

Envy is the mother of strife.

SOVEREIGN GRACE

LANDMARK

PREMILLENNIAL

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

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WHAT IS THE WOMAN'S COVERING?

by J.C. Settlemoir

What is the woman's covering in I Corinthians? This question could easily be settled by any reasonably intelligent teenage boy or girl, provided with a Bible, the proper lexicon, and a desire to ascertain the meaning of the Scripture.

We determine the meanings of the terms on this subject in exactly the way we determine the meaning of the terms church, election, or baptism. This is simply to determine the ordinary meaning of the words contained in the Scripture. This is what

Baptists have always done. When we do this we are standing on good ground, on Baptist ground, and on Bible ground!



J.C. Settlemoir

In the first place, then, we must take up the pertinent terms in this passage in order to ascertain their meaning as used by the Apostle Paul who was inspired by the Holy Spirit.

Paul uses covered (katakalypto) twice in verse 6, and once in verse 7. This word occurs nowhere else in the NT, (the negative is also found twice in this section, vs 5 and 13). Yet the meaning of this verb is not difficult to determine. Thayer (p. 331) defines it "to cover up..." He also refers the reader to the (Continued on Page 12, Col. 2)

REVELATION

by Willard Willis

"After this I looked, and, behold, a door was opened in heaven..." (Revelation 4:1).

The revelation, or the pulling back of the veil, up to this point in the subject book, relates to the person of our Lord and Savior Jesus Christ and His work in the seven churches of Asia. The revelation, however, according to Revelation 1:1, would also deal with things "which must shortly



Willard Willis

come to pass". We have, then, here in chapter four a door opening in heaven—a door through which would come authority, power and the basis for the judgment of God which is to be vent upon the earth. John, then, by way of God the Spirit, was given the ability to look into heaven by

(Continued on Page 3, Col. 4)

THE ASSURANCE OF OUR CONVERSION

By George R. Sledd

"For our gospel came not unto you in word only, but also in power, and in as the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became

followers of us, and of the Lord, having received the word with much affliction, with joy of the Holy Ghost." (I Thessalonians 1:5-6) A measure and degree of assurance is of the very essence of saving faith. Our text says the gospel comes in "much assurance" to our hearts. Unsaved

people cannot attain to any such measure of assurance. They cannot say as Paul, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." When a person truly believes on Christ as (Continued on Page 8, Col. 3)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE PREVAILING EFFICACY OF THE ATONEMENT OF THE WORTHY ONE

by Joseph M. Wilson

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by; thy blood out of every kindred, and tongue, and people, and nation; And hast made us

unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9,10).

In our church, we are presently engaged in a brief series on the Book of Revelation. In the morning services, I am going through the book with a series of eleven studies with some notes I have prepared. Usually this involves covering two chapters

each morning. In the evening services and Wednesday services, I seek to bring a message from some part of the two chapters covered that Sunday morning. We had the two chapters, 4 and 5, and I sought for an evening sermon therefrom. I planned to speak from chapter 5 on "The Worthy

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WHAT IS TRUTH?

by Don Pennington

"Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice. Pilate saith unto him What is truth?" (John 18:37,38). Truth is a very important thing. Truth is something that never changes. People down through the years have tried to burn the truth up, they have tried to drown the truth, they have tried to do many things with the truth, but beloved, the truth will always be and it will never change. Jesus said "To this end was I born, and for this cause came I into the world." Number 1 "that I should bear witness unto the truth" and Number 2, "and everyone that is of the truth heareth my voice." I often ask or wonder if we would ask the Supreme Court of America today, "What is

truth?" they would probably take a few months to think about it and then they would come up with an astounding statement something like "what is the truth to one person is not the truth an-



Don Pennington

other person." Beloved, truth is precious. It is great, in fact it is Christ, it is the Word of God. To define the word truth, the dictionary puts it this way: "Truth is the opposite of a falsehood, a lie or deceit. It is the body of real things, events and facts."

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STUDIES IN JUDGES

by C.T. Everman

Chapter 10:1-11:33

After the short and stormy reign of Abimelech, after Abimelech and the men of Shechem had destroyed each other, there was a period of forty-five years in which there seemed to be peace and quiet in Israel. During this period there were two men whom we call minor judges who judged Israel. The first one was Tola.

"AND after Abimelech



C.T. Everman

there arose to defend Israel Tola the son of Puah the son of Dodo, am an of Issachar, and he dwelt in Shamir in mount Ephraim. And he judged Israel twenty and three years, and died, and was buried in Shamir" (10:1, 2).

Although Tola judged Israel for

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man redeemer. We lost our inheritance through the fall. Jesus is our blessed Kinsman Redeemer who restores our inheritance. This book in Revelation 5 re-



JOE WILSON

veals the foreordained process by which He does this. Ruth 4:1-19 tells how Boaz was a kinsman-redeemer for the lost inheritance of Elimelech. First a kinsman with a prior right must have the opportunity to redeem this inheritance. He could not do so, and Boaz performed the part of kinsman-redeemer. Boaz is thus a type of Christ who acts the part of kinsman redeemer to all the elect. There are other Biblical il-

lustrations of this truth which picture to us what our Lord is doing in Revelation 5 in taking the book. The seven seals of Revelation cover the entire tribulation and bring us to the Lord's setting up of His glorious millennial reign.

This book is seen in the right hand of the One upon the throne. The question is asked as to who is worthy to open the book and loose the seals; that is, to bring to pass the things written in this book. There is no man in all the universe who is able to open this book. Beloved friends, man is totally unable to bring about the glorious reign of holiness, peace, and prosperity upon this earth. All men and all political programs have and will fail to do this. Don't put all your eggs in the president's basket lest they be broken. Put them in Jesus' basket and they will be safe. There is going to be a time of glorious holiness and peace all over this earth. But it will be brought to pass, not by man, but by Jesus Christ. All history records the fact that no man is able to open the seven sealed book and bring to pass what is therein.

John weeps over this situation. He, I believe, was aware of what this book meant. He had often prayed, "Thy kingdom come," and longed for that glad some day. He now wept as he thought of no one being able to open this book. His tears are dried as he is informed that there is one who has prevailed to open this book. He looks and sees a Lamb with the marks of death upon Him. Jesus is the Lion of the tribe of Judah who prevails to open the book. He prevailed by taking the part of the Lamb of God and dying for the sins of the elect of God. Yes, Jesus is the Worthy One. By His death, He has prevailed, and is therefore qualified and able to open the book.

I believe that this shows us that our Lord will have the scars of His cruel death upon Him throughout eternity. I do verily believe that all the scars of sin, all the bodily defects of life will be absent from the bodies of the glorified saints of God. But not from the dear Lamb of God. Yes, we shall see, as Thomas did, the marks in His hands and feet and side. They will be the marks upon Him of His exceeding great

love for us. This Lamb has seven horns and seven eyes which speak of the sevenfold plenitude of the Holy Spirit upon Him, and the perfect wisdom and strength thereof. This Lamb takes the book from the one upon the throne. The rest of this chapter tells of the praise given to this Worthy One who made an atonement of prevailing efficacy.

Let us look awhile at the Worthy One. This word is used in verses 2,4,9 and 12 of this chapter. Beloved, our Lord Jesus Christ is the supremely Worthy One. He is totally and supremely worthy in and of Himself, whether anyone else ever recognizes this or not. He is perfect in all His being and attributes. Men may not recognize this. Men may belittle Him, use His blessed name in their vile and horrible oaths, may write books against the infinite whiteness of His immaculate holiness.

He is worthy in the sight of His Father who said of Him, "...This is my beloved Son, in whom I am well pleased." The Father recognizes

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PREVAILING

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One." As I worked on this sermon, I came to see that the true subject of this chapter was as I have given in the subject of this article. Oh, what a blessed thing it was as this subject came to me and opened up to me!

Revelation chapter five is in two parts: The taking of the book by the Worthy One who has prevailed in His atonement; and the praise given to this One. This book may be regarded as the title deed to the earth. It records the processes by which the Worthy One will claim His possession. The first gospel promise in Genesis 3:15 tells us how One miraculously as "seed of woman" will defeat the devil and regain all, and more than all, that was lost by the fall for the elect people of God. The book in Revelation chapter 5 tells of His doing this.

Leviticus 25:47-49 tells how one who has lost his inheritance may have it restored by a kins-

"By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:2-3).

I am greatly and continually amazed at the attitude of many Christians (I truly believe many of them are true Christians) toward the law of God. One man said that, so far as the child of God is concerned, the Ten Commandments might as well be tossed in the trash can. Men are continually saying that the believer has nothing at all to do with the law of God. I continually ask these men concerning the Ten Commandments, "Which one can be break?" Usually that ends the conversation. Now, I seem to hear, though I doubt it is truly meant the way it sounds, that we can break any of them we want to. I hear that we are no more under the Ten Commandments than we are under the law of Russia. But, I reply that I am not a citizen of Russia; and I am such of the kingdom of God.

This attitude of so many Christians is not the attitude of New Testament believers. It is not the attitude taught in the New Testament. Please re-read my text. Note that the keeping of the commandments of God is essential to assurance of salvation. I think that this is a fair deduction from my text.

Note further, that the love of God is manifested by and evidenced in the keeping of His commandments. I grow weary of hearing anti-nomians say that we are under the law of love. Love is not a law. Love is that which motivates one to keep the law.

Note especially that my text tells us that God's commandments are not grievous. Now, I wonder why so many Christians seem to totally disagree with this statement. I wonder why they seemingly insist that God's laws are so grievous that we are to have nothing to do with them. What was the apostle Paul's attitude toward God's law? Surely, he is a good example for us today. Surely he was a New Testament Christian. He said, "For I delight in the law of God after the inward man" (Rom.7:22). What are you antinomians going to do with this Scripture? Here is a New Testament Christian. Here is a preacher of the sovereign and saving grace of God. Note his delight in God's law. Does not his statement of his attitude towards the law become a statement of what our attitude ought to be? Paul was not an anti-nomian. Paul did not throw the Ten Commandments in the trash can. Paul loved the law of God. Paul desired to keep the law of God. Paul preached the law of God. I challenge my anti-nomian friends to study this one thing for awhile; the relation, attitude and action of Paul with regards to the law of God. Surely, if you will do this, you will throw away your anti-nomianism and take a different attitude towards the law yourselves.

FROM THE EDITOR

My friend, we have enough anti-law people in the unsaved world about. We do not need them among Christian people. I greatly fear that the anti-law attitude and preaching of the past fifty years has had much to do with the terrible, ungodly, crime-promoting attitude of the unsaved world about us. Preachers used to preach the Ten Commandments. Sunday School children used to learn the Ten Commandments by heart. I wonder how many Christians today could recite these from memory. In years gone by, the Ten Commandments were honored in the pulpit, in the Sunday School, and in Christian homes. I tell you, and I think that even my anti-nomian friends will agree with me, that we have not gained in decency and morality, and certainly not in spirituality by our neglect of the Ten Commandments.

My anti-nomian friend, if the Ten Commandments are done away with in this age; why did Paul delight in the law of God, why did John say that God's commandments are not grievous, why did John say that the love of God is to keep His commandments, why did Paul in Romans 13 and James in James 2 use the law in expounding Christian conduct? My anti-nomian friend, compare your attitude towards the Ten Commandments with that of Jesus Christ, who left us an example that we should follow in His steps. Also, what is that righteousness of the law that is fulfilled in us as we walk not after the flesh, but after the Spirit? My anti-nomian Baptist friend, compare your attitude towards the Ten Commandments with that of the vast and overwhelming majority of our forefathers. They would have reacted with holy horror at your attitude towards God's law.

One of the greatest needs of this day is a Holy Spirit empowered preaching of the law of God. Preach it to exalt and expound the character of the thrice holy God who gave it. Preach it to show the responsibility of man to keep it. Preach it to show the eternal hell-fire punishment of those who break it. Preach it to show the greatness of the love of the Saviour, who bore its curse for His elect. Preach it to, by the conviction of the Holy Spirit, bring the sinner to Christ. Preach it to show the Christian God's standard for his life as a child of God. God has given His law for these purposes. How can we attain these ends if we fail to use that which God has given therefore?

Oh, that God would bring anti-nomians back from their anti-law heresy to the truth of God's Word. Oh, that God would cause and enable those who believe the truth about the law to be more faithful in proclaiming God's holy law. Oh, that God would use such for the purposes stated in this editorial. Yours for a more able, detailed, and Holy Spirit empowered preaching of the law of God. Yours for more obedience to God's law in the lives of His people. May God bless you.

PREVAILING

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and proclaims the worthiness of this One. This eternally Worthy One did not lose any of, or mar in any degree, His worthiness by His life upon this earth. He lived a perfect life on the earth. He is the only one who has ever done this. All the claims of men to live above or without sin are terrible lies and are blasphemous insults against the perfect Lord Jesus Christ. I would rather claim to be the most loathsome and vile person who ever lived on the earth, than to claim to live above and without sin--and it would be much nearer the truth. The worthiness of His life on this earth is testified to by His Father. Also, the demons recognized this when they cried, "I know who thou art, the Holy One of God." His enemies were forced to admit this when some said, "Never spake a man like this," and when Pilate said, "I find no fault in this man." And, of course, all those who have been and are saved by His grace and power delight to affirm of Him that He is the eternally and perfectly Holy and Worthy One.

We see the absolute necessity of His perfection when we read in Exodus 12:5 that the passover Lamb must be without blemish, and read in I Peter 1:19 that we are redeemed with the precious blood of Christ as of a Lamb without spot and without blemish. He must be the Worthy One if He is to offer to God an acceptable sacrifice for the sins of the elect people of God. How infinitely important it is that we maintain the absolute perfection of Jesus Christ. For if the slightest speck of the least defilement be upon His life, it would consign us to an eternity in hell. The sacrifice that atones for sin must be sinless in itself.

This Worthy One offered Himself as a sacrifice to God. Note the word "slain" in Revelation 5:6,9 and 12. Yes, He was slain. He died a horrible and cruel death. The only perfect life upon this earth was ended by the cruel murder of Calvary. Men took Him and with wicked hands put Him to death. But His death was much more than this. It was a sacrifice which He freely offered to His Father. It was the white hot heat of the Father's holiness burning in its awful wrath against sin that truly slew the Son of God. Yes, He suffered at the hands of cruel and wicked men. But He suffered even more in the furnace of His Father's wrath as He bore the exact equivalent of what the total number of the elect would have suffered in an eternity in the raging fires of hell.

The sacrifice He offered is a

prevailing one. Please note in Revelation 5 the connection between "prevailed" in verse 5 and "the slain Lamb" in verse 6. John is told that the lion of the tribe of Judah hath prevailed to open the book. John looks and sees a lamb as it had been slain. Oh, my brother, know and believe that it is by and because of His death that He hath prevailed. Then, note in this chapter the connection between "worthy" and "slain" in verses 9 and 12. It was as the Spirit impressed these things upon my mind and heart that I changed the title of my sermon from "The Worthy One" to "The Prevailing Efficacy Of The Atonement Of The Worthy One." Do you see the difference between those two titles? Do you see that the latter title is the true teaching of this wonderful chapter? The outstanding teaching of Revelation chapter 5 is that the sacrifice of Jesus Christ prevails to the total accomplishment of all it was meant to do. Please read this sentence again and again. It is the heart of my message. Yea, it is the heart of the gospel of Christ.

This view of the death of Christ--that it accomplishes all it was meant to--is the only worthy conception we can hold. It is the only position that properly honors Jesus Christ and His shed blood. The Arminian doctrine of the death of Christ is totally unworthy of and dishonoring to our dear Lord. The Arminian teaching of the death of Christ reminds me of the toy car, received by the little boy, which will not go unless and until a battery is placed therein. Arminians teach that the death of Christ is a totally useless thing and that it will avail nothing at all until the battery of the "free will" of man is put therein. According to Arminianism, it is the free will of man that makes the atonement work. How utterly horrible! I wonder if there is in all religion a doctrine that dishonors Jesus Christ any more than to say that His death is ineffective apart from the work of man.

Let us notice the prevailing efficacy of the atonement of the Worthy One. It prevails to the opening of the sealed book and to the bringing to pass of the obtaining of the purchased inheritance of the redeemed ones. The glorious millennial reign of Jesus Christ and the even more glorious eternal state are brought about by, and on the basis of, the atonement of Jesus Christ. Had He not died, and had not His atonement a prevailing efficacy, we would never know on this earth the glory we shall know, see and participate in.

It prevails unto the redemption of all for whom it was made. It was not a redemption that was made and offered to man to re-

ceive or reject.

The death of Christ actually and eternally redeems all for whom He died. Verse 9 of this chapter says, "...for thou wast slain, and hast redeemed us to God..." The person who teaches that Christ died for everyone ever living on the earth does not even understand the words which are used relative to the atonement. The words redeem, ransom, atone and many others all teach the effectiveness of the atonement. The universal atonement advocate has a ransom that does not ransom, an atonement that does not atone and a redemption that does not redeem.

Verse 9 of Revelation 5 is a Biblical exposition of the universal words such as "all" and "world" which are sometimes used relative to the saving work of Jesus Christ. It is not, all without exception, but, all without distinction, that is meant. It is not world, including all who ever lived, but it is the world of all kinds, classes, races, etc., that are included in the death of Jesus Christ. Read verse 9 again. It is not everyone of every kindred, tongue, people and nation, but some out of all these that are redeemed.

The atonement of the Worthy One prevails unto the redeemed ones being made kings and priests unto God. What a blessed and holy calling we have! Just call me "Priest Joe." Just call me "King Joe." and, beloved, these titles apply to all the ones redeemed by the blood. The Bible knows nothing at all about the new heresy of the priesthood of the church. This is totally a man-made doctrine. It is a new doctrine and new doctrines are not true and Biblical doctrines. According to my text, everyone redeemed by blood is a priest unto God. Let us rejoice therein and let us perform our priestly duties of worship, praise and prayer, I said a few years ago, when some were pushing the priesthood of the church, that the next new doctrine would be the kingdom of the church. And why not? For the Scriptures used to teach priesthood, if they do teach this, also teach kingdom.

Well, I have loved to hear Amillennial heretics tell me that we are in the millennium by being in the church. Wow! Now, it takes a lot of human imagination to call being in the church being in the millennial reign of Christ as that reign is taught in the Bible. Being in the church is a glorious privilege and blessing, but it is in no wise related to the millennium. Brethren, every redeemed child of God is a priest to God and is a king to God.

The atonement of the Worthy One prevails to the reigning upon this earth of every redeemed one who is saved prior to that reign.

Did I say reigning in the eternal state? Did I say reigning in the intermediate state between death and the resurrection? Did I say being in the church? No, I did not say any of these things. Why did I not say one or the other of these things? Because I am not an Amillennialist and because the Bible does not say these things, and because I believe the Bible when it says we shall reign on the earth. Oh, what a glory lies ahead for the redeemed ones. Yes, the atonement of the Worthy One has a prevailing efficacy.

The Worthy One should receive much honor and praise for and because of His prevailing atonement; and He will. In Revelation 5:9 we have the praise of the redeemed ones. I cannot accept the deletion of "us" from verse 9 or the changing of "us" to "them" and of "we" to "they" in verse 10. Because these things are not translation differences, but result from the using of a different Greek text, and I am a strong advocate of the Textus Receptus from which the KJV was translated. Here we have the redeemed ones giving praise to the Redeemer. Then, in verses 13 and 14, we have the entire universe giving praise to the Lamb and the One upon the throne. This scene is an exposition of Philippians 2:9-11. Praise God, some glad day our Lord will receive the praise He so richly deserves.

Revelation, chapters 4 and 5, describe scenes in heaven following the rapture. They are a postlude to the rapture and a prelude to the tribulation. The rapture ends the church age on earth, and occurs in the chronology of Revelation in the place indicated by Revelation 4:1. From this point to the end of the book, we are shown the things which will take place after the end of the church age and after the rapture. Therefore, you and I and all who are saved prior to the rapture, will see and participate in the glorious scenes of Revelation chapters 4 and 5. Let us give Him glory and praise now in every way we can, and live daily to His glory. Let us witness to others of these glorious truths.

May God bless you all!

REVELATION

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way of the open door and see the plan of God relative to His judgment that was to be vent upon the earth. We, too, are given this same privilege, since John documented all that he saw in the book which is before us. It is as stated in the following passage of Scripture.

"Who bare record of the

word of God, and the testimony of Jesus Christ, and of all things that he saw" (Revelation 1:2).

"...and the first voice which I heard was as it were a trumpet talking with me, which said, Come up hither and I will show thee things which must be hereafter" (Revelation 4:1).

We know from Revelation 1:1 that these things were "signified", or pictured to John by "His angel". John, then, was not caught up into heaven in a bodily form, but heaven was brought to him. Patmos became to John a theatre where he, in a sense of speaking, had a large movie screen spread before him. The angel then pictured all the subject scenes before the spiritual eyes of John. The phrase "come up hither", then, means that John was given the ability to see into heaven and recognize the plan of God's judgment and the effect of that judgment upon the earth.

"And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne" (Revelation 4:2).

All of us, when we, by faith, look into heaven, should see the same sight which was pictured to John. The sight being the throne of God and the God of the universe sitting on that throne. We, when observing that throne in heaven, should be able to see the same thing which was revealed to Nebuchadnezzar as it is stated in the following passages of Scripture.

"And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Daniel 4:34, 35).

"And he that sat was to look upon like a jasper, and sardine stone" (Revelation 4:3).

The significance of the jasper and sardine stones can be deter-

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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

Some churches (?) will not baptize children who profess to be saved until they reach a certain age, some maybe even 16 to 18. What do you think of this?

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I think very little of it. I do not know any such churches personally, but I have heard of this from time to time. I am amazed on how people can manufacture an unscriptural practice and have others to follow along. However, the Roman Catholics have been extremely successful at it for hundreds of years.

In the twenty-five years in which I have been studying the Scriptures I have never come across anything like that. What do you suppose the Lord Jesus meant when He told His disciples to, "...Suffer little children, and forbid them not, to come unto me:..." (Matt. 19:14)? Someone had brought to Him some little children for Him to lay His hands on them; the purpose for this I know not; but I do know that Jesus often used children as an illustration of faith and humility. In the same verse I quoted; the Lord continued, "...for of such is the kingdom of heaven."

I am not sure of the implication intended by the question, but it seems that they are saying that, either children can't be saved until they come to a certain age, there will be no children in the future kingdom, or children will be excluded from the Bride of Christ. Either one is absurd. The truth is, God does save children and many at a very young age, and the Bible teaches that believers should be baptized. There is no set age limit on either salvation or baptism; just make sure that the order is right; faith, then baptism. There is not much more I can say about this matter

except that the whole idea is unbiblical and is a very dangerous heresy! Thank you for your question.

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Before answering this question I must state that as a child I was baptized by a church. In the summer of 1923 as a lad of ten years old I was baptized into the Baptist Church in Grayson, Ky. Since that time I have tried (though much too often failed) to serve my Lord. I have served in many functions of the church, as deacon, Bible teacher, trustee, clerk, treasurer, and yes, many times substituted as a preacher. As it was said of one man, I have done about everything in the church except sing in the choir. But I trust that my answer is not based upon my own experience, but upon the Word of God.

Whom did the churches of the New Testament baptize? In Acts 2:41 it is stated that those who "gladly received his word were baptized: and the same day there were added unto them about three thousand souls." In Acts 16:14-15 it is said of Lydia, "whose heart the Lord opened," that she and her household were baptized. Also when the Philippian jailer asked, "Sirs, what must I do to be saved?" Their answer was "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31). The same night he and all his were baptized, "believing in God with all his house" (vs. 33, 34). In Acts 18:8 we are told that "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized."

From these passages we see that those who were baptized were ones who believed in Christ, those who were saved. In the households mentioned, there must have been some who were not yet adults, some who were children, yet old enough to believe in Christ. Nowhere in the Word is it said that one must be a certain age before that one can be baptized. When the Ethiopian eunuch asked Philip "what doth hinder me to be baptized?" Philip's answer was "If thou believest with all thine heart thou mayest" (Acts 8:36, 37). The eunuch's answer was, "I believe that Jesus Christ is the son of God." The apostle John wrote "WHOSOEVER believeth that Jesus is the Christ is born of God" (I John 5:1). Who is to be baptized? Those who believe on the Son of God, those who are "born of God," those who are saved. This can include people of all ages, both old and young. If a young person professes to be saved, that he or she believes in the shed blood of Christ, what or who should hinder that one from being baptized by one of the Lord's churches?

REVELATION

(Continued from Page 3)

mined by a study of the breastplate of the high priest-the breastplate which was on his robe and over his heart. There were twelve stones on the breastplate of the high priest. The first of these stones was that of a sardis-a blood red stone with the name of Reuben inscribed on it. The last of the twelve stones on the breastplate of the high priest was that of a jasper-a clear, brilliant and transparent stone. This particular stone had inscribed on it the name of Benjamin-the last born of the twelve. The names of the other ten tribes were inscribed on stones that lay between these of Reuben and Benjamin. The high priest carried these stones upon his breast when he entered into the holy place-the holy place which was a pattern of things in

the heavens, the holy place where the priest interceded for the sins of Israel and averted judgment by way of the application of blood from the burnt offerings.

The jasper stone, then, speaks to us of our Lord's power over all obstacles, since the name of Benjamin, which means, "the son of my power", was inscribed on it. The angel, then, by way of the jasper stone revealed the Lord to John as being the Almighty one. The sardis, since it was a blood red stone, was a picture of the Lord as John's Redeemer in the person of the Lord Jesus. The sardis stone, after all, had Reuben's name inscribed upon it and his name means, "behold the son". This fact bears out John's words when he said, "Behold the Lamb of God which taketh away the sin of the world". We may say, then, that John saw God as the Almighty One and he saw this Almighty One as having condescended to become the sacrifice for fallen man.

"...and there was a rainbow round about the throne in sight like unto an emerald" (Revelation 4:3).

The rainbow, as we all know, signifies that the storm has passed. It follows that the rainbow in the text which is before us, relates to judgment being past for all of those who know the Lord Jesus-the Almighty One as their Redeemer. The emerald, in fact, is green and therefore speaks to us of rest.

It is interesting to note that there are three primary colors in the rainbow. They are the colors of red, yellow and blue. One, by mixing the colors of blue and the yellow, will obtain the color of green, but where is the red? Red is the color of suffering-suffering which will not be known in that heavenly land. Our suffering will all be gone and all because of the Almighty Redeemer who John saw sitting on His throne.

Our text refers to the rainbow as being "round about the throne", that is, in a complete circle. You and I, when observing a rainbow from our position here on the earth, see only half of it. Brother Austin Fields said, "Down here we see only half of the bow, or from horizon to horizon. We see many of the providences of God which we do not fully understand, but when we enter the door in heaven the many problems we don't understand will be fully known."

"And round about the throne were four and twenty seats and upon the seats I saw four and twenty elders sitting, clothed in white raiment: and they had on their heads crowns of gold" (Revelation 4:4).

The angel, first of all, "signified", or pictured before John a throne in heaven and one

sitting on that throne. The angel now proceeds to picture twenty four seats, or lesser thrones round about the larger throne. The question, of course, arises as to how these twenty four men ever obtained such a high position. They, after all, at one time, were dead in sins, since they were the sons of Adam. They, at one time, were alienated from the life of God (Ephesians 4:18). How, then, did they ever obtain such a glorified position? The answer is found in the following passages of Scripture.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one...Father, I will that they also, whom thou hast given me, be where I am; that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world" (John 17:22,24).

The twenty four elders which are before us, are not disembodied spirits, but glorified subjects of God's marvellous grace. It is obvious that they are in their glorified state, since they are crowned and robed in white. It is likely that John, the writer, is one of them. John, after, all, when writing, was looking into the future. He even looked beyond the return of our Lord, since the Judgment Seat, when the crowns are to be given, follows our Lord's return. It is as stated in the following passage of Scripture.

"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 be only, but unto all them that love his appearing" (II Timothy 4:8).

You will note that those who are seated around the larger throne are referred to as "elders". It appears to me that the "elders" are representatives of many others. We know, in fact, from Revelation 5:8 that they have in their possession the "golden vials", which have in them "the prayers of the saints". The "saints" is an obvious reference to all the saints. This fact means that the "elders" represent all the saints before the throne just as senators represent each of us in the federal government.

The fact that the "elders" are robed in white, have golden crowns, and shall reign on the earth (Revelation 5:10), proves that they are members of the Lord's Bride-the church.

There are other places in the Scriptures which confirm that the "elders" are representatives of many others. We, for example, know from I Chronicles 23: 3, 4, that the number of those who

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The Baptist Examiner Forum II

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

How do you believe infants dying in infancy are saved? Is the gospel used in this in any way? If so, how do you believe it might be given?

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The subject of infant death relative to salvation in the Scriptures is, except for one instance, non-existent. That one occurrence is found in the Old Testament and involves the baby that was born to David and Bathsheba. The baby lived for seven days and died. David knew that he would see him again.

"But now is he dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me" (II Sam. 12:23). David was saved and would have gone to heaven, for David would go to the place that his son had gone. The word "shall" is used to show that this would certainly come to pass.

I do not know how infants dying in infancy are saved. It is, as I stated before a subject that is not explained in the Scriptures. If we apply what we know concerning salvation to this situation, it does not seem possible that infants could or would be saved. Yet, this one time is enough to convince me that infants dying in this manner are saved. God, through His Word, has revealed many things to His people. There are some things that are, at this time, still not understood. In some ways, His thoughts are not our thoughts and His ways are not our ways. This does not mean that God cannot make provision to do something that is according to His will.

There is another thing that is very clear. That is that people who are saved must hear the gospel. The Bible is very clear on this matter. There is no doubt at all that one must hear the gospel to be saved. Man will not be saved unless he hears the gospel. The tenth chapter of Romans established this fact. The Spirit does not move upon someone without them knowing

it. Numerous examples exist in both Testaments to show this. However, there is not one example given of someone being saved and not knowing it for a long period of time even until death.

This now brings me to say that I do not know how the gospel was used in this instance. I do believe that the one example that has been given is sufficient to establish the fact. Some of the prerogatives and the provisions of God are not known to us, and because they are not known to us, it is not a limitation upon God, it simply establishes our finiteness.

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This is a very controversial question. I believe infants are safe; and if you want to push me, I believe they are saved. I am convinced of this by an inner conviction. You might ask, how are they saved? Jesus loved little children. Luke 18:15 -16 says, "And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuke them. But Jesus called them unto him, and said, suffer little children to come unto me, and forbid them not: for of such is the Kingdom of God."

How can they be saved without the gospel? Can babies hear and understand the gospel? It has happened. Luke 1:41 says, "And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:" After hearing the good news of the Saviour to be born of Mary, the babe leaped in his mother's womb for joy. It is a well known fact now that a baby can hear in

the womb; they can hear music and talking, why not the gospel. David's son, who was conceived in sin died after seven days, and David was in much sorrow. He prayed all night that God might let him live, but the seventh day God took him. I believe that this infant was saved, and that David was convinced that it was so. II Samuel 12:23 says, "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." David was a saved man. Did David mean that he would be reunited with his son in hell? I think not. David had faith that his son was with the Lord, and one day that he would also be with the Lord and be united with his son. I am of the opinion that all infants that die are elect, and are, and will be in heaven, and fully developed. I just can't imagine someone carrying little babies around the throne of grace. How are they saved? They are saved by the mighty grace of a sovereign God.

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"I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." (Ist Timothy 5:21). This verse shows to us that God has elect angels.

There are numerous verses in the Bible which teach that God has angels such as, "...the angel of the Lord..." and "... he shall send his angels..." and also "... and the Lord sent an angel..." Such Scriptures show us that God has angels and that they are elect angels, meaning that they were

chosen from among other angels. God confirmed them in holiness. This was done by and through the Lord Jesus Christ. These elect angels did not sin; they could not sin because God had secured them in holiness. This was an act of God unknown to us as to how this was done.

I believe that God in some way, not known to us just how, secures babies and infants in grace, and takes them to heaven. God does the same thing for those who grow into adults and who have no sense of sin.

All are conceived in sin because of Adam's sin; therefore, there must be a sacrifice and the sins of babies who die in infancy are atoned for. Just how God does this is not easy for me to understand.

I believed that David's baby that was born to him by Bathsheba was saved. This baby died in infancy. I believe that it was saved and I base my belief upon what David said concerning the child. I believe that God speaks to infants at death or in death, and that they understand God. God gives them the knowledge of grace to know the Saviour.

God opened the mouth of a dumb ass (Numbers 22:23-33). The ass carried on a conversation with Balaam. She understood Balaam and Balaam understood what the ass was saying. Surely if God can cause a dumb animal to speak and understand language spoken by a human being, He can converse with the infants and the unborn about His grace and love concerning the Saviour and take them home to Himself.

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(Continued from Page 4)

"were set to forward the work of the house of the Lord, was twenty-four thousand." These were arranged in courses of twenty-four so that no more than twenty-four were on duty at one time. We, of course, know from Hebrews 9:9,23 and 24 that these figures in the Old Testament are figures of the true, and patterns of things in the heavens.

"And out of the throne proceeded lightnings and thunderings and voices" (Revelation 4:5).

The "lightnings and thunderings and voices", in a sense of speaking, were "signified", or pictured to John by the angel as he observed from the isle of Patmos. He had just been shown a beautiful rainbow "in sight like unto an emerald". The scene, however, at the point before us, has been changed in a drastic manner. A storm, in fact, is

brewing. We know that the storm will not effect the redeemed, since they have, over them, the beautiful green rainbow-the rainbow which declares that the storm is past. It is important to note the word "out" as it is used in the text which is before us. The "lightnings and thunderings and voices" are said to be "out of the throne". These, then, are sent "out" by God in the person of the Lord Jesus, since, according to Revelation 4:11, the one who sits on the throne is the Creator of all things. The Lord Jesus, according to Colossians 1:16, is the Creator of all things.

We may say that the "lightnings and thunderings and voices" are directed at those whose sins are not under the blood of the Lamb. Blood has not been applied to their door-posts. The judgment of God, therefore, is about to begin. It is judgment such as is described in the following passage of Scripture.

"To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed and of all their hard speeches which ungodly sinners have spoken against him" (Jude 1:15).

"...and there were seven lamps of fire burning before the throne which are the seven Spirits of God" (Revelation 4:5).

The angel, after picturing to John "lightnings and thunderings and voices proceeding from the throne, directed his eyes to "seven lamps of fire burning before the throne". The angel explained to John that these seven lamps of fire...are the seven Spirits of God".

We, by examining Nahum 2:3, will find an explanation for that which is before us. The "flaming torches" to which Nahum relates, are said to be the "preparation" of battle. We can be sure that the "seven lamps of fire" relate to the same thing. Fire, in fact, speaks of God's wrath. The word "seven" speaks of completeness. We have, then, the wrath of God which is not diluted with mercy about to be vent upon the earth. We, as we proceed into our study of the subject book, will observe as God's undiluted wrath is poured out.

The "seven lamps of fire burning before the throne" are explained to John as being "the seven Spirits of God." Here, again, the number "seven" refers to the fulness of God the Spirit in judgment. A study of the fol-

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WHAT NEW AND STRANGE DOCTRINE IS THIS?

I am sixty-five years old. I have been preaching nearly fifty years. I have been somewhat closely associated with our kind of Baptists for some thirty-seven years. I thought I had heard all that could be said about the divorced and remarried preacher. I would not have imagined that there was a new and strange doctrine on this subject that I had never heard. I was wrong. I recently heard a new and different twist on this subject. I would like for our readers to write me and tell me if they ever heard such before.

Let me list some of the things I had heard about divorce and remarriage before stating this new and strange doctrine. 1. The only grounds for divorce and remarriage is if you learn that your wife was not a virgin when you married her. If so, you can get a divorce and marry again; but no matter what she might do after you marry her, you can never divorce her for it.

2. There is one Scriptural ground for divorce, but one thus Scripturally divorced can never marry again. This is held in spite of the fact that the word "divorce" means to break the bond,

3. One can never be Scripturally divorced and remarried, but if this is done and the couple are living together in sex sin, they can still be members of a church (Numbers and money, you know).

4. One who is Scripturally divorced and remarried can be a church member, but can never be a teacher, deacon, or preacher in that church. He is thus a second class member (again numbers and money, you know).

5. A man who is Scripturally divorced and remarried can be a preacher, evangelist, or missionary; but cannot be a pastor.

6. If one is Scripturally divorced and remarried, and is only a church member; he has only one wife. But if he is a preacher, he has two wives. (What new math is this? But I had a preacher tell me this).

7. Then there is the true Biblical position which I and very many others, praise the Lord, hold. A. There are two Scriptural grounds for divorce: sex sin and desertion. B. One who has a Scriptural divorce has a Scriptural right to remarry. C. One thus

Scripturally divorced and remarried has all the privileges anyone else has. A man thus Scripturally divorced and Scripturally remarried can be a church member and can be a teacher, deacon, or preacher (including being pastor) in a church. In my opinion, all who will honestly face the total of Biblical teaching on the subject, and believe what the Bible clearly teaches thereon, will hold this position.

Now, one would think that the above positions on this subject would include all possibilities. One would think that it would be impossible to come up with another new and different position on the subject of the divorced and remarried preacher. Not so, not so. I just recently heard a new and different one. I have discussed this matter with many different preachers and Christians. I have discussed the matter with many preachers who disagree with my position on this. I have read very extensively on this subject. But I never until very recently heard the position I will soon set forth. I don't know but one man who holds this position. He told me that another man held it, but that brother would not divulge to me what he held on the subject. I venture to boldly say that no one ever heard of this position until very, very recently; say in the last two or three years. I venture to say that there is not a book on the face of the earth that teaches this position. I venture to say that there are not over a handful of men and not many churches that hold this position - and that not one of them held it until very recently. I venture to say that this is a very new position even with those who do hold it - let them tell me if I am wrong on this.

Let me present this position as best I can. I must confess to some difficulty here, for the one person I know holds it, who told it to me, did not seem willing to fully discuss it with me and fully state and clarify it. The other person, whom he told me believed it, would not even tell me what he believed about it.

If my presentation of this position is not correct, if it is not what those who believe it mean, let them tell me exactly, precisely, in clear detail what they do mean; and I will print it. I want to be totally fair and honest about this matter - I hope others want to be the same.

The position seems to be this: 1. A divorced and remarried man is not Scripturally qualified to be a pastor. 2. If a church calls this man to be her pastor, he is thus properly qualified to be such. Now, this is the exact sum and substance of what I heard with my own ears. Can you believe this? I could hardly believe it myself. But I am being very honest in telling you what I heard with my own ears.

Now this position seems to be based on the following reasoning - at least as it was somewhat explained to me: 1. There are a number of Biblical qualifications for a preacher (a pastor is certainly included in this). 2. Not being divorced and remarried is one of these qualifications - one of many. 3. No man fully meets these Scriptural qualifications. 4. One man may not meet the qualification of not being divorced and remarried; other men do not meet some of the other qualifications; no man meets all of the Scriptural qualification. 5. A church may call a man as pastor whom it knows does not meet some of these qualification. 6. The man thus called by a church as pastor, is therefore and thereby qualified to be a pastor.

A man may not meet the qualification of not being divorced and remarried. But if a church calls him as pastor, he is qualified to be a pastor. Another man may not meet the requirement of being blameless. If a church calls him as pastor, he is thereby qualified to be such. A man might not meet the qualification of ruling his own house well and having his children in subjection. If a church calls him to be pastor, he is thereby qualified to be such. Understand that not being divorced and remarried is only one of these many qualifications in the Bible; that no man meets all of these qualifications; that if a church calls a man as pastor who does not meet some of these qualifications, he is thereby qualified to be a pastor. So far as I know, this position does not place any major emphasis on any one of these qualifications (but still I wonder as to this).

Now, again, if the above is not a fair and honest representation of this position; if any holder of this position will send me a precise, specific, and detailed statement of this position; I will print it. Also, if any who hold this position feels that I have misrepresented it in any particular; if he will send me a statement and explanation as to this, I will print it.

Now, I ask the reader: is this not a new position? Have you ever heard such before? Have you ever read such before? If you have read or heard this position before the last two or three years, please let me know where you heard it or read it?

I ask the reader: is this not a strange, very strange position? Let me make the following assessment of this position. If I am wrong in this, someone please tell me. Does not this position make the vote of a church to call a pastor to override the Scripture on the subject? Now, stop and consider. If a man who does not meet the Scriptural qualifications

for a pastor and if a church calling him as pastor makes him to be a qualified pastor; is not the vote of the church overriding the teaching of Scripture on this matter? If this position does not involve what I have said, someone please tell me and explain to me wherein it does not. I will be happy to print such - if it makes any sense at all.

How can the vote of a church qualify one whom God's Word disqualifies? Someone please tell me that.

This is most surely an invented doctrine. I truly wonder if any man will try to defend such a doctrine with the Word of God. It seems to me that the very stating of such a doctrine carries its own condemnation. Is this not so? (If I have stated it wrong, correct me; state your correction, precisely, specifically, and in detail; I will print it) I say again that this is an invented doctrine. I would hope that no man would be so foolish and disrespectful to the Bible as to try to prove it by the Word of God; but... Once more it is an invented doctrine. Comments welcomed, even encouraged.

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lowing passage of Scripture will help us in understanding that which is before us.

"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning" (Isaiah 4:4).

TRUTH

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Beloved, the truth is not always what we hoped it would be, but never the less, it is the truth. The truth never changes, it always stands and we will face it sometime along our lifespan.

What is truth? We find that God is truth. **"He is the Rock, his work is perfect: for all his ways are judgment: A God of truth and without iniquity, just and right is he."** (Deut. 32:4) God is truth. **"Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth: (Psalm 31:5). The God of the Bible is truth.**

Then we find beloved, that the Lord Jesus Christ is truth. **"Jesus saith unto him, I am the way, the truth, and**

the life:" (John 14:6). Then we find in Daniel 10:21 that the Word of God is truth. So when we ask this question "What is truth?" We find that the God of the Bible is truth, the Lord Jesus Christ is truth, and the Word of God is truth. "But I will shew thee that which is noted in the scripture of truth:" I have made much over the fact that the Word of God is truth because we want to lay a basis for the rest of the message in the Word of truth. We find that God instituted three great institutions that have to do with mankind. He instituted the family, human government, and the church of the Lord Jesus Christ. We find in the Word of God that all three of these will rise or fall with the truth. They survive on the truth, or they fall without the truth. They must be based on the truth of God Almighty's Word. In the day that we live in; today, Satan is attacking the truth. He is attacking all three of these institutions viciously, and if he can destroy either one of these three things, he has done great harm to the truth. He has done great harm to his arch enemy, the Lord Jesus Christ, the one that was prophesied of that would ultimately bruise the head of Satan.

We want to take a look at the human family. (Gen. 2:18) **"And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him."** When God created man and set him in the garden, he found that it wasn't good for him to live by himself so He created a help meet and gave it to him. (Gen. 2:21-24) **"And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."** The human family, man and wife, must be established on the truth.

They must be truthful with each other if that marriage is going to work. The very first time that a husband or wife lies to their mate they begin driving a wedge between them. If they don't stop it and rely upon the truth they don't stand a chance. Satan will destroy that family. Satan is seeking to destroy the

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TRUTH

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human family, the human government and the Lord's church in the simplest of forms. All he is doing is seeking to pull from it the truth. We read that they are to cleave to one another and become one flesh. They are to be honest with each other. Satan will come along and tell them that they don't have to cling to each other, go out and have some fun on the side. The first thing you know, the husband or wife will call up and say they have to work late tonight. Then the lie gets bigger and bigger and then there is no truth left in their marriage. It is nothing but a series of lies to each other and it will end up in a divorce or even worse. (Exo. 20:14) **"Thou shalt not commit adultery."** Adultery means to have extra-marital affairs outside the marriage. It means that a man or woman will have sex with someone they aren't married to. Beloved, it says thou shalt not commit adultery. So what happens today? Satan dresses it up a little and says it's not adultery, it's an affair. It's just like having two wives only one of them gets a little more attention than the other one. The truth says, **"Thou shalt not commit adultery,"** and beloved, if you care for your marriage you had better listen to it. (Lev. 20:10) **"And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall with his neighbour's wife, the adulterer and the adulteress shall surely be put to death."** They think surely you wouldn't put a man to death for having a little fun. The Word of God is truth. It will stand, and whether the law of the land takes care of them or not, God will someday. They will face it in judgment.

"If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you." (Deut. 22:23,24).

The law of God was not that we might reform such people but to put away evil from among them. How many times in our society today have they turned a criminal loose and within a short period of time he is back in court

for doing the same thing or worse than before. We need to get back to the basics and protect the human family. It needs to be protected.

We find that God instituted human government. He gave human beings the privilege, the authority, or however you want to put it, to govern themselves. He turned human government over to the people, and He did it in such a way that it was a democracy. That is where our form of government came from here in the United States, from the Bible. It was a government of the people, for the people and by the people. That is how God turned the human government over to mankind. As in the human family, also in human government God knew that we didn't know how to do it. He knew we didn't know how to be parents, so He wrote in the Word of God telling us how to do it. He told us our attitude toward each other, our attitude toward our children, and the children's proper attitude toward their parents. All these things God put in His Book. He also taught us how to govern ourselves in the Word of God. We are to seek out the truth of God's Word, how we should dwell with each other, and how we can live beside each other peacefully. All we need to do is read the Book. It is not a book of opinions, it is the truth, and we are to abide by the truth. When an issue comes up in our Government today, most probably the first thing that pops in peoples minds is, was it introduced by a republican or a democrat. The only thing that should enter our mind is, is it according to the Word of God? And we should act upon it in accordance to whether or not it measures up to God's Word. **"I hate and abhor lying: but thy law do I love"**. (Psalm. 119:163) Now beloved, that is not just our everyday lying, like lying to parents or lying to children, which is something that neither one should do. There is no excuse or reason for a lie. A lie is bad, there is no way it can be good. Some people lie to keep down trouble. It doesn't keep down trouble, just prolonged it a little while. When it does blossom out it will be worse than ever. The Lord said, **"I hate and abhor lying: but thy law do I love"**. We are to read the Word of God, govern ourselves by the Word of God, and we are to abide by the Book, the Word of God.

The government and the Word of God are at odds with each other on homosexuals. The Word of God says that they are a dirty, filthy sinner. In fact, He says that the acts they perform are punishable by death. The government of our country says that it is just an ultimate lifestyle, that they are just as good as we are and as long

as they don't bother us we should not bother them. **"Thou shalt not lie with mankind, as with womankind: it is abomination"**. (Lev. 18:22). It is sin of the worst kind for a man or woman to lie with someone of the same sex. It is abomination. Beloved, this is truth. I don't care what the homosexuals say, I don't care what President Clinton says or anyone else, the Word of God is truth. It will always be the truth, and someday every one of them will face God in judgment over this thing. It is abomination. (Lev. 20:13). **"If a man lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them."** Now they tell me today that I should pat them on the back and tell them that they have a right to do it if they want to. I should buy my groceries at the same store they buy theirs, I should swim in the same pool they swim in, I should do everything with them and say that it is alright. They even tell me as a minister that I should unite two of the same sex in marriage together. Beloved, the Word of God says if a man lie with mankind as he lieth with woman, both of them have committed abomination. They shall surely be put to death. Their blood shall be upon them. The executioner can put them to death and be free. Their blood is upon themselves.

We have a list of things that the Lord said He will bless the people for, if they will be obedient unto Him when they enter into the promised land. He says if ye do these things I will bless you and make of you a great nation. Then we have some things that the Lord has said I am against you if you do these things. The United States of America is one of the most blessed nations on the face of the earth, but if we don't turn and stop listening to Satan's lies and stop being disobedient to the Word of God, the Lord is going to say to us **"I'm against you"**. (Deut. 7:2). **"And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them: thou shalt make no covenant with them, nor shew mercy unto them; That is the way they were to treat the people in the land. v. 5 & 6. "But thus shall ye deal with them: ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a**

special people unto himself, above all people that are upon thee face of the earth." Beloved, we are to be different. We are not to take up with them, we are not to say well, after all you do it your way, I'll do it mine and that will be fine. We are to be a special people unto the Lord. vs. 9 - **"Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;"** (v. 14 & 15). **"Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee: but will lay them upon all them that hate thee."** That is a wonderful promise God has made to people that will simply obey Him and listen to Him. v. 18 - **"Thou shalt not be afraid of them: but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;"** It's good to remember. It's good to remember what God blessed you for, it's good to remember what God condemned you for, v. 21 - **"Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible."** Beloved there is no God like our God. v. 24 & 25. **"And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them. The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God."** These are things that we are to do, that we are to be obedient to. There is to be no compromise, but stand up for the God of truth. (Deut. 8:18) **"But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day."** That is for God's obedient people. Now, we find out what is going to happen if we forget God, if we forget the truth, if we put our arm around iniquity, if we embrace abomination. (Deut. 8:19&20) **"And it shall be, if thou do at all**

forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish." We shouldn't be alarmed that the world is in the shape it is in today, it has forgotten God. If you forget the Lord thy God and walk after other gods, and serve them, I testify against ye this day that ye shall surely perish. There is no worse false god in the world today than the god of the Arminians. He is utterly useless to any man. (Deut. 8:20). **"As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the**

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14 WAYS TO TAKE CHARGE OF THE TV

by Randy Alcorn

1. Keep track of how much time you spend watching.
2. Decide in advance how much TV to watch per week.
3. Use a schedule to choose programs for the week -- then stick to your choices.
4. Keep your television unplugged, store in a closet, and/or put it in a remote part of the house (prevents mindless flip-on).
5. Periodically "fast" from TV for a week or a month.
6. Choose programs that uplift, not undermine biblical values.
7. Use the "off" switch freely.
8. Use the channel changer frequently.
9. Watch and discuss programs together as a family.
10. Do not allow young children to choose their own programs -- that's the parent's responsibility.
11. Don't use television as a baby sitter.
12. Spend an hour reading Scripture, a Christian book or magazine, or doing a ministry for each hour you watch TV.
13. Consider dropping cable, Showtime, HBO, or any other service that you determine is importing ungodliness or temptation into your home.
14. If you find you can't control it -- or you're tired of the battle -- get rid of your television.

--Eternal Perspectives

TRUTH

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LORD your God." This is the difference between the truth and not the truth. What is truth? The Word of God, the Lord Jesus Christ, God Almighty Himself, and beloved, we can't turn our back upon them and still say that we are truth.

(Isaiah 59:14) **"And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street,..."** This pretty well describes what we are living in today. The truth has fallen in the street. In other words, to most people, it is of no value. "and equity cannot enter." This word means fairness. Where there is no truth there is no fairness. There is no fairness in the world that has no truth in it. The truth has fallen in the street where we live today. Our human government has failed us because we failed it. How did we do this? We rejected the truth. (Isa. 3:8) **"For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory."**

They are fallen because their tongue and their doings are against the Lord. How sad. (Isa. 5:20-23) **"Woe unto them that call evil good, and good evil: that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: Which justify the wicked for reward, and take away the righteousness of the righteous from him!"** That is the society that we live in today. How many times great important decisions are made in Washington by men that are drunk when they make them. They can't make them without having a drunken party before they vote. Truly, the truth is fallen in the streets in the day that we live in today.

The third great institution that our Lord established was His precious church. (Matt. 16:18) **"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates**

of hell shall not prevail against it." What is truth? It is a commodity that has been lost in most churches today. Most churches today do not have any truth in them, or very little. It is not just the hard to understand sentences of the Bible that they have gone astray on, but it's the very basis that have been lost in the churches of the world today. Faith in Christ is not preached anymore from the pulpit. It's decisions that are preached. We never hear repentance preached much any more. It seems like the churches have just by-passed repentance and don't even mention it from the pulpit any more. Very little you hear about holy living anymore. They're afraid that they are going to make someone mad at them if they tell them what the Scripture says about holy living. Just plain honesty. Preaching the fact that God's people should be honest offends many people today. Love for each other has been lost in most churches today. It is terrible! (Isa. 30:8-11) **"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of the LORD: Which says to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."** We have it with us beloved, we should read it and pay attention to it. He says just tell us what we want to hear. If you have to lie that's all right, but tell us what we want to hear. People today have actually said don't hold up Christ before me, I don't want Him. I will not have Him reign over me.

The human family, the human government and the Lord's precious church must thrive on the truth, and if the ministry does not preach the truth to them they're going to be in bad shape. (Psalm. 96:13) **"Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."** The judgments of God are according to truth. The Lord is going to judge according to truth. Every man, woman and child will come face to face with the truth someday. It is never going to be done away with. (Rom. 2:2). **"But we are sure that the judgment of God is according to truth against them which commit such things."**

ASSURANCE

(Continued from Page 1)

Savior, doubtless he is conscious at that moment that he is trusting Christ. The Gospel comes in much assurance! Now, this does not preclude the fact that after conversion, a true believer can be troubled by doubts as to his actual state. A true believer is by no means exempt from the assaults of Satan. I think in times of doubt and fear, it is not the Lord or His Word which they doubt, but rather their own sincerity. Such doubts can be blessings in disguise in that they cause us to run to Christ and to His throne of grace. It is in such periods of doubt that we go back to our Bibles and receive comfort from the promises. The question is this: where do these fears come from? I believe they come from Satan for sure, and it's safe to say that they also arise from our own hearts. Remember, Satan is a liar and the father of lies. We know the devil delights in falsehood. From the very beginning he lied to Eve when he suggested to her that God was keeping something from her. **"...Yea, hath God said, Ye shall not eat of every tree of the garden?" "And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."** Satan was telling Eve, "now Eve, this is not as serious as you think; nothing really bad is going to happen to you." Satan offered Eve a counterfeit assurance. He painted sin with virtuous colors! Yet, all that glitters is certainly not gold! Don't underestimate Satan's power; he ruined Adam and as a result, the whole human race was thrown into disorder. Satan can deceive people with a false assurance, yet he can also trouble those who are truly saved. He loves to try to rob us of our joy. Quite often he tries to get us to substitute foolish reasoning in the place of simple faith. One of the chief tricks of Satan is to get you to look at your past life or some failure you had as a Christian. The devil loves to fish up old sins. God buried our sins in the sea of forgetfulness and the devil loves to fish in that water! He also tries to get us to look at our failures in prayer, witnessing, attitude and such like. He will say to you: "How could you really be saved when you are such a pitiful failure as a Christian?" Satan can rob you of your joy, but thank God, he cannot rob you of your salvation! Dear believer, when you are inclined to doubt, it is usually because of your past failures. You must learn to detect

Satan's method of operation. Not only do these doubts and fears proceed from the wiles of Satan, they also proceed from our own hearts. What is it that causes us the most doubt and anxiety?

Usually it is our inbred, remaining sin. We sin against our Heavenly Father and it destroys our peace. Sometimes you might conclude that you must not really be saved because of your sin as a professed Christian. What is your attitude about your indwelling sin? Does it bring grief and godly sorrow to your heart? Do you truly hate your sin? Well then, that is sure evidence that you are one of God's children. Do you hunger and thirst after righteousness? The devil's children have not these desires. A true believer will exercise evangelical repentance. What is true evangelical repentance? Listen to what Paul said to the Corinthians: **"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."** (II Cor. 7:9, 10). Do you grieve over the fact that you fail the Lord? Satan does not produce this kind of godly sorrow in the heart of a person. I think much fear and unbelief comes from a lack of understanding the very nature of saving faith. There are some dear believers who fear that they are not saved because they do not possess the highest degree of faith. They are not always filled with joy and happiness. It seems they are harassed with besetting problems which keeps their spirits low. Their faith is very small, like a flickering candle. Just because you have a little faith is no reason to think your faith is not genuine. It's not the amount of faith that saves a person but rather the quality of faith. You may have just a thimble of faith in Christ and be completely safe. The key is this: What does your faith rely upon? Are you trusting Christ alone for salvation? Listen to the words of our Lord: **"For thou hast little strength and hast kept my word."** These fears often proceed from worldly living and unconfessed sins in our lives. You will surely doubt your salvation when you allow such indifference into your life. If you leave off adding to your faith, you will surely doubt your salvation when you allow such indifference into your life. If you leave off adding to your faith, you become unfruitful in the things of the Lord. **"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 ye do these things, ye shall never fall." (I Pet. 1:9-10) When a Christian drifts into a worldly life he will become spiritually near-sighted. You then forget what the Lord has done for you. You forget the joy that you had in God. You can even get to the point where you go back to the sins of your former life. In this backslidden state you have no assurance. David experienced this after his sin, and he lost his assurance. Listen to the cry of his heart: **"When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah."** (Psm. 32:3-5). David had no peace in his heart until he got right with the Lord. This was the chastening hand of the Lord upon him. God will do this with every one of His people. A true Christian will not have any joy in sin. They may live in sin for a time. You remember Lot did this and **"he vexed his righteous soul with the conversation of the wicked."** This is why Peter exhorts us to **"make your calling and election sure."** Make sure you are saved! Make sure your profession is not in fact, a deception. Have you had a change in your heart and life? Is your salvation real or just a show? Doubt and fear can come from a misplaced faith, that is, you seek assurance in getting assurance. You need to learn to depend upon Christ alone for your assurance. Many seek for peace, not realizing that Christ is our peace! Some are always looking for signs and evidence in themselves that they are saved. If you look in yourself you will discover with Paul, **"that in my flesh dwelleth no good thing."** A good illustration to make this point is found in an incident in the earthly ministry of Christ. You recall that Jesus on one occasion fed a multitude by performing a miracle of multiplying five loaves of bread and two fishes. This multitude of people continued to follow the Lord after that for a good while.

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IT'S FALSE THAT LIFE IS IMPORTANT BUT DOCTRINE IS VALUELESS

by Roy Mason

One hears it said rather often today, "The important thing is not what you believe, but how you live." Such a statement will not bear study and investigation, for several reasons:

1. Because wrong beliefs will produce a wrong life. There must be right thinking and right beliefs if one is to live the right kind of a life.
2. Because the notion that beliefs don't matter is contrary to the Word of God. "...as he thinketh in his heart, so is he..." says the Bible. The man who holds the doctrine of "freelovism" will be loose in his morals. Communists have repudiated all standards of right as commonly conceived by civilized people. They murder, lie, steal, and do every evil, and all because of the belief they hold that there is no God, and consequently no one to whom they must answer. Wrong living -- wrong treatment of others, grow out of their wrong beliefs.

What Lack Of Doctrine Does Among Baptists -- and doubtless among others as well -- the supreme emphasis is on organization, activities, social life, and things of that sort. There is comparatively little doctrinal preaching and teaching. The result is most Baptists don't know what they believe. What is the practical consequence of this state of affairs?

1. Baptists fall easy prey to various false sects and cults. Seventh Day adventists, Jehovah's Witnesses, and other such groups don't recruit their ranks to any extent from the unsaved world. They grow by proselyting from the older denominations, and they do it because these older denominations don't teach their people their doctrines. Baptists and others, like Methodists, Presbyterians, appeal to people largely with their social and recreational programs. "come and have a good time with us," is their appeal. The Adventists and Jehovah's Witnesses appeal to people upon the basis of doctrine. They are out to conquer the minds of people. And when they have done this, they hold people, while those recruited by Baptists and others for their play programs can readily be led off, for there is nothing but the pleasure of the moment to hold them.

2. The people of the great denominations in size, are lacking in stamina and depth of conviction. More of their adherents are absent from church every Sunday than are to be found in all the places of worship. Why is that? They don't believe anything. They don't have any strong con-

victions; hence, their religion does not hold any place of primacy in their lives.

How Important is Doctrine, Really?

Is any great stress placed on doctrine in the Bible? Let's take a look and see.

1. The vigorous, victorious early church "...continued stedfastly in the apostles' doctrine..." (Acts 2:42).

2. A young preacher is exhorted to "...give attendance to... the doctrine" (I Tim. 4:13).

3. Preachers who labor in doctrine are to receive special honor (I Tim. 5:17).

4. The preacher is to show incorruptness in doctrine (Titus 2:7).

5. A sign of the depravity in the last days of this age is to see the refusal of people to receive sound doctrine (II Tim. 4:3).

The Lord commanded Israel that upon their entrance into the promised land, they should assemble together periodically for the reading of the law of God, in order that they might know the divine teachings, and that their children might know them (see Deut. 31:22-23). The thing that is wrong with the youth of this day is the lack of moral and spiritual education, coupled with the wrong instruction that they often receive in school. The Word of God is not read and taught in homes, and very little is taught in Sunday School and church. The result is juvenile delinquency. So little emphasis is placed on even the fundamental doctrines of Christianity that denominational schools and colleges and seminaries can deny the fundamentals and can get by with it, while churches and pastors who protest are branded as trouble raisers and disloyalists. The main thing is thought of as denominational solidarity. It might hurt the denominational program to let people know the truth and have a clean up!

Denominational papers -- the "iron curtain press" pays comparatively little attention to doctrine. They are in the main denominational bulletins to boast "our work." When any group departs from sound doctrine, it is on the toboggan slide.

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In fact, they even tried to make Him a king, but Jesus withdrew Himself from them. The multitude went to considerable effort to try to locate Jesus. "When the

people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." (John 6:24-27)

These people were seeking Jesus because they wanted something to eat. It is evident that they did not love Him for who He was. It's possible to seek the wrong thing and miss Christ altogether. It's possible for people to seek Jesus for the wrong reasons. You want to have assurance; you want God's peace. You will never find assurance and peace in seeking assurance peace. You find these things as you rely upon Christ. You must understand that assurance is obtained by looking to Christ alone as the object of love and faith. You will never get assurance in seeking assurance, peace or any other spiritual fruit. The joy, peace, and assurance are by-products of looking to Christ. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Don't look within yourself for assurance. Look outside of yourself to Christ and assurance will be yours! Finally, doubt and fear arise from confusion over the conversion experience itself. So often we try to compare our conversion experience with that of another. Perhaps ours is not as moving or dramatic and we conclude that we were not really converted. For instance, you hear the testimony of one of God's children who says, "when I was saved, I saw the Savior looking at me." You might think, well, "I did not see Him looking at me so I must not be saved after all." Others speak of seeing their whole life replayed in their mind. I did not experience that, and that certainly doesn't mean that I'm not saved. I'm sure if you hear the testimony of several saints you will discover that there are numerous different circumstances and feelings that attended their conversion to Christ. While there are various circumstances and modes of experience; the conversion of everyone has the following things in common: (1) Everyone hears the Word of God. (2)

Everyone experiences Holy Spirit conviction. (3) Everyone repents and believes on Jesus Christ. "There are, doubtless, great diversities in the appearances of the motions and actings of spiritual life in its incipient stages. The agent is the same, the deadness of the subject the same, the instrument is the same, and the nature of the effect the same, in every case. But still, there are many differing circumstances, which cause a great variety in appearance and expression; such as the degree of vigor in the principle of life communicated." "As in nature, some children, as soon as born, are active and vigorous and healthy, and let all around know quickly that they are alive and have strong feeling too; whereas others come into the world with so feeble a spark of life, that it can hardly be discerned whether they breathe or have any pulsation in their heart arteries." (Archibald Alexander) I'm sure all of you are familiar with that grand old hymn, "Amazing Grace." The author of this hymn was John Newton. (1725-1807) John Newton related his conversion experience in the following manner: "My convictions were very moderate, and far below what might have been expected from the dreadful review I had to make; so, on the other, my first beginnings in a religious course were as faint as can well be imagined. I never knew that season usually called the time of "first love." We do know in fact that Mr. Newton went on to be one of the most eminent and used men of God in his time. Now listen to another testimony of probably one of the most powerful preachers that ever lived, George Whitefield: "A ray of light darted instantly on my soul and I knew I was a new creation." Some time later he went on to relate: "After seven weeks of self-centered seeking, my eyes were once again directed to Christ and peace and joy filled my soul." Certainly, this is not the standard testimony you would hear today in the evangelical world. Yet, who would doubt the validity of Whitefield's conversion? I think of John Wesley who, while sailing in a fierce storm, realized he was lost. Here was a man who founded a denomination that today is called Methodists. When he reached the shore he attended a society in Aldersgate street where someone was reading Luther's preface to Romans. While this man described the change that God works in the heart through faith in Christ, Wesley said, "My heart was strangely warmed. I felt I did trust Christ alone for salvation and assurance was given to me." This experience was not as dramatic as that of Whitefield, yet it proved as real as his. John Bunyan is well known for his great work, "Pilgrim's Progress."

He tells of his own conversion experience: "one day, as I was standing in a neighbour's shop-window, and there cursing and swearing, and playing the madman, after my wonted manner, there sat within the woman of the house and heard me; who, though, she was a very loose and ungodly wretch, yet protested that I swore and cursed at that most fearful rate, that she was made to tremble to hear me; and told me further, that I was the ungodliest fellow for swearing that ever she heard in all her life; and that I, by thus doing, was able to spoil all the youth in a whole town if they came in my company." He spoke of how this greatly sobered him and caused him even to reform his life and take up reading the Bible. "But upon a day the good providence of God did cast me to Bedford, to work upon my calling. There were three or four poor women sitting at a door in the sun, and talking about the things of God." This discussion opened his eyes to see that he was trusting in his own works for salvation instead of Christ. Now he imagined that God had given him up as a reprobate. This caused him great agony for weeks and months. Finally, he found peace one evening as he sat by the fire-side, musing on Hebrews 2:14-15. "The glory of those words were so great, Oh, how my soul was led from truth to truth by God." After continuing to enjoy peace and rest of soul, he had a great conflict, represented by the fight with Apollyon in Pilgrim's Progress. Temptations to sell Christ for trifles came into his mind, and he imagined that he had actually yielded to them, and that Christ had forsaken him. "Nothing now for two years together would abide with me but damnation and an expectation of damnation," says he. In his despair he found it hard to pray. He even felt as if he had committed the unpardonable sin! Bunyan's deliverance from his dreadful doubts came one day as he was passing through a field. Suddenly the sentence fell upon his soul, "Thy righteousness is in heaven." By the eye of faith he seemed to see Jesus as his righteousness.

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ASSURANCE

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He related, "I went home and tried to find the text, 'Thy righteousness is in heaven,' and was somewhat discouraged to find that it was not in the Scriptures." "But I did find this text, **"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."** (I Cor 1:30) Here, then, is an instance of a man converted though attended with several doubts and difficulties. Then consider the example of George Mueller. Mueller had charge of several orphanages in London in the last century. I recall reading his biography as a young Christian. It made a profound impression upon me. Mueller was a great man of prayer! God used him in a very remarkable and unusual way. Here is how George Mueller relates his conversion: "One Saturday afternoon, about the middle of November, 1825, I had taken a walk with my friend Beta. On our return he said to me, that he was in the habit of going on Saturday evenings to the house of a Christian, where there was a meeting. He told me that they read the Bible, sang, prayed, and read a printed sermon. I immediately wished to go with him." "During the meeting I was impressed, for I had never seen any one on his knees, nor had myself prayed on my knees. At the close we sang another hymn, and then the master of the house prayed." "I was happy though I could not explain why." "Whether I fell on my knees when I returned home I do not remember; but this I know, that I lay peaceful and happy in my bed. This shows that the Lord may begin His work in different ways. For I have not the least doubt that on that evening He began a work of grace in me, though I obtained joy without any deep sorrow of heart, and with scarcely any knowledge. But that evening was the turning point in my life. Now my life was different, though not so, that my sins were all given up at once. My wicked companions were given up; the going to taverns was discontinued; the habitual practice of telling falsehoods was no longer indulged in, but still a few times more I spoke an untruth. I now no longer lived habitually in sin, though I was still often overcome and sometimes even by open sins, though far less frequently than before, and not without sorrow of heart. I read the Scriptures, prayed often, loved the

brethren, went to church from right motives, and stood on the side of Christ, though laughed at by my fellow students." Here is an experience far different than that of John Bunyan. Bunyan went through several months of prolonged conviction and doubt, while Mueller was saved the first night he heard the gospel. Yet with both these and all of these we have mentioned, their lives were all profoundly changed! In each case there was some definite knowledge that they were trusting in Christ. Dear friends, assurance is vitally important. A person with assurance can enjoy the things of God to a greater degree. Would you be bold and decided in following your Lord? Without some definite assurance of assurance for yourself until you can say with Paul, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

JUDGES

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twenty-three years we know very little about him, except the name of his father and that of his grandfather and what tribe he was from, that he died and was buried in Shamir. The fact that Tola "arose to defend Israel" would indicate that here was some enemy which Tola conquered, but we are not given the name of the oppressor.

"AND after him arose **Jair, a Gileadite, and judged Israel twenty and two years. And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havothjair unto this day, which are in the land of Gilead. And Jair died, and was buried in Camon"** (10:3-5).

Although Jair judged Israel twenty-two years, we are not told much concerning him. What was said would indicate that he was a man of wealth and influence. He, like some of the other judges, practiced polygamy, for he is said to have thirty sons. The fact that his sons rode on thirty ass colts would indicate his rank and prominence in the land. The ass was highly esteemed as a riding beast and was often that upon which kings rode. While the rulers of our day travel in a bullet-proof limousine, the ruler in that day rode on an ass. The lowly Jesus rode into Jerusalem upon the colt of an ass, not because He was lowly but because He was King (Matt. 21:5).

While Israel had peace and quiet during these forty-five years under the judgeship of Tola and Jair, it did not appear that they provided any spiritual leadership, for it was during this time that Israel again departed from following the Lord and again went after idols.

"And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him." (10:6).

Note the depth to which Israel went into sin this time. Not only did they turn to all the gods of the heathen around them but they entirely "forsook the LORD, and served not him." The many gods which they served reminds us of the city of Athens where the apostle Paul found "the city wholly given to idolatry" (Acts 17:16). There he found they were worshipping every god which they had ever heard of and for fear of leaving one out they had built an altar to an unknown god.

"And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon. And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that were on the other side of Jordan in the land of Amonrites, which is in Gilead. Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed" (10:7-9).

Chastisement from the Lord was not long in coming. This time He permitted the Philistines and the children of Ammon to inflict punishment against Israel. The strong Ammon army swept over the land on the east side of Jordan causing much destruction to the two and one half tribes living there. Then they crossed Jordan and conquered the tribes of Judah, Benjamin and Ephraim.

After eighteen years of this oppression Israel finally came to realize that this oppression from the enemy was brought on for their sin against God: "And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim" (10:10).

It would seem that they ex-

pected God to again come to their rescue when they confessed their sin. But this acknowledgement of sin was not enough, God required that they turn from their sin. He reminded them of how that in the past He had delivered them from the Egyptians, and from all the other enemies as they traveled to the land of promise. He reminded them that each time they cried unto Him, He delivered them out of the hand of the enemy (19:11, 12).

He then spoke words to them which must have brought chills to their hearts. He reminded them, "Yet ye have forsaken me, and served other gods, wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation" (10:13, 14).

These words brought home to them what they had done. They were made to realize that in departing from the Lord God they were left helpless as they knew the gods to whom they had turned could not help. These words from the Lord not only brought a confession for their sins, but also brought action. "And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel" (10:15, 16).

These verses show the true repentance of Israel in four ways. (1) they acknowledged their sin, "We have sinned". (2) They acknowledged the Lord's right to deal with them according to His sovereign will, "do thou unto us whatsoever seemeth good unto thee." (3) "they put away the strange gods from among them." (4) They "served the LORD". God, in His love and mercy, was moved at their repentance and restored His strong arm of protection around them.

"Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh". (10:17).

This verse sets the stage for the battle that was shortly to take place. The Ammon army was ready to go against Israel and Israel, on their part, was ready to resist the attack. But there was one thing missing in the camp of Israel, there was no one to lead them. "And the people and princes of Gilead said one to another, What man is he that will begin to fight

against the children of Ammon? he shall be head over all the inhabitants of Gilead" (10:18).

Israel was in a dilemma. They had an army but no commander. What could an army do with no leader? God had a man already prepared for the job. There was a man whom they had rejected and driven from home, as an outcast, but God was with him and in His providence had him ready to lead the people. That man was Jephthah, the son of a harlot. We find his story in chapters eleven and twelve.

CHAPTER 11

"NOW Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot: and Gilead begat Jephthah. And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house: for thou art the son of a strange woman" (11:1, 2).

The term, "the son of a strange woman" may indicate that she was not an Israelite, but a Canaanite. Therefore, Jephthah was not only an illegitimate son, but he must have been half-Canaanite. Jephthah being driven from home went to "the land of Tob: and there were gathered vain men to Jephthah, and went out with him." (11:3). The land of Tob is thought to be the home of his mother. It was there, with his band of men he proved himself as a leader.

"And it came to pass in the process of time, that the children of Ammon made war against Israel" (11:4). The Ammonite army was on the march, something had to be done to stop them. In desperation it would seem, "the elders of Gilead went to fetch Jephthah out of the land of Tob: And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon" (11:5, 6).

Jephthah reminded them that they had hated him and had driven him from his father's house. This shows that the people of Gilead, as well as his half-brothers, had driven him from home. He then asked them why they had now come to him in their distress (v.7). The elders plea was that if he would come with them and fight the children of Ammon, he could be head over all the inhabitants of Gilead (v. 8). Jephthah wanted assurance from them that he would be their head. "If ye bring me home again to

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WOMEN'S POSITION IN A NEW TESTAMENT CHURCH

by Elder Wayne Cox

The woman was in the initial transgression. I Timothy 2:14, "And Adam was not deceived, but the woman being deceived" was in the transgression." Now let us notice the actual transgression as recorded in Genesis 3:6. The devil came to Eve and began to ridicule the Lord, and planted the seeds of doubt in the heart and mind of Eve, and the Lord says that she did eat of the forbidden fruit, and gave to her husband and he ate. Eve was deceived. She believed the devil's lie instead of the plain Word of God.

The penalty imposed on the woman is found in Genesis 3:16. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Thus we see that man is supposed to have the authority over the woman, that is, he is to rule over her. God did not say that the woman would not have sorrow had she not transgressed against the law of God, but He said that because she did violate His law her sorrow would be multiplied, that is, she would have more sorrow as a result of her sin. Many people take the position that had the woman not sinned she would not have suffered in childbirth. What they mean is this, that the reason that women go down into the valley of death in bringing children into the world is because that is the penalty imposed on her. Well, that is true in a sense, but God did not say that women would not have suffered physical pain in childbirth had she not violated the law of God. He only said that He would greatly multiply her sorrow and conception. You have to have sorrow before it can be multiplied.

In the above Scriptures we notice that the man was to have the rule over the woman, but this is not always practiced, because in so many cases we see bossy wives, who rule over their husbands, completely reversing the Scriptural order that this should not exist. I can think of nothing more unbecoming than a woman who always bosses her husband. This, my friend, is a direct violation of the Word of God. In Paul's letter to the Ephesians, 5:22-24, we notice that Paul said this, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the

head of the wife, even as Christ is the head of the church: and he is the saviour of the body," therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.

A woman is forbidden to teach a mixed assembly or to preach, I Timothy 2:12, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." But this plain statement is being violated every day. The world is filled with women preachers. Any time a woman addresses a mixed audience she is transgressing against the Word of God, and any time that a woman stands before a mixed assembly and tries to expound the Word of God, regardless of the occasion, she is preaching, and the Word says that this is not to be. Our Baptist people of today are permitting this very erroneous practice. The only difference in what Baptists are doing and the Holy Rollers is that the Holy Rollers ordain their women preachers and the Baptists do not, for the Baptists deny that they have women preachers, but brother, when anyone undertakes to deny plain facts, they are faced with a dilemma, for you cannot deny facts. The reason I single out Baptists is because I am a Baptist, and would like to see this error corrected among our people.

I can think of nothing more unscriptural or more degrading than to see a woman get up before a mixed audience and try to teach, or better still, preach. A woman is commanded to be in silence as we notice in I Corinthians 14:34-35, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." Oh, I know that many will say that Paul only had reference to speaking in tongues in these verses, but that is not true; however, I will admit that the subject under consideration in the twelfth chapter, the thirteenth chapter, and the fourteenth chapter of I Corinthians is spiritual gifts. Now please notice, if he only had reference to the speaking in tongues, which incidentally was the least of all the spiritual gifts and was to soon pass away with a number of other gifts, as is recorded in I Corinthians 13:8, when the New Testament was completed, and we know that the only spiritual gifts we have today are faith, hope and love, as is seen in I Corinthians 13:13. But pray tell me why did he use this

particular phrase in I Corinthians 14:34, "...to be under obedience, as also saith the law," if he had only the speaking of tongues in mind, for there were no tongues under the law. No, no. This text harmonizes with I Timothy 2:12-13, where he said for a woman to be in silence. A woman has no right to get up in church and make a motion or to second a motion that has been made, or to even make an announcement in the church. The above text, I Corinthians 14:34, refers not only to the law of Moses, but particularly to the law that came as a result of the initial transgression in the Garden of Eden. Genesis 3:16, "...and thy desire shall be to thy husband, and he shall rule over thee."

But someone will ask, "What is a woman's place in the church?" Well, Paul tells us in Titus 2:3-5, "The aged woman likewise, that they be in behaviour 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 love their children, to be discreet, chaste, keepers at home, good obedient to their own husbands, that the word of God be not blasphemed." Now, who were they to teach? A mixed assembly? No, they were to teach the young women. So women can teach women in the church, but not a mixed audience. Women do have a place, but it is a subordinate position. They are never to usurp authority over the man. But some will ask, "what about Priscilla?" Well, she was a perfect helpmate to her husband; she and her husband took Apollos into the privacy of their own home, and taught him the way of the Lord more perfectly, as is recorded in Acts 18, but she did not violate the injunction because this was done in the home and not in the church.

Women do have a place, but it is in a subordinate position that she must serve. Someone will ask, "Can a woman be a missionary?" Certainly she can, if she remembers her place, she can witness for the Lord.

But someone will ask, "How about Phebe?" Well, we read about her in the 16th chapter of Romans, the first verse. First, we must consider to whom Paul was addressing this particular epistle. We turn to the very first chapter and find out. "To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ." Thus we see that Paul was writing to those who were in Rome, that is, the church in Rome, and when we

come to the 16th chapter, we notice Paul commending Phebe to them. Paul commended her in his letter exactly as we would now in a letter of introduction with favor. Phebe was a member of the church of Cencrea, and now she was going to Rome on some kind of business. What business we are not told. It may have been personal business and most probably was. Some have thought that Paul sent his letter to the saints in Rome by her. This is not an unlikely supposition. The form of his introduction of her to the saints strangely suggests the idea. The word "commend" demands our attention, that is the word that Paul uses. Said he, "I commend unto you Phebe..." That word in the Greek is "sushisteen," meaning "to make to stand, set, place." It simply means to place together, to recommend to favorable attention. But Paul did not recommend her in the sense of the term used in Acts 14:26 and 15:60, where the word in the Greek is "paradidomi," meaning "given over, delivered up, committed," as when the church of Antioch committed Paul and Barnabas to the grace of God. So Paul in the 16th chapter of Romans simply introduces Phebe to the saints in Rome with favor as a trustworthy servant, having shown her faith by her works, to say that Phebe was elected by her church and sent to Rome on official church business is gratuitous and far-fetched. Now, in what capacity had she served? I believe we can arrive at a reasonable and logical answer. She no doubt worked among the widows who were widows indeed, as is brought out in I Timothy 5. Now, in conclusion, let me add that woman must always occupy a subordinate position to that of a man.

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fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?". Note he was giving God credit if they won against the Ammonites, "the LORD deliver them before me."

"And the elders of Gilead said unto Jephthah, the LORD be witness between us, if we do not so according to thy words. Then Jephthah went with the elders of Gilead, and the people made him head and captain over them and Jephthah uttered all his words before the LORD in Mizpeh" (11:10, 11).

After the elders had taken an

oath that he would be made head as he had asked, Jephthah went back with them and he became captain of the army. The first thing he did was to send messengers to the king of the children of Ammon asking him why he had come fighting against Israel, "What hast thou to do with me, that thou art come against me to fight in my land" (v. 12). The king's reply was "Because Israel took away my land, when they came up out Egypt from Ammon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably" (v. 13).

Is this not the same argument that the nations around Israel are making today, "You took our land, now give it back"? We see by Jephthah's reply that he was well aware of the history of Israel and to show that Israel had a right to the land on the other side of Jordan. (see 11:14-27).

He stated in the first place, Israel did not take the land from the children of Ammon but from Sihon, king of the Amorites (vv 15-22). Since Israel had taken the land from the Amorites in battle, they had a legitimate right to the land. Does not Israel today have a legitimate right to the land which they took in the "six days" war with Egypt?

He also stated that since the Lord God had driven out the Amorites from before His people Israel, why did the Ammonites think they had a right to the land (v. 23). He then asked, would not you possess a land that your god gave you? "So whomsoever the LORD our God shall drive out from before us, them will we possess" (v. 24). Jephthah continues his argument by reminding the Ammonites that even when Moab heard of Israel's victory over Sihon, that Balak, the king of Moab did not strive or fight against them. Did the Ammonites think they had a better right to the land than the Moabites? (11:25).

In addition to all this, Jephthah stated that Israel had occupied this land for three hundred years. "why therefore did ye not recover them within that time" (11:26). Jephthah's argument was that the "statute of limitations" had run out. If the Ammonites thought they had a right to the land why did they wait 300 years to state their claim?

Jephthah concluded his argument by saying, "Wherefore I have not sinned against thee, but thou doest me wrong to war against me:

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the LORD the Judge be judge this day between the children of Israel and the children of Ammon" (11:27).

The argument which Jephthah gave fell upon deaf ears of the king of the children of Ammon, "Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him" (11:28). Now since there was no possibility of a peaceable settlement between the Ammonites and the Israelites; the stage was set for war.

"Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon" (11:29). Being led by the Spirit of the Lord, Jephthah led his army from Gilead over to meet the army of the children of Ammon. In verses 30, 31 Jephthah made a vow unto the Lord. As to what he promised the Lord there is much difference of opinion among Bible scholars. We will look at that vow in our next study.

"So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hand. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel" (11:32, 33).

Jephthah had great success against the enemy. He chased and killed them all across the country and there was "a very great slaughter." How was he able to accomplish this? "The LORD delivered them into his hands." The oppression by the Ammonites which had lasted for eighteen years (10:8) had now come to an end. It is sad that it took that long for Israel to suffer the chastisement from the Lord before they realized that all their trouble came as a result of their serving the false gods of the pagans and had forsaken the Lord God of Israel. Is not America, today, going down that same road as Israel traveled? Can we not expect the same treatment from God, except we repent and turn from our wicked ways?

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COVERING

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preposition kata, (which see, III. 2, p. 329; Thayer's Greek-English Lexicon).

Arndt & Gingrich defines katakalupto: "cover, veil," (p. 412).

Liddel & Scott's Lexicon gives "to cover up."

Berry's Lexicon "in mid., to wear a veil, I Cor. 11:6,7."

Wigram's Analytical Lexicon "to veil; to veil one's self, to be veiled or covered, I Cor. 11:6,7."

Barclay's Lexicon (Amer. Bib. Society) "cover one's head."

Vine's Dict., "to cover up."

Word Pictures, "the veil hanging down from the head," (loco, p. 160).

(Also let the interested reader consider the meaning of the kindred Greek terms kalumma, anakalupto, apokalupto, and apokalupsis).

Thus, as far as the lexicons are concerned the meaning of this word is clearly defined as a covering or a veil.

It seems very clear that articles which do not fall into this definition cannot be a fulfillment of the apostle's command. That which does not cover is not to be counted as a veil. It is just as logical to argue that a small amount of water can be used for baptism as to say that anything a woman puts on her head is a veil.

The Catholics believe the doctrine of the woman's head covering, but they also mutilate this teaching as they do that of baptism. They maintain that these things can be observed with only tokens. It is not the amount of water or the mode of the water that matters. It is not whether the woman's head is covered or not. All that matters is that the woman puts something -- anything on her head.

We have no more authority to turn a veil into a doily than we do to turn an ordinance into a sacrament. One elect lady told me that when she was growing up her family attended the Catholic church. Because they were poor, her mother would take a piece of paper napkin and put it on her head for a veil. They were taught that this piece of napkin was the covering which Paul required. If the covering is to be similar to the woman's long hair, then what can be said of the many different articles of headdress which miss the meaning of Paul as far as a sacrament misses the meaning of the supper.

Many of the articles of head dress that I see women wear today have no reference whatsoever to the covering of which the Apostle Paul wrote. There are hats, head bands, crests, bandanas, pagoda hats, stepped cone hats,

feathers, nurses' caps, the brides' crowns, helmets and an infinite variety of other hats and caps. While these are all coverings of a sort they are not the covering of I Corinthians 11:6, 7 or 15.

Who will consider any newspaper reporter to be honest and accurate when he writes that a famous bride was attired in a veil when indeed she wore a hat in her wedding?

Because this passage teaches that it's wrong for a man to have his head covered (literally -- any thing on his head, vs. 4) many suppose that, conversely, anything a woman puts on her head satisfies the injunction of the apostle. This is faulty exegesis. Even the fact that the same word forbidding the covering of the man in verse 7, is the word used for the covering of the woman does not mean that anything she puts on her head will bring her into obedience to the command.

If a man puts on a kaffiyeh, a sombrero, or bandanna and goes into the assembly he violates Paul's directions. And this is true no matter what head dress he wears. The man is to wear nothing on his head in the assembly.

But the woman is not merely to wear something on her head, but Paul specifies what she is to wear. He does not say let her wear anything as a token of her obedience to this command, but she is to be veiled. I think I have seen women wear mere netting for a veil. Of course, this is a contradiction of terms.

Perhaps an analogy will help to make this point clear.

We know that the purpose of clothing is to cover our nakedness (cf. Gen. 3:21). And when anyone wears scanty attire (as so many do today) they cannot be said to be nude, but neither can they be said to be clothed. A woman may have a hat, a doily, a head band, a beany, or a feather on her head. She is not totally uncovered but neither is she covered in the sense of the Apostle Paul. For if this were the case, then a barrette or a bobby pin would suffice.

There is no attempt here to set out dimensions, translucence or opaqueness, color or other such matters. But I will say I do not like the lacy things which are so popular. It is certainly ludicrous for one to wear a piece of lace for a covering. The head scarf is very appropriate, inexpensive and readily available. The veil need not be hung on the head like the habit of a nun. It may match the outfit and be neatly pinned at the temples. Any appearance of ostentation should be carefully avoided. Let every thing be done decently and in order.

Now what is the conclusion?

It is really quite simple.

The Holy Scripture says that

women are to be covered or wear a veil in the house of God. This is not advice or custom. It is a command. It is not a difficult thing to do. With an open Bible and a regenerate heart obedience will be cheerful and spontaneous!

Perhaps we should turn now to the question of what women do in the assembly. But that will have to wait until another time.

Editor's note: Brother Setlemoir is a very able student and preacher of the Word of God. He has, in the main, done a great job as to this subject. However, I do disagree with him as to his insistence on the size of the head covering. I believe the fact of the head covering is the main thing. I believe that size, shape, material, and color are things that do not matter. The head covering is a symbol that the woman gladly wears to show her willing subjection to man in obedience to the Word of God. If it is worn for this purpose, and can be clearly seen; this is sufficient. However, the older I get the more I say; to each his own.

JOSEPH M. WILSON HAS RESIGNED AS PASTOR OF CALVARY BAPTIST CHURCH

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THE OLD MAN I ONCE KNEW

The old man with a tender voice
With every one he spoke,
Loved every one, he had no choice;
Helped carry their heavy yoke.
One day God sent His angel
And took him up above,
It seemed he was a stranger
Whom sinners didn't love.
Little birds stopped singing,
The day the old man died;
In heaven bells were ringing
While those that loved him cried.
But now he lives with Jesus,
And how we miss him so,
No more kind words to please us,
Until heaven we shall go.

WHY DO I LOVE HIM?

Why do I love His smitten face?
Because He was buffeted in my place.
Why do I love His pierced side?
Because in His wounds I safely abide.
Why do I love His nail-pierced hands?
Because they rent my sins' strong bands.
Why do I love His poured-out blood?
Because it is for sinners, a cleansing flood.
Why do I love that One Who died?
Because it was for me that he was crucified
Why do I love that empty grave?
Because it is proof that He lives to save.
Why do I love my risen Friend?
Because some day the heavens He'll rend.
Why does my hope so steadfastly endure?
Because His Word is lasting and sure.

--David W. Huckabee