eye. He is sympathetic with them. He feels in His heart every pain they feel. It is something of great importance to Him as to how His people are treated. He does not take it kindly when His people are mistreated. He considers what men do to His special people the same as if they had done it to Him personally. Oh, what love is this!

It is an evil above all other evils to mistreat one of God's special people. **"But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, Added yet this above all that he shut up John in prison"** (Lk.3:19-20). Note the words

"above all." Study the life of Herod. What evils he had done. His sins and crimes were many and some of them exceedingly heinous. He had visited his brother, Philip, and had enticed Philip's wife, Herodias, to leave her husband and to marry him. He was a monster of iniquity. Yet, the Bible brands Herod's sin of putting John in prison as a sin "above all" others. You see that the mistreatment of one of God's special people is a grievous sin in God's sight. Oh, how much He must love His people!

God will deal with men and nations as to how they treat His special people. If you do not believe this, ask Pharaoh. **"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed"** (Gen.12:3). This great statement is a part of God's covenant with Abraham. God has never repealed this statement. All history is a confirmation and illustration of this statement. Where is the nation or individual who persecuted Abraham's seed? Ask Haman about this statement - he who was hung on the 75 feet high gallows he had built for Mordecai. He was the Jew's enemy, and he learned that the Jew's enemy is an enemy of God, and cannot prosper. No people can mistreat the Jews and continue to prosper on and on. Let America beware of ever turning against Israel; yet, I believe that she will do so in the tribulation and the battle of Armageddon - and see what happens there.

God will take care of His special people, yes, He will. We can sing, "God Will Take Care Of

You" and know that this is eternally and every moment true of all who are His. How good and blessed it is to know that we have an Almighty Friend, Protector, and Provider. Some of God's children have had few friends, have been forsaken and alone, have been of the poor and lowly of earth; but God has taken care of them - and He will take care of all of His special people.

God will protect His special people. Though the world persecute them, though Satan howl and roar and rage against them, though they have no earthly protector; God will protect them. No earthly or even supernatural power can do anything to them, except God allow it, and must cease when God says "it is enough." The devil could do nothing to Job except he obtain God's permission. God had put His hedges about Job, and the devil could not remove them. So is it with all of God's special people. The Anti-Christ cannot kill or harm the two witnesses until their testimony is finished - so is it with all of God's children and servants. The tempest may howl around the ship that bears the child of God, but when the master says, "Peace, be still" the storm must cease.

"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Php.4:19). There are a multitude of Scripture promises concerning this very thing. There are a multitude of Scripture examples of this. God provided the needs of Elijah by the brook Cherith. He provided

(Continued on Page 3, Col. 1)

FROM THE EDITOR

praise God for each one of them.

I desire to write a few editorials this year concerning ways in which you can help this paper. My readers will bear me witness that I do not do much of this. I do not plan to ever do much of this, but I feel justified in doing it occasionally.

One of the best ways to help the paper is for a church to adopt The Baptist Examiner as a part of its mission work, and to support it with regular monthly support. If a church does this, and if they will keep us informed as to names and addresses of their members, we will send each member of the church T.B.E. free of any further charge. This will help us in two important ways. 1. The financial help. 2. It will keep our mailing list up. Many people like the paper, and desire to continue to receive it; but they are forgetful about renewing their subscriptions. The above plan will keep all of the members of supporting churches receiving the paper regularly. I know that some do not desire to receive the paper. But, it grieves me, that many do desire to receive the paper, but carelessly let their subscriptions expire. It would also save us expense and work if churches did this, as we would not have to renew their subscriptions, but they would just receive the paper on and on. It takes time and money to renew the subscriptions. We make a new label with each renewal. If pastors who love The Baptist Examiner and believe what this paper stands for would lead their churches to support us regularly as a mission work, it would mean so much to us. Pastor, you could help us in this way; and I verily believe that it can be a help to your church and to you and your ministry for each member to regularly receive this paper. I believe that The Baptist Examiner in the homes of your members can be a real assistance to you.

If individuals in a church receive and love The Baptist Examiner, they could have it sent to their pastor and to many other members of the church. It could be that they could eventually influence the church to begin regular support of this paper.

One of our needs is to increase greatly our mailing list. The best way for this to be done would be for many churches to do as suggested above. Also, where churches do not see fit to do this, and even where they do; it would be great for the individuals who receive and love this paper to send in subscriptions for others. Surely you know others who would appreciate receiving this paper. And even if not, you know others who need the truths this paper stands for. We have many who do this, but we need very many more. Dear friends, do send us new subscriptions for the paper. Let us see that multitudes more start receiving The Baptist Examiner this year. How easily we could double our mailing list this year, but we must have your help (and yours and yours) to do this. If you love this paper, if you believe the truths we teach, I appeal to you to help us get this paper to more people; and to do this we need: 1. Names and addresses. 2. Support. Let me add that, above all, we need the prayers of God's people and the blessings of the Lord.

SPECIAL

(Continued from Page 2)

the needs of Elijah, the widow of Zarephath, and her son. God provided for the widow woman who was about to lose her son to the creditors in the days of Elisha. God provided for the children of Israel for forty years in the wilderness - one of the most amazing miracles of the Bible. I have been young and am now old, but I have never heard a child of God witness against God that the Lord had failed to provide for him or her -- praise the Lord!

The Lord will give needed strength to His special people. "I can do all things through Christ which strengtheneth me" (Php.4:13). The journey is difficult at times. The battle is hard at times. The job is beyond the strength of man. But the Lord will give strength to His people - strength enough for the task, for the journey, and for the battle. Go on, weary pilgrim, go on, don't give up; your God will give you strength for the day and for the way. He will not fail you.

The Lord will be with His special people in the hour of death. "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD for ever" (Psa.23:6). Beside this verse, I wrote in my Bible on Nov. 22nd, 1957, "I will see Steve there." Since that dark and sad day, I could have written many more names.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psa.23:4). I wrote here, "He was with Steve on Nov. 22, 1957." Some argue that this verse does not refer to death, but to dark valleys of this life. I am sure that it refers to those dark valleys, but I am also sure that it refers to that last valley through which the child of God will pass. Notice that the writer changes in this verse from the third person (the person spoken about) to the second person (the person spoken to). He had been speaking about the Shepherd. In this verse he speaks to the Shepherd. This is because the Lord seems so much closer to His people in the dark valleys - and because He will be especially close in the hour of death. I saw Steve die. I saw the fear leave his face, and the expression of indescribable joy, contentment, and peace take its place. Oh, I believe he saw someone I could not see. I believe the Lord was there with Steve in a special way as he walked through the valley of the shadow of death. For the child of God, death is a quiet walk through a pleasant valley with a dear Friend into eternal glory - Oh, praise the Lord! Such thoughts make one to long for the day.

The Lord will have His special people with Him forever. He chose them before the foundation of the world, ordained them to be the recipients of eternal salvation; predestinated that they would all be with Him in glory forever.

The angels are the servants of God's special people. "For he shall give his angels charge over thee, to keep thee in all thy ways" (Psa.91:11). "Are they not all ministering spirits,

sent forth to minister for them who shall be heirs of salvation?" (Heb.1:14). Likely, we have never seen an angel, but they are there. They have been watching over us from the time of conception in the womb. They looked after us in our unsaved days of sin and rebellion. They witnessed our experience of salvation. They have been with us, watching over us, from that day until this hour. They will continue their watch-care until, in the hour of death, they will escort us to the Father's house. If the rapture comes before death, they will accompany us in our journey through the skies to the third heaven. I am an advocate of the "guardian angel" theory. I believe that an angel is assigned to each one of the elect from conception to arrival at the Father's house above. I believe that, along with this angel, many other angels play an important part in the lives of the children of God. It will be one of the delights of heaven to become acquainted with the angels of God and to learn of their part in our life experiences.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom.8:28). This verse is hard to believe. Don't tell me that you have never had any trouble believing it. Oh, how sinful, to doubt the Word of God, or even to question it! But this verse is true. Even if we do not understand its being applied to some of the things that come our way, even if we sometimes doubt that certain things could possibly be for our good, this verse is still true. God runs the world for His special people. Things do not just happen to turn out good for God's children, God runs things. He causes them to be for the good of His people. Oh, my friend, God did not create the world and then go off and leave it to run itself. God is in sovereign control over every thing that takes place in the history of the world. Not a sparrow can fall to the earth apart from God's control. Providence is God's control of all His creatures and all their actions. Read that again and again until you know it. God is on the throne, and God is in control.

God runs this world according to the plan that He made before the foundation of the world. This is predestination. God purposed and planned everything that will ever take place. He planned it from eternity. He will do all His pleasure. He will work all things out according to His plan and purpose. He was sovereign in the making of this plan. No man or council of men were there to assist Him in His planning.

And, dear brother and sister, God planned all things with His special people in mind. They were in His mind and on His heart from eternity. A man and woman marry. They begin to make plans for the future. They plan to have children. They make their plans with these children in mind. They do all they can to plan and provide for these children. Of course, they are not as wise and powerful as God, so their plans may at times fail; but these things can never happen with the plans of God. Brother, Sister, just realize and remember that "before time began, you were

part of His plan." God planned all things - and He controls and runs all things - all for the good of His special people.

Surely, one could go on and on about God's special people. They have a large place in the Word of God. One might almost say that the Bible was written especially for God's special people. Though there is much about others in the Bible, still it is especially for the children of God. I have but touched the fringe of what the Bible says about God's special people. Dear child of God, meditate on this precious truth. To know that you are one of God's special people is the greatest blessing, joy, and comfort one can ever have.

Am I one of God's special people? Oh, how important is this question! We cannot delve into the secret things of God. We cannot go into heaven and read the names that are written in the Lamb's Book of Life. But this question is not as difficult as it first seems to be. You do not have to learn the things that God has shut up in His own secret knowledge to learn the answer to this question. Do you want to know the answer? Do you desire to be one of His special people? Is this matter of any interest and concern to you? Whom God chose, He calls to the salvation experience by the effectual work of the Holy Spirit! Whom the Holy Spirit works on in this way, He gives them repentance and faith in Jesus Christ. Have you repented of your sins? Have you trusted in Jesus Christ as your Lord and Saviour? Will you do these things? This is incontrovertible evidence and proof that you are one of God's special people. You learn of your election in the calling of the Spirit. You learn of this calling in your repentance and faith. This is where we come into contact with and knowledge of the eternal purposes of God. We can read our eternal election in the exercise of repentance and faith. If you have, or if you will just now repent of sin and believe in Jesus Christ as Lord and Saviour, you can know now and forever that you are one of God's special people; and you can begin to rejoice in all that is written in this article - and many other things beside. May God bless you all.

SHOULD

(Continued from Page 1)

our translators had been more careful to give us the different meanings of the different Greek words found in I Corinthians 11:1-15 it would have made it easier for us to understand. The way these words are dealt with seems to justify the teaching that the woman's hair is all the covering she needs. For instance, the word "covering" in verse 15 seems to be the same as "covered" in verse 6. But really there is a world of difference between both the meaning and the manner in which they are used, in the original. Please do not get the idea that I am setting myself up as an authority on this, or any other subject in the Bible.

I once heard a speaker say that an educated person is not someone who knows everything, rather he is a person who knows where to find everything. I sure do not know everything, and I have an awful hard time trying to find some things. But I do know

how to find some things. The word "covered" in verse 6 comes from the Greek word KATAKALUPTO which means to cover, or something down upon. And the word "covering" in verse 15 comes from PERIBOLAION. This Greek word does mean a covering. But it means a "wrap around" covering. If this covering can take the place of the cover in verse 6 it poses some problems for me. If you notice in verse 6 we are told that if she does not have her KATAKALUPTO covering on her head, then let her be shorn. That means that if she does not have that covering on her head, then let her be shorn, or have her hair cut off. If the hair is all the covering she needs, then verse 6 would read, if she does not have her hair on her head, then let her have her hair cut off. All this means to me is that if she does not have the KATAKALUPTO covering on her head, then let her have her hair cut off. That means to me that she must have two coverings on her head. And if she leaves off the man-made covering, then let her hair be cut off also. Then verse 6 goes on to say that if it be a shame for her to have her head shaved, let her wear the KATAKALUPTO, or man-made covering.

Another problem for me, if the hair (PERIBOLIAN) is all the covering she needs, why the different voice in the two verses? In verse 6 we have the middle voice, but in verse 15 we have the passive voice. I will try, as best I can, to explain the difference between the two. In our study of grammar we have what is called active voice, passive voice, and middle voice. In the sentence, "John killed the rabbit," John is the subject, and he is the doer of the action. So this makes it active voice. If we turn the sentence around and say, "the rabbit was killed by John," that makes rabbit the subject. And since the rabbit is the receiver of the action, that makes this sentence passive voice. But we say that John shot himself, that makes John the doer and also the receiver of the action. That makes this sentence the middle voice. I am not trying to teach a lesson in grammar, rather I am trying to show the difference between verse 6 and verse 15. Verse 6 is middle voice which means that the KATAKALUPTO covering is something the woman puts on herself. She puts this covering on just as she does her dress and shoes. No one else plays any part in this transaction. But if you notice, verse 15 is passive voice. She just receives the hair the Lord puts on her head. She plays no part in it. She may spend a lot of time pampering, and changing it to make it look more to her liking. She may even change the color of it, but it is still the hair the Lord put on her head.

I hope I am making myself clear. In verse 15 the woman has absolutely nothing to do with putting this covering on her head. In verse 6 she has to do it all. There is just no way one of these coverings can be substituted for the other one. Another problem that I am unable to solve connected with these two verses is, if the hair is all the covering the Lord requires the woman to wear, why was verse 6 put in Holy Writ? I am persuaded, and that fully, that the Holy Spirit used Paul to write both verses. So did He have Paul write verse 6 and then change His mind and have

him give the woman an altogether different kind of covering in verse 15? In Malachi 3:6 our Lord says, "I change not." So do you believe that He changed His mind between verse 6 and verse 15? I sure hope you don't believe anything like that about our Lord. If the woman's hair is all the covering the Lord requires, verse 6 has no business in the Book. And I hope you do not believe any such thing about Him either. I have had some to tell me that the original really says in verse 15 that the woman's hair is given her as a covering instead of the KATAKALUPTO covering in verse 6. To me that seems to belabor the subject. It is true that the new King James version, and Berry's "The Interlinear Greek-English New Testament" does have the word "instead" in this verse. But if that be the right translation why did our Authorized version, and all others that I know of overlook that word "instead"? However, if that were to be the right translation in verse 15 that would still mean that verse 6 is superfluous, that is, not necessary. So I prefer to stay by the Authorized version concerning the verse.

Now that I have tried, in my weak way, to show that a woman should wear a covering over her hair, may we look for the reason why she should do so. We have already mentioned that some Baptists do not contend for women to wear a covering, because the woman would be a hypocrite if she wore a token of subjection when there is no subjection there. But, beloved, if the Bible commands her to wear a covering and she refuses because she is not under subjection to her husband, is she not rebelling against the Word of God? Is the sin of rebellion not as bad as hypocrisy? In this case who will our Lord hold more responsible, the woman, or her pastor? As a pastor I sometimes fear that I have not taught this part of God's Word as I should have. Wearing a covering in the Lord's house is the woman's responsibility, but teaching what the Bible says about it is the pastor's responsibility. And I fear that if the pastor fails to meet his responsibility he is rebelling against the precious Word.

Verse 10 of I Corinthians 11 tells us that the woman should have a token of her subjection to her husband on her head, because of the angels. Some say these are our ministering angels, and they may be right. But the word "messengers" in Luke 9:52 is the same identical word as the word "angels" here in verse 10. The Greek word ANGELOS means either a Heavenly angel or a messenger. So if we change the word "angels" to the word "messengers" in this verse no one can accuse us of changing God's Word, because this Greek word means messenger just as much as it does angels. So it is my feeling that the woman should wear a head covering because of the Lord's messengers, or pastors. The pastor who has a burning desire to see his flock being obedient to every iota of Scripture

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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

Should a preacher preach a funeral if the body is to be cremated?

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I Thessalonians 5:22:
"Abstain from all appearance of evil."

Let me state from the beginning that I am opposed to cremation. I will not enter in to any detailed reasons as to why, because that question has been answered in a past Forum. Suffice it to say that cremation has an heathen origin and that the Bible way of taking care of the dead was burial. Jesus said "Let the dead bury the dead" not burn the dead. Bodies being burnt was often a way to satisfy an idol God in the minds of the heathen. No Christian should have a member of his family cremated in my opinion.

Now let me answer the question at hand. "Should a preacher preach a funeral if the body is to be cremated?" I must admit that I can see some arguments on both sides of this question. I will mention that if a preacher should not preach this funeral, then no Christian should be in attendance at this funeral. If the preacher by preaching puts his stamp of approval on cremation, then the ones in attendance do the same thing. I called the funeral home here in Gladwin to find out just how cremation services are carried out. They said it is up to the family as to when the body is cremated. In most cases there is a regular funeral service, with the body being viewed and the funeral being preached just as if there was going to be a burial. After this the body is taken some 45 miles away and cremated. (This is in Gladwin). In some instances the body is cremated first and the ashes are present at the funeral. Personally I would have an easier time preaching at the first funeral than at the second. There are other options in these crematory services, but these two happen most often in Gladwin. The only reason I can think of in favor of preaching this funeral is the opportunity to preach the gospel to some people who probably need it. There is also the opportunity to help the grieving family involved. To me these are strong reasons. The giving of the gospel is the major function of the Lord's churches. It is the job of the God-called preacher. However, not preaching the funeral does not stop us from giving them the gospel. If we are approached about the funeral we have oppor-

tunity to give the gospel to the family involved. The reason I would oppose preaching a funeral where the body was cremated is that I feel it is a form of compromise. How could I preach against cremation and then preach a funeral for one being cremated and expect to be taken seriously. Our text says to "Abstain from all appearance of evil." I do not think I would be doing that if I preached a funeral for one being cremated. My opinion: No, a preacher should not preach a funeral where cremation is involved. May God bless you all.

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We know that burial is God's method of disposal of the human body. Did not God Himself bury the body of Moses? (Deut. 14:6). In every recorded event, with only a few exceptions, the Scripture reveals that the method of disposal of the body was by burial. In a few cases the bodies of those who had sinned grievous sins were burnt in order to indicate the magnitude of their sin. Achan, who brought about the defeat of the army of Israel by his sin, along with his family, was stoned and their bodies were burned. "And all Israel stoned him with stones, and burned them with fire, after they had stoned them" (Josh 7:25, 26). In the case of King Saul after he had disobeyed God and was defeated in battle, his body along with the bodies of his three sons were burned in order to prevent the enemy from

As to cremation, I do not think that this type of disposing of a dead human body is the proper way. This is the way of the heathen. Never will you find in the Scriptures a saint being cremated. Notwithstanding, I do not mean to imply that people who cremate their dead are doing it out of disrespect. I think for the most part, cremation is performed for some kind of religious, (not Biblical) reason.

As far as a preacher preaching a funeral if the body is to be cremated, I personally would not have any problem with it. It is the soul that we must be concerned with, not the body. Whether the body is burned, eaten by a beast or fish, or exposed to the elements until its bones are bleached snow white in the sun, has no bearing on what happens to the soul. However, as my dearest friend would say, "to each his own." Thank you for your question.

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I believe that the Bible teaches in principle as well as example that we should show respect for the dead. Someone has rightly said, that when people lose respect for the dead, it is not long until they lose respect for the living. One way that we traditionally show respect for the dead is to give them a proper burial. This is also Biblical. Another traditional way of showing respect is to have a funeral service. Though I do not know of any examples of a preacher preaching a funeral service in the Bible, I would not say that it is improper to do so. If nothing else came of it, a funeral service is a grand time to preach the gospel message of Christ.

retaking their bodies (I Sam. 31:10-13). In Bible times there was much ado at the death of a person, both in the Old Testament as well as in the New Testament. At the death of Jacob, he was mourned for forty days, and then his body was taken from Egypt back to Canaan where it was buried with others of his family. In all of the deaths and burials recorded events in the Scripture, there is nothing said of a sermon being preached. But if a sermon was preached it was for the comfort and benefit of the living rather than for the dead. For this reason, I see no reason for a preacher not to bring the Word of God at the funeral of the one who is to be or has been cremated. Many times people attend these services who never attend church. Yet, I believe it must be left up to the individual preacher as to what he should do. As I am not a preacher and my fellow forum writers are, I will let them answer this question.

SHOULD

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has an aching heart when he sees some of them not being obedient. But I want to hasten to say that the disobedience may very well be our fault, rather than the member's fault.

Another reason for some Baptists not taking this teaching seriously is the way verse 16 is translated. The translation here seems to cause some to think it does not really matter. But our Lord does not say anything that you can take it or leave it, and it really makes no difference. He always means what He says. A better translation of this verse says; "But if anyone is inclined to be contentious about it, I for

my part prescribe no other practice than this, and neither do the churches of God!

Still another reason for the woman wearing a covering over her hair is one that I have never set forth before. And, to me, it may well be the most important one of all. But here may I stop and say something about the nature of the covering? Some seem to think that this covering must be a heart. I for one like to see a woman in the assembly with a hat on her head. But the original Greek does not require a hat. It calls for a veil, or a shawl. Hats as we know hats today were unknown in that day. The important thing is that she have something over her hair. And the real reason is that her hair is her glory, verse 15. Our Lord made woman and her lovely hair for man's glory. And He expects men to enjoy, and appreciate the glory He has given us, if we do that at the right place. But the place for His glory to be manifested is in his churches. He wants us to see His glory in the assembly. So He tells the woman to cover her glory while in the assembly in order that His glory may shine forth without competition. In Psalms 4:2 He says, "O ye sons of men, how long will ye turn my glory into shame? In Isaiah 48:11 He says, "I will not give my glory unto another." In John 17:24 in His great intercessory prayer He says, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." Now where is He today? He, in His body, is seated on the Father's throne. But in Revelation 1:13 we see Him in the midst of His churches. So, He, in His body is seated at the right hand of the Father, but in the person of the Holy Spirit He is present with His people in His churches. To be sure, He is with His individual saints where ever they may be. But He is with us in a special way in His churches. I want us to notice that He says, "that they may behold my glory, which thou hast given me." The complete fulfillment of this will be after the rapture. But the pre-fulfillment of it is today. Today He wants us to behold His glory in the assembly, and then forever more. So He tells His beloved women in His churches to cover their glory in order that His glory may shine the more brightly. Is that not plenty of reason why a woman should wear a covering in the assembly?

DAVID'S

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the next marriage. Many children are delinquent because parents see problems but refuse to try and resolve them. Much of our drug addiction is the result of unresolved problems. A lot of minor children who leave home do so because of this. Often sports figures are traded to another team because problems arise and the easiest thing to do is to trade the fellow off to another team rather than to deal with the problem. The other day a man said to me that he traded in his old car and bought a new one because "he was about to have a lot of problems with it." At the time of the writing of this sermon, they had a big unresolved problem in Ba-

ton Rouge, La., between the governor and the legislature, regarding a new budget and new taxes. Unresolved problems seem to be seen on every hand.

I. Background Info. 1. The passage we read does not tell us as to why Absalom had fled his home, family, and country. I will tell some of the story leading up to this. You will remember that David had a great number of children (19 listed and some unlisted, plus at least one girl). The two we are most concerned with are Amnon and Absalom, who were half-brothers, as David had several wives and children by most of them.

Now, this son Amnon, became obsessed with his half sister, Tamar. By tricking both his half sister and his father, he did with Tamar as his baser instincts dictated. This infuriated Absalom as Tamar was his full sister. So, in retaliation for this terrible deed, Absalom plotted for some two years for revenge against his half brother. Finally, he threw a party and invited all of his brothers and even his father, David. He gave instructions to his servants that, as soon as Amnon was drunk, they were to fall on him and kill him. Afterwards, as the passage says, he fled to Geshur, Syria, and stayed with his grandfather some three years. This brings us up to the passages I read.

II. The Problem of Amnon's Behavior. 1. Now Amnon was one of David's sons by Ahinoam, a Jezreelitess. Just where had he learned such behavior? Certainly, the law of Moses was very clear as to being intimate with one's sister and certainly, as to rape; it was strictly prohibited. Do you suppose David had failed to teach his son good morals? It is entirely possible. One thing for sure, his father, David, did not have a very good track record. Maybe some of David's bad moral habits had rubbed off on his son, Amnon.

2. But once the damage was done, what was David's reaction? We are told in II Samuel 13:21: "But when king David heard of all these things, he was very wroth." (Remember, this was a crime). So from the reaction described in verse 21, you would think that David or the law would have taken the appropriate action. David was more or less the law, or at least he had the last word in such cases. What further word do we hear from him? Nothing! Hard on the heels of unresolved problems is that of non-communication. In other words, sweep it under the rug and it will solve itself. Be silent and it will go away. So, the first rule of thumb is: don't let silence become your trademark.

3. I think it is safe to say that, if David had dealt with it like he probably would have dealt with it if it had not been his own son; it would have never come out as it did. So, it seems safe to say, that if David had faced the problem, he would have saved his son's life; plus, he would have saved his other son from committing a terrible crime. So, the second rule of thumb is: keeping silence when we should not, may cause some regrettable and irreversible circumstances.

4. Let's examine as to why he did not take some action. Probably it was going to prove very embarrassing to him to punish his own son for raping his own (Continued on Page 5, Col. 4)

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER, P.O. BOX 60, ASHLAND, KENTUCKY 41105-0060

Can a liar go to heaven? Explain Rev. 22:8.

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"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). This verse comes at the end of the tribulation period and is a revelation of the types of people that will suffer from the second death. The one that speaks these words is the Alpha and Omega of verse five. Verse eight must be considered with verse seven. The two groups of people that are considered are those that have overcome, the sons of God, and that group that has been designated to the lake that is to burn with fire and brimstone. In this instance, it is not possible for the liars, or any of the others in this group to be overcomers.

It is possible, at this time, for a liar to go to heaven. The reason that this is possible is that we are still in the dispensation of grace. There is a time to come when it will not be possible. How is it possible for a liar to go to heaven? He must have his nature changed. It must be changed from that of wickedness to righteousness. All men are liars from birth. "The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies" (Ps. 58:3). They will remain this way unless they are changed. The condition that causes lying can be changed. The way that it is changed is by overcoming.

To overcome means to gain the victory. A liar can gain the victory over his lying; not by his power, but by the power of Jesus' blood. And he that overcomes through the power of Jesus' blood shall not be hurt of the second death. "He that hath an ear, let him hear hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death" (Rev. 2:11).

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This is a question that has been asked many times, I'm sure. I'm also sure that there have been many different answers. Jesus

Himself told us in John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Now, if we believe this with all our heart, confess that Jesus is the Christ and Saviour of our souls we have been born again and are now the sons of God. We are new creatures in Christ Jesus. We have been born twice and will only die once. We hate the things we once loved (sin) we love the things we once hated (God and God's Christ). We are still in the flesh and subject to sin, we will not be perfect until we receive the glorified body in the rapture. Therefore, we fall into sin and bring dishonor to ourselves and our dear Saviour. But we are told in I John 1:8, 9, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This keeps us in fellowship with the Lord, when we confess our sin. However, all our sins were forgiven when Christ, our Lord died on the Roman cross.

What does Revelation 21:8 mean? When we are born again we become children of God. God, because of Jesus will not lose one of His elect. Jesus, the Son of God said in John 6:37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." We are special, the saved with the Lord. Romans 8:17 says, "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." So you see that our text is not speaking of the elect, the saved. What does Revelation 21:8 mean?

Jesus tells us who these people are in John 8:44, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. Jesus told these lost Jews that their father was the devil. This goes for all lost people who have not been born again. Those spoken of in our text are lost people who will not receive our dear and blessed Saviour. In fact He said in John 8:37, "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you."

Lost people who do not trust Christ as saviour are born once, but die twice. Die first in this life

and then in the lake of fire throughout eternity, an eternal death. The saved, praise His dear Name, are saved and sealed with the Holy Spirit of promise. Ephesians 1:13, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise." Don't jump with joy yet. We are told in God's Word to make our calling and election sure.

I must get this in. Revelation 13:8 & 17:8 tells us that the elect, the saved were names written in the Lamb's Book of Life from the foundation of the world. God does not change His mind. I heard Joe Wilson say one time, God's pencil has no eraser.

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Can a liar go to heaven? I have a question I would like to ask, can a murderer go to heaven? Not while he is a murderer.

We read in I Corinthians 6:9, "Know ye not that the unrighteous shall not inherit the kingdom of God?" And a liar is an unrighteous person. How will he go to heaven? How will a fornicator go to heaven? Or thieves, or covetous persons, or drunkards or the effeminate person?

We read Psalms 116:11, "I said in my haste, All men are liars." I heard a preacher say that David could have taken his time and said the same thing, and it would have been true. The truth of this statement is that men are naturally liars; it is their nature to lie. It is the nature of man to covet, to steal, to cheat, and many other things, or anything that is wrong or sinful. This sinful nature was inherited from Adam. What one would do; all or any would do. All have sinned and come short of the glory of God, not just some people, but all. Is not this what the Scripture says? "For all have sinned, and come short of the glory of God:" (Romans 3:23).

Should David have taken his time or corrected the statement, and said not all men but some men? If all men are liars and no liar can go to heaven, then there will be no one to go to heaven.

Let us remember again that lying is named along with other terrible sins. Notice this Scripture, "But the fearful, and unbelieving, and the abominable, and murderers and whoremongers, and sorcerers, and idolaters,

and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). And also in Revelation 21:27, "...or maketh a lie:..." No such one will be able to enter into the city that comes down from God out of heaven.

While it is true no liar can go to heaven, neither can fornicators, nor effeminate, nor murderers, nor sorcerers, nor idolaters; neither can any other who loves such and engage in such. But remember that there is forgiveness with God. "But there is forgiveness with thee..." (Psalms 130:4). And also Hebrews 8:12, "For I will be merciful to their righteousness, and their sins and iniquities will I remember no more."

Notice that I Corinthians 6:9 says that the unrighteous shall not inherit the kingdom of God. A man who loves lies and liars is an unrighteous person. There were a number of other kind of wicked sinners named in verses nine and ten of I Corinthians six. And Paul says by inspiration in verse eleven of this same chapter, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

When the Lord saves a person by His marvelous, matchless grace, He forgives all sins, and this includes lying. The Scripture says all trespasses. Colossians 2:13, "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;"

Of course, one who loves lying and liars and loves to make a lie and continues to do this cannot go to heaven. Neither can anyone else who loves and does those things that are named in Revelation 21:8, if he continues in them. But those who come to Jesus are forgiven all trespasses. The only sin that is not forgiven is the sin of blasphemy against the Holy Spirit of God.

DAVID'S

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sister. So, the next rule of thumb is: even though a thing is going to be very difficult to deal with; do it anyway, because it will be the lesser of the two evils. (I saw this principle at work in the life of a famous ball player recently. In the newspaper, I read about how she hauled him into court, accusing him of certain things. The court took her side. Probably, if he had done something out of court to placate his former girl friend, she would have never hauled him into court and caused him all the embarrassment he has suffered.)

5. Another probable reason as to why he did nothing, was because it was the easy way out. Another rule of thumb is: the easy way out is not necessarily the best way out.

6. Another very real possibility is that it was difficult to try his own son for practicing the type of morals that perhaps were suggested by David himself. He had committed an offense that did not win an Oscar. He had committed

adultery, stolen another man's wife, and in the process of all this, committed murder by proxy. Another rule of thumb is: you and I are teaching our children how to conduct themselves, even when we don't realize it. If we don't deal with problems, our children will likely do the same when they are grown.

7. So, we see a pattern developing in David's life. In his kingly affairs, he makes the hard decisions on a daily basis, but in his personal and family life he is inept. Let's apply the positive part of this statement to our church life: when we have to make hard decisions, make them with compassion when it is called for, always using the Scriptures when they speak, wisdom and logic when they don't, and above all, never letting sentiment or family relationships be the determining factor.

III. David and Tamar. 1. Next, let's take a look at Tamar and how David reacted toward her. What did he do? Again, it takes only one word to describe his reaction: nothing! Can you imagine this great man unable to deal with what had happened to his only daughter? He was angry but this did not result in any action. Poor Tamar was left to suffer in silence. It reminds us a great deal of our society today. Bleeding hearts offer all kinds of rational and irrational explanations as to why criminals should be treated like gentlemen; but somehow, the poor victims get lost in the shuffle and fall through the cracks. No one seems to speak for their cause. Maybe that is because we have too many people like David around. David was tough on the battlefield but soft on the homefront.

2. So, in the absence of any action on the part of the law, Absalom stepped in to fill the gap. This situation has contributed some to our murder rate, people trying to make up for the deficiency of our court system. I heard a man on TV some few days ago say, if anyone tried to burn an American Flag in his presence, he would kill them. And it seemed to me like he meant it.

IV. David and Absalom.

1. I am convinced David must have known things were not right between Absalom and his brother. We are told that Tamar lived an isolated life at Absalom's house for two years (verse 20). Absalom did not speak to his brother. There was his sister in his house to daily remind him of what had happened to her and to stoke the fires of hatred against his brother. An explosive situation was building up. David surely knew of this. What did he do? Again: nothing. If you or I see a potentially bad situation developing in our church, we should head it off in an appropriate manner.

2. Finally, after two years of waiting for the right opportunity, Absalom found it in the occasion of a sheepshearing festival. He invited his father and all his brothers, and most especially, Amnon (verses 26-27). David declined, but he saw to it the intended victim did go (verse 27). So you might say that Absalom used David to further his scheme of murder. We could also say

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DAVID'S

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David had not learned much about how to read his children's minds and moods. What is our lesson? Be aware of things that are going on around us.

3. His little plan went like this: at a signal from him, after Amnon had gotten drunk, the servants were to set upon him and kill him. The little plan worked well. After the killing, Absalom fled to his grandfather's house in the city of Geshur, Syria.

4. After the fact, what did everyone do? They had a big crying party. "And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore" (II Sam. 13:36). When it was possible to have done something about it, there was silence. Now there was great lamenting. What are our lessons? Crying may make us feel better, but it does not solve any problem; and it is a little late to close the gate after the horse is out of the barn.

5. Now, instead of David having a few unresolved problems, he has a multiplicity of them. One would think that surely David could have seen how this thing was snowballing on him. Yet, he did nothing but moon over his son Absalom. The lesson? Unresolved problems seldom, just by magic, work themselves out; but rather have a tendency to multiply, and become an unbearable burden.

6. Now there was a very astute general in David's army named Joab. He perceived David was mooning over Absalom; so by trickery, he placed David in a position of having to send for Absalom and bring him back to Jerusalem. Joab was commissioned to bring him back. "So Joab arose and went to Geshur, and brought Absalom to Jerusalem. And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face" (II Sam. 14:23-24). Did you hear that like I did? David has been mooning around for three years to see his son and now that he is home, what does he do? He gives him the silent treatment. He will have nothing to do with him! David's method of solving problems is to pretend there is no problem. David could face the giant of Gath but could not muster up the courage to face his own son. By this one decision, David probably set himself up for the worst experience of his life: namely, a rebellion led by this son whom he had refused to see. Can we explain David's logic? Yes, by saying there was none. What is our lesson? As Christians, let's don't do things that defy all good sense.

7. Did David ever have a genuine reconciliation with Absalom? I will read the only record we have of the one meeting they had: "So Joab came to the king and told him: and when he had called for Absalom, he came to the

king, and bowed himself on his face to the ground before the king: and the king kissed Absalom" (II Sam. 14:33). About the only way we have of judging this is by what happened afterwards, and we know what that was. Somehow it sounds a little stiff and starchy. It is easier to kiss someone than to communicate with them and untangle the myriad of problems that had arisen as a result of David's silence. I see the same old pattern of silence. If David had cried before Absalom's death like he did after his death, don't you suppose things would have been different? Our lesson: a mere kiss will not always make all wrongs right. But on the other hand, there are very few wrongs that repentance and confession will not get straight.

In conclusion: David's inability to solve personal problems plagued him all his life. In the case of Bathsheba; Nathan, sent by the Lord, made him face it and deal with it. Absalom solved the problem of Amnon, and Joab solved the problems of what to do with Absalom. Behind all of this, we see the strong arm of a sovereign God who will resolve our problems for us in less than a desirable manner if we refuse to do it for ourselves.

And for those who are not Christians, you also have a big unresolved problem: your sin debt to God, and doing as David did is what many people do in regards to this. However, it will lead to disaster as it did in this great man's life. But there is a better way, in fact the only way: repenting of one's sins and receiving Christ as personal Savior. Will you not do this now?

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crowd has often "crucified" God's preacher, but a church will feed on the word the preacher gives forth. If you are only interested in a large crowd, by all means, avail yourself of the tactics of a Practicing Arminian, but expect a "crucifixion" somewhere down the road! I write in this manner only to show others what God has caused me to see and, perhaps, to encourage any who might be yet staggering. Not that I claim to be perfectly free from the aforementioned affliction, but as one who is, I hope, recovering.

You see, while I believed the doctrines of (free and sovereign) grace - it is a sad commentary on our pitiful days that I must insert such adjectives, but many do not know that grace, in order to be grace must be free, and being "of God" must be necessarily within His sovereign control. Yes, I claimed to believe in salvation by grace alone, but I was a practicing Arminian. I am ashamed to admit it, but take some consolation from C.H. Spurgeon who said, "All men are by nature Arminians" and I conclude that there are many others who once were as I was, and if my observations be right, there are those yet who claim to believe God does the saving who still insist on Arminian tactics in order to "get them saved."

What do I mean by "Practicing Arminian?" Outright Arminianism is, of course, nothing but the teaching that salvation is attained by works -- a heresy of the worst magnitude for it instills in the hearts and hopes of its followers a confidence in the flesh and what

it has done and can do. Now I did not maintain this heresy, but I did emulate the practices of these heretics.

Perhaps I can best be clear on this matter by stating what is not Arminianism. Preaching the gospel to the multitudes is not Arminianism. Speaking to lost men and women about their soul's condition is not Arminianism. Inviting people to the house of God is not Arminianism. Distribution of Testaments, Bibles, sound printed tracts, and papers is not Arminianism. Warning people of their danger and the eternal Lake of Fire awaiting the unrepentant is not Arminianism. Holding special meetings for the purpose of presenting the Gospel to the community is not Arminianism. Weeping over the spiritual condition of loved ones and friends and praying for them is not Arminianism. The sending forth of men to preach the gospel and establish churches is not Arminianism. (If you doubt that any of these are Scriptural practices, write to me and I will furnish you with Scriptural principles promoting such practices or evidence of their practice by the churches of the New Testament.)

What, then, is the kind of Arminianism of which I write? It is the attitude that there is something that I can and must do to regenerate sinners and the activities that result from this attitude even among some who claim to believe salvation is all of grace. It stems from the false idea that there is something a person can do to birth himself or herself into the family of God. This is, of course, contrary to such Scriptures as John 1:13 which makes it clear that the will of man is not the source or activator of the new birth.

Let me list some symptoms of the Practicing Arminian:

(1) The Dynamic Young Evangelist Symptom. For a "revival" or evangelistic campaign to be successful, the church must engage a youthful or youthful-appearing and exciting preacher. He must have that "charisma" that draws people unto himself and the ability to excite the crowd by his preaching. All the better if he is an "ex" something or other. The bigger the sinner he once was, the more horrid the stories he can tell and that way we'll "pack 'em in." Ex dope addicts, ex criminals, ex hoboos, etc. Or sports - now there's something that will really attract the people. Get a "Christian athlete" to hold the meeting. Never mind that many sports events require that the "Christian athlete" fail to attend the house of God on the Lord's day, to say nothing of the kind of companies that are involved in sponsoring these events, if he is popular with the world, he must be of God.

Of course we say we believe God uses any man He chooses, but, after all, we must use human wisdom and psychology if we would attract people today.

I must mention one other thing we used. I refer to "special music." Now, hear me out. I love to hear the saints sing both in the congregation and in "specials" - if the songs glorify our Christ. But God never called a man to sing! He calls men to preach and I thank God for good preacher brethren who can sing and who use their talent for the glory of God, but let us recognize that, as Spurgeon said, "neither their the-

atricals nor their musical shall save them!"

(2) The Look Alike/Sound Alike Symptom. Brother So and So is a "successful" evangelist - what works for him will work for others and so others try and sound like him. In the interdenominational Bible college I attended, Billy Graham was the ideal. I thought to be a successful evangelist, you had to have wavy hair and a southern accent! I did not think "Yankees" could preach. Many of us, consciously or unconsciously imitated Mr. Graham. Other "former greats" in the religious world whom men attempted to be like were Billy Sunday, R.G. Lee, Jack Hyles and Lee Robertson. Today the popular thing is to have a "family ministry" or specialize in "counseling" - after all, look at the "success" rate of the popular preachers on the "Christian radio" circuit. (A word of warning: we would do well, according to at least one old preacher, to do our counseling over the pulpit!) By adopting their mannerisms, speech, and style the practicing Arminian hopes to carve as many notches on his "spiritual pistol" as other great "successes." You may be aware that Lee Robertson always or nearly always appeared in public in a double-breasted suit. I am told that some of the students at his college, Tennessee Temple, used to even dress in double-breasted suits in an attempt to be like Dr. Robertson. I suppose this was of great spiritual importance in getting folks down the aisle!

I am not being critical of any of these men, though I doubt if most of them preach much gospel and would not admit all of them to be Baptists in any historic sense of the word, but my concern is, do we ever practice such Arminian tactics? Do we think to save men by "doing it like Brother So and So?"

(3) The Get 'Em Down The Aisle At Any Cost Symptom. Though I professed to believe in the Effectual Calling of God to His Elect, I still insisted that a sinner had to walk the aisle and either kneel and pray or at least be "dealt with" at the front or in an enquiry room. Why, didn't Dr. Graham say that "there is just something about walking the aisle that settles it"? Some folks seem to think there is a "spiritual end zone" down "at the front" where "salvation touchdowns" are made. God regenerates men and women when and where He pleases - even down at the "front," but not necessarily there! I do not object if a church, for conscientious reasons, calls on hearers of the gospel to come forward and publicly make known their conversion, but I do object to making this a required part of the salvation experience, for I find no Scriptural warrant for the practice.

Scary stories, threats, false promises and guarantees are used to induce people to "walk the aisle." In large "campaigns" trained counselors or personal workers are planted throughout "invitation" is given rise at different times and make their way down to the front - this to give boldness to those who might otherwise be ashamed to walk forward. (There it is again - God can't get 'em down the aisle, so we must psychologically bolster their "decision.")

I can remember when in Bible College some of the students re-

turned late for Sunday dinner and told of the 45 minute long "invitation" at the close of the sermon. They thought it was great and such "invitations" of an hour and a half or more were not unheard of. Thus the preacher of the glorious gospel of Christ is reduced to the begging posture of a door to door salesman who, once having got his foot in the door, must not leave without making a sale.

(4) The Emotional High Symptom. Every part of the service must be aimed at touching the emotions of those present when you are a Practicing Arminian, even though you profess to believe in salvation by grace. For some, this means upbeat music and promises of a better life to those who make a decision for the Lord. This is especially useful in reaching the up and coming young adult portion of our society. For others, their hearts must be softened by "tear jerker songs" such as "Tell Mother I'll Be There," or "I Want To Stroll Over Heaven With You," or the telling of sad stories about little bereft orphans or "The Drinking House Over the Way." One of the "most effective" stories I heard was told by a preacher whose brother-in-law had promised to attend services, but on the evening before was in a horrible accident and terribly burned. The preacher recounted how he sat up with his brother-in-law who begged and pleaded for a drink of water before he died but could have not a drop lest he choke and drown on even a drop. That really got 'em down the aisle!

Successful sermons of this type often include stories or illustrations which involve (1) hard times back in the good old days; (2) parents, especially Mother; (3) great sins and awful sinners; (4) sinners and "backslidden Christians" whom God has killed; and (5) the wonders of heaven and the future life. (I once heard a preacher say that the first thing he was going to do when he got to heaven was sit down on the curb, take his shoes off and wiggle his toes in the gold dust! Now if your supreme interest is in acquiring gold, that should interest you in going to heaven.)

The music used, then, must be about (1) good things God gives, or (2) sad and sentimental subjects, or (3) how wonderful heaven will be. By the consideration of such subjects, even the natural man is interested "in the things of God." Songs about the majesty and glory of our God and Saviour and about how He brought us to see our sin and caused us to trust in Him are of little interest to most Practicing Arminians for they have little effect in getting folk down the aisle. The idea seems to be that the songs and preaching must raise people to an emotional high so that they can be influenced to "decide for Christ." (Of course, we believed the Holy Ghost must draw men as Christ said, but surely He draws them through such emotional means as outlined above. How the Holy Ghost ever got anyone to walk the aisle before the invention of the guitar and the writing of "Wait A Little Longer, Please Jesus" and "Jesus Be Lord Of My Life Today" etc. baffles many!)

Now when God regenerates and converts a sinner, there is bound to be some sort of an emotional (Continued on Page 7, Col. 1)

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reaction, and I am not against a genuine emotional response to God's working in the heart and life of an individual; but to aim for the emotional reaction to induce the "decision" (which they equate with conversion or think will bring about conversion) is tricksterism and chicanery every bit as evil as the worst fake healer and false prophet that ever appeared in the religious sideshow circuit. To say that all must experience the same emotional high at salvation is wrong, because, while many things (both real and imagined) can produce an emotional high; a true convert experiences a depth of feeling in that he is made aware by the Holy Ghost through the Word of the awfulness of his sin and the grace of God in sending His Son to pray for sin.

The truth of God finally won out in my life. Strange, isn't it, how that Christ's sheep hear His voice! I came to see that since I could not regenerate a sinner or bring him to conversion myself, I could only live clean, pray, preach the word, and witness in every way possible. I saw there were some things I would just have to leave in the hands of God.

Before I bring this article to a close, let me give you an outline that some preacher preached in chapel in the Bible college my wife and I attended in about 1963 or '64. I do not remember the preacher's name or who or what

he was. I believe he might have been a Baptist, though how he came to the school where I was, I do not know.

Even then, God caused me to attend unto the truth in this preacher's words, though I never realized their import as I do now. (This should be an encouragement to all who preach or witness the Word. God does use His Word though it may be years before the results are known.) Here is the outline of truths God used in my life; perhaps it will be a blessing to you.

THREE TEMPTATIONS TO CHRISTIAN WORKERS

I. To Change The Message So As To Make It More Acceptable To The World. (Rom. 1:16).

II. To Think The Power Is In The Vessel. (To think the vessel is self-sufficient. To think the preacher can preach without God.)

III. To Change The Manner And Method Of Presenting The Gospel. (Rom. 10:13-15).

I confess. I was a believer in salvation by grace, but a Practicing Arminian. God has shown me better and I hope I shall never rely on methods, gimmicks or sentimental slop again!

If I understand the Bible rightly, God regenerates sinners, brings them to repentance and faith (conversion) through the preaching of the Word in such a way as to bring glory unto His Son and will not share that glory with any of humankind. Let us render thanks and worship to Him; and not rely upon our charisma, music, or methods to do what only He can do. Amen.

He is faithful that promised. So we have a glorious outlook, we have a glorious outcome out there because it was God that made the promise. I have known some men and women in my lifetime whose promise wasn't worth the breath it took to say it. It didn't mean a thing when they promised you something, but God's promises are sure. In Hebrews 2:1 it says, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Be more earnest about the things of the Lord, about the things we have read in God's Word because they will definitely come to pass. Hebrews 12:6-8 "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." It is a truth when they say, "I chasten you because I love you." My parents used to tell me that and I could never make those two harmonize with each other. How can they love me and chasten me at the same time? After you get a little older you realize that this is indeed the truth. They chasten you because they love you. The Lord does the same thing, He chastens us because of His great love for us.

Now, beloved, the Lord would not command us to have self control and leave us without a way of obtaining that self control. Now, we want to take a look at the instruction in obtaining self control. How is it done? How in the world can we do it? No. 1, we are told that we are to flee worldly lusts of the flesh. It is not easy to flee worldly lusts, but we are commanded to do it anyway. Notice in II Timothy 2:22 it says, "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." Now, I have seen some things lately that are very shocking; and one thing is that adult people will encourage young people to give in to sinfulness and worldly lust, rather than fleeing from it. It says, "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." When I was a boy, if grown-ups saw you about to give in to worldly lust, they would instruct you, warn you against the dangers of it, and encourage you not to do it; but I have seen grown-up adult people encourage young people to give in to worldly lusts and laugh about it. They thought that this was the funniest thing in the world that this little fellow would do these awful sins that the Lord speaks against. So, we not only want to flee from worldly lust but at every opportunity we should instruct young people not to be caught up in these things but they also should live godly, righteously and so on.

In Thessalonians 5:22 it tells us to, "Abstain from all appearance of evil." We don't have to worry about falling into temptation if we stay away

from it. Abstain from all appearance of evil. Now I know that many times young people will say, "I know that I shouldn't enter into this place but I like to see them shoot pool," or "I like to see first one thing or another, it won't hurt me just to go in and watch," but it will. The temptation is there, and they will certainly not make that temptation easy for you. So, abstain from the very appearance of evil things. Just stay away from them.

In I Timothy 6:11 it says, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." But thou, O man of God, now I don't think that leaves us to wonder about whether he is speaking to saved people or to lost people when he says "O man of God." Here we are instructed how we are to obtain self control. In Psalm 119:11 we read, "Thy word have I hid in mine heart, that I might not sin against thee." Now, if we have a basic knowledge of the Word of God hid in our hearts, then we are going to know when we are heading in the wrong direction and we are told to do an about face and get away from that thing.

In I Timothy 6:12 we are told "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." Now beloved, we can't fight and compromise at the same time; we just can't do it. So if we fight the good fight of faith, we can be less concerned about compromising. We are to be very busy in the things of the Lord, fighting the good fight of faith.

In Matthew 21:22 we read, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." So let us pray for strength that the Lord will lead us as He has told us; not into temptation, but deliver us from evil. Now, notice the instruction in obtaining self control is that we are to flee lust, we are to follow righteousness, and we are to fight the good fight of faith. And that will lead you in the opposite direction of lustful things.

The next thing we want you to notice is the assurance of obtaining self control. We are told to do it, we are told how to do it, and now the Lord is going to tell us that we can have victory. We do this of course, not in our own rights, nor in our own strength, or in our own merits; but we do it through the Lord Jesus Christ. Matthew 28:18 says, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." Now, if all power is given unto Him in heaven and in earth, then He is all we need to obtain self control. He is all we need to be victorious. In Philippians 4:13 Paul says "I can do all things through Christ which strengtheneth me." Beloved, I cannot take a breath of air without Christ. I cannot drink a cup of water without Christ, I cannot put my feet on the floor without Christ, I cannot even open my eyelids without Christ. Verse 19 says, "But my God shall supply all your need according to his riches in

glory by Christ Jesus." We are assured of obtaining self control through the power of the Lord Jesus Christ. Lord help me to have more patience, help me to be strong enough to stand up for thee. In Ephesians 6 we see that it is not only by the power of Christ, but also by the promise of Christ. The Lord Jesus has made us some powerful promises and we can rely on these powerful promises.

I read a book the other day that said, "Do you think God's power is no longer in action?" We read how He delivered Abraham, Isaac, and Jacob, we read how He did all the magnificent things for the saints of old. Do you actually believe that He doesn't do that any more? Hasn't He done the same thing for you that He did for them? Of course He has. They might have ridden a donkey across a mountain, and we drive a station wagon; but He gave us a safe journey over it just the same as He did them. The Lord is still on the throne, His promises are still good, He's still doing miracles and working wonders in our lives the same as He did in theirs. He is still delivering us just like He did them. The only thing is; I think a lot of times we have grown so modernistic that we have lost sight of the wonderful things God does for us. In Ephesians 6:11 He tells us "put on the whole armor of God that ye may be able to stand against the wiles of the devil." Now, we cannot go out in our own strength and attempt to stand against the wiles of Satan, that is suicide, that will never work; but beloved we go out in the power and promises of almighty God. David, when he stood up against Goliath, said he did it in the name of the God of Israel and you know what a victory he won there. Beloved we must do it in the name and in the promise and in the power of the Lord Jesus Christ.

James 4:7, 8 says "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." This verse starts out by saying "submit yourselves therefore," so we need to realize that we are slaves to the Lord Jesus Christ. Paul was proud to be a slave to the Lord Jesus Christ and we should also be proud that we are a slave to the Lord. We like to think of ourselves as not being dependent on anybody. Choose you this day, as Joshua said, whom you are going to serve. We either serve Satan or we serve God; we cannot serve both of them. Notice, "submit yourselves therefore to God. Resist the devil, and he will flee from you." Take a stand, one way or the other. Cleanse your hands, watch your double mindedness and purify your heart. A double minded person is a person who is trying to serve the devil and God at the same time. That cannot be done.

It is not only by the power of Christ and the promise of Christ, but also the place of Christ. What place does Christ have in your life and mine? In Hebrews

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need to be in control of our lives. There are two serious things that we need to take into consideration. No. 1 is what should we do. No. 2 is what should we not do. These are two things that we need to be serious about as we run the race in this world; what should we do and what should we not do, because we are going to face the adversary during our entire life in this world, you can count on that. We need to thank God for the air that we breathe and the water which we drink. Don't take it for granted, they are gifts from God, great gifts from God, and we should be thankful. There is another thing that we take for granted and that is just simply getting out of bed every morning. We should be thankful for it because there are a lot of people who can't.

Now we want to see the importance of obtaining self control. First of all, because of the Lord's command. He gave us orders that we should obtain self control. In Titus 2:12 we read, "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Notice beloved, that these are orders from God, they are not suggestions, they are not opinions, but orders from almighty God. Brother Harry Hille used to say "This is not a book of opinions." Certainly it is not, it is a Book from God. Notice He said that He has taught us that we should deny ungodliness and worldly lusts, and on the other side of the coin we should live soberly, righteously, and

godly in this present world. So one important reason for obtaining self control is because God ordered that we should do this.

Next, we want you to notice that self control is important because the world is observing the things that you and I do. To many people in this world, we are the only Bible they will ever know. They don't read the Bible but they watch us and they observe us very carefully. Notice in Titus 1:16 it says, "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." The word reprobate used here could easily be translated "worthless." Now notice, beloved, that they are evil, disobedient, and unto every good work worthless. They don't mean a thing when it comes to every good work. It would be pitiful to have a life like this, one that doesn't count for anything whatsoever. So you can see that it is very important to obtain self control. Now there are those in this world that tell us there is no control anymore, no such thing as sin; there are mistakes, but my goodness, nothing worse than mistakes, no sin or anything of that nature.

Now, the next reason we want you to notice, beloved, that is important for obtaining self control is because of the Christian's outcome. We have something to look forward to. There is an outcome out yonder that is going to be glorious for a child of God. Hebrews 10:23 reads, "Let us hold fast the profession of our faith without wavering;" (for He is faithful that promised;) When God tells you something you can depend on it.

STUDIES IN II PETER

by C.T. Everman
INTRODUCTION

The apostle Peter wrote this second letter near the close of his life here on earth. It was written to warn against false teachers who were to come among the churches. Much of what he has to say was very similar to that said by Jude in his letter concerning these false teachers. Many Bible scholars think that one letter is a bad copy of the other. But they seem to forget that the same Holy Spirit inspired both men to write on the same subject, therefore, why should they not say much the same on the subject. If there is repetition in the Word of God it is for emphasis and we should take careful heed of what is said.

Peter, like Jude, warns of the heretics who deny the Lordship of Christ Jesus, both by their teaching and by their lives. They not only practice immorality themselves but also cause others to be led astray. These false teachers creep or sneak into the Lord's churches appearing to have great knowledge of the Scripture and by their speech and words of wit gain approval by those who are not grounded in the truth. The purpose of this letter was to warn the Christians against these false teachers by urging them to become well established in the Word.

In his first letter Peter emphasized the "grace of God" (I Pet. 5:12). In this second letter he emphasizes the "knowledge of God." He uses the word "know" or "knowledge" about thirteen times in this letter. It is only as we know the truth that we will be able to detect error when we encounter it. Before proceeding to describe those who teach error, Peter first describes some characteristics of the Christian life. Knowing this enables us to more easily detect error when we encounter it.

Chapter One Verses 1-11

"SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (Verses 1 & 2).

Peter begins this letter by introducing himself as a servant and apostle of Jesus Christ. He is writing to Christians, those who have "obtained like precious faith." The word "obtained" tells us that the faith which Peter is talking of is that which has been given to the sinner. The apostle Paul wrote, "For by grace are ye saved through faith; and that not of yourselves; it" (faith) "is the gift of God" (Eph. 2:8). "Like precious faith" tells us that our standing before God is the same as that of the apostles. Although the apostles saw the Lord Jesus Christ, walked with Him, talked with Him in person, we have "obtained" faith from the same source as they, "through the righteousness of God and our Saviour Jesus Christ: He reminds us that this faith is in the

person of Jesus Christ, the Son of God, "our Saviour." In this very first verse Peter is careful to affirm the deity of Christ. The word "God" and "our Saviour" are not two different persons, but is a description of one Person, the Lord Jesus Christ. The apostle Paul uses a similar expression in Titus 2:1 when he said, "God our Saviour." All the New Testament writers were very careful to emphasize the deity of Christ. Why is this so important? If this were not true there would be no salvation. If Christ was not God, but just a man, as many religious teachers claim, there would be no hope for any of Adam's race. But thank God! He is more than man. He is God the Eternal Son and it is through faith in Him that we have eternal life.

"Grace and peace be multiplied." Grace is God's favor that is given to us, undeserving sinners that we are. He is "the God of all grace" (I Pet. 5:10). God's grace comes to us through Jesus Christ. It is from Him we receive righteousness. When our faith is in the shed blood of Christ, His righteousness is imputed to us and we stand before God the Father, not in our own righteousness but in the righteousness of our Saviour. As a result of this we can have peace, peace "with God" (Rom. 5:1) and the "peace of God" (Phil. 4:6, 7). As we walk with Him and trust in His promises the grace and peace we receive from Him are multiplied.

(Verse 3) "According as his divine power hath given unto us things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

It is through the power of God that we are called unto salvation and given all things that are needed for living a life of godliness. As unsaved sinners we were dead and it was God who "quickened" made us alive. "AND you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). When we are born into God's family we are given that which is required for spiritual growth. As a normal baby is born into this world it is born with that which is necessary for growth, the child of God has that which is needed to "shew forth the praises of Him who hath called us--" (I Pet. 2:9). "--through the knowledge of him that hath called us to glory and virtue." It is only as we come to know Christ that we can live a life that is Christ-like.

(Verse 4) "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust"

God has not only given His children that which is needed for living a godly life, He has given us some great -- "exceeding great and precious promises." In His Word, God has made many promises to His children, but here I believe that Peter has in mind those promises concerning eternal life which He has made to those who believe in His Son. To quote Wuest in his "Word Studies," "Christ promised forgiveness to the sinful, rest to the weary, comfort to the sad,

hope to the dying, and life to the dead" These promises are exceeding great because they are given by a great God and they lead to a great life. They are great because the One who promised them has the power to see that they come to pass. We, as men, many times make promises which we are unable to keep, but God's promises are sure and true. These promises are great because the One who promised them is the only One Who is able to bestow them and that upon whom He pleases. They are great and precious because they are made to us who do not deserve them. They are precious because of their value in supporting and comforting the child of God. What a comfort for one to realize that God has promised "...I will never leave thee, nor forsake thee (Heb. 13:5). Regardless of what may come to pass in our lives, regardless of the dark and deep trials that may come we need to only remember that our Lord has said, "THEY that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever" (Psa. 125:1, 2). What comfort, what joy, what peace, for the Christian who is resting upon the promises of God. David must have had God's promises in mind when he wrote the twenty-third Psalm. We often sing "Standing on the promises of Christ my King, Thro' eternal ages let His praises ring". Are we really standing on His promises when we fret, worry, and complain of things that come our way?

These promises are precious because of the price that was paid in order that they could be made. That price was the "...precious blood of Christ, as a lamb without blemish and without a spot for you" (I Pet. 1:19). No amount of "silver and gold" could have redeemed us from our sins. The word "precious" was very dear to the apostle Peter. He said the faith which we had obtained from God was "precious" (II Pet. 1:1). The redeeming blood is "precious" (I Pet. 1:19), and in I Peter 2:7 Christ is the precious Saviour.

It is "that by these (promises) ye might be partakers of the divine nature." When we, by the new birth, become children of God, we take on the nature of God. Now, nature determines what we eat, determines our behavior, as well as how we live. By the new birth we have the nature of God, therefore, we should have an appetite for the things of God. Our behavior should be like that of God the Father. We should live lives that would be pleasing to Him. Having the nature of God we have "escaped the corruption that is in the world through lust." While we still have the old sinful nature that will lust after the "old sins" (II Pet. 1:9), yet as we live to please God, we feed the new nature and grow thereby.

(Verses 5, 6 & 7). "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity."

Peter has shown that those who have "obtained like precious faith" have received life (eternal life) and have a divine nature. He now shows that faith produces spiritual growth. Where there is life there will be growth. The new birth is only the beginning of a life with Christ. God has given us all that is necessary for growth therefore we need to use that which He has given in order to live lives that please Him. The apostle Peter has listed seven characteristics of the godly life of a Christian. The word "add" really means "to supply generously." What it means is that we develop one characteristic as we exercise another. In developing these graces one is obeying the command, "...work out your own salvation..." "For it is God which worketh in you..." (Phil. 2:12, 13). God, by His grace, has given us salvation and as His children we are to show forth His characteristics. The first characteristic listed is "virtue." The word "virtue" as used here means "excellence." When anything works like it should, we say it is "excellent." A Christian is to glorify God because he has the nature of God. When he does this, he shows "excellence" because he is doing that which God intended for him to do. True virtue in the life of the child of God is living like Christ Jesus. Having the nature of God we should develop these graces which make us to show forth His praise. As we develop these graces we grow in our spiritual life. Virtue helps to develop knowledge. Knowledge here means to know God. This knowledge comes from obedience to the will of God "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17).

"And to knowledge temperance;" The word "temperance" here means more than abstinence from intoxicating drink. It includes all evil passions and desires. It means to have self-control. "He that hath no rule over his own spirit is like a city that is broken down, and without walls" (Prov. 25:28). Having knowledge, we need to put that into practice. "And to temperance patience." Patience is the ability to endure things which are hard or difficult. While self-control is the dealing with the pleasures of life, patience is dealing with the problems of life. It is the ability to endure the problems of life. Patience is something very few of us have. It is something we all must work at in order to obtain. James tells us that trials works patience. We must, by faith, accept the trials that come, knowing that God is working all things for our good. It is then "that the trying of your faith worketh patience" (James 1:3).

To patience we are to add godliness. Godliness means exactly what it says - to be like God. As children of God we should want to be like Him, not that we will be like Him but we should have that desire and aim in life. To godliness we are to add "brotherly kindness; and to brotherly kindness charity." If we love the Father and His Son, Christ Jesus, we must also love the brethren. We must have "unfeigned (sincere) love of the brethren" (I Peter 1:22). Over and over we are told to love one another. In I John 5:1, 2, we are told that one evidence that we

have been born of God is our love for the brethren. There is more to our Christian development than brotherly love. The word used for charity is the word for divine love, the kind of love Christ had for the elect. It is a sacrificial love that Christ displayed when He went to the cross. This is the kind of love we are to have toward our brethren.

We can have these seven Christian qualities only if they are produced by the Holy Spirit. It is only when we have the new nature within us that we can develop these. This is the reason it was said these were to be added to faith. Saving faith is what brings us into the family of God and gives us that divine nature and the leadership of the Spirit whereby we can develop these qualities.

Verses 8, 9, 10, 11. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of the Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

What Peter is saying is; if these seven qualities "abound" in you, if they are in you in abundance, then you will be neither barren (idle) nor unfruitful. This is talking of the fruit of the Spirit. It is impossible to produce fruit of the Spirit unless we have the said qualities. We will only be idle and barren. Of what use is a fruit tree in an orchard if it produces no fruit? What use is a Christian who produces no fruit of the Spirit? If we fail to develop these qualities we are blind and cannot see afar off, shortsighted, we get the picture of someone closing or squinting his eyes not being able to see at a distance. Jesus told His disciples to "...Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). One who is blind or can not see afar off is unable to see the fields of which Christ is speaking. It is very sad for one to be "spiritually nearsighted", but far worse to be spiritually blind. If we forget what God has done for us, if we forget what Christ has done for us, we have become idle, unfruitful, blind. What a picture for one for whom God chose and gave to His Son and for whom the Son gave His life to redeem!

"Make your calling and election sure." Note how "calling" and "election" go together. The God who elected His people also calls them. How does He call? It is through the gospel. God not only elected a people but He also elected the means whereby they would be saved. How can one be sure of his "calling and election"? The apostle John wrote "that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:13). So then we see that if our faith is in Jesus Christ and if these Christian qualities listed by Peter abound in one he can have the assurance of his calling and election.

The Christian who developed
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PETER

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the qualities listed can look to the future to "an abundant entrance" into the "everlasting kingdom." Note it is not said that if he had these he would enter the kingdom, but would have an "abundant entrance." All Christians will enter the future kingdom, but this one will have a more glorious welcome than one who has failed to grow spiritually. Some believers "shall be saved, yet so as by fire" (I Cor. 3:15). The Christian that has added these qualities to his faith will have fruitfulness, can see afar off, has the security that he is God's child and has the assurance of an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Our Christian life begins with faith, but that faith must produce growth, spiritual growth. Christians who have obtained this state will not be easily deceived by the false teachers who come into our churches.

To be continued

SELF

(Continued from Page 7)

10:12 we find these words, "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Now this is speaking of our Lord and Saviour. Of course, after He had offered a sacrifice for our sins He sat down at the right of God. I wonder where our seat is, where are we sitting, at the right hand of God or are we out somewhere into something we have no business in.

I Timothy 2:5 says, "For there is one God, and one mediator between God and men, the man Christ Jesus." Now whom are we depending on to communicate with God? There is only one we can depend on, the Lord and Saviour Jesus Christ. We go through our mediator, our Lord and Saviour Jesus Christ. The word mediator means a peacemaker. He is the one who has made peace between us and God and He is the one we talk to God through, the one we communicate to God with, and beloved, that is the one we need. Hebrews 7:25 "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." So, the place of Christ is at the right hand of God the Father. He is not only there to save those that call upon Him, but we find that He is there to answer the accusations of the accuser as he accuses the brethren before God.

We want to take a look at the intention of obtaining self control. Why are we doing it? Why is it important? Why is it necessary? We find that we are doing it to magnify our maker, that's first of all. In I Corinthians 10:31 we read, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Always have God on your mind. Magnify God. Don't ever say, "Look what I did," say, "Look what my God did for me." Regardless of what it is, it comes from God. Always remember that. I heard a preacher say one time that a man would take a dipper full of water, raise his head, look God right in the

face and never say "thank you Lord for this water." Now I don't know about looking God in the face, but the idea of it is that we should say "Thank you Lord for this water." It came from Him. To our limited knowledge and our finite minds we don't realize it sometimes, but there are many people that would like to have that cup of water. Now notice, we not only do it to magnify our maker, which is first; but always remember that we are here for a purpose. What is that purpose? To bring honor and glory to God. There were none of us put here to get rich or to be famous, although that might happen to us, either one of them, but if it does, that is a secondary thing. We are put here to bring honor and glory to God. Remember as the little kid said one time, "I know I am something because God doesn't make any junk." That is right, God doesn't have a second best.

We are not only to magnify our maker but we are also to grow in grace.

In II Peter 3:18 are these words, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen." Both now and forever we are to grow in grace. We must also study to show ourselves approved unto God a workman that need not be ashamed rightly dividing the truth. I've said many times, "wouldn't it be so wonderful for us lazy people if we could just take the Bible, put it under our pillow, go to bed at night and it would just soak right up into our heads," but it doesn't work that way. If it did we would probably be so lazy that we wouldn't even put the Book under the pillow. Beloved, to grow in grace we must pray, we must study, we must put our time to good use. In our busy schedule we must earmark some time for the study of God's Word.

We are not only to magnify our maker and to grow in grace, but if we do we are going to reap sure rewards. In II Timothy 4:7, 8 Paul said as he was about to depart out of this world, "I have fought a good fight, I have finished my course, I have kept the faith." I would love to be able to say those three things when I die. When I stood at the casket, viewing the remains of Brother Gilpin, I said to myself "Thank you Lord, he can say those three things. He fought a good fight, he finished his course and he kept the faith." I'm glad that he was able to do that. I pray that the Lord might allow me to be able to say the same things. In verse 8, Paul said because he did that, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." In conclusion, if we control ourselves through these methods that we have enumerated, if we obtain self control; then also in a great measure we control Satan at the same time. If we have self control in this manner, then there is no room left for Satan trying to spoil our lives and services for the Lord.

PREDESTINATION

(Continued from Page 1)

Scripture says, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." You see, God must do the calling if people are ever to be saved--because no one would ever call upon the Lord if God did not first call upon him.

Now I know that modernism goes up and down the land and tells us that all mankind is hungry to know God. How many times have you heard preachers say, "Everybody is seeking after God. Everybody wants to know God. Everybody is hungry to know God." Now, beloved, that is not true. The human heart is not seeking after God. Let's turn to Romans 3:11. Now I am not giving you what I think, I'm giving you what the Word of God says. "...there is none that seeketh after God." Now that's plain, isn't it? Nobody wants to know God, nobody wants to be saved, nobody wants to keep out of hell until God Almighty Himself creates a thirst in a person's heart. Man by nature is not interested in the things of the Spirit of God. Men are interested in making money. Men are interested in their automobiles, their homes and the accumulation of material wealth. But no one is really interested in the salvation of his soul until God first convicts him by the power of the Holy Spirit. Man is at enmity against God. Man is going the opposite direction from God. Man by nature hates God. And if man were left alone, he would go to hell of his own free will and accord. So God must take the initiative if man is ever to be saved.

Let's look at the experience of Adam and Eve again. What did Adam and Eve do when they sinned against God? Did they call upon God? No, a thousand times, no! You know what they did. They hid from God. If God had not called on Adam and Eve, they would still be hiding in the bushes today. If God had not called you and me, beloved, we would be hiding from God today just as Adam and Eve did in the Garden of Eden.

Message 14 - God's Justification

Now let's look at the fourth link in God's plan of redemption - justification. What do we mean when we say that a sinner is justified by God? Let's turn through the Word of God and get the Bible meaning of justification. In Romans 3:24 we find these words, "Being justified freely by his grace through the redemption that is in Christ Jesus."

In Romans 5:1 we find these words: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." It doesn't say "being justified by works." It says "by faith." Then in Romans 8:33 it says, "Who shall lay any thing to the charge of God's elect? It is God that justifieth." So one of the first benefits of God's elect is to be justified. Now to be justified means that you can stand before God as if you had never sinned. You can stand before God,

beloved, and be declared absolutely righteous.

Now there is only one kind of people whom God justifies, and I want you to notice this in your Bibles. Turn to Romans 4:5. Listen to this Scripture: "But to him that worketh not, but believeth on him that justifieth the ungodly,..." Now there it is just as plain, just as simple, just as clear as can be--God justifies only one kind of people, the ungodly. And we are all ungodly because we have all broken God's commandments, we've disobeyed His laws, we've defiled His universe, and we've done those things that have been displeasing in His sight. But the Scripture says that He justifies the ungodly. In other words, He declares the ungodly righteous so that we can stand before Him as if we had never sinned.

Now how can a just God declare a sinner righteous? People today have many different ideas as to how God can declare people righteous. The most popular idea is that God declares people righteous because they keep the law. But, beloved, can anybody keep the law? You know there are great religious denominations built on the idea that man can live according to the law and keep the law. But did you know that Jesus told our Jewish people in John the 7th chapter that no one keeps the law? Look at what Jesus said to the Jews in John 7:19 at the feast of Tabernacles, "...none of you keepeth the law..."

And what Jesus said to this group of religious leaders at the Feast of Tabernacles is just as true today. No one on the face of God's green earth keeps the law. There has never been but one man on this earth who has ever kept the law--that was the Lord Jesus Christ. And He kept it for us because we couldn't keep it. That's why the Bible says in Romans 3:20: "Therefore by the deeds of the law there shall no flesh be justified in his (God's) sight..."

Beloved, if you or I could be justified by keeping the law, God would never have sent His Son down from heaven to die for our sins. If we could be saved in any way at all by keeping commandments or by observing the law, there would have been no need for the substitutionary atoning death of the Lord Jesus Christ on the cross of Calvary. God might as well have kept His Son in heaven or left Him in the grave to rot. But because we couldn't be saved or justified by keeping the law, the Lord Jesus Christ came down from heaven in order to give us justification.

You say, "How then can we be justified?" There is only one way to be declared righteous before God and that is through the Lord Jesus Christ who died for our sins and settled the claims of the law. That's what the Bible says in Acts 13:39. Listen: "And by him (the Lord Jesus Christ) all that believe are justified from all things, from which ye could not be justified by the law of Moses." What does it say? It says that the law of Moses could not justify anybody. The law only points the finger of condemnation. The law says, "You are condemned because you didn't do this, because you didn't do that." The law condemns you for your failure. That is the difference between law and grace.

The law condemns--but grace forgives. The law says, "Do or die." Grace says, "Believe and live." The law says, "Make a new heart and a new spirit." Grace says, "A new heart and a new spirit I will put within you." The law says, "Hate your enemy." Grace says, "Love your enemy." The law speaks of what you must do for God. Grace tells us of what God has done for you.

You see the difference between law and grace? No wonder the Bible says in Galatians the 2nd chapter, "...by the works of the law shall no flesh be justified." But we can be justified on the basis of the shed blood of Jesus Christ, because Christ came down from heaven and settled the claims of the law. He kept the law for us, took our sins and bore them in His own sinless body on the tree. Oh, thank God for justification!

Isn't it wonderful to know that our sins have been imputed to Christ and will never be charged against us again? Our sins are cast as far as the east is from the west. They are buried in the sea of God's forgetfulness, never to be remembered again. Now that is justification.

Message 15 - God's Glorification

Now today let's look at the fifth and final link in God's plan of redemption which is glorification. Do you know what glorification means? To be glorified means that we are going to have the same glory as Christ. We are going to look like Christ--we are going to be like Christ. That's what the Bible says in I John 3:2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Now that is God's ultimate goal for our lives. That is God's real purpose of salvation. God didn't save us just to keep us out of hell. That is just a mere incidental in the plan of God. God didn't save us just to take us to heaven. God saved us to make us like His Son, the Lord Jesus Christ.

Now in order to make us like the Lord Jesus Christ, it's a process of testings, trials, defeats and victories, joys and sorrows. Listen to what the Scripture says in Romans 8:18. Paul said: "For I reckon that the sufferings of this present time (this suffering time for God's people) are not worthy to be compared with the glory which shall be revealed in us." What did Paul say? He said that this world and its sorrows and sufferings do not compare with the glory which shall ultimately be revealed in us. In other words, this world is not our home. We are going home to glory, beloved! This world is just a temporary dwelling place for God's people.

Of course, we have some of God's people who live and act as if they plan to be here a thousand years. Well, if all that counts is what we get here in this life--a nice home, a nice automobile, a big bank account--if that's all that life amounts to, then life is one big failure, because we have to die and leave it all behind. If you

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STUDIES IN ACTS

by Clyde Everman

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration" (Acts 6:1).

The church had begun to grow. The disciples, in fact, were multiplied. They were multiplied many times over. This fact, as it usually does, requires more and more from those in charge. The more people involved in a matter, the more problems there will be. The church is no exception. It was good, of course, that the disciples were multiplied. Such showed that they had been planting and that they had begun to harvest precious souls -- precious souls who had problems which needed to be attended to.

The apostles, for a time, tried to take care of the needs of all. They, however, found that they were being spread too thin. A jar of peanut butter, when spread on ten slices of bread, can be spread very thick; but the spreading begins to thin as the slices of bread increase. The Grecians, in fact, began to complain because their widows were neglected.

Peter and the others, no doubt, were doing all they could. They, perhaps, resembled Lucy on the Lucy Show when she was taking chocolates from an assembly line. She was supposed to put the chocolates in boxes, but they came at her so fast that she had to get rid of them the best way she could. She put some in her pockets and some she put in other places. The apostles, I'm sure, were very unselfish and tried to serve all the tables the best they could. They, however, didn't have time to preach the gospel and serve tables, too. Their mission, of course, was not to go into all the world and serve tables, but to preach the Gospel.

The question may arise regarding where Peter and the others obtained the needed supplies for the widows. Peter, after all, in Acts 3:6, had said, "silver and gold have I none." How did Peter get his hands on some money? The answer is found in Acts 4:34-37 where many people sold their possessions and laid their profits at the feet of the apostles. This fact meant that there were sufficient funds to relieve the needs of the widows and other needs they might incur in advancing the cause of Jesus Christ of Nazareth.

There, however, was a problem which sprang up. The Grecians, in fact, said that their widows were not getting their fair share. It can't be proven, but it appears that the Grecians were Jews who spoke the Greek language and lived among the Gentiles. They were Grecians in the manner that there are many American Jews, yet they are Jews. The Grecians, then, were Greeks only in that they practiced the customs and habits of the Greeks and probably spoke the Greek language.

There were two classes of Jews during the period of time which is before us. One of these classes lived in Palestine and spoke the Hebrew language. The other class was scattered among the Gentiles

and spoke the Greek language. The latter used the Greek translation of the Old Testament, called the Septuagint. These were called Hellenists, or Grecians. These Grecians, who had travelled to Jerusalem to attend the great festivals, felt that their widows were being neglected by the apostles.

The possibility for neglect was certainly there since those who actually lived in the land of their fathers were likely to receive the most attention. They, after all, spoke the language of their fathers and practiced the customs and habits of those in Jerusalem. They were also daily in the temple and were much better known than those who may have been considered as foreigners.

The overriding factor in all of this was that there must not be any kind of walls built between those who had the same purpose, that is, to exalt the Lord Jesus Christ. The apostles could not afford to have the Lord's soldiers fighting among themselves. It was absolutely necessary that they be of one mind in everything. The devil, however, was trying to put up another barrier before the Lord's disciples. He was trying to divide the Lord's forces.

"The daily ministration," as noted in our text, is explained in Acts 4:35 which reads as follows: "And laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

"Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables." (Acts 6:2). One can readily see why it was that God the Spirit influenced many people to sell their belongings and lay the money at the apostles' feet. The work, in fact, would have been greatly hindered if there had been no funds to keep them together during those days when there was so great a need to be together for the sake of teaching and encouragement. They, without funds, would have been seeking food and clothing. Each person would have gone to find work.

There, then, was a need that had to be met in order to keep all together where they could be taught. The apostles, however, had a far more important function to perform than that of serving tables. They were the teachers, and there must be nothing to hinder them from teaching the whole counsel of God. It is true that people had to eat, but this is not why they were there. They were there to hear the Word. The devil, of course, was hoping to sidetrack the apostles. He was hoping to get them so tied up with the affairs of this life that they would not have time to perform their most important function.

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3). Seven men for such a work meant that they would always have a majority if any controversy arose. There could have been a tie of three each if six men had been chosen, but one half of seven is three and one half; and there was

no way to have three and one half men.

Those chosen were required to be of an honest report of having a good reputation regarding their affairs with their fellow men. They were also required to be full of the Holy Spirit, or influenced by the Holy Spirit so that they were in agreement relative to who Jesus Christ was and in agreement as to His doctrine. This, after all, is why God the Spirit came to earth, that is, to guide the Lord's saints into all truth.

The chosen seven were also to be full of wisdom. You will note that wisdom rather than knowledge was a criterion. There, in fact, are some folks who have a lot of knowledge but very little wisdom. A particular person may know all the parts of a car and be able to name them one by one. Wisdom, on the other hand, is the ability to install those parts so that one has a workable machine. One may be able to quote the word of God. This is knowledge, but it requires wisdom to know exactly what the Scriptures teach. God the Spirit, of course, influences our thinking or grants us wisdom. The apostles, then, in order to keep down any more complaints and in order to do things decently and in order, had seven men chosen by the church to do for them what they could not do for themselves. These men were called deacons. A further commentary relative to the requirements for a deacon is set forth in the following scriptures:

"Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." (1 Timothy 3:8-13).

The deacons, after the church chose who they were to be, were placed in their positions by the laying on of hands by the apostles, or as the apostles said, "whom we may appoint over this business." "But we will give ourselves continually to prayer, and to the ministry of the word." (Acts 6:4). Money, food, clothing, shelter, etc., are very vital to the ongoing of the Lord's work, but these must always take a back seat to the preaching of the Word. Our purpose here is to go into all the world and preach the gospel. It is not to go into all the world and serve tables. Those, therefore, who free the preacher's hands by serving tables are greasing the wheels so that there is no drag on the ministry of the Word. The apostles, if they had spent their time serving tables, would have had fat people with empty heads and hearts. Their message would have been empty, while the plates of chicken and dumplings would have been full. We must still follow their example today and remove all obstacles which

obstruct the acts of praying and preaching.

"And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them" (Acts 6:5, 6).

Some may have said, "Let the apostles do it all. They are trained and we are paying them. Don't involve us." This kind of attitude would have meant that the chosen seven would never have received the rich benefits of the office to which they were chosen. The chosen seven did not get their names in lights, but their names are all recorded in God's holy Word -- God's Word which records the names of Moses, Abraham, Joseph, David, Daniel, etc. Ministers who try to hog the entire show are doing their flock a great disservice.

"And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith" (Acts 6:7). Here we have results, not results in eating food, but results relative to the preaching of the Word. Their stomachs were full and their hearts were full as a result of a combination, or a team, of preachers and deacons. This fact meant that the deacons were a very vital ingredient in the preaching of the Word. They were partly responsible for the increase of the disciples in Jerusalem and for the great company of priests who were obedient to the faith. Any saint, of course, who gives of his time and money to the Lord's work will also be rewarded for the result of the work.

"And Stephen, full of faith and power, did great wonders and miracles among the people" (Acts 6:8). Stephen, according to Acts 6:2, had been appointed to serve tables. He, however, according to Acts 6:3, was full of the Holy Spirit and wisdom. It goes without saying that a man who is full of the Holy Spirit and wisdom is not utilizing his full potential while serving tables. We might say, however, that he began at the bottom and worked his way up. We, as believers, should be willing to take any position in the church which is assigned to us. It, in fact, is not how much we do, or what we do; it is how faithful we are in that which has been assigned to us. The following passage of Scripture says it all: "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Psalm 84:10).

It is said in our text that Stephen was "full of faith." He, among other things, was very pleasing to God, since, according to Hebrews 11:6; it is impossible to please God without faith. Stephen, of course, because of his God-given faith, was full of power. God, in other words, honored Stephen's faith. Stephen, without faith, would have had no power. That which we are to see in Stephen is the outworking of God the Spirit, or God Himself

which the Holy Spirit is.

It is said that Stephen did great wonders and miracles among the people. God, of course, did great wonders and miracles among the people; but God, in the text before us, gives all the credit to Stephen. We, too, will be rewarded for the works God performs through us. It will be said in heaven that Jane, Jim, or Moses did such and such. It is God, of course, according to Philippians 2:13, "which worketh in you both to will and to do of his good pleasure."

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subject. Various reasons which are the outgrowth of human thinking have been proposed, both for and against the movement. Yet, if anyone has ever quoted God's Word on either side of the subject, I have failed to see it in the papers. Since this subject of the ordination of women to the ministry has been brought to the forefront in the news by the Presbyterians, I consider it a good time to tell our subscribers just what the Word of God says as to a woman's place in a New Testament church.

I. The Bible and Women:

The Bible has quite a good deal to say relative to a woman's place in the church. We are plainly assured in the Scriptures that her position is one of silence. Listen: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for a woman to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant" (1 Cor. 14:34-38).

I know that there are those who say that this was just a local injunction to the church at Corinth.

I do not agree therewith. In 1 Corinthians 1:1,2, we read: "Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Note the expression, "with all that in every place." This includes the twentieth century as well as the first. It includes our church the same as the Baptist church at Corinth.

Yet, even if that were true, you have the same teaching given when the aged Paul wrote to the young Timothy: "Let the woman learn in silence with all subjection. But I suffer not a woman to

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At death there are only two places to go; the soul never hangs around between the two places.

PREDESTINATION

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are a born again believer, God has a purpose for your life that far exceeds anything pertaining to this old sin-cursed, God-hating, Christ-rejecting world.

Do you know what God's purpose is for the life of a born again believer? Look at it here in your Bible. You know, people know a lot about Romans 8:28. They can really rattle this verse off. But they never look at Romans 8:29--the verse that we are studying in this series of messages. A lot of people know, "...all things work together for good to them that love God, to them who are the called according to his purpose." But they never bother to ask, "What is God's purpose?" What is God's real purpose, beloved? God's real purpose is to make us like the Lord Jesus Christ. That's what the Scripture says: "For whom he did foreknow, he also did predestinate...whom he did predestinate, them he also called..." But what did He predestinate us for? Look at it: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son..." That's God's purpose--to make us like His Son, the Lord Jesus Christ.

Oh, look at these five golden links in God's plan of redemption--God's foreknowledge, He foreknew us; God's predestination, He fixed our destiny and predetermined our salvation and service; God's calling, He called us; God's justification, He declared us righteous; and finally, glorification--He makes us like His Son and gives us a glorified resurrection body.

You see, beloved, our salvation started in the mind of God before He ever made this world. Then God called us, He justified us, and to complete our salvation, one of these days He is going to glorify us and we will have glorified, resurrection bodies just like the Lord Jesus Christ. You are not going to have to worry about eye glasses, you are not going to have to worry about false teeth, you are not going to have to worry about aches and pains because you will be made just like the Lord Jesus Christ and you'll have the same glory as Christ.

You know, if God only took care of us from the day that we were saved until the end of our journey down here, we would not be getting very much. Life would just be a big failure. But you know, beloved, it is wonderful to think that one of these days we are going to have glorified, resurrection bodies. You know, we are just passing through this old world. That is all we are doing. When we are born again, we are saved from the penalty of sin. Every day in our lives we are being saved from the habit of sin. But one of these days we are going to be saved from the very presence of sin, and we are going to look like Christ, and we are going to have the same glory as Christ.

Now I know some of you are probably asking the question, "How can I tell whether I am one of God's elect? How can I tell if I am in that great number that will spend eternity with the Lord God of heaven?" Let me ask you a couple of questions. Do you

have a desire to be saved? Do you realize that you are a hell-bound, hell-deserving sinner? Do you realize that you cannot save yourself? Then right now if you will turn to the Lord Jesus Christ with all your heart and receive Him as your own personal Saviour, you will know beyond any shadow of a doubt that you are one of God's elect. The very fact that God is dealing with your heart proves that you are one of God's elect. So right now, just trust the Lord Jesus Christ, fall at His feet and ask Him to save you. Believe that He died for your sins, that He came into the world to pay the price for your redemption, that He shed His precious blood at Calvary to cleanse you from your sins. And if you will do that right now, then you can know for sure you are a child of the living God.

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teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2:11,12).

When I come face to face with this Scripture, I am reminded of the little girl's statement, who said, "If God didn't mean what He said, why didn't He say what He meant?"

In conversation sometime ago with a member of a Baptist church who had just had a woman conduct services on a particular Sunday, he even became hostile that I would dare say anything contrary to the action of the church of which he was a member. Said he, "Why, our pastor gets \$5500 a year salary, and we pay \$75 a month house rent on top of that. We've got a big pastor and you're just a little fellow from the country. What right do you have to say anything about what we do? Our pastor is a whole lot bigger man than you, and he thinks it perfectly all right for women to conduct public worship services." You will note the expression, "he thinks." My answer to him, and my answer to you is, "But what does God say?" It doesn't make any difference how big the preacher, nor how much the church pays a month for house rent, the question is what does God think, and what does God say?

God says, "Let your women keep silence in the churches," and as long as this Scripture is in the Bible, it will take more than a \$5500-a-year pastor to convince me that God didn't know what He was talking about when He inspired Paul to write this Scripture.

I realize that today there are many who believe that a woman has just as much right to preach as a man. Yet, beloved, one of the first qualifications that God gave for a preacher is: "A bishop then must be blameless; the husband of one wife" (I Tim. 3:2).

Now, I would like to see any woman that could qualify to be a preacher. She might be the wife of one husband, but she'd have an exceedingly hard time being the husband of one wife.

I know that today we are living in this modern twentieth century, and that things are much different to what they used to be.

However, beloved, instead of changing the Bible to suit the demands of the twentieth century, we'd better change the twentieth

century to meet the demands of God's Word.

Furthermore, a woman is prohibited to lead in prayer in public. Listen: "I will therefore that the men pray every where, lifting up holy hands, without wrath and doubting" (I Tim. 2:8).

The word used for "men" is not the usual Greek word for mankind, but is the Greek word denoting the male species in opposition to the female. God thus declares that the males are to do the public praying.

II. Why the Prohibitions?

There are two reasons why women are thus prohibited from speaking and taking an active part in public mixed assemblies: First of all, she is prohibited because of the priority of man's creation. Listen: "For Adam was first formed, then Eve" (I Tim. 2:13).

This indicates that man was created first and therefore woman is prohibited. Then too, she is prohibited in view of the fact that Adam was not deceived, although Eve was. "And Adam was not deceived, but the woman being deceived was in the transgression" (I Tim. 2:14).

At the fall of man in the Garden of Eden, God put a curse upon the serpent, the man and the woman. The serpent still crawls on his belly, man still lives by the sweat of his brow and women still bear children in pain. These phases of the curse have not been removed; why should we then think that the curse of silence has been removed?

III. Common Objections:

These are some objections which are commonly raised: First, it is said that the woman gives her money why can't she talk? So far as I am concerned I can see no connection between the use of her money and the use of her tongue.

It is also opposed on this basis, "the idea is dumb." Well, beloved, you're telling God that, and not the preacher.

Still others object that Paul was an old bachelor and was just "down" on the women. That is not true. Paul was not a bachelor. Listen: "Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them" (Acts 26:10).

The word "voice" is the word for vote. This shows that he was a member of the Sanhedrin. He had to be married to be a member of this body. In all probability at the time he wrote to the church at Corinth he was a widower, though it is definitely positive that he had been married.

Another objects to I Corinthians 14:35, which says: "And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

In the light of this, one woman says, "I never would learn anything if I waited to find out from my husband." Well, sister, what did you marry the sap-head for?

Still another objects: "How do the women in your church sing without speaking the words of the song?" When a woman sings in a church, she is not usurping authority over a man. Neither is it teaching. It is simply a part of

common worship. Singing, then being a part of common worship, is commanded.

"Speaking to yourselves in psalms and hymns and spiritual songs and making melody in your heart to the Lord" (Eph. 5:19).

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

Singing then, without restrictions, is permissible to women.

Another, in objecting, reminds me that, "It is a dangerous thing to come between a woman's soul and God." I am ready to grant it, beloved, and God helping me, I don't expect to come between her soul and God. I merely want to be sure that I teach her the truth so that there won't be anything between her soul and God.

Another says that in contending for the plan of silence for women in churches that I have "strained at a gnat and swallowed a camel." No, you are wrong; I am just trying to be honest with the whole Bible.

IV. Examples Showing Consistency of the Scriptures:

I want to give you some examples showing the consistency of the Scriptures. It has been rather interesting that those who express contempt for our position offer certain examples in the Bible to prove that it is right for a woman to speak, yet, in every instance, the example merely shows the consistency of the Scriptures. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances" (Ex. 15:20).

This is a reference to Miriam, Moses' sister. If you will read carefully, you will notice that she led only the women in song. It is interesting to notice that later Miriam did usurp authority over men, and was smitten with leprosy. Read Numbers 12:1-15.

Let's notice Deborah of the Old Testament: "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time" (Judges 4:4). This refers to Deborah. She never did do any talking publicly; all the judging and talking she did, she did in her own home. She only exercised authority over men when Barak showed that he was a moral coward and was just a sissy. Yet, if this gives the feminists any comfort, they are welcome to all they get out of it.

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her" (John 20:17,18).

This refers to the women of whom it is said that they were first at the tomb. So far as the Scripture goes, not one of them ever preached. They went away and told the disciples privately about the resurrection.

In John 4, we have another example: "Come, see a man,

which told me all things that ever I did: is not this the Christ?" (John 4:29). The Samaritan woman in this case did all of her talking in private. There is not an indication that she ever conducted any kind of a religious service.

The aged Anna is another good example of the consistency of the Scripture. "And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem" (Luke 2:36-38). Anna, the woman in question, spoke only to the passersby who came into the temple. There is not an indication that she ever spoke one word by way of public discourse.

Listen to God's injunction to older women: "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" (Titus 2:4,5). This is Paul's injunction to Titus in which he tells the aged women to be teachers. However, verse four indicates that they were to teach the women who are younger than themselves. There is not even a hint that they were to talk to men.

Priscilla is another good example: "And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly" (Acts 18:26).

Priscilla did all her talking in private to Apollos. In this instance her husband's name is mentioned first, whereas in Romans 16:3, you find her name mentioned first. I wonder if this may not be another example showing the consistency of the Scriptures, for even when she and her husband talked to Apollos, her husband's name is given first mention.

Then, we have been reminded of the women at Pentecost. Yet, if you will notice carefully Acts 2:14, you will find that it was Simon Peter who did all the preaching that day.

Acts 12:12-17 tells of a group who were praying for Simon Peter's release from prison. The last phrase of verse 17-- "...And he said, Go shew these things unto James, and to the brethren..." shows that no men were present; that the men were someplace else. It was just a women's prayer meeting.

Note Philip's daughters, as recorded in Acts: "And the next day we that were of Paul's company departed, and came unto Caesarea;

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CAN YOU IMAGINE THIS?

Jeremiah observing Christmas?

"Thus saith the LORD, Learn not the way of the heathen..." For the customs of the people are vain: for one cutteth a tree out of the forest; the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not" (Jer.10:2-4).

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(Continued from Page 11)

and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And when he was come into us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles" (Acts 21:8-11).

This refers to Philip's daughter. It is true that Philip had four daughters which did prophesy. It is perfectly all right for women to prophesy today, provided they prophesy to women and children, but they have no business prophesying when men are present.

That you might see how consistent the Scriptures are, will you notice that the Lord sent Agabus, whose home was at Antioch (300 miles away), to warn Paul, even though there were four prophetesses in the house where Paul then stayed. Do you suppose it was because Paul was prejudiced against the women? Did the Lord send Agabus to humor him? Personally, we think it is a striking example of the consistency of the Bible.

V. A Woman's Work:

I do not mean to say that a woman does not have her place of service. In fact, she has a tremendously large sphere in which to serve.

She is to teach women. Listen: "The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to own husbands, that the word of God be not blasphemed" (Titus 2:3-5).

She is to teach children: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (II Tim. 1:5).

She may teach men privately, such as Priscilla and her husband taught Apollos. Another phase of her work is that of motherhood. Listen: "That they may

teach the young women to be sober, to love their husbands, to love their children," (Titus 2:4). "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety" (I Tim. 2:15).

"Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate" (Psa. 127:3-5).

Finally, a woman is to be a keeper at home. "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (I Tim. 5:14). "She looketh well to the ways of her household, and eateth not the bread of idleness" (Prov. 31:27).

I do not mean to say that she is to be a housekeeper, but rather, a homekeeper. Above all else, women are to be home-bodies. She was made as man's helpmate. She ought never to neglect her home for any task--religious or otherwise. Oh, that she might be serving in her God-given capacity.

I realize that there are even many Baptists--in fact, the majority--who think it perfectly permissible for a woman to speak in public, pray publicly and even preach to a mixed assembly.

Only recently one man reminded me that I represented a very small percentage of even missionary Baptists in regard to my interpretation of a Scriptural position of a woman in a New Testament church.

May I remind those who would object, that at the June meeting of the state board of Kentucky Baptists in 1925, a resolution was passed demanding that the training department obey the Scriptures as to women speaking in mixed assemblies. That resolution has never been rescinded although, I must confess at the same time, that the BTU department has never obeyed it.

Though for 1900 years God has demanded that the women keep quiet in public worship, and though the state board made the same demand 30 years ago, many women continue to trample under feminine feet the wishes of both God and man relative to a woman's place in church. It would be a good idea in every church to take the average woman off in a corner and teach her how to "behave in the house of God."

Women who violate God's instructions as to women speaking in public, and any pastor who encourages women to ignore what the Bible has to say concerning a woman's place in

church are no better than the modernist who denies the Genesis account of creation. Any man who whittles out a part of I Corinthians and I Timothy is not one bit better than the evolutionist who whittles out the Genesis account of creation.

Throughout my ministry, I have stood for the inerrancy of the Bible so far as the truth of Moses is concerned. I likewise stand for the inerrancy of Paul as to a woman's place. I contend that any woman who violates God's teaching of the woman question is as great a sinner as the modernist who denies the virgin birth of Christ or the plenary inspiration of the Bible.

Conclusion: If the BTU can't

run without disobeying God's instructions as to women speaking in mixed assemblies, then every BTU in the land ought to die--and the sooner the better.

Above all else, look at the position the BTU crowd, the women who disobey God's Word and all the "petticoated" preachers will occupy when they get to heaven.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the

kingdom of heaven" (Matt. 5:19).

In closing, may I remind all women and men as well, that the Word of God is final, and it is our business to make it such in our lives, both privately and publicly. However, no one can make Jesus Lord of his life, until first of all, Jesus has become his Saviour. In view of this fact, may you heed the words of the Lord Jesus now in the event you are lost, and trust Him as you Saviour. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

of righteousness. (II Peter 2:5).

Noah lived three hundred and fifty years after flood, and died at the age of nine hundred and fifty. We praise God for this great man who found grace in the eyes of the Lord. Say friend, have you found grace in the eyes of the Lord?

THE MAN NOAH

by T.B. Freeman

"Noah found grace in the eyes of the Lord." (Gen. 6:8). He was a just man, that is he was a justified man, being justified by faith, as we read of him being one of the heroes of faith in God's honor roll listed in Hebrews 11. He was also a man who walked with God, (Gen. 6:9), though he must have been the sport and laughing stock of his day before the flood, as the just and upright man is laughed to scorn. (Job 12:4). Those whom God honors are the subjects of persecution by ignorant men and foolish devils.

Noah walked with God in an age of religious indifference when every imagination and device of man's heart was evil. (Gen. 6:5). There was open defiance of God on every hand, and the earth was filled with violence. The earth was corrupted by man until God brought the awful flood of judgment upon the whole earth. Our Lord Jesus said, "As the days of Noah were before the flood, so shall it be in the days of the coming of the Son of man". The people's minds were so taken up with material, social, and sinful pleasures, which occupied their minds so fully, that they had no time or mind for the God of Noah. Do we not see this kind of condition prevalent throughout the whole world today? Truly, the coming of our Lord draweth nigh. Let the remnant who have found grace in the eyes of our Lord, lift up their heads and rejoice in the Lord, for our redemption draweth near. Soon we shall see Him whom our soul loveth and be with Him forever, and when we shall see Him, we shall be like Him, for we shall see Him as He is. (I John 3:2).

God gave Noah the commission to build the ark for the saving of his house. Only eight souls were saved from the deluge. (I Peter 3:20). As best I can figure, the size of the ark must have been four hundred and fifty feet long, seventy-five feet wide, and forty-five feet high. (Gen. 6:15). It had three stories and a door and window in it. In the six hundredth year of Noah's life, the great flood of waters was upon the earth. Evidently, it must have taken over one hundred years to build the ark. It was built to float, not likely to be like a modern ship as many artists picture it. It was pitched with pitch without and within, and made of gopher wood.

The waters prevailed upon the earth one hundred and fifty days or about five months. Thus God

judged the old world in Noah's day. At the end of the flood, the ark rested on Mt. Ararat, and Noah and his family came out of the ark the twenty-seventh day of May.

Noah, being a man of faith in the promised coming Messiah, built an altar and offered sacrifice unto the Lord. He was a preacher

THE SOVEREIGNTY OF GOD

What do we mean by this expression? We mean the supremacy of God, the kingship of God, the Godhood of God. To say that God is sovereign is to declare that GOD IS GOD. To say that God is sovereign is to declare that He is the Most High, doing according to His will in the army of heaven and among the inhabitants of the earth, so that none can stay His hand or say unto Him what doest Thou? (Dan. 4:35). To say that God is sovereign is to declare that He is the Almighty, the possessor of all power in heaven and earth, so that none can defeat His counsels, thwart His purpose, or resist His will (Psalm 115:3). To say that God is sovereign is to declare that He is "the governor among the nations" (Psalm 22:28), setting up kingdoms, overthrowing empires, and determining the course of dynasties as pleaseth Him best. To say that God is sovereign is to declare that He is the "only potentate, the King of kings and Lord of lords" (I Tim. 6:15). Such is THE GOD OF THE BIBLE! When we say that God is sovereign, we affirm His right to govern the universe, which He has made for His own glory; and He has the right of the potter over the clay. He may mould that clay into whatever form He chooses, fashioning out of the same lump one vessel unto honor and another unto dishonor. He is under no rule nor law outside of His own will and nature; God is a law unto Himself; He is under no obligation to give an account of His matters to any.

--A.W. Pink

EXALTING THE SAVIOUR

"...that in all things He might have the preeminence" (Col. 1:18).

This is the unchanging purpose and decree of our heavenly Father; and it shall be! The question with which I am faced is: "Am I in tune with and totally submitted to this divine arrangement?"

To accomplish His purpose and exalt the Saviour, God may be pleased to smash my plans, bring me great sorrow, humiliate and embarrass me to the delight of my enemies, and prove me right or wrong depending upon His will. But "the servant is not greater than his master," and the flesh and master cannot both be lifted up! Too often eyes are focused upon us, lips speak our names, men trust our judgment, and confidence is placed in the flesh. When this happens, without fail the man has to be brought down that the Lord may be exalted.

ANNOUNCEMENT

Elder Dan Phillips is available for a few revival meetings each year. He is a very fine, sound, and able preacher. I urge the churches to use Dan as much as he feels he can be away from his church. When I ran this before I gave the wrong area code for his phone. You may write him at 273 Old Bethel Rd., Bluff City, Tenn. 37618, or call him at (615) 764-3771.

SPECIAL ANNOUNCEMENT

Calvary Baptist Church has just ordered over fifteen thousand dollars (\$15,000) worth of equipment to use in printing and mailing The Baptist Examiner. This equipment will be long to the church. If any individual or church would like to have a part in this, send specially marked offerings to The Baptist Examiner.