

# O Timothy

*"Keep that which is committed to thy trust..."*

A Monthly Newsletter for Spiritual Protection and Edification

Volume 41 - Issue 6 - June 2024



## Modest Attire Disappearing From the Churches

By David Cloud

"Modesty is described in the New Testament by the words "shamefaced" and "sobriety" (1 Ti. 2:9), "discreet" and "chaste" (Tit. 2:5), and "a meek and quiet spirit" (1 Pe. 3:4). Modesty is first of all a type of heart that reveals itself in the matter of dress." **Page 10.**

**Digging in the Walls:** A month's worth of news items, republished from Friday Church News Notes. **Page 16.**



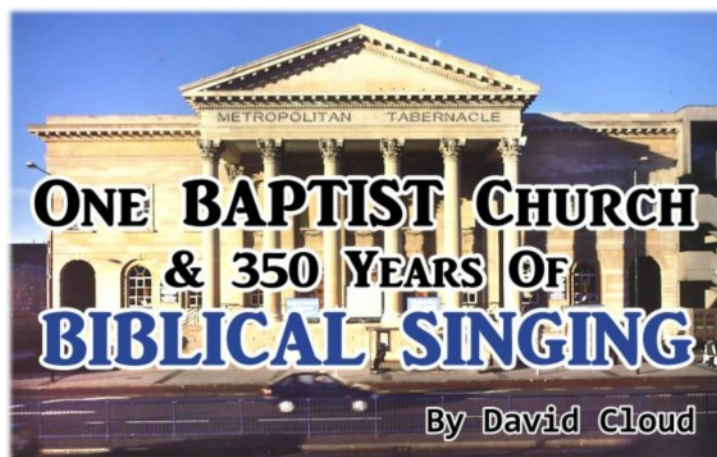
## ONE BAPTIST CHURCH AND 350 YEARS OF BIBLICAL SINGING ~ By David Cloud

The Metropolitan Tabernacle of London, England, has represented biblical, old Baptist style of congregational singing throughout its history. For more than 350 years, this church has practiced Ephesians 5:18-19 and Colossians 3:16.

The church began in the 1600s during the era of Anglican persecution of non-conformists.

"From some one of the many Baptist assemblies which met in the borough of Southwark out church took its rise. Crosby says: 'This people had formerly belonged to one of the most ancient congregations of the Baptists in London, but separated from them in the year 1652, for some practices which they judged disorderly, and kept together from that time as a distinct body'" (Charles Spurgeon, *The Metropolitan Tabernacle: Its History and Work*).

The first pastor, in 1652, was **William Rider**. This was three years after the execution of King Charles I and a few



months before Oliver Cromwell was appointed Lord Protector of the English Commonwealth (1653-1658).

### **Benjamin Keach**

Benjamin Keach (1640-1704) pastored the church from 1668 until his death. This was during the reigns of Charles II (1660-1665), James II (1685-1688), and William III

(1688-1702), Prince of Orange and leader of the Glorious Revolution which desposed James II and returned Protestant power to England. The Toleration Act of 1689 and Bill of Rights largely ended persecution against “non-conformists.” Press censorship ended in 1695. William’s wife Anne reigned from 1702-1714.

Keach was raised in the Anglican Church but was baptized scripturally at age 15 and joined a Baptist church in Winslow, Buckinghamshire. He was commissioned to preach at age 18.

In 1668, Keach moved to London and was called to the pastorate of the General Baptist church meeting on Tooley Street in Southwark, “London’s first suburb located on the south shore of the Thames river” (Michael Haykin, *Kiffen, Knollys, and Keach: Rediscovering Our English Baptist Heritage*). When he converted to Calvinist theology in 1672, Keach and some of the members founded a Particular Baptist church in Horselydown, Southwark. This is the church that was subsequently pastored by Gill, Rippon, and Spurgeon. The church built its first chapel in 1688 and later moved to Carter Lane. Under Keach’s ministry, the church building was enlarged to seat 1,000.

Keach was persecuted both before and during his pastorate. “[H]e was thrown into a tortuous confinement. Keach endured fines, imprisonment, and, during one period of punishment, a daily two-hour stay in the village

square in the pillory. Due to his writings, Keach was charged with being a seditious, heretical, and schismatical person” (Joseph Carmichael, *The Sung Theology of the English Particular Baptist Revival*). “On one occasion the troopers swore that they would kill the preacher, and having bound him, threw him on the ground, with the determination to trample him to death with their horses. Their design was frustrated by the interposition of the commanding officer, and Keach was tied across a horse, and taken off to jail” (Spurgeon, *The Metropolitan Tabernacle*). When he was 24, Keach published *The Child’s Instructor*, a catechism in which he taught that the right subjects for baptism are “believers, or godly men and women, who make profession of their faith and repentance.” He also taught that those who practice infant baptism err from the way of truth because “they make not God’s holy Word their rule, but do presume to open a door that Christ hath shut, and none ought to open.” For this “heresy,” he was jailed and his book was burned.

Keach’s preaching was described as “intensely direct, solemn, and impressive, not flinching to declare the terrors of the Lord, nor veiling the freeness of divine grace” (Spurgeon, *The History of Metropolitan Tabernacle*).

Keach published 43 works in all, including *Key to Open Scripture Metaphors* and *Exposition of the Parables*. One of his most influential publications was a catechism, which was called *Keach’s Catechism* or the *Baptist Catechism*. It was published in 1693 for a General Assembly.

Keach’s son-in-law, Thomas Crosby, authored *The History of the English Baptists* (1738).

Keach promoted hymn singing to Baptist churches in a day when the Protestants sang only Psalms and the General Baptists and some others did not practice any congregational singing.

“[H]e was the first to introduce the regular singing of hymns into the normal worship of an English congregation. This he achieved only gradually, with great tact, and against considerable opposition. In 1673 he got his congregation to sing a hymn at the conclusion of the Lord’s Supper, alleging the precedent of the ‘hymn’ sung by our Lord and the disciples—which was almost certainly a Psalm. Six years later the church agreed to sing a hymn on ‘public thanksgiving days,’ and fourteen

**O TIMOTHY Magazine**  
**Volume 41 Issue 6**

David W. Cloud, Editor  
Subscription information on  
back page of the magazine

Copyright 2011 by D.W.Cloud  
Way of Life Literature  
PO Box 610368, Port Huron, MI  
48061

866-295-4143 (toll free)  
[fbns@wayoflife.org](mailto:fbns@wayoflife.org)  
<http://www.wayoflife.org>

Bethel Baptist Church  
4212 Campbell St. N.  
London, Ontario, N6P 1A6 Canada  
519-652-2619

years after that, every Sunday; the whole operation thus taking twenty years” (Hugh Martin, “The Baptist Contribution to Early English Hymnody,” *Baptist Quarterly*, Jan. 1962).

In 1691, Keach published “Breach Repaired in God’s Worship; or, Singing of Psalms Hymns, and Spiritual Songs, proved to be an Holy Ordinance of Jesus Christ.” The next year, there was a “heated debate” on this subject in the Assembly of Particular Baptists.

The issue was so controversial that it split the church, even though Keach was careful and wise about how he brought the change. When the majority of the Carter Lane church agreed to engage in congregational singing, a minority of 21 members departed and formed the Maze Pond Church. The church covenant stated that congregational singing was “a gross error equal with common national set form prayer,” referring to Anglican prayers. (This conviction didn’t last long. When the church called a new pastor, he refused to accept the call unless they agreed to sing hymns, and they fell in line with the very thing they had previously rejected.)

Keach wrote several hymns and published two hymnbooks with a total of 400 hymns: *Spiritual Melody* (1691) and *Spiritual Songs* (1700).

Keach wanted to instruct the church in sound doctrine. He referred to his hymns as “metrical doctrine” and “metrical sermons.”

His personal poetry and hymns weren’t of the highest quality, but we like his *War with the Devil*, in which we see his boldness for the truth and good understanding of church history -

I never read of Peter’s triple crown,  
Nor that he ever wore a Popish gown;  
I never learn’d that he did Pope become,  
Or rul’d o’er kings, like to the beasts of Rome,  
I never learn’d he granted dispensations,  
To poison kings or rulers of those nations  
Who were profane, or turned heretics,  
Or did refuse the faith of Catholics.  
I read not that he’s called His Holiness,  
Yet he’d as much as any Pope, I guess;  
I never learn’d Peter did magnify  
Himself above all gods, or God on high!  
Or that upon the necks of kings he trod,  
Or ever he in cloth of gold was clad;  
I never read that he made laws to burn

Such as were heretics, and would not turn  
To Jesus Christ, much less to murder those  
Who did, in truth, idolatry oppose.  
I never learn’d, nor could do, to this day,  
That Pope and Peter walk’d both in one way;  
Yea, or that they in anything accord,  
Save only in denying of the Lord:  
Peter deny’d him, yet did love him dear;  
The Pope denies him, and doth hatred bear  
To him, and to all those that do him love,  
Who bear his image and are from above.  
Peter deny’d him, and did weep amain,  
The Pope denies him but with great disdain.  
Peter deny’d him, yet for him did die,  
The Pope in malice doth him crucify.  
Peter deny’d him thrice, and then repented,  
The Pope a thousand times, but ne’er relented.

Keach interpreted prophecy literally, believing that the Jews would be restored to their land at the end of the age and Christ would return and establish a literal millennial kingdom.

Keach was a strong pastor who led and protected the flock. “The pastor was a power in the church, and by the weight of his mind and character directed it aright, so that troublers found it expedient to carry out their mission in some less consolidated community. He could also wax warm, and deliver his mind with vehemence, and then it was somewhat dangerous to be his opponent” (Spurgeon, *The Metropolitan Tabernacle*).

Like Paul, he trained preachers, including his own son, Elias.

Keach experienced a miraculous healing in answer to prayer. “Mr Keach was of a very weak constitution, being often afflicted with illness, and once to such a degree that he was given over by the physicians; and several of the ministers, and his relations, had taken their leave of him as a dying man and past all hope of recovery; but the Rev Mr Hanserd Knollys, seeing his friend and brother in the gospel so near expiring, betook himself to prayer, and in a very extraordinary manner begged that God would spare him, and add unto his days the time he granted to his servant Hezekiah. As soon as he had ended his prayer, he said, ‘Brother Keach, I shall be in heaven before you,’ and quickly after left him. So remarkable was the answer of God to this good man’s prayer, that we cannot omit it; though it may be discredited by some, there were many who could bear incontestable testimony to the fact. Mr Keach recovered of that illness, and lived just fifteen



years afterwards” (Spurgeon, *The Metropolitan Tabernacle*).

Keach was followed by **Benjamin Stinton**, who pastored the church for 14 years (1704-1718) until his death at age 43.

### **John Gill**

John Gill (1697-1771) pastored the church at Carter Lane from 1719 to his death in 1771. This was during the reigns of George I (1714-1727), George II (1727-1760), and George III (1760-1811). It was the era of the First Great Awakening (1730-1755), which had a powerful spiritual and moral impact on England. The Methodist Church was founded in 1739 by John and Charles Wesley. Handel’s Messiah was first performed in 1742. George Whitefield made seven preaching tours of America, visiting all 13 colonies. Baptists were imprisoned and whipped by Protestant authorities in Virginia (1768-1774).

Gill wrote the recommendatory preface to *Hymns Composed on Several Subjects* by Richard Davis (1748). It had 167 hymns.

Like Keach, John Gill interpreted prophecy literally to the extent that he believed in a return of the Jews to the land and the establishment of Christ’s literal, earthly millennial kingdom. In his introduction to Ezekiel 37, Gill wrote, “This chapter contains a prophecy of the Jews’ return from captivity to their own land; of the union of the each tribes with one another; and of the glorious kingdom of Christ among them.”

Gill’s commentary of the Bible was published in 1746-48.. It was packed with helpful thoughts, but also contained a lot of nonsense that Gill picked up from the Hebrew Talmud.

Gill’s overall influence on the Baptists was not good, owing to his “High Calvinism.”

“J. Morden says that fundamental to High Calvinism ‘was the belief that the unconverted were under no moral obligation to repent and believe the gospel, because total depravity rendered them incapable of doing so, and they could not justly be held accountable for doing what in reality they were completely unable to do’ (Peter J. Morden, *The Life and Thought of Andrew Fuller*, 2015).

“John Ryland, Jr., the pastor of Broadmead Church, Bristol, and the principal of Bristol Baptist Academy writing in 1816, stated that **through the influence of Gill and [John] Brine the opinion ‘spread pretty much among ministers of the Baptist denomination’ that ‘it is not the duty of the unregenerate to believe in Christ.’** ... When Gill’s thinking about faith and evangelism was pondered and acted upon by his fellow Baptist preachers, it was invariably his High Calvinism that was their lodestar. These preachers thus refrained from urging upon the lost their responsibility to embrace Christ and to trust in him alone for their salvation” (A.G. Haykin, *One Heart and One Soul: John Sutcliffe of Olney*).

Gill pastored the church for 52 years, but he pastored beyond his effectual ability.

“He outlived his usefulness, and it was a wonderful instance of divine care over the church that the old gentleman did not do it serious injury. He retained the will to govern after the capacity was gone, and he held his power over the pulpit though unable to occupy it to profit. Supplies who came to preach for him were not always allowed to officiate, and when they did, the old minister’s remarks from his pew were frequently more quaint than agreeable” (Spurgeon, *The Metropolitan Tabernacle: Its History and Work*).

After the death of Gill, **John Fawcett**, a prominent hymn writer of that era, was called to pastor the church at Carter Lane. He had pastored a small, poor Baptist church in Wainsgate in West Yorkshire for seven years. After he accepted the call, preached his farewell sermon, and with the wagons loaded for the relocation, the congregation so fervently and tearfully begged him to stay that he cancelled his plans and remained in Wainsgate the rest of his life. He gave up a large ministry for a humble ministry in a small church in a small place. His annual salary was only 25 pounds He wrote the hymn “Blessed Be the Tie That Binds” to commemorate that event.

### **John Rippon**

John Rippon (1751-1836) pastored the church at Carter Lane for 63 years (1773 to 1836). In 1833, the church moved to New Park Street.

This was during the reigns of George III (1760-1811), George IV (1820-1830), and William IV (1830-1837).

The American War of Independence was fought (1776-1783). The French Revolution lasted from 1787-1799. The modern missionary movement was launched, with William Carey becoming England's first missionary in 1792 and Adoniram Judson America's first foreign missionary in 1816. In 1800, the United Kingdom was created by the merger of Great Britain and Ireland. In 1803, America made the Louisiana Purchase from Napoleon. The 828,000 square miles nearly doubled the size of the new nation. In 1804, the British & Foreign Bible Society launched the great global Bible society movement. In 1806, Meriweather Lewis and William Clark completed their survey the American West. The first steam locomotive was invented in 1814, the world's first railway line opened in 1825, photography was invented in 1827, the telegraph in 1838.

Rippon graduated from Bristol Baptist College at age 20 and was called to the pastorate at Carter Lane two years later. He was first called to candidate while still a student, but there was some resistance by older members who were accustomed to under John Gill's super sober ministry.

"Mr. John Rippon was sent to them. He was a youth of some twenty summers, of a vivacious temperament, quick and bold. The older members judged him to be too young, and too flighty; they even accused him of having gone up the pulpit stairs two steps at a time on some occasion when he was hurried--a grave offence for which the condemnation could hardly be too severe" (Charles Spurgeon, *The Metropolitan Tabernacle: Its History and Work*).

Rippon rejected his predecessor's "high Calvinism," believed in the universal offer of the gospel, saw spiritual revival in his own church and beyond, and was at the forefront of a great revival of hymn singing among Baptists. All of these things were interconnected. A revival of strong theology--with Christ's eternal Sonship, incarnation, vicarious atonement, resurrection, and ascension at its heart--prayer, gospel preaching, holiness, and missionary vision, go hand-in-hand with effectual hymn singing. These are all products of an unrestricted move of the Spirit.

"Leading a notable London congregation in the midst of the spiritual renewal of his denomination, Rippon offered two novel contributions to the reviving of the Particular Baptist community: a

denominational hymnbook that supplemented Watts to 'provide a comprehensive resource for the homiletical bias of Baptist worship.' and the publication of his *Baptist Annual Register* (1790-1802), which 'not only provided a unique expression of the denomination's new maturity and confidence but also promoted a deeper mutual awareness among Baptists.' During the five decades following these two ventures by Rippon, the Particular Baptist denomination grew from about 17,000 members in 1790 to 86,000 by 1838, an increase exceeding population growth" (Joseph Carmichael, *The Sung Theology of the English Particular Baptist Revival*).

The *Baptist Annual Register* was "a periodical containing an account of the most important events in the history of the Baptist Denomination in Great Britain and America during that period." It is immensely important for Baptist research.

Under Rippon's ministry, the church experienced spiritual revival. It was fruitful in salvations and in raising up preachers.

"Many souls were won to Jesus by his teaching, and out of these a remarkable number became themselves ministers of the gospel. The church-book abounds with records of brethren preaching before the church, as the custom was in those days" (Spurgeon, *The Metropolitan Tabernacle: Its History and Work*).

Rippon was the first President of the Baptist Union (1812), the same Union from which Charles Spurgeon withdrew 75 years later.

In 1792, the Baptist College of Providence, Rhode Island, bestowed upon Rippon a Doctor of Divinity degree.

As we have seen, Rippon was a graduate of the **Bristol Baptist Academy**, which was a powerful force for "evangelical Calvinist revival." The Academy was the vision of Edward Terrill, who deeded a large gift to be used "for the support of a minister at Broadmead who was skilled in the Biblical languages and whose task would be to prepare young men for ministry among Baptist churches" (Hayden, *Continuity and Change*, p. 21).

Baptist preachers associated with this academy included John Ash, John and Benjamin Beddome, Benjamin Francis, Andrew Gifford, John Sutcliff, John Fawcett,

Joshua Thomas, Robert Hall (author of *Help to Zion's Travellers*, 1781), Hugh Evans, and Caleb Evans. Many of these men engaged in a monthly prayer for revival.

These men's "devotional hymnology, passion for associating, and evangelistic initiatives helped divert many churches from high Calvinism and introduced them to these influences which were powerfully at work in the Evangelical Revival" (Raymond Brown, *The English Baptists of the Eighteenth Century*).

Bristol Academy-associated men were at the forefront of a great missionary enterprise, chiefly the preacher/scholar Andrew Fuller and the autodidact cobbler William Carey. In 1785, Fuller published *The Gospel of Christ Worthy of All Acceptation*. This has been called "the shot that provoked the army onto the field of battle." In 1792, Carey published *An Enquiry into the Obligations of Christian, to Use Means for the Conversion of the Heathens*. This has been called "the manifesto of the modern missionary movement." Fuller and Carey and others formed the Baptist Missionary Society in 1792, and Carey was the society's first missionary, departing for India in 1793.

In 1769, the Bristol Baptist Academy published *A Collection of Hymns Adapted to Public Worship* which contained 412 hymns, including many by Isaac Watts. This was a ground-breaking Baptist hymnal. It was called **the Bristol Collection** for its association with the Academy. It was edited by John Ash (1724-1779) and Caleb Evans (1737-1791), who were influential in the Baptist awakening.

John Rippon published a hymnal in 1787 popularly called **Rippon's Selection**. (The full title was *A selection of Hymns from the best authors, intended as an Appendix to Dr. Watts' Psalms and Hymns*.) It contained 588 psalms and hymns. This hymnal eventually replaced the *Bristol Collection*. Spurgeon called it "the first really good selection of hymns for dissenting congregations."

Rippon's *Selection* was designed to facilitate the ministry of Ephesians 5:19 and Colossians 3:16 pertaining to edifying congregation singing. All of the selections were doctrinally solid and weighty and spiritually challenging. There was no fluff! The tunes were designed to be easily sung by an ordinary congregation of redeemed saints.

Rippon authored some of the hymns, but since he didn't identify himself as author, only a few of them can be

ascribed to him for certain. Among these are "The Sun Has Dawned, Jehovah Comes," "Amid the Splendours of Thy State," and "There is Joy in Heaven, and Joy on Earth." Rippon added three stanzas to "All Hail the Power of Jesus' Name," originally written by Edward Perronet in 1780.

Rippon wrote hymns to be sung after his Sunday sermon to reinforce the preaching and to further educate the congregation on theology. He said, "Singing is not only sweet and raising to the Spirit, but also full of instruction." These old Baptists paid far more attention on the use of hymns for theological education than the vast majority of modern Baptists do.

*Rippon's Selection* included Isaac Watts' psalms. Rippon was considered the foremost authority on Watts' hymns. In 1801, he published a comprehensive edition of Watts entitled *An Arrangement of the Psalms, Hymns, and Spiritual Songs of the Rev. Isaac Watts, D.D.* The 718 Watts' hymns were arranged by subject. This is online at <https://archive.org/details/hymnsr00watt>

*Rippon's Selection* went through 11 editions in Rippon's lifetime, 30 editions altogether. An edition was published in America in 1820. It was so popular that it was called the "unofficial hymnbook for Baptist Churches." By 1827, it had already been distributed in over 200,000 copies in England and more than 100,000 in America.

An expanded edition published in 1844 was entitled *The Comprehensive Edition*, popularly called **The Comprehensive Rippon**. It contained more than 1,170 hymns in 100 meters.

This hymnal was loaded with great treasures. Not only did it include hymns by Isaac Watts (40), but also by Anne Steele (53), Samuel Stennett (39), Benjamin Beddome (36), William Cowper (8), John Needham (19), Philip Doddridge (91), John Fawcett (23), Augustus Toplady (15), John Newton (25), Thomas Gibbons (27), Charles Wesley (21), and many others. (For this tabulation, we used the 1804 edition.)

Rippon also published hymn tunes collected from a wide variety of sources. The first was *A Selection of Psalm and Hymn Tunes from the Best Authors*, 1791. It contained "in a greater variety than any other volume extant, the most approved compositions which are used in London, and in the different congregations throughout England"

and “many original tunes never before printed.” There were more than 300 tunes. Rippon’s tune book included the most extensive use of marks of music expression and tempo that had yet appeared in hymnals, such as p. (piano, soft), ff. (forte, loud), ff. (fortississimo, extremely loud), cres. (crescendo, gradual increase in volume), dim. (diminuendo, a gradual decrease in volume), grave, lively, solemn, brisk, etc. Rippon is said to be “the first person to compile, on an extensive scale, a book of tunes with a comprehensive hymn book suitable for the devotional exercises of religious worship” (Herbert Skeats, *History of the Free Churches*).

Rippon pastored the church for 63 years, but like his predecessor he kept control of the pastorate well beyond when he was effectual. Though he was not able to preach the last three years of his pastorate, he did not retire. As a result the church suffered.

“He outlived his usefulness, and it was a wonderful instance of divine care over the church that the old gentleman did not do it serious injury. He retained the will to govern after the capacity was gone, and he held his power over the pulpit though unable to occupy it to profit. Supplies who came to preach for him were not always allowed to officiate, and when they did, the old minister’s remarks from his pew were frequently more quaint than agreeable” (Spurgeon, *The Metropolitan Tabernacle: Its History and Work*).

This type of thing has happened too many times. The church was without a permanent pastor for 17 years after Rippon’s death and declined much in membership and spiritual zeal. The revival would come under young Spurgeon’s ministry.

### Charles Spurgeon

Rippon was followed at New Park Street Baptist Church by Charles Spurgeon (1834-1892), who pastored the church from 1853 to his death in 1892.

Spurgeon’s pastorate fell within the Victorian Age (Queen Victoria I, 1837-1901), a time of great change. The industrial revolution was in full bloom. The Great Exhibition of 1851, attended by six million, showcased the world’s most advanced inventions. It was the brainchild of Victoria’s husband Prince Albert. The Bessemer process of making steel revolutionized construction. The British Raj began in 1858; Victoria was declared Empress of India in 1876. The London

underground opened in 1863. Joseph Lister’s discovery of disinfectant in 1867 revolutionized the medical field. The Suez Canal linked the Mediterranean and the Red Sea in 1869. The telephone was invented in 1876, the steam turbine in 1884, the pneumatic tire in 1887. The first electric lights appeared in London in 1877. The Victorian Age witnessed the birth of Darwinian evolution and Marxism and the rapid spread of theological modernism and Unitarianism. It was a time of great wars and revolutions, as well as spiritual revivals.

In 1861, the name of the New Park Street Baptist Church was changed to the Metropolitan Tabernacle when it moved to its new building at Elephant & Castle. It seated 5,000, with standing room for another 1,000.

Like Rippon, Spurgeon took the ministry of singing psalms, hymns, and spiritual songs seriously and was careful about the selections and every aspect of the congregational singing.

Spurgeon loved hymns. He collected hymnals. (I saw his collection in the Spurgeon Library at William Jewell College in the 1990s; it has since relocated to Midwestern Baptist Theological Seminary.) He wrote hymns. He studied hymns. He used hymns in his private devotions. He used hymns to instruct and edify his congregation. He taught them new hymns. He only wanted hymns of theological accuracy and richness. He was on the outlook for rich hymns fitting for this purpose.

In 1866, Spurgeon published an enlargement and update of Rippon’s hymnal called *Our Own Hymn Book: A Collection of Psalms and Hymns for Public, Social, and Private Worship*. It featured hundreds of carefully-chosen hymns plus metrical arrangements of all 150 Psalms. There are psalms from Isaac Watts, the Scottish Psalter, Tate and Brady, Henry Lyte, Harriet Auber, Charles Wesley, Richard Mant, John Beaumont, Anne Steele, Augustus Toplady, John Newton, John Ryland, James Montgomery, Edward Osler, John Milton, George Burgess, Joseph Addison, Josiah Conder, William Kethe, Robert Allen Scott, Joseph Irons, William Bathhurst, James Merrick, Thomas Shernhold, William Goode, Joseph Irons, and 12 by Spurgeon (Psalm 15, 39, 44, 53, 58, 60, 70, 82, 83, 111, 112, 120).

Spurgeon said in the Preface,

“We thought it best to issue a selection which would contain the cream of the books already in



use among us, together with the best of all others extant up to the hour of going to press; and having sought a blessing upon the project, we set about it with all our might, and at last have brought it to a conclusion. Our best diligence has been given to the work, and we have spared no expense.”

In Spurgeon’s day, congregational singing at Metropolitan Tabernacle was strictly *a cappella*.

Spurgeon loved congregational singing and oftentimes led the congregation. He loved rich hymns drawn from the pages of Scripture. He said the Bible is a book “whose every leaf is of untold value” and if rightly interpreted will produce “matchless music.” He said from “every promise will spring a sonnet.”

He believed that the foremost objective of congregational singing is worship. “The whole revelation of God is the condensed essence of praise.” He called congregational singing “united adoration.” He despised heartless singing, calling it “insults to heaven.” He said, “Fine music without devotion is but a splendid garment upon a corpse.”

In 1881, Spurgeon preached on “Singing in the ways of the Lord.” He began by quoting Psalm 138:4, “All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.” In his inimitable way, he then noted that most kings have not praised the Lord in this present earthly system, but a new system is coming when all of the kings of the earth will indeed praise the Lord, and in the mean time the humble saints of the churches can praise the Lord.

“It will be a novel spectacle to see kings singing in the ways of the Lord. As a rule they have not much troubled themselves therewith, but they have often troubled those who love the ways of God, and opposed them, both by their laws and by their example. There will be another order of things in the earth yet. These days will be shortened for the elect’s sake, and the time shall come when kings shall fall down before the King of kings, and all people shall call Jesus blessed. Oh that the time may speedily arrive when a choir of kings shall with loud voice magnify the name of the Lord. Well, dear brethren, that time has not come yet, and therefore let us sing all the more. If the kings have not begun to sing, let us sing. And well we may. We have full permission to do it, for the next verse encourages us—‘Though the Lord be high, yet hath he respect unto the lowly.’ He will

be just as pleased with the song of the peasant as with that of the prince, with the psalm of the workman as with that of the monarch. We, too, may come, though obscure and unknown, and we may bring our two mites which make a farthing; and if they are all the praise our soul can give, the Lord will count that we have not given less than kings themselves. Let us make up for royal silence. If others cannot praise God, and speak well of his name, yet let the redeemed of the Lord say so, whom he hath redeemed out of the hand of the enemy” (Spurgeon, Aug. 11, 1881, *Metropolitan Tabernacle Pulpit*, Vol. 27).

Spurgeon saw congregational singing as an important teaching tool. “There is no teaching that is likely to be more useful than that which is accompanied by the right kind of singing” (cited from “United Adoration,” Nov. 11, 2020, [spurgeon.org](http://spurgeon.org)).

Following is the description of the congregational singing in Spurgeon’s day:

“The singing was almost overpowering. When that ocean of people rose and sung, ‘Grace, ’tis a charming sound,’ it seemed as if the windows of heaven were opened. This seemed like worshiping God, like making melody in the heart unto the Lord. How unlike this is an organ and a choir, making music for a sitting, silent congregation” (Eugenio Kincaid).

“Mr. Spurgeon evidently takes delight in the service of song, and is anxious above all things that every man, woman, and child in the place should sing. In announcing the hymn he generally makes some remark, such as, ‘Let us sing joyfully the 48th Psalm,’ – ‘Dear friends, this hymn is full of joy, let’s sing it with all our hearts,’ &c.” (J.S. Curwen, *Studies in Worship Music*, 1880).

Spurgeon would say, “Pull out the stops of your organ, and let the music fly abroad.”

He taught the brethren to sing “heartily as unto the Lord; not with our voices only, but with our very souls.”

Spurgeon recommended the sol-fa system, because he wanted to see the entire congregation trained in hymn singing. Note the following instruction to song leaders:

“Not only ought all the worshippers to sing, but each one should sing praises with understanding,



and as David says, ‘play skilfully’ unto the Lord. This cannot be effected except by instructing the people in public psalmody. Is it not your duty to institute classes for young and old? Might you not thus most effectually serve the church, and please the Lord? The method of Mr. Curwen, and the use of his Sol-fa Notation, will much aid you in breaking ground, and you can in after years either keep to the new method, or turn to the old notation as may seem best to you. Thousands have learned to sing who were hopelessly silent until the sol-fa system was set on foot. The institution of singers, as a separate order is an evil, a growing evil, and ought to be abated and abolished; and the instruction of the entire congregation is the readiest, surest, and most scriptural mode of curing it. A band of godless men and women will often instal themselves in a conspicuous part of the chapel, and monopolise the singing to the grief of the pastor, the injury of the church, and the scandal of public worship; or else one man, with a miserable voice, will drag a miserable few after him in a successful attempt to make psalms and hymns hideous, or dolorous. Teach the lads and lasses, and their seniors, to run up and down the Sol-fa Modulator, and drill them in a few good, solid, thoroughly musical tunes, and you, O sons of Asaph, shall earn to yourself a good degree” (Spurgeon, “How Shall We Sing?” *The Sword & the Trowel*, June 1, 1870).

(For two of Spurgeon’s own hymns, see the chapter “A Treasure Chest of Little Known Hymns.” Spurgeon’s hymns are “Behold, O Lord, My Days Are Made” and “Make Haste, O God, My Soul to Bless.”)

### ***Peter Masters***

Under the leadership of Peter Masters (since 1970), Metropolitan Tabernacle uses the same sacred music it used in Spurgeon’s day, with additions representing the same theological depth and sacred style, avoiding a contemporary sound by biblical conviction and with clear understanding and purpose.

The 1991 edition of the Tabernacle’s *Psalms & Hymns of Reformed Worship*. This hymnal includes metrical renditions of all 150 psalms plus hymn The 1991 edition of the Tabernacle’s *Psalms & Hymns of Reformed Worship* has metrical renditions of all 150 psalms plus hymns by Isaac Watts (166 counting his metrical psalms), Charles Wesley (102), John Newton (41), Henry Lyte (23), James Montgomery (22), Philip Doddridge (19),

Francis Havergal (16), William Cowper (14), August Toplady (14), Horatius Bonar (14), Thomas Kelly (12), Charlotte Elliott (9), Anne Steele (9), Harriet Auber (9), John Ryland (6), Nahum Tate (6), Charles Spurgeon (4), and many others. The hymnal is heavy on the hymn writers of the 18th and early 19th century and very light on the later 19th century. For example, there are only 3 hymns by Philip Bliss and 2 by Fanny Crosby.

The music edition, which is published separately, has 472 tunes old and new.

The singing is accompanied by an organ. Everything is focused on the lyrics and edification and singing from the heart to God and to one another, which is biblical worship. The service is conducted in a serious demeanor; there is no flippancy. It is the opposite of the revivalist approach. We don’t agree with the Tabernacle’s “sovereign election” Calvinism--not even their evangelistic, “non-hyper” brand of it--but Baptists today could learn a lot from John Keach and his heirs about congregational singing.

We urge churches to sing the Psalms as God commands and to continually expand their repertoire of hymns and spiritual songs to include an ever-increasing number of those of challenging theological depth.

**Metropolitan Tabernacle congregational singing -**  
<https://www.youtube.com/watch?v=L8979HFOqgM>  
<https://www.youtube.com/watch?v=psjdove76B0>  
<https://www.youtube.com/watch?v=ZWXAYBBtYCK>

**For more about the Metropolitan Tabernacle, see -**  
 “Metropolitan Tabernacle, London” in *The History and Heritage of Fundamentalism and Fundamental Baptists*,  
[https://www.wayoflife.org/publications/books/history\\_and\\_heritage\\_of\\_fundamentalism.php](https://www.wayoflife.org/publications/books/history_and_heritage_of_fundamentalism.php).

**“Spurgeon’s Pastor’s College Yesterday and Today”**  
[https://www.wayoflife.org/reports/spurgeons\\_pastors\\_college\\_yesterday\\_and\\_today.php](https://www.wayoflife.org/reports/spurgeons_pastors_college_yesterday_and_today.php)

**This report is excerpted from:** *Transforming Congregational Singing in the 21st Century*,  
<https://www.wayoflife.org/bc/course.php>

# Modest Attire Disappearing From The CHURCHES

By David Cloud

In the book [Dressing for the Lord](https://www.wayoflife.org/publications/books/dressing_for.php) we examine many passages of Scripture that deal with the Christian's dress. [https://www.wayoflife.org/publications/books/dressing\\_for.php](https://www.wayoflife.org/publications/books/dressing_for.php)

Following is a summary of these principles:

1. The woman's clothing is to be modest (1 Timothy 2:9-10).
2. The Christian's clothing is to be sexually distinctive (Ge. 1:27; De. 22:5; 1 Co. 11:14-15).
3. The Christian's clothing is to be identified with holiness and godliness and not to be identified with anything that is evil (1 Th. 5:22; Eph. 5:11).
4. The Christian's clothing is to be characterized by separation from the world (Ro. 12:2; 2 Co. 6:14-17; Tit. 2:12-13; Jas. 4:4; 1 Jo. 2:15-16).
5. The Christian's clothing is to mark him or her as peculiar unto the Lord, as one who has been redeemed from all iniquity and who is zealous for good works (Tit. 2:14).
6. The Christian's clothing should not cause others to stumble (Ro. 14:21).
7. The older Christians should be an example for the younger (Tit. 2:2-5).

## 1. The woman's clothing is to be modest (1 Timothy 2:9-10).

Modesty is described in the New Testament by the words "shamefaced" and "sobriety" (1 Ti. 2:9), "discreet" and "chaste" (Tit. 2:5), and "a meek and quiet spirit" (1 Pe. 3:4). Modesty is first of all a type of heart that reveals itself in the matter of dress.

The context is how we ought to behave ourselves in the house of God (1 Ti. 3:15). We see that modesty in dress is not a "non-essential" and dress is not strictly a matter of personal preference.

"**Modest**" is the Greek *kósmios*, which is also translated "of good behaviour" (1 Ti. 3:2). It means "decent and orderly" and describes "an inner self-control--a spiritual 'radar' that tells a person what is good and proper" (*The Bible Exposition Commentary*). *Kósmios* also translated "of good behaviour" (1 Ti. 3:2). In 1 Timothy 2:9 it refers to clothing that is not disorder-

ly, clothing that represents good behaviour, clothing that is becoming to, suitable for, proper for a woman who is behaving right according to the principles of God's Word. The Christian woman should not wear anything whatsoever that would be characterized as NOT of good behaviour.

"**Shamefacedness**" is the Greek *aidós*, which "has the idea of downcast eyes" and means "bashfulness, i.e. (towards men), modesty or (towards God) awe" (Strong). It implies "a shrinking from trespassing the boundaries of propriety" (William Hendrickson, *New Testament Commentary*).

Shamefacedness is exactly the opposite of the cheeky, pert, saucy, impertinent, flippant, insubordinate attitude that the world seeks to develop in women.

The shamefaced woman loves God and is committed to obeying His Word, and this is reflected on her face and in every aspect of her life, including her clothing.

A shamefaced Christian woman will not have the rebellious attitude that says, "Don't tell me how to dress; I will dress as I please!" She will not be stubborn and sassy. She will not say, "I don't care what some old-fashioned men say about how I dress; that is their problem; I'm not going to be a weirdo!"

A shamefaced woman will not dress indecently. She will not dress in a sensual way to attract men's lust. Jesus warned, "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Mt. 5:26). That warning is addressed to men, but the modest woman will not want to do dress in such a way that men are enticed.

"**Sobriety**" is from the Greek word *sóphrosune*, which is also translated "sobriety" (Acts 26:25). It means "soundness of mind, self control" (Strong), "habitual inner self-government" (Trench), "the well-balanced state of mind arising from habitual self-restraint" (Ellicott), "moderation of the desires and passions, opposed to all that is frivolous and to all undue excitement of the passions" (Barnes).

Sobriety means not to be drunk, neither with alcoholic beverages, nor drugs, nor any other thing. Many professing Christian teenage girls and young women are drunk with the

fashions and fads and ways of the world. They are drunk with television, and Hollywood movies and sensual magazines and pop music and YouTube and social media. The Bible and the things of Christ do not excite them, but they are giddy over what some worldly movie star or pop singer or social media celebrity is wearing and doing, and over the latest vain fashion or hair style or cosmetic.

Sobriety is the opposite of foolish, silly, flippant, careless, intoxicated, shallow, worldly, and vain.

**“Broided hair”** refers to braiding the hair. This does not mean that the Christian woman should not take care of her hair; it is a warning against spending a great deal of time adorning herself in the manner of the world, of making this her focus in life. We agree with the Barnes commentary, which says: “It cannot be supposed that the mere braiding of the hair is forbidden, but only that careful attention to the manner of doing it, and to the ornaments usually worn in it, which characterized worldly females.”

The mention of **“gold, or pearls, or costly array”** reminds us that it is God’s will that the Christian woman refuse to display an extravagant, showy, worldly appearance. The goal of this world’s godless fashion industry is to create a haughty, ostentatious, worldly-wise look, as well as a sexual look. The godly woman will reject such fashion and clothe herself and her daughters in “modest apparel.”

The meaning of 1 Timothy 2:9 (“not with broided hair, or gold, or pearls, or costly array”) is further explained in 1 Peter 3:3, “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.”

Modest clothing is not the type of clothing that draws undue attention to the wearer or that makes the onlooker think that the wearer is improperly consumed with fashion. Modest attire will not draw undue attention to the woman’s hair and clothes but will draw attention to her character. Those who see her will think about what a godly woman she is rather than what a “sexy” or “fancy” or “fashionable” one she is.

The modest woman **“adorns herself with good works”** (1 Ti. 2:10).

She should be known for her obedience to God and her service to Jesus Christ, rather than for her extravagance in dress or her devotion to sensuality and pleasure.

The worldly woman focuses on the physical and the sensual and the prideful, while the spiritual woman focuses on the things of God. The worldly woman wants to please herself

and to conform to society, while the spiritual woman wants to please God. While the spiritual woman dresses in a proper and respectable and feminine manner, this is not the main focus of her life. Her focus is pleasing the Lord and cultivating godliness. She puts on apparel, but she does not put on immodest apparel.

Again, we see from this passage that the Christian woman’s modesty must come from the inside out. It comes from a sober and shamefaced spirit. It is a matter of the heart, which reminds us that it is not enough to set forth dress standards. Every effort must be made to educate women so that they understand the biblical principles of modesty and know the reason for the church’s standards, and every effort must be made to reach their hearts, to challenge them to surrender themselves wholly to Christ and to live for His glory.

The immodest clothing industry understands these things very well and strives to dress women seductively rather than modestly.

**Tight, clinging attire is as immodest as skimpy attire because the woman’s figure is emphasized and accented, and the man’s attention is directed to that which is forbidden outside of marriage.** Men are strongly influenced sexually by the eye-gate and are attracted to the woman’s curves. The immodest clothing industry understands these things and strives to dress women seductively rather than modestly.

It is important to understand that tight, form-fitting clothes can be just as sexually disturbing to a man as skimpy clothes.

In the book *For Women Only: What You Need to Know about the Inner Lives of Men*, Shaunti Feldhahn describes the following situation:

“Another husband with a happy twenty-year marriage described another typical scenario: ‘My wife and I recently went out to dinner at a nice restaurant with some friends. The hostess was extremely attractive and was WEARING FORM-FITTING CLOTHES THAT SHOWED OFF A GREAT FIGURE. For the rest of the night, it was impossible not to be aware that she was across the restaurant, walking around. Our group had a great time with our lovely wives, but I guarantee you that our wives didn’t know that every man at that table was acutely aware of that woman’s presence and was doing his utmost not to look in that direction’ (p. 114).

In our survey of Christian men on the issue of women’s dress we found that tight clothing is at least as much of a potential problem for men as skimpy clothing. Most of the men indicated that tight skirts and tight blouses and form-fitting jeans hold a “VERY great potential” for lust.



Consider the following statements:

“I would say the number one problem is any garment that is form fitting, be it jeans, pants, skirt, dress, shirt, whatever. Anything that is tight, no matter how long it is, leaves nothing to the imagination, and that defeats the whole purpose of covering the skin in the first place!”

“You don’t even need to see skin; they provide all the curves.”

Another man said: “I would say the Number One problem is any garment that is form fitting, be it jeans, pants, skirt, dress, shirt, whatever. Anything that is tight, no matter how long it is, leaves nothing to the imagination, and that defeats the whole purpose of covering the skin in the first place!”

“One thing I see in my church is tight clothing. Oh, it may very well be covering but it is revealing the shape in a woman. This can be even more tantalizing to a man.”

“The point is that it is not merely the type of clothing that can trip a man up; rather it is the amount and the level of cling to the body.”

As we have seen, tight pants or skinny jeans were designed by Calvin Klein, a bisexual fashion designer. When his super tight pants appeared in 1974, they sold 200,000 pairs in the first week (“Calvin Klein: A Stylish Obsession,” *Entrepreneur*, Oct. 10, 2008).

Tights worn as pants were designed by Gianni Versace, a homosexual fashion designer who was murdered by a homosexual in 1997.

Godly women who understand what a temptation tight clothing is for men will be careful to avoid this type of attire.

One man wrote:

“When I see a woman in a store in town and she is dressed a certain conservative way, I always think, ‘I bet she is a Christian.’ It says a lot about the character of a woman when she shuns the styles of this world and walks in such a way that she wants to let people know that she is different.”

This is the pilgrim lifestyle that the contemporary churches have rejected.

**2. The Christian’s clothing is to be sexually distinctive (Ge. 1:27; De. 22:5; 1 Co. 11:14-15).**

The woman’s dress is to be distinctively feminine and the man’s distinctively masculine. The modern unisex movement is in rebellion against Almighty God and His Word, and the Christian should have nothing whatsoever to do with any fashion associated with it.

Female pants are a unisex fashion statement and play a central role in the modern unisex movement.

### **Objections Answered:**

**Objection No. 1:** Deuteronomy 22:5 is part of the law of Moses that has been done away in Christ.

**Answer:** While we know that the law of Moses is not the Christian’s law, it does contain lessons for Christian living. In 1 Corinthians 10 Paul recounts many things from the Pentateuch and concludes, “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come” (1 Co. 10:11). Deuteronomy 22:5 contains a moral principle that is written for our admonition. The principle is that there is to be a clear distinction between how men and women dress.

Paul emphasized this in 1 Corinthians 14:34 when he said, “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.” Thus, according to Paul, the law of Moses does speak directly to Christian living in the matter of the created difference between male and female.

**Objection No. 2:** If we follow Deuteronomy 22:5 today we must also follow Deuteronomy 22:9-11, which says we should not sow different kinds of seeds in a garden or wear garments of mixed fibers.

**Answer:** Though we do not obey these commandments in the material realm today, we still must follow the principle that they teach in the spiritual realm. By giving these commands God was teaching Israel the principle of separation. Such laws were designed to teach them to “put difference between holy and unholy, and between unclean and clean” (Le. 10:10). Deuteronomy 22:9-11, then, reminds the New Testament Christian that he is to separate from everything that is evil and wrong before the Lord. Compare Mt. 6:24; 1 Co. 15:33; 2 Co. 6:14-17; 7:1; Eph. 5:11; 1 Jo. 2:15-16, etc.).

Commentators of past centuries, who were not prejudiced one way or the other by the current debate on unisex fashion, held that the teaching of Deuteronomy 22:5 is applicable to dress in the Christian life. They warned that to break down the distinction of sexes by removing the differences in clothing would result in much evil. This is exactly what has happened since unisex fashion has prevailed since the 1960s.

**MATTHEW HENRY (1662-1714):** “The distinction of sexes by the apparel is to be kept up, for the preservation of our own and our neighbour’s chastity, De. 22:5. Nature itself teaches that a difference be made between them in their hair (1 Co. 11:14), and by the same rule in their clothes, which therefore ought not to be confounded, either in ordinary wear or occasionally.”

**JOHN GILL (1697-1771):** “The woman shall not wear that which pertaineth unto a man ... It being very unseemly and impudent, and contrary to the modesty of her sex. ... neither shall a man put on a woman’s garment; which would betray effeminacy and softness unbecoming men ... since in nature a difference of sexes is made, it is proper and necessary that this should be known by difference of dress, or otherwise many evils might follow; and this precept is agreeable to the law and light of nature...”

**ADAM CLARKE (1762-1832):** “It is, however, a very good general precept understood literally, and applies particularly to those countries where the dress alone distinguishes between the male and the female. ... Were this to be tolerated in society, it would produce the greatest confusion.” **ALBERT BARNES (1789-1870):** “The distinction between the sexes is natural and divinely established, and cannot be neglected without indecorum and consequent danger to purity (compare 1 Co. 11:3-15).”

**JAMIESON, FAUSSET, BROWN (1864):** “They were properly forbidden; for the adoption of the habiliments [clothing] of the one sex by the other is an outrage on decency, obliterates the distinctions of nature by fostering softness and effeminacy in the man, impudence and boldness in the woman as well as levity and hypocrisy in both; and, in short, it opens the door to an influx of so many evils that all who wear the dress of another sex are pronounced ‘an abomination unto the Lord.’”

**ARNO GAEBELEIN (1861-1945):** “The immediate design of this prohibition was not to prevent licentiousness, or to oppose idolatrous practices; but to maintain the sanctity of that distinction of the sexes, which was established by the creation of man and woman, and in relation to which Israel was not to sin. Every violation or wiping out of this distinction--such even as the emancipation of women--was unnatural, and therefore ‘an abomination in the sight of God. Yet today we find a universal movement in the world for the complete emancipation of women, which ignores and even defies the place which the Creator and the Redeemer has given to woman.”

Perhaps you have observed that many of these older commentators cross-referenced the principle of Deuteronomy 22:5 with that of 1 Corinthians 11 where Paul teaches that the woman and the man are to maintain a difference in appearance. “Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering” (1 Co. 11:14-15).

Paul says the distinction in appearance should be maintained because of the created order and the different roles that the man and the woman were designed to fill.

“For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man” (1 Co. 11:7-9).

God made man and woman for different roles on earth.

“So God created man in his own image, in the image of God created he him; MALE AND FEMALE CREATED HE THEM” (Ge. 1:27).

Thus, both the Old and the New Testaments teach that it is God’s will for the man and the woman to dress distinctively.

One woman made the following important observation:

“People seem to be playing ‘pick-n-choose’ with Old Testament verses. They want the twenty-third Psalm, the hundredth Psalm, and all the OT verses that won’t affect their lifestyle, but then they try to explain away any OT verse that would have any effect on how they live. Well, 2 Timothy 3:16 says, ‘ALL SCRIPTURE is given by inspiration of God, and IS PROFITABLE for doctrine, for reproof, for correction, for instruction in righteousness’”

Why would the godly woman want to be identified with a fashion that is so intimately associated with a movement and philosophy that is in rebellion against God’s created order?

Many men of God have observed that the popularizing of pants-wearing by women in the past 50 years has gone hand-in-hand with a shocking decline in female modesty.

One pastor wrote:

“I believe it leads to a breakdown of the sexes, causes immorality and contributes to homosexuality. Pants cause a woman to act masculine. Women today do not know how to sit like a lady or to act modestly because of their pants. They no longer bend at the knees, but

they bend at the waist, exposing their chest in even a modest garment. They do not sit with their knees together and the ankles crossed.”

Another wrote:

“Are we godlier today than our grandparent’s generation? I think not! They were scandalized by women who wore pants and swimsuits and mini-skirts. Today, those things are commonly accepted among believers and even in churches.”

Another man said:

“I am 68 years old and have been married to a wonderful, modest lady for 49 years. I am appalled at how so many women dress even in church. My mother is 88 years old and worked in the cotton fields alongside my father back when we did it all by hand. I’ve never seen my mother or either of my grandmothers in pants or shorts and they all worked in the fields. Thank God for the example they were to me. By the way, they all washed their clothes by hand and I never saw any women’s undergarments hanging out on the clothes line for all that passed by to look at. This proves that their modesty went far deeper than what they put on their bodies. It was in their hearts.”

While we can’t turn the clock back to a bygone era, God’s people can hold to the old Bible paths and reject the dictates of this shallow, lascivious, and rebellious age.

### **3. The Christian’s clothing is to be identified with holiness and godliness and not to be identified with anything that is evil (1 Th. 5:22; Eph. 5:11).**

If a clothing style is identified with rebellion against God’s laws, with anarchy, with sexual freedom, with blasphemy, with idolatry, with moral decadence, or with any other evil it should not be worn by a Christian. This would prohibit fashions, for example, that have come out of the world of punk and rap, such as long hair on men, tight masculine jeans on women, torn jeans, low-slung baggy jeans, and such. This would also prohibit tattoos with their identification with rebellion and paganism.

### **4. The Christian’s clothing is to be characterized by separation from the world (Ro. 12:2; 2 Co. 6:14-17; Tit. 2:12-13; Jas. 4:4; 1 Jo. 2:15-16).**

The Christian’s clothing is not to be conformed to anything in the world that is associated with the lust of the flesh, the lust of the eyes, and the pride of life. Examples of fashions that are worldly are indecent female dress styles that flaunt her sexuality and ostentatious fashions that cry, “Look at me.”

### **5. The Christian’s clothing is to mark him or her as peculiar unto the Lord, as one who has been redeemed from all iniquity and who is zealous for good works (Tit. 2:14).**

God’s people are to be separate, peculiar, different, set apart. “Peculiar” is *perioúsios*, meaning a possession. It describes a people owned by God for His special purposes. It is translated “purchased possession” (Eph. 1:14). The church has been purchased with Christ’s blood (Ac. 20:28). We must bear His stamp. We must stand out from the crowd because we are walking by heaven’s light. We must not fly the world’s flag. When God’s people are no longer peculiar they have compromised the Word of God. We must fear God more than man. We must be more concerned about pleasing God than people. We must not draw back from bearing Christ’s reproach in this wicked world. He said, “Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels” (Mr. 8:38). Paul said that if we deny Christ, he also will deny us (2 Ti. 2:12).

### **6. The Christian’s clothing should not cause others to stumble (Ro. 14:21).**

The Bible says that I am my brother’s keeper. Any clothing style that would cause others to lust or that would be a poor example for others to follow should be avoided. We would mention in particular SLIT SKIRTS AND SLIT DRESSES. One purpose for this fashion is to tease men with the flashing effect that is created. Even if the slit is below the knee the effect is very sensual. We once asked a group of young Bible college men if they were tempted sexually by slit skirts, and every one of them admitted that they are. This should speak volumes to Christian women and young ladies to avoid this immodest fashion.

Many women seem to think that the issue of modesty is basically the man’s problem and that if he would keep his eyes to himself that would be the end of the matter.

The fact is that both the man and the woman have a grave responsibility.

Christian men most definitely should keep their eyes in check and say, with Job, “I made a covenant with mine eyes; why then should I think upon a maid?” (Job 31:1).

This is not to say, though, that Christian women can dress as they please because they have no responsibility in the matter. If she knows that men are seriously tempted in the matter of sexual lust and if she knows that certain types of dress can cause more problems for men than others, why would a



godly girl or woman not want to do everything she can not to cause a potential for stumbling?

As Richard Baxter wrote in the seventeenth century,

“Though it be their [the man’s] sin and vanity that is the cause, it is nevertheless your [the woman’s] sin to be the unnecessary occasion: for you must consider that you live among diseased souls! And you must not lay a stumbling-block in their way, nor blow up the fire of their lust, nor make your ornaments their snares; but you must walk among sinful persons, as you would do with a candle among straw or gunpowder; or else you may see the flame which you would not foresee, when it is too late to quench it” (Richard Baxter, 1615-1691).

David was a man after God’s own heart, the sweet psalmist of Israel, a man who had determined not to set any wicked thing before his eyes; yet look at what happened to him one evening when he saw a woman bathing on her roof.

Most women don’t properly understand how powerful the visual element is to the man in the realm of sex and sensuality.

One man wrote to say,

“I do believe most women just do not know how men think. Period. I BELIEVE THAT THERE IS A WHOLE SEGMENT, GROUP, CLASS OF WOMEN, WHO, IF THEY REALLY UNDERSTOOD MEN, WOULD CHANGE THEIR DRESS CODE, BECAUSE THEY DO WANT TO PLEASE GOD. ... They just need to understand it’s not just a list of do’s and don’ts set forth to force them in to ‘frumpiness,’ but a desire of godly men to gain their cooperation in helping them NOT lust, and to not be stumbling blocks, because they just want to please God.”

Another man wrote,

“THE BIBLICAL ISSUE OF MODESTY IS BEST UNDERSTOOD BY AN UNDERSTANDING OF DEFRAUDING. No one should take any action whereby he causes desires to be raised in another that cannot be righteously satisfied. ... That our society drenches every inch of media in sexually explicit advertising is a source of much temptation, sadness and concern for this man. Facing that sort of issue with Christian sisters in a church setting is most grievous. I believe the phrase ‘long, loose and lots of it’ should be the motto of Christian women’s apparel.”

## 7. The older Christians should be an example for the younger (Tit. 2:2-5).

Older women might be able to wear certain clothing styles without causing men to lust, but they need to be examples to girls and to the younger women.

We have considered several biblical tests regarding clothing. In conclusion to this section on unplugging from the world’s fashions we quote the following statement by the late Bruce Lackey about the importance of the heart.

All of this is a matter of the heart. You might get somebody straightened out on the matter of the clothes they ought to wear and they still be just as lost as they were before you met them. Before I talk to anybody about clothes or anything else, the first thing I want to know is what about the heart? Have you been saved? Acts 15:9. Has your heart been purified by faith? Romans 10:9. Have you believed in your heart that God raised Christ from the dead? The first thing I want to know is about the heart and salvation. If you haven’t been saved, it’s not going to help your soul one way or the other to change your clothes. You first have to come to Christ.

If you are saved, it is still a matter of the heart. If I were talking to a Christian about this, the first thing I would want to talk to him about would be the heart. Is your heart right with God? If your heart’s not right with God, you are going to resent every argument and resent anybody even bringing up this discussion.

The Bible talks about the heart. Hebrews 10:22, ‘Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.’

God is talking to Christian people there. And in verses 24 and 25, ‘And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.’

Dressing properly is a matter of the heart (Bruce Lackey, “Bible Guidelines for Clothing”).

The book [Dressing for the Lord](https://www.wayoflife.org/publications/books/dressing_for.php) goes into this subject in great detail. This is available from Way of Life Literature.

[https://www.wayoflife.org/publications/books/dressing\\_for.php](https://www.wayoflife.org/publications/books/dressing_for.php)

## DIGGING IN THE WALLS

God commanded the prophet Ezekiel to dig in the walls of Israel's temple and observe the evils being done in secret by apostate religious leaders of that day. "Then said he unto me, Son of man, dig now in the wall ... And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw. ..." (Ezek. 8:7-10).

Ezekiel was then instructed to preach against the errors of the leaders and to tell the people the things he had witnessed.

"Therefore prophesy against them, prophesy, O son of man. ... Then I spake unto them of the captivity all the things that the Lord had shewed me" (Ezek. 11:4,25).

The hour in which we live is very similar to that of Ezekiel's day. Many of those who profess to be the people of God are apostate. It was prophesied in the New Testament Scriptures that such would be the case in the closing hours of our age. This will culminate in the brief worldwide rule of an utterly apostate Harlot "church" (2 Tim. 3-4; 1 Tim. 4; 2 Pet. 2-3; Jude; Rev. 17).

As in Ezekiel's day much of the apostasy of our hour is hidden from the view of the average Christian. We intend by God's grace to "dig in the walls" of modern ecumenism and to expose and cry out against the things we find. In this section we also report on secular events which are relevant to Christians. May God give us ears to hear, minds to understand, and hearts to obey. Is the truth of God not worthy of defense?



**LEVITES TUNE UP FOR THE THIRD TEMPLE** (Friday Church News Notes, May 3, 2024, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - "Levites Tune up for the Third Temple" is the title of a report in *Israel365News* for May 3, 2024. Following is an excerpt: "On Thursday, the third intermediary day of Passover, Levites gathered in Jerusalem to reenact their musical role in the Temple. A group of about two dozen Levites gathered in the Old City to practice their singing while wearing garments designed for use by the Temple musicians in the Third Temple. ... The Gaon of Vilna (an 18th-century Torah sage) said that the Temple music would be the last secret to be revealed before the Messiah." We know from Bible prophecy that the Third Temple will be built, and it will be occupied by the Antichrist, who will declare himself to be God and demand the worship of the entire world (2 Thessalonians 2:3-9; Revelation 13:4-8, 16-17). His entrance into the temple will mark the beginning of the great tribulation (Matthew 24:15-22). The preparations for the Third Temple is a major sign of the times. The hour is very, very late, and if the redeemed saints are going to serve Christ, we must do it now and not allow ourselves to be sidetracked to lesser things.

**CECIL WILLIAMS - THE EPITOME OF APOSTASY** (Friday Church News Notes, May 3, 2024, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - Cecil Williams, who died April 22 at age 94, was the epitome of apostasy. He

pastored Glide Memorial Church in San Francisco for nearly six decades. Aligned with the United Methodist Church, Glide Memorial traded biblical Christianity for fables in fulfillment of 2 Timothy 4:3-4, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." The PBS documentary on Williams, *This Far by Faith*, said, "He opened the church to jazz music, gays, hippies, addicts, the poor, poets, and anyone else who wanted to come. He hosted political rallies and services, including a Hooker Convention, speeches by Angela Davis, and the Black Panthers." Under Williams' leadership, Glide Memorial's "celebrations" included dancing and nudity. Speaking at a meeting connected with the 1972 United Methodist Quadrennial Conference, Williams said, "I don't want to go to no heaven ... I don't believe in that stuff." In 1965, Williams began performing homosexual "weddings." Bono of the rock band U2 said he attended Glide Memorial frequently (Flanagan, *U2 at the End of the World*, p. 99). U.S. Vice-President Kamala Harris, who formerly served as district attorney of San Francisco, said in her eulogy of Williams that she has "many fond memories over the years of attending GLIDE's morning sermon on Thanksgiving" and "our country is more just, more compassionate, and stronger for the leadership of Reverend Cecil Williams." Williams was a good fit for the United Methodist Church. As early as 1927, Methodist Bishop Francis McConnell denied the deity of Jesus Christ in his book *The Christlike God*.



McConnell said, “Is not this tendency to deify Jesus more heathen than Christian?”

**SBC CONGREGATION IS A PERFECT DEFINITION OF “EMERGING CHURCH”** (Friday Church News Notes, May 3, 2024, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - Woodmont Baptist Church of Nashville, Tennessee, is the perfect definition of an “emerging church.” Jonathan Howe, CEO of the Southern Baptist Executive Committee, is a member of Woodmont, and the church gives generously to the SBC Cooperative Program. Note the following statement the church posted this year to [justchurchjobs.com](http://justchurchjobs.com), “Woodmont is affiliated with both the Southern Baptist Convention and the Cooperative Baptist Fellowship. Currently, the church is pastor and deacon-led and congregationally ruled. Women serve in all levels of leadership according to their gifts and calling. Our neighborhood and our city have changed drastically over the past eight decades, and it is vital that the candidate fit with both the culture of our congregation and of Nashville.” This is a clear statement of the fundamental aspect of the emerging church philosophy, which is that churches must adapt to the times and the predominant culture. This church is aligned both with the Southern Baptist Convention and the Cooperative Baptist Fellowship (CBF). The latter is the ultra-liberal denomination that formed in reaction to the Southern Baptist’s more conservative direction in the 1980s. In 1990, 1,900 churches broke away from the SBC to form the CBF. The 1994 CBF Pre-Assembly Institute featured Mercer University professor of New Testament



and preaching, Paul Duke. He stated, “Scripture is not our ultimate authority ... Homosexuality is not a major concern of the Bible. ... I cannot with confidence say that the Bible condemns all forms of homosexual behavior...” (*Calvary Contender*, June 1, 1999). At the 2000 CBF annual assembly, which included auxiliary organization Baptist Women in Ministry, treasurer Sally Burgess said, “God is good, and She knows what She’s doing.” The women were encouraged to use “Creator, Redeemer, and Sustainer” instead of “Father, Son, and Holy Spirit.” The bookstore featured the United Methodist inclusive language hymnal that addresses God as “mother” and “womb of creation.” One hymn calls the earth “your Mother.” The 2001 CBF general assembly sang a hymn entitled “Mother God,” which depicts God as “strong Mother” and “old aching God.” At the 2002 CBF’s annual assembly, the book *The Wisdom of Daughters* was sold, advocating lesbianism, abortion, worship of a female Sophia goddess, and the practice of Wicca. One essay in this book described the doctrine of Christ’s substitutionary death for man’s sin as an example of “divine child abuse.” This perverted book was commended in materials distributed at the conference by Baptist Women in Ministry. Speaking at the 2003 CBF general assembly, Tony Campolo said anyone who resists women pastors is an “instrument of the devil.” He said every Christian should support homosexuals as they “struggle for dignity.” He said *Harry Potter*, which is filled with witchcraft, is “good for kids to hear.” He said preachers should warn about dispensational theology and the doctrine of an imminent rapture. Many churches are dually aligned with both the SBC and the CBF.

**REPORTS ON FREEMASONRY AND THE SOUTHERN BAPTIST CONVENTION** (Friday Church News Notes, May 3, 2024, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - The Southern Baptist Convention has long been tied in closely with Freemasonry in spite of its clear pagan



beliefs and false gospel. The *Scottish Rite Journal* in February 1993 stated that “Masons believe in the Fatherhood of God and the Brotherhood of man...” In the 1990s, 14 percent of SBC pastors and 18 percent of deacons were Masons (*Calvary Contender*, June 1, 1993). We don’t know the statistics today, but Freemasonry remains well entrenched. In 1992, an attempt to root Freemasonry out of the Convention failed decidedly. The chairman of the Home Mission Board, Ron Phillips, stated that he did not agree with the conclusion that Masonry is incompatible with Christianity and that he knew many “dedicated Christian men” who are Masons (*Christian News*, March 15, 1993). It quickly became obvious that the Southern Baptist Convention was more concerned with retaining members and maintaining harmony than in dealing with false gospels and spiritual compromise. Southern Baptist physician Dr. James Holly, who led the attempt to root out Freemasonry, said, “Southern Baptists have become the first Christian denomination that essentially blesses the Masonic Lodge” (*Christian News*, Dec. 20, 1993). Following is a link to current reports about the Southern Baptist Convention and Freemasonry - <https://pulpitandpen.org/series/freemasonry/>

**OLD BAPTISTS AND REGENERATE CHURCH MEMBERSHIP** (Friday Church News Notes, May 3, 2024, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - In 1867, J.M. Pendleton’s influential *Church Manual Designed for the Use of Baptist Churches* emphasized a regenerate church membership: “Let it



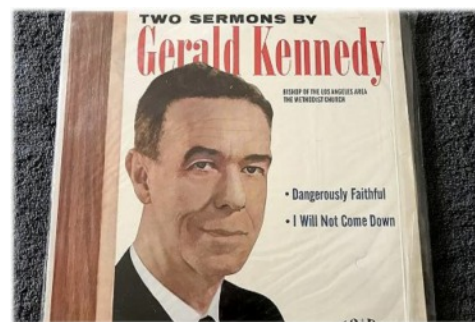
never be forgotten that the only suitable materials of which to construct a church of Christ, so far as spiritual qualifications are concerned, are regenerate, penitent, believing persons. To make use of other materials is to subvert the fundamental principles of church organization. It is to destroy the kingdom of Christ; for how can there be a kingdom without such subjects as the King requires? ... **Great care should be exercised in receiving members.** ... There is much danger of this, especially in times of religious excitement. Pastors should positively assure themselves that those who are received for baptism have felt themselves to be guilty, ruined, helpless sinners, justly condemned by God's holy law; and under a sense of their lost condition have trusted in Christ for salvation" (Pendleton, *Church Manual*, 1867).

**HOW THE NOSE WORKS** (Friday Church News Notes, May 3, 2024, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - The following is from CreationMoments.com, April 23, 2024: "Some things don't have to be understood to be appreciated. You can enjoy the smell of dinner cooking or the scent of a rose without any idea of how your nose works. And believe it or not, you're doing just as well as the most brilliant biologist. While your nose knows how it works, science cannot explain just how we sense scents. It is known that inside our noses, behind the bridge of the nose, are cells that can sense smell. These cells are able to detect and identify airborne molecules from an open rose or a cooking roast. But no one



knows just how these cells turn those molecules into the sense of smell that we experience. To make matters more complicated, the sense of smell is one of our most complex senses. A single seemingly simple odor may contain more than 1,000 different chemicals. One sniff is likely to start activity all over the brain. Scientists have proven what experience has already shown most of us – a smell can also trigger emotions and memories, depending on an experience related to that smell. In addition, your sense of smell is linked to your sense of taste, which is why food can seem to be tasteless when you have a head cold. A sense of smell has saved countless lives and brought joy and pleasure to all but those few whose sense of smell has malfunctioned. It is so complex that modern science doesn't know how it works – yet another testimony to the wisdom of our loving Creator. Reyneri, Adriana. 'The nose knows, but science doesn't,' *Science* 84, September 1984. p. 26."

**UNITED METHODIST CHURCH VOTES IN FAVOR OF HOMOSEXUAL PASTORS AND SAME-SEX "MARRIAGE"** (Friday Church News Notes, May 10, 2024, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - After long years of the leavening of theological liberalism, the United Methodist Church voted to remove its ban on homosexual pastors and same-sex "marriages." The vote at the General Conference on May 1 was 692-51. This follows the departure of more than 7,600 congregations over the last four years in protest of the denomination's apostasy. Most have joined The Global Methodist Church (GMC) which was founded in 2022. The United Methodist Church was formed in 1968 from a merger of the Methodist Church and the Evangelical United Brethren Church. It has been declining in membership each year, having lost almost two million members in the 1970s and '80s alone. As early as 1968 a widely publicized scientific survey by Jeffrey Hadden and published



by the Washington University showed that about 60% of the Methodist clergy did not believe in the virgin birth and at least 50% did not believe in the bodily resurrection of Christ. Methodist Bishop Gerald Kennedy in Los Angeles was spouting every sort of unbelief and heresy prior to 1950. He denied the divine inspiration of Scripture, the Trinity, the Deity of Christ, the vicarious Atonement, and the Second Coming. Kennedy stupidly said, "I believe the testimony of the New Testament taken as a whole is against the deity of Jesus."

**ELITE UNIVERSITY REMOVES DEI REQUIREMENT** (Friday Church News Notes, May 10, 2024, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - The following is excerpted from "Elite University eliminates DEI hiring requirement," *Fox News Digital*, May 6, 2024: "The Massachusetts Institute of Technology (MIT) became the first elite institution to scrap diversity, equity and inclusion (DEI) statements from its faculty hiring process. On Sunday, the school confirmed to UnHerd that it was removing a requirement that mandated all prospective faculty submit a diversity, equity and inclusion statement during the hiring process. A university spokesperson told *Fox News Digital* that 'requests for a statement on diversity will no longer be part of applications for any faculty positions at MIT' and added that the decision was made by the school's president, Sally Kornbluth, with the support of the Provost, Chancellor, and all six academic deans. **'My goals are to tap into the full scope of human talent, to bring the very best to MIT, and to make sure they thrive once here,'**

**TOP FREEMASON SPEAKS OUT AGAINST THE CRAFT** (Friday Church News Notes, May 10, 2024, [www.wayoflife.org](http://www.wayoflife.org) fbns@wayoflife.org, 866-295-4143) - The following is a brief excerpt from “Top Freemason,” PulpitandPen.org, July 19, 2018: “Some months ago, a Tennessean named Glenn Beck reached out to me regarding my research into and publications about the unbiblical nature of the cult of Freemasonry. Glenn is a Southern Baptist deacon and Sunday School teacher. He is also, perhaps, the most decorated Freemason ever to leave the craft and speak out against it. A few

**NEW SCIENTIFIC STUDY AFFIRMS THAT JERUSALEM WAS A MAJOR CITY UNDER DAVID AND SOLOMON** (Friday Church News Notes, May 10, 2024, [www.wayoflife.org](http://www.wayoflife.org) [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - The following is excerpted from “New Scientific Study,” *Crosswalk Headlines*, May 3, 2024: “For



**BILLY GRAHAM STATUE IN THE  
U.S. CAPITOL** (Friday Church News  
Notes, May 17, 2024,



**THE BAT COMPUTER** (Friday Church News Notes, May 10, 2024, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - The following is from CreationMoments.com, April 2, 2024: “Nearly everyone is familiar with the way in which the whistle of a train moving toward them lowers in pitch as the train passes. The change in pitch is caused by the change in the movement of the train relative to the listener. First it is moving toward the listener, but after it passes it is moving away. This change in pitch is called Doppler shifting. Now let’s apply this principle to the bat’s echolocation system. Bats are most sensitive to certain frequencies as they listen for the echo of their high pitched squeak. If you are a bat, you listen for echoes from stationary objects around you, like trees, as well as moving objects, such as an insect that is about to become lunch. Because of the differences in the movements of these objects relative to your flight, Doppler shifting changes the pitch of returning echoes. That change could place a returning echo outside the range of frequencies to which you are most sensitive. Scientists have discovered that the bat solves this problem by



calculating the expected change in frequency due to Doppler shifting and then altering his squeak so that the returning echo is at the needed frequency! How many of us could do that without a computer and other sophisticated equipment? Amazingly, the Creator has gone so far as to make the bat a bit of a physicist so it can make its living. What an elegant testimony to God’s wisdom and generosity! REF.: ‘Bats alter frequency of squeaks to aid hunt for prey,’ *The San Diego Union*, Mon., Oct. 23, 1989. p. D1.”

[www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - A larger than life statue of Billy Graham (1918-2018) was unveiled in the U.S. Capitol this week. It was placed there by North Carolina, Graham’s home state, as one of two statues each state is allowed in the *National Statuary Hall Collection*. It replaces a statue of former governor Charles Aycock. Graham is the most influential evangelist of the 20th century. The seven-foot-tall statue depicts Graham pointing to an open Bible and includes the verses John 3:16 and John 14:6. It is wonderful to have yet another testimony to the Bible as God’s Word in the U.S. Capitol and to the gospel of Jesus Christ. At the same time, the reality is that Billy Graham did so much to tear down the biblical walls of separation between truth and error, between the sound gospel and false gospels. By his refusal to practice biblical separation, he was a preeminent builder of the end-time one-world “church.” He turned multitudes of seekers over to the Roman Catholic Church and other apostate entities. His presence in the U.S. Capitol glorifies end-time apostasy at least as much as it



glorifies the Bible. Other statues in the National Statuary Hall Collection include George Washington, Sacajawea, Ethan Allen, Samuel Adams, Daniel Webster, Thomas Edison, Robert Fulton, Sam Houston, Jefferson Davis, Brigham Young, Harry Truman, Dwight D. Eisenhower, Helen Keller, Amelia Earhart, Roger Williams, and Ronald Reagan. (See the free eBook *Billy Graham and the One-world Church*, [https://www.wayoflife.org/free\\_ebooks/billy\\_grahams\\_disobedience.php](https://www.wayoflife.org/free_ebooks/billy_grahams_disobedience.php).)

**THAT’S MY KING** (Friday Church News Notes, May 17, 2024, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - In the 1970s and 1980s, Baptist pastor S.M.

Lockridge (1913-2000) preached a message entitled “That’s My King” in many congregations and forums. It is a magnificent sermon on the greatness of Jesus Christ. Following is an excerpt: “My King is a sovereign King. No means of measure can define His limitless love. No far seeing telescope can bring into visibility the coastline of His shoreless supplies. No barriers can hinder Him from pouring out His blessings. He’s enduringly strong. He’s entirely sincere. He’s eternally steadfast. He’s immortally graceful. He’s imperially powerful. He’s impartially merciful. Do you know Him? He’s the greatest phenomenon that has ever crossed the horizon of this world. He’s God’s Son. He’s a sinner’s Savior. He’s the centerpiece of civilization. He stands in the solitude of Himself. He’s august and He’s unique. He’s unparalleled. He’s unprecedented. He is the loftiest idea in literature. He’s the highest personality in philosophy. He’s is the supreme problem in higher criticism. He’s the fundamental doctrine of true theology. He is the cardinal necessity for spiritual religion. He’s the miracle of the age. He is the superlative of everything good that you choose to call



Him. He's the only one qualified to be an all-sufficient Savior. ... He's the wellspring of wisdom. He's the doorway of deliverance. He's the pathway of peace. He's the roadway of righteousness. He's the highway of holiness. He's the gateway of glory. ... He's incomprehensible, He's invincible. He's irresistible. Well, you can't get him out of your mind. You can't get Him off of your hands. You can't outlive him. And You can't live without Him. Well, the Pharisees couldn't stand Him, but they found out they couldn't stop Him. Pilate couldn't find any fault in Him. The witnesses couldn't get their testimonies to agree. Herod couldn't kill Him. Death couldn't handle Him and the grave couldn't hold Him. Yea! that's my King, that's my King!" This portion of Lockridge's sermon has been published in various documentary styles using Lockridge's own voice, and the best edition, in our estimation, is the one by Evangelist Caleb Garraway. It is available at: <https://www.youtube.com/watch?v=oCuRKE707MM>

**TWO VIDEO DOCUMENTARIES REFUTING EVOLUTION** (Friday Church News Notes, May 17, 2024, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - Brian Snider has produced two excellent documentaries refuting evolution. *The Heavens Declare the Glory of God* examines the claims of top evolutionary scientists in regard to the cosmos and compares them with the Bible's claims. "Four significant questions arise when scientists attempt to study the universe: How did the universe originate? Why is there order in the universe? Why is the universe so vast and earth so small? And



the final question is What does it all mean? As to the first question, science says this universe came from nothing. This nothing exploded in what is known at the Big Bang, and according to science, nothing made everything. As to the second question--why is there order in the universe--the scientific answer is that it is just dumb luck. Order came about for no reason, the sheerest of coincidences. As to the third question--why is the universe so vast and empty and our earth so small and alive?--science has no answer. And the final question--what is the meaning of the universe?--if all you have is science, the only answer you can reach is that the universe is meaningless. We're just an accident. We have no purpose. ... If science is unable to answer these very important questions, perhaps the answers lie elsewhere. In fact, would you be willing to examine what the Bible has to say? You might be surprised to find out that the Bible addresses each of these questions in a cohesive, meaningful way." *More Than Dirt* considers the evolutionary doctrine that matter plus time produced life and intelligence. "One of the most fundamental doctrines of science and one that is easily observed and proven is this: that inanimate materials have no creative power. Dirt, for instance, cannot make things. Dirt cannot think things. And dirt cannot design things. And yet men have created an entire science around the doctrine that dirt can be creative. They say the only thing that dirt needs is time. Given a lot of time, dirt can be the creator of all sorts of things: life in all its intricate glory, intelligence, consciousness, feeling." For these free eVideos, see <https://www.fundamentalfilms.org/>

**EXPERTS: NO CLIMATE CRISIS** (Friday Church News Notes, May 17, 2024, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - The following is excerpted from "Climate Experts," *PJMedia*, May 13, 2024: "Three climate experts have called out the 'global warming apocalypse' narrative and the totally failed record of



climate alarmists' predictions. A warming climate helps ecosystems thrive, and climate models predicting global crisis have consistently over-predicted. CO2 Coalition Executive Director Greg Wrightstone, Heartland Institute President James Taylor, and Junk Science's Steve Milloy all spoke during a media call last week about climate alarmist lies and the truths woke media and government don't want you to hear. These include the fact that moderate warming has actually been found beneficial for ecosystems, including for plants (and food crops) and animals. Both the last eight+ years of a cooling trend and the last century and a half of moderate warming portend no imminent catastrophe, but should be celebrated. That's just one hard truth the experts highlighted during the call, providing data that illustrates climate alarmists aren't concerned with science or reality; rather, they are manipulating data or making unverifiable claims for political or financial reasons. Taylor stated emphatically, 'There is no climate crisis.' ... No major climate prediction for 50+ years has come true; often, the predictions are wildly wrong. As Milloy noted, it's a hallmark of science to be able to make reasonably accurate predictions, and yet climate alarmists never do--more typically, they make temporarily unverifiable predictions or claims about the past and far into the future. Greg Wrightstone agreed, 'One of the things driving these failed predictions [is] they're ... basing a lot of these forward-looking projections on climate models, climate models that we know for a fact over-predict warming significantly.' He continued, 'And if you

look at the 100+ models that are used, there's only one that has accurately predicted the temperature into the future compared to actual temperatures, and that's the Russian model. The others, we see, [on] average, over-predict warming by 2.5 to 3 times too much.”

**WHY IS JUNK SCIENCE SO SUCCESSFUL?** (Friday Church News Notes, May 17, 2024, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - If the manmade global warming narrative is junk science, *and it is*, how can it be so successful in the face of true science? Most men and women who are trying to reason in the face of unreason don't know the spiritual fundamentals of our times. These can only be found in the Bible, because they cannot be known by man's natural powers of observation and reason. They require divine revelation. We will mention two of these. **First, there is the fundamental of spiritual blindness.** It is imperative to understand that mankind is fallen; hearts are corrupt; men are under the direct influence of dark spiritual powers. “[T]he god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Corinthians 4:4). “Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience” (Ephesians 2:2). A veil of spiritual delusion operates in this world in resistance to truth. It can only be broken by the gospel of Jesus Christ. Natural truth cannot overcome it. **Second, there is the fundamental of the mystery of iniquity.** This is the devil's program to put his man on the throne of the world. It has been operating for 2,000 years, but it is in high gear in these last days. It will continue to progress until the antichrist sets himself up as God in Israel's third temple. Consider the following great prophecy: “Let no man deceive you by any means: for that day shall not come, except there come a falling away first,

and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved” (2 Thessalonians 2:3-10).

**PRO-LIFE CHRISTIAN SENTENCED TO NEARLY FIVE YEARS IN PRISON** (Friday Church News Notes, May 24, 2024, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - The following is excerpted from “Pro-life Christian,” Disntr.com, May 14, 2024: “In one of the most ominous displays of the Biden administration's hostility toward pro-life advocates, Lauren Handy, a courageous anti-abortion activist, has been sentenced to nearly five years in prison for protesting at the Washington Surgi-Clinic in D.C. On October 22, 2020, Handy, alongside fellow activists from the Progressive Anti-Abortion Uprising (PAAU), orchestrated a peaceful blockade to advocate for the lives of the unborn.



Handy, who had made an appointment at the clinic under a pseudonym, led a group that used chains, ropes, and furniture to block the doors, preventing access to the facility. Despite their peaceful intentions, they were met with severe legal repercussions under the Freedom of Access to Clinic Entrances (FACE) Act--a statute increasingly weaponized by leftists to silence conservative Christians challenging the abortion industry. Handy and her co-defendants, John Hinshaw, Heather Idoni, William Goodman, and Herb Geraghty, were convicted of conspiracy against rights and FACE Act violations. These charges reflect the Biden administration's aggressive stance against pro-life activism. Handy's protests, aimed at protecting the unborn, have been harshly punished while leftist activists--whether it be climate protesters, BLM agitators, ANTIFA, or whatever--often face minimal consequences for illegal protests.”

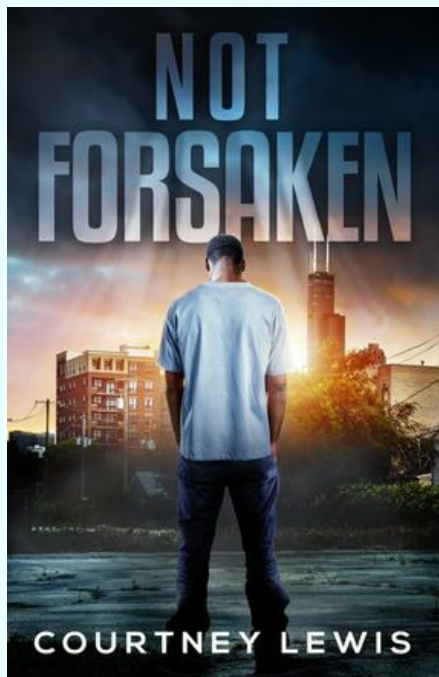
**D.L. MOODY CAME TO BETTER UNDERSTAND BIBLICAL CONVERSION** (Friday Church News Notes, May 24, 2024, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - In his later years, Evangelist D.L. Moody came to understand the necessity of being very careful in dealing with those who profess faith in Christ and to look for evidence of salvation. He said, “**For the last few years I have been a good deal more anxious for a deep and true work in professing converts than I have for great numbers. If a man professes to be converted without realizing the heinousness of his sins, he is likely to be one of those stony ground hearers who don't amount to anything.** ... I believe we are making a woeful mistake in taking so many people into the Church who have never been truly convicted of sin. William Dawson once told this story to illustrate how humble the soul must be before it can find peace. He said that at a revival meeting, a little lad who was used to Methodist ways, went home to his

mother and said, ‘Mother, John So-and-so is under conviction and seeking for peace, but he will not find it tonight, mother.’ ‘Why, William?’ she said. ‘Because he is only down on one knee, mother, and he will never get peace until he is down on both knees.’ Until conviction of sin brings us down on both knees, until we are completely humbled, until we have no hope in ourselves left, we cannot find the Savior” (D.L. Moody, *Results of True Repentance*).

**A PASTOR AND FAMILY THAT REJECTED CCM** (Friday Church News Notes, May 24, 2024, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) -

We received the following testimony recently: “You are so right about this contemporary Christian music--rock and roll and country. My husband and I were in contemporary worship churches for about 20 years. Then, when he went into full time ministry after retiring from the military, he filled in for a traditional church when he was in Bible college. Hymnal and organ and piano. It was so refreshing!!! The church he took full time after that one was also traditional, and we were with them 10 years. The church he now has is a traditional church with hymnal, organ, and piano, and we have been with them 16 years. Our sons, who were raised in the church that we were with

for 10 years, loved the traditional service. Our younger son is with us now in our present church. When they went to Bible college (the same one my husband went to) which has contemporary worship during daily chapel same as when we were there, they hated it. They are now in their mid-30's and refuse to worship in any church that does not have hymns and traditional style worship. Keep teaching on this subject, it is most needed. For my husband and I, the Lord took us right out of the contemporary worship and music scene and we are so grateful for it. It put our whole family back on a right track. We have been with traditional music for worship for about 30 years now.”



**NOT FORSAKEN: THE STORY OF HOPE** (Friday Church News Notes, May 24, 2024, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - *Not Forsaken: The Story of Hope* is a new autobiography by Pastor Courtney Lewis of Chicago. He grew up in the Henry Horner and LeClaire Court projects, raised by a single mom who died about the time he graduated from high school. A problem child, he was kicked out of multiple schools. He was even kicked out of Sunday School the first time he attended. But through the patient love of Christian workers and education in a sound Bible College, he was saved and prepared for the ministry. He and his wife, Portia, were both bus kids. Today they have four daughters and are leading Cornerstone Baptist Church of Chicago (founded in 2008),

where the life-changing gospel is being proclaimed, souls are being saved out of gross darkness, real conversions are happening, godly families are being built, and children and youth are being disciplined for Jesus Christ. *Not Forsaken* describes the only true hope for inner city communities that have been devastated by the filthy pop culture, woke propagandizing public schools, and runaway socialism which has destroyed the family. Politics has no answer. The great need is for the bold proclamation of the gospel of Jesus Christ and the establishment of sound New Testament churches that practice a pilgrim lifestyle in the midst of a corrupt generation. The great need is godly leadership. <https://www.notforsaken2710.com/home>.

## Aim of O Timothy Magazine

- Exalting the Lord Jesus Christ; His eternal perfect, and preserved Word; and the Gospel of his Grace. (2 Peter 3:1-2, 18)
- Standing for the whole counsel of God. (Acts 20:27; Jude 3)
- Challenging Christian workers to uphold the truth and resist the apostasy of our times. (1 Timothy 6:20-21)
- Exposing the spirit of error and compromise within Christendom (Hosea 4:6a; 2 Tim. 3)
- Upholding the New Testament Church (1 Tim. 6:13-14). O Timothy is a ministry of Bethel Baptist Church of London, Ontario.
- Challenging churches to fulfill the Great Commission of world evangelism (Matt. 28:18-20; Acts 13-14)
- Standing for the Received Text of the Holy Scriptures, the Authorized Version in the English Language, and sound translations of the TR in the languages of the world. (Ps. 12:6-7)





**O TIMOTHY MAGAZINE**

Way of Life Literature

P.O. Box 610368, Port Huron, MI 48061-0368

866-295-4143 (toll free),

[fbns@wayoflife.org](mailto:fbns@wayoflife.org) (e-mail)<http://www.wayoflife.org> (web site)

NONPROFIT ORG  
U.S. Postage  
PAID  
PORT HURON, MI  
Permit No. 1061

ADDRESS SERVICE REQUESTED

**SUBSCRIPTION INFORMATION**

- **ONLINE EDITION: FREE!** - To access the online edition, go to [www.wayoflife.org](http://www.wayoflife.org), click the **O Timothy** tab, then click the words "online edition" to select the issue you wish to view or download.
- **UNITED STATES:** The annual subscription is **US \$15**. Payment can be made by:  
CHECK – payable to Way of Life Literature (NOT O Timothy) and designated for O Timothy on the memo line  
CREDIT CARD – call toll free 866 295 4143 Monday through Friday  
ONLINE – with credit card or PayPal at [www.wayoflife.org](http://www.wayoflife.org)
- **CANADA:** The annual subscription for Canada is \$31.50 Canadian (GST included). Checks or money orders should be made payable to Bethel Baptist Church and designated for O Timothy. Payments should be mailed to Bethel Baptist Church, 4212 Campbell St N, London, ON N6P 1A6.

SUBSCRIPTIONS (O Timothy is a monthly publication)

USA - One Year Subscription.....**\$15 US.** - Payable To **WAY OF LIFE LITERATURE**

CANADA .....\$31.50 Canadian (GST Included)

DATE \_\_\_\_\_  
 NAME \_\_\_\_\_  
 ADDRESS \_\_\_\_\_  
 CITY, STATE, ZIP \_\_\_\_\_  
 COUNTRY \_\_\_\_\_  
 PHONE, EMAIL \_\_\_\_\_

**PRINTED IN CANADA**