

Tears are often the telescope by which men see far into heaven.

THE LAST WORDS OF THE SAVIOUR

By C.D.Cole

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matthew 28: 19-20.

The last words of people are usually of great interest. The last words are usually sincere. Men may peddle light talk in life but in death their words are usually sober. The last words of infidels are their sanest. Last words of loved ones are cherished and kept. Last words about the funeral are carried out to the letter.

The words before us were spoken by the Saviour between His

resurrection and ascension. They were not exactly the last thing He ever said, but are among His last instructions to His people. They are the words of a once-suffering Saviour and soon-to-be ascended Lord. Last words of a universal sovereign. We call this the great or final commission. It is the church's program thru all the age. As we study them we note three things, I. The claims of Jesus; II.

The command of Jesus; III. The promise of Jesus.

I. The claims of Jesus.

A. Amazing. All authority in heaven and earth. This is authority with power to enforce His will. Nobody else has ever made such claims. Jesus Christ must be more than mere man or else He is a bad man making false claims.

B. Accredited. His claims to

sovereignty were fully accredited. He had already shown his power in laying down His life and in taking it up again. Leader of a sect complaining that he was not having the attention from his followers he deserved. He was told that if he would lay down his life and then rise again from the dead he might expect better success.

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"BLESSINGS FROM THE SHEPHERD"

By Waldo Whiddon

"THE LORD is my shepherd; I shall not want.



Waldo Whiddon

He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the

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THE BEATITUDES

By Willard Willis

"Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5:3).

A person may be in deep and troubling circumstances and still not be poor in spirit. The poor in



Willard Willis

spirit, in fact, could possibly be a rich person rather than a poor person. I make this statement in view of the fact that poverty of spirit is not a product of the flesh. It, in fact, is a grace which

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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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THE TEARS OF BIBLE CHARACTERS

A study of Strong's Concordance will reveal that there are more than two hundred references to tears and weeping in the Bible. It is agreed that most of these references are to natural affection in its various forms. However, a good number do lend support for the subject of this book, namely, that tears do occupy a very important place among several godly Bible characters, as we shall now show.

The tears of Joseph: Although Joseph is not the first mentioned in Scripture who wept, he easily becomes the first of significance. His life, as has been pointed out by many commentators, was a life of weeping. No less than seven times does the inspired

record tell us of Joseph's tears.

Commenting on one of those occasions when Joseph wept, the eminent Matthew Henry says on Genesis 46:29: "See how near sorrow and joy are to each other in this world, when tears serve for the expression of both. In the other world weeping will be restrained to sorrow only; in heaven there is perfect joy, but now tears of joy: all tears, even those, shall there be wiped away, because the joys there are, as no joys are here, without any alloy" (Matthew Henry's Commentary, Volume I, p.250).

So, tears serve for expressing both our sorrow and joy. Indeed was this the case with Joseph. How he wept when he revealed

himself to his brothers (Genesis 45:1-2). How he wept "a good while" when he finally saw his aged father Jacob, after many years of separation (Genesis 46:29). Joseph had a very tender spirit, which certainly prefigured that of the coming Greater Joseph, Christ Jesus.

Joseph weeps when Jacob dies and later weeps again because his brothers come to him in confession and submission (Genesis 50:1,17). What a moving story is that of this weeper and dreamer. How are men's hearts still stirred when they read of or hear of Joseph's spotless character, his unflinching faith, and his compas-

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THE IMPACT OF THE CROSS

by Gene Darwin Abbott
Matthew 27:50-54 "Jesus, when he had cried again



Gene Abbott

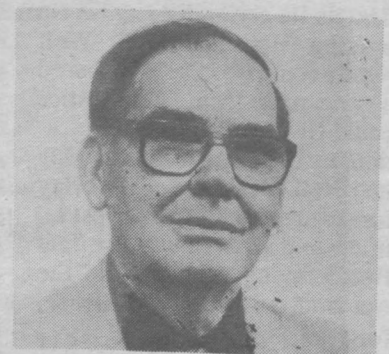
with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the

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STUDIES IN JUDGES CHAPTER 16

by C.T. Everman

After the slaughter of 1000 Philistines by Samson, we are told that he judged Israel twenty years (15:20). We are not told of any events that took place during



C.T. Everman

those 20 years. Now we come to the last part of Samson's life. The story of Samson's downfall at the hands of Delilah is one of stories of the Bible which most

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The Baptist Examiner Pulpit

A Sermon by John R. Gilpin, Sr.

"THE FIRST SAYING OF THE SAVIOR ON THE CROSS"

"Then said Jesus, Father forgive them; for they know not what they do." - Luke 23:34

The awfullest, most brutal deed of all times, has just been done - Jesus has been killed. One of His friends, Simon Peter, has denied Him with a curse, saying, "I know him not." Another of His disciples, Judas Iscariot, has betrayed Him. All of His apostles

have fled away in cowardise.

Six mock trials have been held. His accusers have found no fault in Him. Nevertheless, his foes have clamored for His death, and the Roman governor has granted their request. Thus, the "friend of sinners" goes unrewarded, unappreciated, misunderstood, ill-treated, condemned, and sentenced to a cruel and shameful death. It wasn't even an ordinary death that

He was sentenced to, but one of shame and suffering.

If you journey with me to Calvary you can see Him nailed to the cross. Spikes pierced His hands and feet. What suffering and torture this must have brought to His flesh. Then when completely fastened, the cross was dropped into the hole pre-

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FIRST

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pared in the ground for it. What agony this itself must have brought to His already tortured flesh. Yet, not a word escapes His lips. After a while His pallid lips are seen to move. Surely we must wonder what He is about to say as we strain every fiber of our being to catch the words that fall from His blessed lips. We wonder, "Is He crying for pity? Is He cursing His enemies?" Well rightly could He have pronounced a curse upon them. With justice could He have uttered malediction, or even swept them bodily into Hell. Yet, instead of crying for pity for Himself, and instead of cursing His enemies, we find Him praying for them as the words of our text say: "Father, forgive them; for they know not what they do." - Luke 23:34

I All that Jesus can do now is

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pray. No longer can His hands minister to the sick. No longer can His feet carry Him to aid others. No longer may He instruct His disciples, and now that there is nothing else that He can do, He occupies Himself in prayer. I wonder, if, in our invisible audience there may not be some saint whose hands or feet once ministered to others, yet now that one is bedridden and no longer can he be of service as in



John R. Gilpin

days gone by. Now perhaps that one may feel that he is no longer of value or service or usefulness. Let not such a one despair, for when Jesus could do nothing else, He spent His time talking with the Father praying for others.

Many years ago D.L. Moody visited in London, in the beginning of his world-wide ministry. He was unknown there, and in the morning service, preached in a church which was frigid and cold and spiritually lifeless. He preached for the same church in the evening, but noticed in the meantime that the atmosphere had changed. A large crowd stood at the close of the service signifying their desire to be saved. The next day when he arrived in Dublin, he found a telegram inviting him to come back to the same church and conduct a meeting since the whole city had been stirred. As a result of his return to London, hundreds were saved. Would you know the difference between the morning and evening services of that day? Well, an invalid lady who could not attend the church services, had prayed a long time for a revival, and when her sister returned from the morning service and told her of the meeting, the invalid spent the afternoon praying for the lost and for spiritual power in the church. Oh, what a difference it does make to pray.

Now then all that Jesus can do is pray, and so He takes Himself to the Father in prayer. If there is nothing else that you can do, may God grant that you shall do as the Master did.

II

The first saying of the Saviour on the cross indicates to us that no one is beyond the reach of prayer. In this prayer, He was

praying for His murderers. In the same chapter, we read that one of them was saved: "Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man." - Verse 47

How this should encourage us to pray. Do you know some one who may be the chief of sinners? Do you have a wayward child? Do you have some uninterested friend? Is there some blatant infidel of your acquaintance who seemingly is beyond the help of God? Is there some one ensnared by false teachings that you know? If so, then pray, for the conversion of this centurion so soon after Jesus' prayer would teach us that no one is beyond the reach of prayer.

I often think of Hudson Taylor as a skeptic before he was saved. He picked up a tract one afternoon and went out to the barn to read it. Eighty miles away his mother went to her room to pray for him at that same hour. She spent the afternoon in prayer; he spent the afternoon reading his tract. The result was that he was saved that very day.

Over in the Maine woods, some Christian folk decided that they would pray for the most hardened sinner in the lumber camp, when things looked exceedingly dark for them spiritually. This man was saved in a few weeks, and joined these others, and together they began praying for the next hardest man. Later on he was saved, and he too joined with the first group in prayer for other hardened sinners. In the course of two years' times, dozens of the most hardened lumber-jacks came to know the Lord as Saviour. I tell you, no one is beyond the reach of prayer.

III

This first saying of the Saviour on the cross fulfills Old Testament prophecy.

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." - Isa. 53:12

This Old Testament prophecy thus reveals that Jesus was to make intercession for transgressors. Here on the cross we find Him doing so. This was one of the many events prophesied in the Old Testament relative to Jesus which was fulfilled by Him in the days of His flesh.

What assurance this brings us relative to the Bible. Since the Bible was fulfilled in this respect, then it will be fulfilled in every word. Listen:

"And be sure your sin

will find you out." - Numbers 32:23

Since Jesus fulfilled this Old Testament prophecy, then you may be certain that He will keep His promise relative to this statement of Scripture. Listen to this statement again:

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

Or be warned again:

"Though hand join in hand, the wicked shall not be unpunished." - Proverbs 11:21

Or let the Scripture warn you again:

"The wicked shall be turned into hell, and all the nations that forget God." - Psalms 9:17

Since the Lord Jesus, by His life fulfilled the prophecy of the Old Testament, then you can be certain that He is going to fulfill the Scripture in every respect.

The first saying of the Saviour on the cross is a beautiful example of His own teaching. Christ did not personally forgive His enemies, He prayed the Father to do so. This is in accord with all His teachings, for throughout His ministry He taught His disciples the proper attitude toward their enemies. Listen to Him and His sermon on the mount:

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." - Matthew 5:24

Or hear Him again as He would instruct us in the realm of forgiveness:

"Take heed to yourselves: If thy brother trespass against thee, rebuke him: and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive them." - Luke 17:3,4

And so, without malice in His heart, He prayed for the Father's forgiveness on behalf of His enemies. Just as He taught His disciples in life, even today without malice in our hearts, we need to pray for our enemies that they might be saved.

In many years of an active, energetic, pastoral life, many have become offended at this preacher through what he said, written, or done. I can't say that it doesn't make any difference to me, for it does make a difference. I would rather have the friendship of a yellow hound dog than to have his enemies. Yet, if I must choose between offending my

Master and offending you, I must preach the Word of God as I understand it since I am to be accountable to Him. Accordingly, there are possibly many who would not dare come to the house of God in our church, and who would tell you that they were not my friends but my enemies. May I remind such a one that as Jesus prayed for His enemies that they might be forgiven, so my prayer to God in behalf of those my enemies is that they too might be forgiven.

This first saying of the Saviour on the cross pictures the blindness of the human heart. Jesus Himself said, "Father, forgive them; they know not what they do." His enemies were ignorant of the enormity of their crime. They knew not that it was the Lord of glory. There were many reasons why they should have known Him. The Old Testament predictions should have been enough. His teachings and His manner of life should have been sufficient to have convinced them that He was from Heaven. The people themselves said:

"Never man spake like this man." - John 7: 46

Even God the Father put His stamp of approval upon Him when He received baptism at the hands of a Baptist preacher, John the Baptist. Listen:

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." - Matthew 3: 17

In view of the Old Testament predictions, His marvelous teachings, His manner of life, the people's estimate, and the Father's appraisal of Him, His enemies should have known that it was the Lord from Heaven. Yet, they were ignorant of the deed which they had committed.

This only shows the blindness of their hearts. Men today are just as blind. Men reject, resist, spurn, steel their hearts, close their ears, and shut their eyes against Christ. I preached sometime ago on the subject "Why I Don't Want To Go To Hell", and after the service, one lost man said to another, "I want to go to Hell because I want to see what it is like." The fact that you resist Him shows how blind you are. If you knew the joy of being a Christian, you would fly to Him at once. The very fact that in this first saying of the Saviour on the cross, He prayed for His enemies in their ignorance, indicates to us the blindness of human hearts today.

VI

The first saying of the Saviour on the cross pictures man's need. Man's primary need is not good resolutions, nor high ideals, nor church membership, but rather it is forgiveness. Listen:

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"Be it know unto you therefore, men and brethren that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things from which ye could not be justified by the law of Moses." (Acts 13:38-39).

"In whom we have redemption through his blood, even the forgiveness of sins." - Col. 1:14

When the Apostle Peter and the other disciples were threatened in the early days just following Jesus' ascension, Peter waxed bold and declared concerning Jesus:

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." - Acts 5:31

I tell you our text shows us man's need - forgiveness. How we thank God that there can be forgiveness through the Lord Jesus Himself.

VII

This first saying of the Saviour on the cross gives to us a glorious picture of the love of God. The rulers hated him, the soldiers mocked Him with vinegar; He was even blasphemed and railed upon by the thieves who were crucified with Him. Listen:

"And one of the malifactors which were hanged railed on him, saying, If thou be Christ, save thyself and us." - Luke 23: 39

In His wrath, He might justly have slain them, or He might have pronounced a curse upon them. Instead, His answer was this prayer - the words of the text, "Father, forgive them; for they know not what they do." (Luke 23: 34) This shows the triumph of the redeeming blood.

"Love suffereth long, and is kind; love envieth not, love vaunteth not itself, is not puffed up. Beareth all things, believeth all things; hopeth all things endureth all things." - I Cor. 13: 4,7

When some one does us wrong, we usually seek to get revenge, yet not so with Jesus. Another decided contrast between man and God is that we love and pray for our friends, yet in the case of Jesus, He loved and prayed for His enemies.

I heard a man in Chicago say one day at a Bible Conference that the greatest illustration of God's love was that of a mother sacrificing for her child. Yet, that mother may forget her child, we are thus taught in the Scriptures:

"Can a woman forget her sucking child, that she

should not have compassion on the son of her womb? yea, they may forget, yet I will not forget thee." - Isa. 49: 15

John 3: 16

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

- never means as much as when we see Christ on the cross and hear Him praying.

"There's a wideness in God's mercy

Like the wideness of the sea,

There's a kindness in His justice,

Which is more than liberty.

For the love of God is broader Than the measure of man's mind;

And the heart of the Eternal Is most wonderfully kind."

I heard another say that the beauties of nature were the greatest illustration of God's love, and proceeding, he drew a picture of a beautiful sunset. Yet even while he may have been talking, the skies might have become overcast, the lightening flash through the heavens, and the thunders peal in the skies. And then where would that illustration of God's love be? Even as marvelous as the love of sweethearts, this does not picture God's love, for sweethearts may quarrel and part. Therefore, the only real picture of God's love is:

"There is a green hill far away Without a city wall;

Where the dear Lord was crucified,

Who died to save us all."

Almost 2000 years ago the Lord Jesus prayed this prayer. It was for your forgiveness. May God grant that this prayer may be answered in your life. Believe on the Lord Jesus Christ and it is done now.

"Jesus, Thou art the sinner's friend

As such I look to Thee,

Now in the fulness of Thy love,

Oh, Lord, remember me."

BEATITUDES

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God the Spirit works within the believer.

What then is meant by "...poor in spirit..."? It is the opposite of that disposition which is haughty and self-sufficient. It is the very opposite of that attitude which asks, "Who is the Lord that I should hear and obey His voice?" Those who are poor in spirit are those who realize that all they are or ever hope to be rests entirely in the Lord Jesus Christ. They know that the righteousness they possess is

only filthy rags. They look at their own righteousness in the mirror of God's Word and say, "Without Him I can do nothing." They measure their spiritual eyesight on the chart of God's Word and find that they need spiritual glasses. They find the same to be true of their spiritual feeling, tasting and hearing. The poor in spirit, then, are those who realize that they have nothing, are nothing and can do nothing aside from the Lord Jesus Christ who strengthens us. They, in other words, have need of all things. They are like the prodigal who began to be in want (Luke 15:14).

It may appear to some that to be poor in spirit is to be a loser. The very opposite, however, is true. The poor in spirit, in fact, are like Paul when he said, "When I am weak, then am I strong." Our text, in fact, pronounces a blessing upon those who are poor in spirit. They are blessed because God will supply all their needs. He will tune our spiritual senses so that we can enjoy spiritual things. The poor in spirit are also blessed in that they are laying up great treasures in heaven. Note carefully the following passage relative to those who are poor in spirit: "But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God" (Psa. 40:17).

Our Lord continued His message by stating: "Blessed are they that mourn: for they shall be comforted." Our Lord's reference here is not any kind of mourning, but only to that mourning that results when one sees his or her poverty of spirit. The Publican is an excellent example of one who saw his poverty of spirit and mourned over his condition. He said, "God be merciful to me, a sinner." We see, then, that the mourning of sin and a sense of ignorance relative to God's Word.

It is important to observe the tense of the verb "mourn" as it is used in the passage before us. You will observe that it is the present tense of the verb which is used. The passage does not say, "Blessed are they that have mourned", but "Blessed are they that mourn..." The reference, therefore, is to a present and continuous experience.

We, as believers, have much to mourn over. We mourn when we observe our lack of faith when a severe problem arises. We mourn when we observe the pride and coldness in our flesh. We mourn when we observe our ignorance relative to God's Word. We, in fact, are made to enter into Paul's experience as set forth in Romans 7:24: "O wretched man that I am! who shall deliver me from the body of this death."

Our Lord's promise to those who mourn is that they shall be comforted. Let me, however point out again that any kind of mourning will not do. Those, in fact, who are mourning over blighted hopes or financial reverses are not included. It is only that mourning which springs from a realization of our poverty of spirit. It is these people that shall be comforted. They shall be comforted with peace that passeth one's understanding. They shall have healing oil poured into the wound that their poverty of spirit has made. They shall relax in the arms of their Father as He softly speaks His promises to them.

We, of course, are not to look at the wounds, yes, but then look away from them to our Lord Jesus Christ. Look to Him whose grace is greater than all our sins. Let weeping endure for a night, but expect joy in the morning. Let us look at our sins. Let weeping endure for a night, but expect joy in the morning. Let us look at our wounds, yes, but then let us enter into Paul's experience as set forth in Romans 7:25: "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

Our Lord continued His message by stating: "Blessed are the meek: for they shall inherit the earth."

One will find that meekness necessarily follows after poverty of spirit and mourning. The first step is when one sees their unworthiness or need. The second step is that of mourning over one's condition. The third step is that of meekness-meekness which is a by-product of self-emptying and self-humiliation. All of these steps, of course, are wrought by God the Spirit.

Matthew Henry, when speaking on the subject of meekness, said, "The meek are those who quietly submit themselves before God, to His Word, to His rod, who follow His directions and comply with His designs and are gentle toward men."

The meek have been brought to see themselves as very empty and in need of wisdom, humility and patience, etc. They, therefore, are submissive before God and teachable.

We should point out at this point that a meek person is not a weak person. We, therefore, must not confuse meekness with weakness. True meekness will bow to God's will, but it will not bow to the will of man. A person who is truly meek, will stand up for God-given rights. He or she will stand up for the Word of God. Moses, in fact, was the meekest man of his day, yet his meekness did not prevent him from executing judgment upon

those who had worshipped the golden calf. The Lord's disciples were meek men, but their meekness did not make them cowards. They, in fact, boldly stood their ground. The Lord Jesus, the meekest of all, showed that there is a vast difference between meekness and weakness when He drove the desecrators from the temple.

Our Lord proceeds to say that the meek "...shall inherit the earth." It is not the mighty or the law breakers who shall inherit the earth, but the meek. The meek will not only inherit the earth for all eternity to come, but they also inherit it now in that they are happier in a cottage than a wicked man is in a palace. It is as stated in the following passage: "Better is little with the fear of the LORD than great treasure and trouble therewith" (Prov. 15:16).

Our Lord continues His message to us by stating: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Our Lord, in the beatitudes which have already been set forth, has given us the steps His grace follows in the development of His children. First, there is a sense of need; or a realization that all our righteousness are as filthy rags. Secondly, there is a judging of self and mourning because of our sin and ignorance. Thirdly, there is the prostration of the heart before God, or a state of meekness. We come now to the fourth step which is a hungering and thirsting after that which we do not have. We, in other words, yearn for knowledge and wisdom of God and His favor by doing His will.

I hasten to point out that the righteousness we yearn after is not legal righteousness, in view of the fact that the believer stands before God as though he or she had never sinned. The righteousness we seek after is that which comes from being right in our doctrine and practice. It is to be right regarding baptism, Lord's supper, doctrines of grace, etc.

You will observe that our Lord does not say, blessed are they who have, but those who do hunger and thirst after righteousness. It is the same, therefore, as seeking those things which are from above, or building our house upon the rock. Our Lord adds, "...they shall be filled."

It is God who has created the hungering and thirsting in the soul, and it is only God who can supply the hunger and quench the thirst which He has made. God,

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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

Please explain the implied permission for women to pray or prophesy so long as her head is covered in I Corinthians 11:5, and the teaching that a woman is not to speak at all in the church in I Corinthians 14:34.

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"But every woman that prayeth or prophesieth with her head uncovered (I Cor. 11:5).

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

There is no contradiction between these verses as there are no contradictions in the Word of God. What may seem to be a contradiction is only in the mind of those who think there are contradictions. One brother wrote me some time ago citing the two accounts of the death of King Saul to prove a contradiction. But a study of these two accounts show that in one, the Holy Spirit said that Saul fell upon a sword and died (I Sam. 31:4,5). While in the other account the Amalekite told David that he slew Saul (II Sam. 1:10). We should not have any trouble as who we are to believe, the Holy Spirit or the Amalekite.

Looking at the subject of women prophesying. It is true that during New Testament times women were sometimes given the gift of prophesy. On the day of Pentecost the Apostle Peter quoted from the prophet Joel saying, "your sons and your daughters shall prophesy, - And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:17,18). When the Apostle Paul came to the house of Philip on his way to

Jerusalem it is said that Philip had four virgin daughters "which did prophesy" (Acts 21:9).

While some of the women had this gift from the Lord, no where is it said that they prophesied in the church, the assembly. It would seem that Philip's daughters prophesied in the home. In Titus 2:4 the older women are told to teach the younger women, but in I Timothy 2:11,12 it is said, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence". This passage tells us that while women have a work to do in the service of the LORD, it is not a place of leadership in the church where there are men. While we may disagree as to what is meant by the cover in I Corinthians 11:5, this verse certainly does not indicate that women are to pray aloud or speak in the assembled church.

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"But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven." (I Corinthians 11:5).

I am aware that some use this verse just quoted to prove women are to pray and to preach in church services. Were there no other Scriptures concerning this subject, I might consider their claim. However, in the light of two other portions of Scripture which make it clear that women are not to preach, pray, or teach aloud in worship services, this verse in I Corinthians 11:5 cannot give women the right to do

so. I certainly believe that they can teach other women and children, but cannot take authority over men.

I Corinthians 14:34,35 says, "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." Also we read in I Timothy 2:11,12, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

In light of these verses we see a woman cannot preach, teach, or pray aloud in a worship service. These verses are clear as to that teaching. We must remember that no part of God's Word contradicts, or cancels another part of the Word. No verses of Scripture nulify other verses of Scripture when taken in proper context and compared with other Scriptures. Hence, the two Scripture portions we have quoted make it clear that there is a ban on women preaching, teaching, and praying aloud in a public worship service. I do not say this to discourage women who are so gifted from using their gifts at other times and places. An all women's group, or children can indeed be blessed by gifted women. Even a woman and a man in a one on one situation can be profitable to the man when the woman is gifted and sent of God.

How do we look at I Corinthians 11:5 then in light of the two Scriptures just quoted? It is my opinion that Paul is speaking simply of what was taking place at Corinth. Women were to be properly covered in a worship meeting and they were not doing this. I believe the women here were to be covered as they joined in public worship with those in prayer. She was to hear the word as it was preached and to join in

singing with the congregation. If she was exceptionally gifted, there were other times and places, and circumstances for her to be used of God in a proper setting and situation. Paul is not advocating that women preach and pray aloud in the worship service.

BEATITUDES

(Continued from Page 3)

in fact, created the hunger and the thirst with the purpose in mind to satisfy them. God draws us to feel the need of His blessings in Christ before He supplies those blessings. Those, in fact, who truly want to be filled with wisdom, will be filled with wisdom. Those who truly desire to enjoy God more, will enjoy Him more. They, in other words, shall be filled. They shall be filled with knowledge, wisdom, faith, praise, love, goodness and mercy. It is as stated in the following passage: "He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat" (Prov. 28:25).

Our Lord continues His message by stating: "Blessed are the merciful: for they shall obtain mercy." We will find the act of being merciful to be the fifth step of God's work of grace in the believer. We, in fact, are merciful to those who are in that condition which once held us captive. It is the condition we were in before God brought us to maturity by working His works of grace within us. We are now merciful in that we are willing to go out of our way to instruct others regarding God's Word. We observe others who are in the same pit we were in and we are willing to use our knowledge and wisdom as a ladder to bring them from the pit. I, of course, am not referring to regeneration, but to one's walk. The following passage will explain that which is before us: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

We see, then, that a merciful person is one who is moved with pity to go to the aid on one who is less fortunate. Those who go into all the world to preach the gospel, or even to the house down the road, are included in those who are merciful to others. We see, then, that the application is to those who are seeking the lost, or to those who are endeavoring to strengthen the saved.

The merciful to which our text refers, is that which not only stirs up the heart, but it also moves the hands and feet to help the less fortunate. It, in other words, is not mere words, but

golden deeds. The reach of the merciful may also go to those who have physical needs such as clothing food and shelter, or it may be only a comforting word. It is as stated in the following passage: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17).

Our Lord's announcement is that those who are merciful will obtain mercy. They will not be the loser as a result of their endeavors. They will find that it is more blessed to give than to receive. The cost that was theirs in reaching the less fortunate will be more than repaid. It is as stated in the following passage: "The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh" (Prov. 11:17).

Our Lord continues His message by stating: "Blessed are the pure in heart: for they shall see God." A study of the following passages gives us a basis for understanding what it means to be "...pure in heart..."

"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith" (Acts 15:8,9).

Faith, according to the above passage, is the means whereby the heart is purified. Faith, according to Romans 10:17, comes by hearing, and hearing, by the Word of God. Purification, then, must be tracked back to God's Word. The pure in heart, in fact, are those who have heard, believed and practiced God's Word. The Word, under the influence of God the Spirit, has purified us from darkness, error and rebellion. We heartily accept the fact that God is sovereign. We have been made to embrace the truth. We, in other words, are pure in heart in that we have the truth in the inward parts. It is as stated in the following passage: "Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom" (Psa. 51:6).

Mr. T. Scott, when speaking on this subject, said: "The believer's understanding is in part purified from darkness, his judgment from error, his will from rebellion, his affections from enmity, avarice, pride, sensuality."

It is a shame today that there are millions who have no more

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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

In a church authorized prayer meeting can the women pray out loud in the presence of the men? What do you think Mary did in Acts 1:14?

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I Corinthians 14:34 says, "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." Verse 35 says, "And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

This does not set well with most women because we are living in a day when women want to be equal with men regardless of what God says. When God created man and woman, He planned and purposed a place for them in the world. Man was to provide and to love his wife that she might be healthy and able to bear children to replenish the earth. She then was to have children and take care of the home. She was to teach the children to have respect for God and man.

Women have openly opposed God's plan and left the home and the children and gone to work. This has created great problems. The children are reared by someone other than the mother and most of the time left to themselves to do what ever. They are not taught right and wrong and to respect their elders, and most of all God is left out of their lives as far as teaching them the fear of God.

When Christ set the church in order, He set up rules for her to go by. These rules are not to be ignored or changed to suit the change of time, but rather to continue as long as the church is in the world. I Corinthians 14:40 says, "Let all things be done decently (properly) and in order. The women are not to pray or teach in the as-

sembly with men, but are to keep silent. They can teach women and children in divided classes in Sunday School. They can sing and pray silently as did Hannah in I Samuel 1:3. The reason women want to pray out loud in church services is because they want to be heard. Most women seem to enjoy opposing God's Word found in I Timothy 2:12, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." The teaching here is not to usurp authority over the man. Don't take man's place that God has placed him. Vs. 8 says men are to do the praying. God fearing women will obey this.

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I Tim. 2:12 "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

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

These verses seem clear to me. Which one can we ignore? Due to God's order of creation and authority women are not permitted to speak in a manner that would usurp authority over the man. This is God's mandate not man's.

Our practice has been and will continue to be when in a regularly scheduled church service; the women do not preach, teach men, or pray out loud.

In Acts 1:14 one must assume very much to think that the women were going against the law of God and praying out loud. I do not take such liberty with

the Word of God. I believe they were in one accord, in agreement with the cause of Christ, praying and making supplication unto the Lord. I believe Mary and the other women prayed silently as the men lead. I see nothing more here than that. (Acts 1:14) "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."

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It is not permitted for a woman to speak out in any authorized church meeting. To do so is a violation of the Scripture in I Corinthians 14:34. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." Some may feel that this command is only if they speak in tongues, but verse thirty five states that it is learning that is involved, not speaking. They are to be concerned with learning, not speaking in the church. Their learning is to be in silence while in subjection to their husbands. "Let the woman learn in silence with all subjection" (I Tim. 2:11). "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. 5:24).

This command does not contain an option as far as practice is concerned. It is not a command that can be ignored or observed as we see fit. It is explicit, to the point, and leaves no room for er-

ror or for misinterpretations. God states through Paul that women are not allowed to speak in church. The verses stated and the commands provided show that in a church authorized prayer meeting women cannot pray (speak) out loud in the presence of men.

With regard to Mary in Acts 1:14, it does not appear that she spoke out in any way. She was there with the other women, the brothers of Jesus, and the eleven disciples. Referring back verse 13 shows that it was the disciples that prayed, not those that were gathered with them. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1:14). It is my belief that this meeting was one in church capacity by the church in Jerusalem. Peter preached to the 120 and they concluded with a business meeting to choose an apostle to fill the place of Judas. If Mary prayed, she prayed in silence.

This command was given to avoid confusion and maintain order in the assemblies.

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I believe in church authority. The singing is under the authority of the church. The praying is under church authority. The preaching is church authorized. But this does not mean that the church must tell the preacher what to preach and what not to preach unless he is preaching false doctrine. Everything the church does is under the authority of the church.

I am wondering if the question refers to the regular weekly prayer meeting or does this question have reference to a special called prayer service. If this is some special prayer service, it is under the authority of the church and is no different from any other prayer service. There should be no question about whether the women could pray in such a meeting. If they are not allowed by the scriptures to pray in the regular weekly prayer meeting, how could it be that they would have any more scriptural grounds to pray in a special called meeting by the church since it would be under church authority as any

other meeting?

The question is asked, "What did Mary do?" She did what the rest of the women did and that was to pray in silence as it is commanded in 1st Corinthians 14:34. The women are to pray but to pray in silence as the men lead.

There is not the least hint that Mary prayed in an audible voice or that any of the other women did either. They prayed in the same way as in other services. While one man leads the other men, along with the women, who prayed in silence. In this way the whole church is praying.

It is my understanding of the Scripture that a woman would have no more scriptural grounds to pray audibly than she would to speak out in a public meeting.

When a church has a prayer meeting and some man leads in prayer, he is leading the whole church. This includes the women as well as the men.

We read in Acts "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him." In this case the whole church was praying. I am sure that the church did not violate the scripture as given in 1st Corinthians 14:27. But as the church was praying for Peter, the women were at the house of Mary, the mother of John. I believe the men were praying some place else. Acts 12:12; 12:17. If one would study these last two scripture references it would be found that the church was praying, but the women were praying in one place and the brethren in another place.

BEATITUDES

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than a head religion. They, in other words, are not pure in heart. They fall into the category of the Pharisees of old who thought that all was well so long as the outside of the platter was kept clean.

Our Lord states regarding the pure in heart that "...they shall see God." He, of course, does not mean that we are regenerated by being pure in heart, but only that we are brought nigh to God when we are free from heresy, etc. We are brought to see God in that we see His will for us. We are able to rightly divide the Word so that we have a clear understanding of the doctrines of grace. We are able, by His grace, to set our affections on things above rather than on those things which

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BEATITUDES

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perish with using.

Our Lord continues His message to us by stating: "Blessed are the peacemakers: for they shall be called the children of God."

It is very interesting to observe that our Lord said, "Blessed are the pure in heart..." before saying, "Blessed are the peacemakers..." This fact fits perfectly with James 3:17 which stated: "But the wisdom that is from above is first pure, then peaceable..."

The believer must never seek peace at any price. He, in fact, must never seek peace at the expense of God's Word. It is a shame that many church groups don't disagree with anyone. They sacrifice purity in order to increase their attendance. They will not speak on election, predestination, closed communion, local church, etc., because of their fear of losing members. They, in other words, place peacemaking before purity. They keep the outside of the platter clean as did the Pharisees of old, but the inside of the platter is filthy.

Our Lord is the Prince of Peace, but never did He compromise a truth in His quest for peace. We are followers of Him and should seek to follow His example.

There are multitudes with whom our Lord did not make peace and, as far as doctrine is concerned, there are multitudes with whom we cannot make peace. We, however, according to Romans 12:18, are to do our best in being at peace with all people. This passage reads: "If it be possible, as much as lieth in you, live peaceably with all men."

We, in our quest for peace, must do so by the faithful preaching of the Word and in our prayers for those who need assistance. We, by the preaching of the Word, under the influence of God the Spirit, are instruments in bringing the lost to be at peace with God and in bringing the regenerate to the truth so that they are at peace with God relative to their doctrine and practice. The believer who practices false doctrine is at peace relative to his relationship with His God, but not in regard to fellowship. A man's son will always be his son, but there may not always be peace between the two, especially if there is disagreement.

The process of making peace requires a lot of patience, because the recipient is not aware that he

or she needs help. Those who try to restore peace between a drunk man and his wife, find that the going is very rough. The drunk, in fact, is not aware that he is at fault. He feels that he has done no wrong. The lost, in like manner, feel that all is well. They don't see why that they must be born again. The regenerate, in like manner, who have not been taught the all things of God's Word, are convinced that their beliefs are sound. It therefore is difficult to convince them of the error of their way. It, in fact, is so difficult that only God the Spirit can make the change in them. He, of course, does so by means of the faithful preaching of the Word.

Those who are peacemakers, according to the passage before us, "...they shall be called the children of God." Here is definite proof that these beatitudes are not describing the manner in which a person is regenerated. It is obvious from the fact that they shall be called the children of God, that reference is to our walk after being born again. I draw this conclusion because, for one to be called the children of God, is to be esteemed and regarded as such. One, in fact, who is called a child of God, must already be His child. There is a vast difference in being made a child and being called a child. We are called God's children when we display His nature. We, in other words, resemble our Father when we perform the work of peacemakers.

Our Lord continues His message by stating: "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven."

The pure in heart, or the pure in doctrine and practice, are destined to suffer for righteousness sake, because their convictions are contrary to those who have not been taught in the same school. The pure in heart, for example, believe in the absolute sovereignty of God while others do not. The pure in heart believe in total depravity and a limited atonement. They, therefore, are destined for conflicts. They are destined to suffer for righteousness sake. They, in a sense of speaking, swim out to save a drowning man, but the man resists them because he does not understand their good intentions.

It will be found that the greatest persecutors are people who claim to be religious. The religious Pharisees, in fact, were some of our Lord's worst persecutors. The persecuted, however, must not grow weary or depressed because our Lord pronounces them "blessed." Their persecutors, in fact, are doing them a great service in that they are increasing their reward. It will

be found that there is gold inside the stones that are cast at those who suffer for righteousness sake.

Our Lord states regarding the persecuting: "...for theirs is the kingdom of heaven." God's kingdom, according to Roman's 14:17, "...is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Those whose lives rise no higher than meat and drink are to be pitied. They are like a flower whose color will soon fade and bloom fall. They, in other words, live a life that is no life at all. They travel, but they never go anywhere. Those, however, who are in God's kingdom, may suffer through the night, but they have the assurance that joy will come to them in the morning. They may shed tears now, but it will not be long before all tears will be wiped from their eyes. They, therefore, live on a plain that is far above that of the persecutor. They, even in this life, enjoy a peace and contentment which the world knows nothing of or can ever counterfeit.

Our Lord continues by stating: "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake."

Most believers today are not persecuted, because they don't stand up for any particular truth. It, in fact, is difficult to determine wherein they differ with the world. The same applies to multitudes of church groups. The sermons from their pulpits are what the world wants to hear, so there is never any controversy with the world. The pastor's message is such that the lost feel that they have no need of the Lord Jesus Christ. The pastor's message is such that one and all pat him on the back and commend him for a job well done. There, however, is something wrong when this situation prevails. The fact that there is something wrong is evident from II Timothy 3:12 which reads as follows: "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

A close look at the Scriptures will reveal that the godly in all ages have suffered persecution. Moses was reviled again and again (Exodus 5:11; 14:11; 16:2; 17:2). Samuel was rejected (I Samuel 8:5). Elijah was despised (I Kings 18:17). Jeremiah was oppressed and defamed (Nehemiah 4). Our Lord was nailed to the cross. Stephen was stoned to death. Peter and John were cast into prison. James was beheaded. Paul suffered the loss of all things. We could speak of Joseph and numerous others, but sufficient has been said to show that

the godly shall suffer persecution.

Let us remind ourselves at this point that the blessing is only for those who suffer for righteousness sake. There is no blessing for suffering brought on ourselves by sins or stupidity. It is only that suffering that is for righteousness sake that will result in a reward from the Master.

Those who play baseball, basketball and like sports can expect an applause now and then, but the faithful saints will never receive an applause from the world. They will hear a lot of name calling, but there will be no applause. This is the message our Lord left with His disciples.

I recall reading a story of an old missionary who arrived back in America after serving on a foreign mission field for about fifty years. He arrived home on a ship which also carried President Theodore Roosevelt. Mr. Roo-

sevelt, when arriving back in America, was greeted by a lot of people. The old missionary, on the other hand, had no one to welcome him home. He gathered up his few earthly possessions in an old suit case and proceeded to a cheap room to spend the night. He, during the night in the cheap room, questioned God regarding why he was not welcomed home. God, however, said to him, "My son, you are not home yet."

Let us also look beyond the present to that day when we shall arrive home, too. May we know that this world is not our home, but that we are just passing through.

CRACKER BARREL'S POLICY

USA Today thinks "gays" should have "rights" so they can fight policies like the one that allows Cracker Barrel Restaurants to fire sodomites. No wonder cars are packed with diners around Cracker Barrels. More power to 'em!

BLESSINGS

(Continued from Page 1)

paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in

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DECEPTIVE FLAME



JACK HARRIS

FOOLS OF THE BIBLE

1. Atheist Fool -- "...There is no God.." (Psa. 14:1).
2. Ignorant Fool -- "...despise wisdom..." (Prov. 1:7).
3. Industrious Fool -- "...I will pull down my barns, and build greater.." (Luke 12:16-20).
4. Self-confident Fool -- "Professing themselves to be wise..." (Rom. 1:22).
5. Self-righteous Fool -- "...right in his own eyes..." (Prov. 12:15).
6. Shameless Fool -- "...make a mock at sin..." (Prov. 14:9).
7. Christian Fool -- "...fools for Christ's sake..." (I Cor. 4:10).

--Copied

BLESSINGS

(Continued from Page 6)

the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever." (Ps. 23:1-6).

Most, if not all would agree that David was the writer of this Psalm. As a youth, David was a shepherd, tending the sheep of his father, Jesse. He knew what it was to go before a flock of sheep, leading them to green pastures and clear cool streams of water. He knew what it was to put his life on the line in order to protect the sheep from some predator. He gave us a beautiful picture of the guardianship of our "Great Shepherd" for us. "And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him." (I Sam. 17:34-35). How blessed it was for sheep to have such a loving, caring shepherd as David. In this Psalm, David views himself as being a sheep in the Lord's flock. Throughout the Psalm, he is showing the blessedness of having the Lord as his great shepherd. The words are those of a contented sheep speaking in glowing terms of his shepherd.

(I). FIRST: The prepared table. The prepared table speaks to us of the bountiful provision that the Great Shepherd provides for His sheep. He provides all things that are needed for both the body and the soul for both time and eternity. We first note that He set a table for our physical needs. Israel learned this as they traveled from Egypt to Canaan. They had not gone far on this journey until they began to murmur and complain. They accused Moses of leading them into the desert to die of starvation. "AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the

FRIENDSHIP

Friendship is a precious gift
That cannot be taken for granted.
A true friend loves at all times,
Though hardships and trials come.
Friends tell friends they care
And prove it by their loving deeds.
A friend finds time to be a friend,
And to show compassion and sympathy.
Friends unselfishly think of each other
And are patient and giving.
Friends don't reveal secrets,
Or gossip or damage character.
Friends can trust each other,
They don't deceive and betray.
And a true friend speaks the truth
Even when that truth hurts.
A friend is not an acquaintance or associate,
And many false friends exist.
Fair weather friends are greedy and selfish.
The wealthy have many so-called friends.
Friendship has many counterfeits;
But true friendship, when found, is priceless.

--Tina Volpe

hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." (Exod. 16:1-3). They even spoke against God, saying; "Yea, they spake against God; they said, Can God furnish a table in the wilderness?" (Ps. 78:19). They soon found out that He could. "Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." (Exod. 16:4).

For the next forty years, God opened the bakery of heaven six days a week, and delivered food fresh to their camp. Psalm 78:25. This was a tremendous miracle. It is estimated by some of the experts, that there were at that time about two million Israelites, according to the number that was able as warriors to go to war. (Num. 1:45-46). Each person gathered an omer, which is about six pints. According to that figure, it would have taken about four thousand, five hundred tons a day, to feed the people. Putting fifteen tons in a box-car, it would take a train with three hundred box-cars to deliver enough manna for even one day. When we remember that this supply of manna came six days a week for forty years, beloved, it is even more amazing. It is also miraculous that our Lord furnishes our needs day after day, year after year. No doubt, we have all had

times when we could not see our way through some trying time. However, somehow, He provided for us.

How often have we seen the proof of what Paul wrote to the church at Philippi? "But my God shall supply all your need according to his riches in glory by Christ Jesus." (Phil. 4:19). Jesus gave us this promise that he who feeds the birds of the air, and clothes the grass of the fields, will also care for His own. Matthew recorded this in chapter 6:25-33. He also set the table of salvation. The table was furnished with the dishes of His grace. It contains all that is needed to satisfy the hungry soul of any lost person. How sad that so many are looking to other things for salvation. When God provides it freely to all who will receive Christ as Lord and Saviour. He alone is the bread of life that can satisfy one's hunger for salvation. He alone, is the water of life that can quench one's thirst for peace with God. Apart from Christ, there is only death and damnation. He spreads His table in the presence of His enemies. Yes, we do have many enemies, the chief of whom is the devil himself. However, in spite of all their opposition, our Lord Jesus Christ will provide for His own.

(II). SECOND: The anointed head. It was the custom in Bible days to anoint three classes of people with oil. The prophets, the priests, and the kings. It meant that they were set apart for a special service. We, who have received Jesus as Saviour are also set aside for special service. The services of King Jesus. Oil is a symbol of the Holy Spirit. All who are saved have received the

Holy Spirit. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." (Rom. 8:9). The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4:30).

Oil is also a symbol of joy. "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." (Ps. 45:7). It is also a symbol of freshness. "But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil." (Ps. 92:10). What a joy it is, and how refreshing it is to know that we are the sheep of His pasture. "Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." (Ps. 100:3). Sheep are bothered by many kinds of pests that fly around their heads and get into their eyes, ears, and nose. The oil that the shepherd used was perhaps something that would help control these pesky insects. If so, then when it was applied there would be a big change in their behavior.

There are also many irritations in our lives, but by the power of His Spirit in our lives we can counteract these pests. By His power alone, can we react to annoyances with a Christian spirit and attitude. How David must have rejoiced as he meditated upon all of the great blessings that were his because of the Lord being his Shepherd. These same blessings belong to all who repent of their sins and receive Jesus Christ as their personal Lord and Saviour. Trusting the finished work at Calvary. Beloved, reader, do you know the Great Shepherd Jesus Christ? Trust Him today. He will save you to the uttermost. Saved through out eternity. Amen.

LAST

(Continued from Page 1)

II. The command of Jesus. Authority gives the right to command. We have here not some suggestions; not mere advice; not even exhortation; but a command. Three things commanded: A. To make disciples; B. To baptize them; C. To teach them.

This is not a command to send our foreign missionaries. It is not a command to preachers only. It is a command to each of us to bear testimony to Jesus Christ. Each one as he goes is to tell those he meets about the Saviour. The first generation of Christians did this--they went everywhere preaching the Word. Each follower of Christ is to make other followers. Each follower is to be baptized. This is the first thing he does to show that he is a follower of Christ. How can a man be a follower of Christ and refuse to do the first thing Christ commanded? In baptism the believer's faith in Christ is dramatized. Baptism speaks of the believer's legal union with Christ. Union in law-baptism speaks of death. The believer is dead to the guilt of sin; he is alive and must be raised out of the liquid grave. In Christ the believer is dead to sin and alive unto God, and this is exemplified in baptism. And if your baptism is not a picture of burial and resurrection it is not Scriptural in form.

Now the baptized are to be taught--taught to observe--taught to do all things Christ commanded. This is not a command to merely teach the doctrines--it is a command to teach people to practice the things commanded. It is vocational learning--learning by doing. The church is a sort of trade school where believers learn by practice the ways of the Christian life. Theory and practice must not be divorced.

III. The promise of Jesus. "Lo, I am with you always, even unto the end of the world."

This promise is astounding. Nobody else will even dare make such claims. Our loved ones are not with us always. We have to give them up--they leave us.

We do not have to work alone in this task of making disciples. His presence and power are with us. And this guarantees that we shall not fail. This does not mean that we shall have conversions every day or every time we have a meeting. But it means that wherever we go and work at the task of making followers of Christ we shall not labor in vain. There is no nation or race of people where disciples cannot be made. You may be cast in the providence of God in a most wicked community but it will be possible to make disciples there.

Some of the most unlikely people will respond to the Gospel story and be saved. Nobody should be considered as impossible to us. Illustration: The son of a preacher enrolled at an eastern (Continued on Page 8, Col. 1)

LAST

(Continued from Page 7)

university. This son was an intellectual genius. He graduated with highest honors. The father was proud of his son, but also grieved because at the university the young man had been robbed of his faith in God and the Bible thru companionship of his campus buddy. The son had intended to be a preacher, but instead joined a theatrical party. He worked hard to make a success on the stage, but remained sad and dissatisfied. He lost contact with his campus buddy. At last he grew tired of theatrical life and decided, like the prodigal, to go home. It was in the days of the stagecoach and he had to stop overnight at a country inn. He did not sleep well that night, for someone in an adjoining room was in great agony. Upon inquiring he learned that an atheist was dying and was crying in great despair as he faced eternity. The atheist died during the night, and to his amazement the son of the preacher learned that the atheist was his college chum who had so arrogantly disputed the teachings of the Bible. Horrified, the young traveler turned to the Lord Jesus Christ for forgiveness of his sins. The name of this young man was Adoniram Judson, one of the greatest missionaries of all time.

IMPACT

(Continued from Page 1)

earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God."

I wonder if it would be improper to suggest there are three types of impact which have resulted from the crucifixion. I'm speaking of the immediate impact, the eternal impact, and the prophetic impact; and these different impacts can be said to spawn indirect impacts.

I'd like to discuss an immediate impact upon the centurion, and his retinue of troops, first. It appears they all (not just the centu-

rion) found themselves giving lip-service to the fact that Christ was truly God's Son. I've heard some say this was an evidence that "the centurion" became a believer here. Well, let me disclaim any knowledge of such a fact. I wouldn't say these people are mistaken, because this is likely my own private idiosyncrasy. I don't like to speculate upon the salvation of other individuals, whether historic or living, without very explicit evidence. I simply don't feel I have enough insight into such a matter. Others may feel they have, and I cannot say they do not. At any rate, this event and the accompanying substantiating events certainly had a strong immediate impact upon them.

These agents of Rome were certainly in a state of either temporary or permanent awe, but I know some seeds are sown in good soil and others are not. My best guess (and it is strictly a guess) is that some were saved either at that time or later, while this experience didn't stick for others. I remember seeing a TV presentation (long ago) called "Scared Straight", in which some delinquents had been shown to have been temporarily incarcerated with some hardened criminals to scare them into realism. It had appeared to be successful. However, some time later the episode was reviewed and it was noted that most of the delinquents had returned to their old habits and ended up back in trouble again. I don't really know whether the things these people witnessed actually saved all of them or not. Recall now, the rich man who was advised the those who wouldn't hear that prophets would not be saved even if one returned from the dead. These may very well have been fascinated, but they were not "saved" unless God saved them regardless of head-knowledge belief such as the centurion admitted.

The reaction of these Romans may well have had some impact on history, as a confirmation of what happened. It is not that their reaction was of any great singular value (or impact). Were it not for the crucifixion and the other events of Christ's ministry, their reaction would mean nothing. The fact that these, who could be looked upon as enemies of Christ, found themselves admitting His deity will support the claims that are recorded in the Bible. This attests to what they had seen. If the events recorded were the only evidence, it might be more suspect. This significance of these events is the fact that the witnessing recorded adds to the creditability and the validity of the event and the Bible in total. Were it falsified, it would be likely the writer would fail to imagine such testimony. This adds yet another bit of evidence to

ADVERTISING

"But," you exclaim, "I'm not in the advertising business?"

But you are! Every day you advertise something, unconsciously or otherwise. What is it?

A daring aviator was doing some fancy sky writing over a large city some time ago. He was spelling out the name of a popular cigarette in smoke letters half a mile across. The entire city; stopped and gazed gapingly heavenward.

One little tot, looking at the growing letter, exclaimed in awed voice, "It's God!"

But his companion was heard to reply, "Naw, it ain't. If it was God He wouldn't be advertising cigarettes!"

And God's people will be very careful about advertising cigarettes, cigars, tobacco, liquor, beer and all such like. For there seems to be little difference between the man who walks the streets bearing an advertisement on his back and the person who smokes tobacco or drinks intoxicants. Each is advertising.

But there are other things which folks advertise--bad temper, unkind words, selfishness, deceit, dishonesty, and many kindred traits.

Yes, it's a pertinent, proper question to ask ourselves, now, this moment: "What am I advertising?"

-The Gospel Messenger

the creditability of the accounts in our Scripture. We could think of this as an indirect impact, resulting from the immediate impact, but an indirect impact with continuing results.

As we work in backward recording sequence, the next previous event contained in this text which, no doubt, had a strong impact upon the people who were living at that time was a resurrection of saints. I'd be quite reluctant to speculate on the scope. We're told that many saints were resurrected, but this does not either affirm or deny that all were resurrected. We know many were (later) seen, after Christ had been crucified. This is bound to have had a tremendous impact upon those who did actually see these saints. Again, we can't be certain how many of these who had this exposure were brought to salvation, for (again) Abraham told the rich man (of the rich man and Lazarus) that even one risen from the dead does not cause a man to repent. These Old Testament saints may have been used to effect the salvation of some, but unless predestined to salvation there may have been a more limited impact for some of these; yet there would certainly have been a strong impact upon anyone who saw one resurrected.

Recall however, we have a testimony of Christ's resurrection today, but many will choose to reject even when they tend to believe academically.

The earthquake would have some impact, as any earthquake would. Alone, it would have no particular impact for salvation; but this one came at a time when it should cause one to think. I was living near Huntsville, Alabama many years ago when a tornado struck the city. It tore up quite a lot and frightened many. Our pastor said that God heard a lot of strange voices when it hit. This earthquake (of Matthew 27) was, little doubt, rationalized away by many, such as the Pharisees; for we know that the Jewish majority did not change to Christianity. Rocks were also broken apart and the veil was torn at the time, and no great significance was admitted by the majority; or, at least, it wasn't considered to be God's testimony against that generation. We will notice that these things immediately followed the words that Christ uttered as he "yielded the ghost;" but obviously this was either unnoticed, or considered insignificant by the Jewish leaders. The impact on the contemporary generation was limited to those who were elect, but then that will be consistent throughout history and the historic impact (or historic indirect impact) is probably the most significant impact of the crucifixion.

I referred to an eternal impact at the beginning of this document. I could have called this a historic impact, I suppose, because the impact of the cross applies throughout history as well as eternity. It will even apply to the period of time before the actual event, because it was predicted in Old Testament prophecy and because it covers pre-crucifixion believers. The ultimate impact will be everlasting. This involves atonement and (if they are to be considered separately) it also involves redemption. Eternal impact deals with the central purpose for the crucifixion, for God had planned this although the heathen may not fathom this. This was destined to occur because Christ (Himself) had told His disciples it must happen, although they didn't quite grasp that fact at the time they had been told. He had declared that it must happen, and even here we have already had a prophetic impact. The crucifixion confirmed His very prophecy, immediately, during His ministry. The gospel application is fulfilling prophecy through history, for this was predicted by Old Testament prophets. Eternal impact, as I think of the term (however) is the ultimate impact; or the impact that will remain for an eternity, after history and time (as we un-

derstand history and time) are non-existent. Eternal impact, in the sense I'm speaking, is the impact that will endure when the earth has melted with fervent heat and the new heaven and new earth has come into visible existence. The cross has an impact on believers that will endure forever; because it has purchased our eternal life.

It was predicted that He would bring salvation even to the Gentiles. The very crucifixion was described, although many might fail to recognize this. The Gentiles are being purchased by that original atoning sacrifice during the entire age of grace, and this is (perhaps) the greatest impact of the New Testament as well as the crucifixion. This was essential. It had to occur, since the death of Christ was both predicted and determined from eternity. We can scarcely separate history from prophecy and neither from redemption as far as God's plans are concerned. God's plans are complete, and no part can be isolated. All facets are interrelated.

There is yet another prophetic impact, for this predicts the end times (by type, or example). The "typical" resurrection of Old Testament saints predicts an end-time resurrection of saints. The earthquake and darkness of our text also appear to signify similar events (by type), consistent with the darkening of the sun and earthquakes as are predicted in second-coming prophecies; for the books of Joel and the Revelation come immediately to mind, in this regard. The most obvious references to a resurrection of saints in second coming prophecies can be found in I Corinthians 15 and I Thessalonians 4.

Some people may think we are stretching a point when we suggest that all these verses are "types," and apply to other passages, and of course they are not likely to understand even when we explain; but the explanation is both logical and basic. The application exists simply because all passages are consistent with all other passages. This consistency is also the reason there has never really been any successful disproving of Scripture. By this, I mean that there is a response to any and all imagined criticisms, since the harmony can be cited or defense of truth.

**PLEASE
REMEMBER
US
IN YOUR
PRAYERS**

JUDGES

(Continued from Page 1)

of us have heard from our youth. It is the story of a man of God who, through lust, came to a tragic end. But Samson is not alone in his downfall. How many Christians have been overcome in submitting to temptation! As we face life we are confronted with the three enemies of the Christian, the world, self, and Satan. Temptation comes in many forms and is a constant part of our life. The sad story of Samson was written "for our learnings that we through patience and comfort of the scripture might have hope." (Rom. 15:4).

"THEN went Samson to Gaza, and saw there an harlot, and went in unto her." (16:1)

The Apostle Paul wrote, *There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.* (I Cor. 10:13) Samson did not fall because the temptation was too strong. Samson failed because he played with sin and finally gave in to it. One of the early Christian writers put it this way, "Samson when brave, strangled a lion: but he could not strangle his own love. He burst the fetters of his foes; but not the cords of his own lusts. He burned the crops of others, and lost the fruit of his own virtue when burning with the flame enkindled by a single woman."

The first step of Samson's downfall was when he went into Gaza. While this took place during the 20 years he was judge, we have no way of knowing when this took place, but likely it was near the end of the twenty years. Why Samson went to Gaza we are not told, it was one of the strongholds of the Philistines and it would seem that Samson, in going there was exposing himself to the enemy with self-confidence and pride in his ability.

While there he saw a harlot and his lust got the best of him and he went in to her. It would seem that at this point Samson was out of fellowship with the Lord. He had entered the city of Gaza with self-confidence. He was doing what self demanded, disobeying the commands of God. We might say, Samson at this point was in a backslidden condition and as such was not led by the Spirit of God.

When the Philistines learned that Samson was in the city they laid a plan to trap him while he was in the city. "And it was

told the Gazites, saying, Samson is come hither. And they compassed him in and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning when it is day we shall kill him." (16:2).

But Samson did not stay all night he "across at midnight" And coming to the gate of the city he found it closed and locked with no way of escape. He made a way by pulling up the posts upon which the gate was fastened and with gate and posts upon his shoulders he carried them to the top of an hill that is before Hebron. (v. 3). Hebron is an uphill journey of about thirty miles. It is not certain if it is meant that he carried the gates to Hebron or to a hill near Hebron. Any way, it was a show of strength on the part of Samson and how amazed and embarrassed the Gazites must have been when morning came and they found the gate and its posts gone. We are made to wonder where were the men they had placed at the gate to watch for Samson during the night. As nothing is said about the Gazites pursuing Samson it must be assumed that realizing the strength of Samson they gave up the idea of taking him.

Samson must have become very self-confident by this time. For twenty years he had been victorious over his enemies. Not once had he faced defeat. This should have made him thankful to God, but it would seem that it only made him more self-confident. He was a Nazarite set apart to God, but he had broken all the vows required of a Nazarite except the one in regard to his hair. Still God had watched over him. He had been drunk. He had defiled himself with dead bodies. His sexual lust had caused him to sin by going to the harlot. Yet in spite of all this God had not chastened him. It would seem that Samson must have thought that God was not concerned with his petty things such as sexual sins and broken vows. But in reading the remainder of chapter 16 we find Samson did come to realize that God was concerned with his sins.

"And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah." (16:4).

Once again Samson let lust rule in his life. His "love" for Delilah was what brought about his defeat by the Philistines. We know very little about this woman, Only her name is given and where she lived. Her name would indicate that she was Jewish but from the story it would seem that she was a Philistine. She may have been part Jew and part Philistine. There is nothing

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.
6. The only authoritative history of the early Christian church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary language.
9. The map of the early Christian world is the tracing of the journeys of the first missionaries.
10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
11. The only man among the twelve apostles who did not become a missionary became a traitor.
12. The problems which arose in the early church were largely questions of missionaries' procedure.
13. Only a foreign missionary could write an everlasting gospel.
14. According to the apostles, missionary service is the highest expression of Christian life.

to indicate that she was Samson's wife. It would seem that Samson had only had an affair with her. We do know from the story she sold out Samson for a sum of money.

Samson was a "thorn in the side" of the Philistines. They must find some way to get rid of him. There were five cities of the Philistines at that time, each controlled by a lord. These five lords came together determined to find out the secret of Samson's mighty strength. They thought that Samson must have his great strength because of some magic. In order to find out his secret they went to Delilah and said unto her, "Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver." (16:5)

With this great sum of money in mind, Delilah went to work to find out the sources of Samson's strength and how it could be overcome. "And Delilah said to Samson, tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee" (v.6). Samson should have sensed what she was about and refused to give her an answer, but he only played with her and said, *If they bind me with seven green withs that were never dried, then shall I be weak and be as another man.*" (v.7). Delilah waited until Samson was asleep

and bound him with seven green withs and called out, *The Philistines be upon thee, Samson.* Samson awaking, *"brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known."* (v.9).

Again Delilah tried to find out his secret. This time he told her that if he was found with new ropes that had never been used he would be as another man. Again while Samson was asleep, she bound him with new ropes. When she called him he broke the ropes just as easily as he had the withs. (vv 11, 12).

Delilah, being deceived by Samson twice, still does not give up, she "said unto Samson, Hitherto thou hast mocked me, and told me lies: Tell me wherewith thou mightest be bound. And he said unto her. If thou weavest the seven locks of my head with the web." (v. 13). We might note that this time while Samson continued to hide the truth from Delilah this time he came closer to the truth. But again Delilah failed to learn the truth as to the secret concerning Samson's strength. When Samson "awaked out of his sleep, and went away with the pin of the beam, and with the web." (v. 14).

Delilah was determined to learn Samson's secret. She was not going to let that eleven hundred pieces of silver slip through her fingers. She now goes all out and in tears, *"she said unto him. How canst thou say, I love*

thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein they great strength lieth. And it came to pass, when she pressed him daily with her words, and urged him, so that he soul was vexed unto death; (16: 15, 16).

Samson could only take so much of her tears and her accusation of lack of love for her caused him to give in to her pleading and her tears and tell her the most important fact of his life. He must have known that she had set out to destroy him, yet he told her, *"There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: If I be shaven, then my strength will go from me, and I shall become weak, and be like any other man."* (16: 17).

Delilah, now knowing that Samson had revealed his secret she sent word to the Philistine lords to come up with the money for now she was ready to betray her lover. *"Then the lords of the Philistines came up unto her, and brought money in their hand."* (v. 18). Verse 19 tells us of Samson hitting bottom in his departure from God. *"And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; ...and his strength went from him."* Samson before had broken the Nazarite vow to drink no strong drink. He had come in contact with dead bodies, yet God had been with him, but now that his long hair was gone the last of the Nazarite vows had been broken, *"his strength went from him."*

"And she said, The Philistines be upon Thee, Samson, And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him." (v. 20).

"And he wist not that the LORD was departed from him" are the saddest words in the Bible. He had lost touch with God yet he was unaware of it. God had not forsaken Samson but Samson had broken his fellowship with God and the most sad thing was the Samson was unaware of this. How true this is of Christians who have lost touch with God, yet go unaware of their broken fellowship. Is this not the reason that Christians, yes, even

VANCOUVER, BC WOMAN CREDITED FOR "FOOTPRINTS"

Margaret Powers is far from an expert in finances or copyrights. But if she had been, she might be a rich woman today.

Ms. Powers says she is the author of Footprints, a poem that has been reprinted more than a million times, usually above the words "Author Unknown." It has appeared on greeting cards and bookmarks, coffee cups and posters, portraying God as an invisible friend walking in the sand.

But Hallmark Cards found her claim believable and now pays the modest missionary an annual fee. Harper Collins believed her too. The publishing company has released her book, "Footprints: The True Story Behind The Poem That Inspired Millions."

In the book, the well-traveled co-director of Little Peoples Ministry describes how boxes of her poems, including Footprints, vanished like footprints in the sand, stolen in 1980 from a moving truck taking her family's belongings to the Vancouver area from Toronto.

Ms. Powers was devastated then by the loss. But later, her anguish became even greater when she and her husband visited a bookstore in Washington state and saw Footprints etched on a plaque, credited to another author.

Ms. Powers said she doesn't know how much her fee from Hallmark is, or how much money she'll make off her book. She pays little attention to such matters, she said with a giggle.

But she does take note of some financial principles related to her missionary life. She is conscious, for example, of the wealth in Canada compared with the poverty in Mexico, where her work takes her. She believes biblical warnings that rich people will be expected to account for use of their money.

And on balance, she considers herself blessed.

"After all," she said "When I'm dead and gone, will it really matter who wrote Footprints?"

(Dallas Morning News, April 24, 1993, page 39A)

Footprints

*One night a man had a dream.
He was walking along the
beach with the Lord.*

*Across the dark sky flashed
scenes from his life.*

*In each scene, he notices two
sets of footprints in the sand; one
made by him and the other by the
Lord.*

*When the last scene of his life
flashed before him, he looked
back at the footprints in the sand.*

*He noticed that many times
along the path of his life, there
was only one set of footprints.*

*He also noticed that it hap-
pened at the worst times of his
life.*

*This bothered him very much,
so he asked the Lord about it.*

*"Lord, you said that once I de-
cided to follow you, you'd walk
with me all the way.*

*But I've noticed that during
times of trouble, there is only
one set of footprints.*

*I don't understand why you left
me when I needed you the most."*

*The Lord answered, "My pre-
cious child, I love you and I
would never leave you.*

*During your times of trial,
when you see only one set of
footprints, that's when I was car-
rying you."*

--Margaret Powers

JUDGES

(Continued from Page 9)

churches who once "earnestly" contended for the faith, but have since gone into error?

Samson's enemies now have him where they want him, "But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house." (v. 21). Here we have a picture of the mighty Samson, who had killed a lion with his hands, who had slew a 1000 Philistines with the jawbone of an ass, now grinding in the prison of Gaza, the city where he had carried away its gates. What a come down for the mighty Samson! Why did this happen? Samson did that which the Apostle Paul told us not to do, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." (Rom. 6:12) Samson let lust rule his life and in doing so broke fellowship with God. We do the same thing when we let sin have control. We need to remember that we, too, could end up like Samson, if we toy with sin as did he.

But God had not abandoned Samson for in verse 22 we read, "However the hair of his head began to grow again after he was shaven." Even though Samson had fallen flat, God was present to restore him. "Though he fall, he shall not be utterly cast down: for the LORD upholdeth

him with his hand." (Psa. 37:24). This gives us the assurance that God never forsakes one of His children but is every ready to restore that one to fellowship.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9). I believe that as we read 16:23-31 that we will see that Samson did repent of his sin and God restored him to fellowship.

The lords of the Philistines now celebrated their victory in capturing Samson by offering a great sacrifice unto Dagon their god, giving his credit for the victory (23, 24). In their celebration they brought blind Samson from the prison house that they might mock and make sport of him. Can we not see the once mighty proud man now blind and being led by the hand of a lad? Can we not hear the jeers and insults hurled at him? After they had tired of this sport they fastened him to the pillows upon which the great building rested. The building was full of the Philistines, both men and women. There were about three thousand upon the roof. (v. 26).

"And Samson called unto the LORD, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes," (v. 28). Samson now realized his total dependence upon God. We see by his prayer he was relying solely upon God for help. His prayer was that God would give him strength to one more time to avenge his enemies. God answered that prayer for we are told that, taking hold upon the two middle pillars upon which the building stood Samson said, "Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life." (v. 30).

"Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the burying place of Manoah his father. And he judged Israel twenty years." (v. 31). So we come to the end of the story of Samson's life. But there is much to learn from Samson. "For whatsoever things were written aforetime were written for our learning. . . ." (Rom. 15:4). In our next study we will look at some of the things to be learned from Samson.

TEARS

(Continued from Page 1)

sionate spirit. Oh, for more Josephs in our day!

The tears of David: A very interesting life to study concerning weeping is that of King David. We find him first weeping as a young man with his dear friend Jonathan (I Samuel 20:41). Later, David laments and mourns with his men upon learning of the burning of Ziklag (I Samuel 30:1-4), and of the death of Saul and Jonathan (II Samuel 1:11-12). The King is found weeping at the grave of Abner (II Samuel 3:32). Upon hearing of the death of David's son, Amnon, and at the safe return of his other sons, the king "...and all his servants wept very sore" (lit., "with a great weeping greatly," II Samuel 13:36).

However, the most striking of all those times when David wept was over the rebellion and subsequent death of his son, Absalom (II Samuel 15:23,30:18:33). Behold the king in tearful agony, as he cries out, "...O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

What does this say to us today? Of what significance can there possibly be in the tears of this ancient king of Israel? Listen to him in Psalm 6:6-8, for an answer: "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. Mine eye is consumed because of grief; it waxeth old because of all mine enemies. Depart from

me, all ye workers iniquity; for the LORD hath heard the voice of my weeping."

How precious must weeping be, for weeping has a "voice" which the Lord can hear (and which only He can hear).

Said Spurgeon: "Is it not sweet to believe that our tears are understood even when words fail! Let us learn to think of tears as liquid prayers, and of weeping as a constant dropping of importunate intercession which will wear its way right surely into the very heart of mercy, despite the stony difficulties which obstruct the way. My God, I will "weep" when I cannot plead, for thou hearest the voice of my weeping" (C. H. Spurgeon, The Treasury of David, Volume I, p. 59).

To think of the sweet Psalmist of Israel as a weeper is quite humbling. These tears of King David teach us that even high-ranking officials, if right with God, should weep and mourn, not only for their own sins and sorrows, but for the sins and sorrows of others. If the man after God's own heart could weep, why should not you and I, we who fall far short of that blessed description?

The tears of Nehemiah: Possibly not as well known as some others who wept, still the tears of Nehemiah need to be remembered. His were tears of deep concern for his beloved homeland of Israel and for his beloved city of Jerusalem.

The Jewish historian Josephus tells us that Nehemiah, while in Shushan (Susa, ancient capital of Persia), overheard others

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ATTENTION ALL CHURCHES AND PASTORS

You are invited and encouraged to send in your announcements pertaining to special services, revivals and other items of news that would benefit from free publication.

Send all material at least two weeks in advance to:

The Baptist Examiner

P.O. Box 60

Ashland, KY 41105-0060

DECLARATION OF FAITH OF CALVARY BAPTIST CHURCH

(Continued from last issue)

XXIX. THE CHURCH

We believe that a New Testament church on earth is a body of baptized believers, necessarily local rather than universal, voluntarily associated together in the faith and fellowship of the Word of God (I Cor. 12:12,13); observing the ordinances instituted by Christ (I Cor. 11:2); governed by His laws as its only head (Eph. 1:22); and exercising the gifts, rights, and privileges vested in it by Christ (Mt. 16:19); that such a church is the body of Christ in its locality, with which all the regenerated should affiliate (I Cor. 12:27); that its officers of ordination are pastor or pastors (bishops, elders) and deacons (I Tim. 3:1-7; Acts 6:2; I Tim. 3:8-13); that the mission of the church is clearly set forth in the great commission (Mt. 28:19,20); that each church has the absolute right of self-government, free from any interference whatsoever from any organization, group, or individual (Acts 1:15-26); that its one and only superintendent is the Holy Spirit as the vicegerent of Christ (Eph. 2:21-22); that it is scriptural for churches to cooperate with each other for the furtherance of the Gospel and the doctrines of the Word of God, with each church being the sole human judge of the measure and method of its cooperation (II Cor. 11:8,9); that sound Baptist churches today have the essential New Testament pattern (Mt. 28:19,20); that only churches that preserve that pattern can lay true claim to being New Testament churches (Isa. 8:20); that it has been through such churches that Christ's promise to build His church has been fulfilled (Mt. 16:18); that Christ founded the first one of these and gave to it and to others that should descend from it the great commission, therefore they alone have the divine authority to administer baptism (Mt. 28:19,20; I Tim. 3:15).

XXX. THE RIGHTEOUS AND THE WICKED

We believe that there is a radical and essential difference between the righteous and the wicked (II Cor. 6:14); that such only as are regenerate, being justified through faith in Jesus Christ and sanctified by the Spirit of God, are truly righteous (Phil. 3:9); while all those that continue in impenitence and unbelief are wicked in God's sight and under His righteous curse (Gal. 3:10); that this distinction holds among men both in life and after death (Rev. 22:11); that the souls of the righteous do at death pass immediately into the presence of God, there in conscious bliss to await the first resurrection, at which time the soul and glorified body will be reunited and associated forever with the Lord (Lk. 16:22; I Thess. 4:17); that the souls of the wicked will pass at death into conscious misery to await the judgment of the great white throne at the close of the millennium when soul and body shall be reunited and cast into the lake of fire, not to be annihilated, but to be punished with everlasting destruction from the presence of the Lord (Lk. 16:23; Rev. 20:11-15).

XXXI. THE SECOND COMING OF CHRIST

We believe that Christ is now king over a spiritual kingdom, but that He is reigning now, not on His own throne (the throne of David), but with the Father in His throne, where He will remain until He comes again (Col. 1:13; Lk. 1:32; Re. 3:21; Mt. 25:31); that His second coming is to be premillennial, bodily, visible (Rev. 20:1-4; Acts 1:11; Rev. 1:7); that it will consist of two stages: His appearance in the air and His revelation on the earth (I Thess. 4:16,17; Zech. 14:4); that at the time of His appearance in the air all those who sleep in Christ will be raised in glorified bodies and caught up together with all saints who live and remain on the earth (I Thess. 4:16,17; I Cor. 15:51,52); that at His revelation on the earth He will sit on the throne of His glory for the first time judging all men then living on the earth, receiving the righteous into His kingdom and sending the unrighteous away into everlasting fire (Mt. 25:31-46); that the two stages of His coming will be separated by a period of time during which the woes depicted in the book of Revelation will be poured out upon the earth (Rev., chps. 6-19); that this period will be marked also by the revelation of the man of sin or beast, who will rule over the whole world by the power of Satan and will finally gather the armies of the nations together for the Battle of Armageddon (Rev. 16:13-16; 19:17-19).

XXXII. THE RESURRECTION OF THE DEAD

We believe that there will be a resurrection of the dead, both of the just and the unjust, but not at the same time (Rev. 20:5, 11-15); that the just shall arise at and following the appearance of Christ in the air (I Thess. 4:13-18); that the wicked dead will not arise until after the millennium at the judgment of the great white throne (Rev. 20: 11-15).

XXXIII. THE MILLENNIUM

We believe that we are now in the midst of a fearful apostasy in professing Christian bodies (I Tim. 4:1,2; II Tim. 3:13); that the world is now experiencing its night and is by no means becoming better or drawing nearer to God or His kingdom (II Ti. 3:1-7); that the world will not be converted to Christ during this dispensation, but is fast ripening

for judgment (II Tim. 4:3,4; II Pet. 3:3-7); that the Lord Jesus must come in person to introduce the millennial age with a judgment of this world (Lk. 18:8; Jude 14,15); that when He comes His completed kingdom will be established in the earth, where He will reign over restored and converted Israel and the whole world, the glorified saints reigning with Him. (Mt. 19:28; Zech. 12:10; II Tim. 2:12); that then and only then will He sit upon the throne of David that was promised to Him (Mt. 25:31; Lk. 1:32).

XXXIV. THE LORD'S DAY

We believe that the first day of the week, the Lord's Day, should be observed by believers as a day of rest and worship in harmony with the example of New Testament churches (I Cor. 16:2); that it is not the Old Testament Sabbath transferred to another day and somewhat slackened in its severity, but a different day to be kept in honor of the resurrection and in a different spirit (John 20:19).

TEARS

(Continued from Page 10)

conversing in the Hebrew language about their late return from Judea, and was informed by them, in answer to his eager enquiries, of the unfinished and desolate condition of Jerusalem, as well as the defenceless state of the returned exiles. Scripture tells us, "That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem" (Neh. 1:2).

Although the temple had been rebuilt, as recorded by Ezra, the walls of Jerusalem were still in ruins because of the indolence of the people. So, Nehemiah was told, "....The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire" (Neh. 1:3). How these words gripped Nehemiah's heart!

According to his own narrative, he says, "And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven" (Neh. 1:4). In other words, Nehemiah was moved to tears mourning, fasting and praying because of his great concern for Jerusalem the golden. Note the connection between weeping and praying; eleven times the text of Nehemiah tells us that this godly man prayed.

When we look on our world today, is it not in much the same condition as was Jerusalem in Nehemiah's time? Are not the walls of morality and decency broken down and are not the gates of our homes, schools, governments and churches burning with fire due to our gross sins? It is certainly time to sit down and do some weeping, like Nehemiah of old, is it not? May God

Almighty grant us some of Nehemiah's concern and tears!

The tears of Jeremiah: This prophet has been rightly called the weeping prophet, for there are several references to his tears. Jeremiah prophesied in a very dark time of Israel's history, a time which called for a bold preacher, yet a sympathetic one. Such a prophet was found in Jeremiah.

One of the classic passages of Holy Scripture relates to the tears of this great prophet: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jere. 9:1). Note this overwhelming compassion in the heart of Jeremiah for his own people. Though persecuted often for his bold proclamation of the unwelcome truth about the impending captivity of the Jews (see chapters 19-20 and 37-38 of Jeremiah), this prophet never lost his compassion for those he preached to.

After Jerusalem's fall took place as Jeremiah prophesied, still we read of the prophet's tears: "Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city" (Lam. 2:11). And again, "Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye trickleth down, and ceaseth not, without any intermission, Till the LORD look down, and behold from heaven" (Lam. 3:48-50).

Where are our weeping Jeremiahs today? Do not we need them? How often do we just hear "preaching," but not preaching that touches the way we live and moves us to seek the Lord. Such must have been the preaching of Jeremiah, for men did not remain neutral after hearing him preach. No, no! Those who did not repent

were still affected: "Mine enemies chased me sore, like a bird, without cause. They have cut off my life in the dungeon, and cast a stone upon me" (Lam. 3:52-53).

Jeremiah's intense burden of sympathy for Jerusalem discloses to us the love and sorrow of our God for the very people whom He chastens. This burden should be our burden also, as it certainly was similar to that which the Lord Jesus Christ expressed in His lament over Jerusalem (Matthew 23:37-39; this is dealt with in our next chapter).

The tears of Paul: As we come now to the New Testament, we find several references to weeping in the life of the Apostle Paul. If ever there was God-wrought concern for others in the heart of any man, we see it most clearly in the ministry of the great apostle to the Gentiles.

In Paul's farewell address to the Ephesian elders at Miletus, he said, "And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews" (Acts 20:17-19). Note carefully, that among his humility and temptations in serving the Lord, Paul tells of his many tears. This gives great insight into the heart of the zealous missionary. He was one who wept much over those he preached to.

Further on in this same message at Miletus, Paul said to the elders, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (verse 29-31). This must refer to more than just natural affection in Paul's heart. It reveals that this servant of Christ truly bore Christ's compassion in his own spirit, a compassion that expressed itself in real tears of love and concern for those at Ephesus.

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TEARS

(Continued from Page 11)

Concerning these two references to tears, John Calvin makes these helpful comments: "...he (Paul) adds tears, which struggles, various attacks of Satan, the ferocity of ungodly men, the internal disorders of the church and stumbling blocks forced out of him." Again, Calvin says: "It is as if he (Paul) said that they need to show the greatest attentiveness in keeping watch, and indeed that weariness is intolerable in men who saw his unbroken endurance for three years. He recalls his tears, which added great force to his exhortations." Calvin also felt that these words of Paul were spoken as if the whole body of the Ephesian church were present, that is, that his was a general speech, to the ordinary people as well as to the elders present (see Calvin's New Testament Commentaries).

While writing from prison in Rome, the Apostle Paul tells the church at Philippi: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)" (Phil. 3:17-19). Here, behold the gifted apostle weeping as he writes of those who are enemies of Christ and His cross. Paul was indeed a weeping preacher, as Jeremiah was a weeping prophet.

William Hendrikson, commenting on this Philippians passage, also had this to say about the greatness of Paul himself: "Because of his great love for the Philippians the apostle actually weeps when he reflects on the fact that these enemies of the cross are trying to seduce the members of the first church established in Europe...One of the secrets of Paul's success as a missionary was his genuine, personal interest in those whom the Lord had committed to his spiritual care. Because his love for them was so real and tender, his heart was stirred to its very depths when danger threatened them...Various phases of the apostle's intensely emotional personality are exhibited in the book of Acts and in the epistles. Here was a truly great soul! What

he did he did with all his might, never in a merely detached manner...Is it any wonder that, when occasion demanded it, out of the eyes of a man with such an ebullient spirit and loving heart there welled forth fountains of tears (Acts 20:19,31), so that not only here in Philippians 3:18 but also in II Corinthians 2:4 these are mentioned?...Truly Paul's weeping when he writes about the enemies of the cross of Christ is as glorious as is the joy, joy, joy that sings its way through this marvelous epistle" (Exposition of Philippians, New Testament Commentary, pp. 180-181).

(Copied from Free Grace Broadcaster, January-February 1985 issue 105)

BIBLE'S INFLUENCE

A man in Ireland, who came in contact with a Bible colporteur, at first repulsed him. Finally he was persuaded to take a Bible and later he said: "I read a wee bit out of the New Testament every day, and I pray to God every night and every morning." When asked if it helped him to read God's Word and to pray he answered: "Indeed it does. When I go to do anything wrong, I just say to myself, 'Pat, you'll be talking to God tonight.' That keeps me from doing it."

The Baptist Examiner has lost a dear friend in Brother Dee Mullins of Clay, WV. He went to be with the Lord approximately three weeks ago after living a long life serving the Lord thru the Indore Baptist Church of Indore, WV.

Brother Mullins was the oldest living subscriber of The Baptist Examiner, having been a reader and supporter over 53 years.

Our deepest sympathy goes to his wife, Marie and his family in this time of bereavement.

"GAYS" AND THE NIVA

A North Carolina reader who spent 30 years in the military is grieved about homosexual marriages and ordinations in Baptist churches and has written a booklet showing that one, Dr. Virginia Mollenkott, actually served on the committee to produce the New International Version, which is becoming the "Bible of choice" for many. This lesbian has seen to it that "sodomites" are not mentioned in the NIV, another good reason for sticking with the authorized version. To get this timely booklet write Carl Graham, 912 Quail Ave., Wake Forest, North Carolina 27587.

I'LL BE AT YOUR MEETING TONIGHT!

by Millard A. Jenkins

It was in a south Georgia town where I was conducting a revival meeting in the Baptist church. As the pastor and I were walking along one of the streets, we passed a small office building. Over the door was the sign, "Law Office."

"There is a hard old sinner in there," he said.

"Who is he?" I asked.

"He is old Judge So-and-So."

"Let's go in and talk to him about his soul," I proposed.

"Talk to him?" exclaimed my friend. "He would curse you out of the place if you dared to talk religion to him. He has no use for preachers and churches."

"Well," I replied, "I wouldn't mind taking a little cussin' for Jesus' sake. We might do him some good and he can do us no harm."

"If you want to try it, go ahead," said he, "and I will follow; but I doubt if you will do

him any good; it has been tried before and got nowhere."

We went in. It was a small one-room place and didn't look as if it had a cleaning in months.

"Howdy, Judge," I began.

I took his hand and gave it a good shake. I had learned he was from North Carolina; and if a fellow is a fool about anything, it is being from the Old North State. There is a common bond between Tarheels.

"I hear you are from North Carolina," I said. "That's my state, and when there's a North Carolinian around I want to meet him."

We were soon acquainted and talking about men, and families, and events we knew about.

"Judge," I continued, "you are a civil War veteran and my father was a Civil War veteran. He has been gone several years. Oh, how I miss him! If he were here I would make a request of him that he would grant. Let's play like I am your son and let me make that request of you."

He smiled and asked, "What is your request?" And then, "I will grant it if I can."

"I would ask him to let us

kneel here on the floor and pray," I said.

Without a word the old man got down on his knees. I got down close to him so my arms could press him. As I prayed, I felt his body quiver, and then I heard a sob. When we arose, "Thank you," he said; "I will be at your meeting tonight. At what hour do you begin?"

"Eight o'clock," I replied, "and I will be looking for you."

At seven o'clock the pastor and I dropped in to do some planning.

"Look," I said. There sat that old man on the front seat, his head bowed as if in deep meditation. When the service started, I could see he was all interested. I preached to him that night, and tried to make the way of salvation plain. When I gave the invitation he came forward with out stretched hand, his countenance lighted.

"I take Him as my Saviour," he said. "As long as eternity lasts I'll thank God for your visit this afternoon and your prayer. I will go on before you and will be waiting to meet you up there."

--Baptist and Reflector

ANNOUNCEMENT

The 14th annual Bible Conference of the Grace Baptist Church, Stanleyville, NC will be held September 3-5, 1993. Fifteen of God's choicest men are scheduled to speak, beginning on Friday evening at 6:30 p.m.

All services will be held at the church, located in the north end of Stanleyville, NC. Stanleyville is just north of Winston-Salem. The church is located off old Rt. 52, approximately 2-1/2 miles east of Rt. 52.

For further information, please call the pastor, Elder Gene Kiger at 919/377-9808 or Cletus Snyder at 919/377-2154.

The Beauty Mountain Baptist Church of Edmond, West Virginia will be holding a Revival meeting September 5-10. Elder Doyal Thomas, pastor of the Sovereign Grace Baptist Church, Sequin, Texas will be preaching Sunday morning at 11:00 a.m. and each night thru Friday at 7:00 p.m.

The church is located on the Edmond Road at Edmond, WV. Those traveling north or south on Rt. 19 would turn on to the Lansing Road just north of the New River Gorge Bridge and follow this road to the intersection, where they would bear left. The church building would be located on the left side of the road. For those traveling east or west on US 60, they would turn onto the Edmond Road at Lookout, WV, and go 2-1/2 miles. The building would then be on the right side of the road.

For additional information, please call the pastor, R. Leroy Pack at 304/445-2779.

Letter To The Editor

The Baptist Examiner
P.O. Box 60
Ashland, KY 41105-0060
Dear Sirs:

In your last few issues you have box-bordered a statement "We Covet Your Prayers." To covet means to desire enviously that which belongs to another and is a direct violation of the tenth commandment. It can be misinterpreted you want the prayers that belong to God.

If you desire prayers or request prayers or are grateful for prayers, please say so, as I find your use of "covet" offensive.

Sincerely,
Eve A. Knowles
Scarborough, MA

Editor's Note: Good point, will try harder to please all our readers, although we know that is impossible.

MOVIEGOERS AND MORALS

A new poll shows that what people see in movies is not what most Americans want. A noted critic argues that Hollywood neither reflects nor respects moviegoers. There is a mounting criticism of explicitness in films.

Obedient Christians have believed, as far back as I can recall, that Christians have no business in the movie theatre, anyway. Now most modern films are so rotten that it is impossible to understand how Christians could be seen attending. If there are pictures really worth seeing they can be viewed on a VCR in a few short months. "Thou shalt not follow a multitude to do evil." (Exodus 23:2).

THE BAPTIST EXAMINER

Instructions

for

Contributing Writers

150-500 words double-spaced, typed on an 8-1/2 X 11 page, or as the Lord leads you. On all articles, print name, title of article and page number on each page at top.

Scripture references should be from the King James Version of the Bible.

Please include your church name, address and phone number.

You are invited and encouraged to send articles to:

Calvary Baptist Church

The Baptist Examiner

P.O. Box 60

Ashland, Kentucky 41105-0060