

# The Baptist Examiner

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

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## The Faith That Really Saves

By ROY MASON  
Tampa, Florida

"Why I believe in Christ — always have, ever since I can remember." This is what a number of different persons have told us down through the years, yet they give no indication of being born-again persons. What was the matter? They believed about Christ just as they believed about George Washington. This might be termed "historical belief," and it does not save.

Others there are who intellectually assent to the truths of Christianity. They are convinced that Jesus lived, that He was all He claimed to be, but they go no further than this. Such persons

are not saved, and their lives prove it.

Still others not only believe that Jesus lived—they not only assent intellectually to the truths of Christianity, they go further and personally trust Christ to save them. They stake their very soul on Christ's power to save them—they appropriate the merits of Christ's sacrificial death, as a death died for them. To such Christ becomes a personal living Saviour.

The difference between the dif-

ferent persons just mentioned, is the difference between believing ABOUT and BELIEVING ON. One may believe about several fine surgeons, but that is different from crawling upon an operating table and putting one's life under the knife of one. That's trust! One may believe about several banks—that they are all good reliable institutions, but the bank he trusts is the bank he commits his money to. Paul said, "He is able to keep that which I have COMMITTED unto him." To commit is to trust. He says, "for with the heart man believeth unto righteousness . . ." Heart be-

(Continued on page four)

1. Was the church established on the day of Pentecost?

Decidedly, No! Acts 2 tells the story of Pentecost and there is not a hint in it that the church or anything else was established on that day. There are several good reasons why the church was already in existence before Pentecost: (1) Jesus gave one rule for church discipline before Pentecost. Mt. 18:16-17. (2) Jesus sang in the church before Pentecost. Heb. 2:12; Mark 14:26. (3) They had a church business meeting before Pentecost. Acts 1:15-26. (4) The Apostles were in the church before Pentecost. I Cor. 12:28. (5) Three thousand were added to this church on Pentecost. Acts 2:42. (6) It had a church roll before Pentecost with 120 names on that roll. Acts 1:15. (7) They had the two church ordinances before Pentecost: baptism, John 4:2, and the Lord's Supper, Mt. 26:30. (8) They had the commission to preach before Pentecost. Mt. 28:18-20.

saved. Cf. Mt. 3:6. Since they were baptized by John, then logically they were saved at least three years prior to Pentecost.

3. What is the N. T. teaching concerning fasting?

Mt. 9:14,15 is a definite answer. There is no doubt but that all of Jesus' disciples would be better Christians if we spent more time in fasting and prayer. Those who have practiced fasting, whom the editor has known, have been truly spiritual power-houses for God.

4. Are the Catholics more religious than we in observing this custom of fasting?

No, it is merely a meaningless form with them. The majority of them despise it and only do it because the priest imposes it on them. Furthermore they boast about it and thus violate the Scriptures. Mt. 6:16-18. Catholic fasting is the fasting of the hypocrites.

5. Explain Luke 10:28.

The disciples had just returned from a preaching mission. They told Jesus of their wonderful results — rejoicing that even the devils were subject to them. Jesus (Continued on page four)

2. Were the disciples saved before the day of Pentecost?

They were saved in the days of John the Baptist. John baptized only of those who professed to be

## Two Covenants Which Guarantee Saint's Security

God's Covenant With Christ

"Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. Also I will make him my first born, higher than the kings of the earth. My mercy will I keep for him forevermore and my covenant shall stand fast with him. HIS SEED also will I make to ENDURE FOREVER, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness, WILL I NOT UTTER. I WILL TAKE FROM HIM, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips."

—Psa. 89:19,27-34.

This covenant was made with Christ before the foundation of the world. When His children go astray, He promises chastisement and yet declares He will not withdraw His loving kindness nor suffer His faithfulness to fail.

God's Covenant With Believers

"And I will make an everlasting covenant with them, that I WILL NOT TURN AWAY FROM THEM. TO DO THEM GOOD; but I will put my fear in their hearts, that THEY SHALL NOT DEPART FROM ME."—Jer. 32:40.

In this covenant two ideas are noteworthy: God will not turn away from the righteous. They shall not depart from God.

## Good Books Preachers Should Own

Quite often throughout the year, your editor is asked to recommend books which have been most helpful to him in his ministry.

NEXT to my Bible and Cruden's Concordance, the one book which has meant more to me than any other is the New Topical Text Book, edited by R. A. Torrey. If I had to sell my shirt to get a copy, I would do it as it is an indispensable book for any preacher who wishes to study God's Word.

Other good books which have meant much to me through the years are as follows:

- "A Systematic Study of Bible Doctrine"—Simmons.
- "Why Be A Baptist"—H. B. Taylor.
- "The Treasury of David"—Charles H. Spurgeon, 7 Volumes.
- "Spurgeon's Sermons"—Memorial Library, 20 Volumes.
- "Israel, My Glory"—John Wilkinson.
- "Seven Sayings of the Saviour On The Cross"—Arthur W. Pink.
- "Grace"—Lewis Sperry Chafer.
- "What The Bible Teaches"—R. A. Torrey.
- Campbell-McCalla Debate.
- "Lectures To My Students"—Spurgeon.
- "How Christ Came To Church"—A. J. Gordon.
- Potter-Throgmorton Debate.
- "My Church"—J. B. Moody.
- "Baptist History"—J. M. Cramp.
- "The Work of Christ Consummated in Seven Dispensations"—J. R. Graves.
- "The New Great Iron Wheel"

- J. R. Graves.
- "The Church That Jesus Built"—Mason.
- "Critical and Explanatory Commentary on the Bible"—Jamieson, Fausset, and Brown.
- "Romans"—Haldane.
- "Let Us Go On"—(Exposition of Hebrews) Thomas.
- "Exposition of the Parables"—J. R. Graves.
- "Exposition of the Gospel of John"—Pink—4 Volumes.
- "An American Commentary On The New Testament"—Matthew—John A. Broadus.
- "King Saul"—S. Ridout.
- "Divine Inspiration of the Bible"—Pink.
- "Notes on the Book of Esther"—H. A. Ironside.
- "Notes on the Book of Nehemiah"—H. A. Ironside.
- "Notes on the Book of Ezra"—H. A. Ironside.
- "The Tabernacle Priesthood and Offerings"—I. M. Haldeman.
- "Simple Studies in Daniel"—William L. Pettingill.
- "The Hebrew Feasts"—Green.
- "Studies in Genesis"—G. Henderson—2 Volumes.
- "The Prophet Ezekiel"—Gaebelein.
- "Gleanings in Genesis"—Pink.
- "Lectures on the Apocalypse"—Seiss—3 Volumes.
- "Christianity and Non-Christian"

OUR RADIO MINISTRY  
WWKO—1420 ON THE DIAL  
ASHLAND, KENTUCKY  
Sunday—8:30-9:00 A. M.

- Religions Compared"—Edward A. Marshall.
- "Unto Him That Loved Us"—Harm Rust.
- "Alien Baptism and the Baptists"—William Nevins.
- "The Baptist Debt to the World"—J. W. Porter.
- "Satan"—Lewis Sperry Chafer.
- "John's Baptism"—J. R. Graves.
- "Rise and Progress"—Doddridge.
- "Saints Rest"—Baxter.
- "Church Discussion"—Ray-Lucas.
- "Baptist Church Perpetuity"—W. A. Jarrell.
- "A History of the Baptists"—Christian.
- Graves-Ditzler Debate.
- "Baptist History A. D. 33-1800"—Orchard.
- "Church History"—Jones.
- "All About The Bible"—Collett.

We are not in the book selling business, but if any of our friends wish to buy any of these books, many of which are now out of print, we will be glad to assist them in any way possible. We may not be able to secure the books which you want, but we will be glad to try.

Furthermore if any of our friends have any of these books for sale, I'll be glad to hear from you, stating title, author, condition, and price expected. To be of help to our readers, I'll be glad to help both those who wish to sell, as well as buy, these, or any other good books.

## Security Of Saints Is Proved From Word "Everlasting"

The life Christ gives us is eternal — never ending. Forty-three times in the New Testament "everlasting" qualifies the life we receive when we receive Christ. Then it is a 43-0 hope that the believer is eternally secure.

"And this is LIFE ETERNAL, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—John 17:3.

"Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me HATH EVERLASTING LIFE, and shall not come in condemnation; but is passed from death unto life."—John 5:24.

In Mt. 25:46, "everlasting" describes the punishment of the wicked. In Rom. 16:26 "everlasting" describes the character of God's existence. In II Tim. 2:10, "everlasting" describes the duration of Christ in glory. In II Pet. 1:11, "everlasting" describes the duration of Christ's kingdom. Then as long as the wicked are punished, as long as God exists, and as long as Christ's glory exists, and as long as Christ's kingdom continues, just that long the believer has eternal life. If the punishment of the wicked can have an end, if God can have an end, and if Christ's glory and Kingdom have an end, then the believer can perish. In view of this shall we not write in letters of gold across the heavens, that all may read: ETERNAL SALVATION!

## The Baptist Examiner Pulpit

### "A Woman's Place In A N. T. Church"

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

Of recent date much has been said in the daily papers, relative to the movement on the part of the Presbyterians to ordain women to the ministry. Various objections have been offered, as well as sundry reasons for their ordination have been advanced. It is highly conspicuous to me that of all the articles that I have read concerning the proposed feminine ordination, that not one time has

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

I  
THE BIBLE AND WOMEN.

The Bible has quite a good deal to say relative to a woman's place in the church. We are plainly assured in the Scriptures that her position is one of silence. Listen:

"Let your women keep SILENCE in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a (Continued on page two)

## GOOD ADVICE FOR CHRISTIAN GROWTH

KEEP LOW — "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—I Pet. 5:6.

GO SLOW — "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God." James 1:19,20.

DON'T BLOW — "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."—Col. 4:6.

"Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also, in Christ Jesus."—Phil. 2:4,5.

—Sunday School Times

## AN APPRECIATED LETTER

Dear Bro. Gilpin:

As the time draws ever nearer, we pray that you may have the amount on hand to make payment on your press, and feel sure that God will supply the need.

I am recovering more rapidly than it was originally expected that I would. Yesterday, June 12, I was able to stand in the pulpit of the East Side Baptist Church here in Carmi and deliver both the morning and evening sermons. After six months of silence, it was good to preach again, and my first sermon was on "The Sovereignty of God."

Elder Norman Judge is pastor of the East Side Baptist Church. (Continued on page four)



# THE BAPTIST EXAMINER

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## "A Woman's Place"

(Continued from page one)  
shame for a woman to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant."

—I Cor. 14:34-38.

I know that there are those who say that this was just a local injunction to the church at Corinth. I do not agree therewith. In I Cor. 1:1,2, we read:

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's."

Note the expression, "With all that in every place." This includes the twentieth century as well as the first. It includes our radio audience the same as the Baptist Church at Corinth.

Yet, even if that were true, you have the same teaching given when the aged Paul wrote to young Timothy:

"Let the woman learn in silence with all subjection. But I suffer not a woman to TEACH, nor to USURP AUTHORITY over the man, but to be in silence."

—I Tim. 2:11,12.

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

In conversation sometime ago with a member of a Baptist Church who had just had a woman conduct services on a particular Sunday, he even became hostile that I would dare say anything contrary to the action of the church of which he was a member. Said he, "Why, our pastor gets \$5500 a year salary, and we pay \$75 a month house rent on top of that. We've got a big pastor and you're just a little fellow from the country. What right do you have to say anything about what we do? Our pastor is a whole lot bigger man than you, and he thinks it is perfectly all right for women to conduct public worship services." You will note the expression, "he thinks."

My answer to him, and my answer to you is, "But what does God say?" It doesn't make any difference how big the preacher, nor how much the church pays a month for house rent, the question is, what does God think, and what does God say?

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

I realize that today there are many who believe that a woman has just as much right to preach as a man. Yet, beloved, one of the first qualifications that God gave for a preacher is:

"A bishop then must be blame-

less; the HUSBAND of one wife."

—I Tim. 3:2.

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

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

"One hundred years ago today, Wilderness was here; The man with powder in his gun, Went out to hunt the deer. But now, the thing has changed somewhat—

And on a different plan— The dear with powder on her face, Goes out to hunt the man."

However, beloved, instead of changing the Bible to suit the demands of the twentieth century, we'd better change the twentieth century to meet the demands of God's Word.

Furthermore, a woman is prohibited to lead in prayer in public. Listen:

"I will therefore that the men pray every where, lifting up holy hands, without wrath and doubting."—I Tim. 2:8.

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

### II

#### WHY THE PROHIBITIONS?

There are two reasons why women are thus prohibited from speaking and taking an active part in public mixed assemblies: First of all, she is prohibited because of the priority of man's creation. Listen:

"For Adam was first formed, then Eve."—I Tim. 2:13.

This indicates that man was created first and therefore woman is prohibited.

Then too, she is prohibited in view of the fact that Adam was not deceived, although Eve was.

"And Adam was not deceived, but the women being deceived was in the transgression."

—I Tim. 2:14.

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

### III

#### COMMON OBJECTIONS.

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

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

Still others object that Paul was an old bachelor and was just "down" on the women. That is not true. Paul was not a bachelor. Listen:

"Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put in prison, I gave my VOICE against them."—Acts 26:10.

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

Another objects to I Cor. 14:35, which says:

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

In the light of this, one woman says, "I never would learn anything if I waited to find out from

# SUNDAY SCHOOL LESSON

## LESSON FOR SUNDAY, JULY 3, 1955

### JACOB POSSESSES ESAU'S BIRTHRIGHT AND BLESSING — GENESIS 25—27

Memory verse: "By faith Isaac blessed Jacob and Esau concerning things to come."—Heb. 11:20.

#### I: Isaac, The Heir Of All Things. Gen. 25:5.

Although Abraham gave gifts to Ishmael and his other sons, yet he reserved his fortune for Isaac. How rich this is, when we consider that Isaac is a type of Christ and that Christ is heir to all things (Heb. 1:1,2). Still further, it is wonderful to think that we (God's children) are to be joint heirs with Christ (Rom. 8:17).

#### II. Full Of Years. Gen. 25:8.

This means "satisfied with his days." This reminds us of the statement of Paul. II Tim. 4:6-8.

#### III. Gathered To His People. Gen. 25:8.

This means nothing unless it teaches the immortality of the soul and heavenly recognition. A similar expression is found in Gen. 35:29, "gathered unto his people." Such statements find their complete fulfillment in I Cor. 13:10-12.

#### IV. Burial Of Abraham. Gen. 25:9.

Isaac and Ishmael came together to bury him. The last time we saw Ishmael was at the weaning of Isaac. Now both are married. Never again do we see them nor their descendants together. It is very touching, however, that they laid aside their antagonism to bury their father. Death often brings estranged brothers together to drink the cup of sorrow.

#### V. The Generations Of Ishmael And Isaac. Gen. 25:12-20.

Ishmael's descendants are enumerated first. There is a reason for this. It is a rule of the Scriptures that man's best be dealt with first. Then God's best, showing by comparison the superiority of God's way over the way of man. We see this in the case of the descendants of Cain and Seth. Cain's descendants are mentioned first, Cain being a man of the world. Then Seth's posterity, Seth being a man of God. Cf. I Cor. 15:46.

#### VI. God Answers Prayer. Gen. 25:21.

God told her before the babes were born that younger (Jacob) was to be supreme. Hence, her favoritism of Jacob.

#### VII. Why Rebecca Was Partial To Jacob. Gen. 25:22, 23.

God told her before the babes were born that younger (Jacob) was to be supreme. Hence, her favoritism of Jacob.

#### VIII. Jacob Begins His "Supplanting" Early. Gen. 25:24-26.

Jacob means "supplanter," "cheat," or "sneak-thief." From birth we see this characteristic developing.

#### IX. The Birth-right And Its Sale. Gen. 25:27-34.

The birth-right carried with it the right of being head of the family and of acting as priest for the home. Esau cared not for family head-ship nor

priestly duties, hence he sold it for a momentary fleshly gratification. It is often said that no hunter is a good business man. This was true of Esau. Jacob was the prototype of all yankees and modern Jews, when driving close bargains. Hunter Esau cut his eye teeth with Jacob.

#### X. The Lapse Of Isaac. Gen. 26:1-14.

In the time of famine, Isaac did what his father had twice done—he lied concerning his wife. This surely shows us that it is much easier for children to imitate the vices and weaknesses of parents than it is to emulate their virtues. Cf. Ex. 20:5,6.

#### XI. Re-digging The Wells. Gen. 26:15-22.

Isaac dug more wells than the enemy could take. In this Isaac typifies Christ, who at the beginning of the New Testament, re-opened the Well of Living Water which the Pharisees had stopped up with their ceremonies and traditions.

#### XII. Altar And Tent. Gen. 26:25.

We get a hint as to Isaac's devotion when we notice the altar was built before the tent was pitched.

#### XIII. Marriage Of Believers And Unbelievers. Gen. 26:34,35.

Esau's two wives were a grief to his parents, since both were heathen or unbelieving women. It is contrary to all the teachings of the Word of God for a believer to marry an unbeliever. Deut. 7:2,3; I Cor. 7:39; II Cor. 6:14.

#### XIV. The Stolen Blessing. Gen. 27.

In this chapter Isaac attempts to defeat God's fore-ordained purpose (v. 1-4). Cf. Gen. 25:23. The curse of parental favoritism appears also (v. 6). Jacob's true character is seen (v. 19,20,24,26).

#### XV. Isaac, A Man Of Sorrows.

The following is a list as they came to Isaac:

1. Ishmael mocking, when Isaac was weaned. Gen. 21:9.
2. When he was "offered up" on Moriah. Gen. 22:1-14.
3. Death of his mother. Gen. 23:1,2.
4. The introduction of a step-mother. Gen. 25:1.
5. His wife bore no children. Gen. 25:21.
6. Death of his father. Gen. 25:8.
7. Famine. Gen. 26:1.
8. Sorrow when Jacob traded Esau out of his birth-right. Gen. 25:27-34.
9. Esau's marriage. Gen. 26:35.
10. Blindness. Gen. 27:1.
11. Jacob's deception. Gen. 27:1-33.
12. Jacob's departure. Gen. 27:43-46.
13. Death of Ishmael. Gen. 25:17,18.
14. Death of Rebekah.
15. Esau's departure.

Don't forget that Isaac is a type of Christ. How true too as to his sorrows!

my husband." Well, sister, what did you marry the sap-head for?

Still another objects: "How do the women in your church sing yet, in every instance, the example merely shows the consistency of the Scriptures."

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances."—Ex. 15:20.

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

Let's notice Deborah of the Old Testament:

"And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time."

and told the disciples privately about the resurrection.

In John 4, we have another example:

"Come, see a man, which told me all things that ever I did: is not this the Christ?"

—John 4:39.  
The Samaritan woman in this case did all of her talking in private. There is not an indication that she ever conducted any kind of a religious service.

The aged Anna is another good example of the consistency of the Scriptures:

"And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."—Luke 2:36-38.

Anna, the woman in question, spoke only to passersby who came into the temple. There is not an indication that she ever spoke one word by way of public discourse.

Listen to God's injunction to older women:

"That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed."

—Titus 2:4,5.

This is Paul's injunction to Titus in which he tells the aged women to be teachers. However, verse 4 indicates that they were

### IV

#### EXAMPLES SHOWING CONSISTENCY OF THE SCRIPTURES.

I want to give you some examples showing the consistency of the Scriptures.

It has been rather interesting that those who express contempt

for our position, offer certain examples in the Bible to prove that it is right for a woman to speak. yet, in every instance, the example merely shows the consistency of the Scriptures.

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances."—Ex. 15:20.

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

Let's notice Deborah of the Old Testament:

"And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time."

—Judges 4:4.

This refers to Deborah. She never did do any talking publicly; all the judging and talking she did, she did in her own home. She only exercised authority over men when Barak showed that he was a moral coward, he was just a sissy. Yet, if this gives the feminists any comfort, they are welcome to all they get out of it.

Here is another example:

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

—John 20:17,18.

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

and told the disciples privately about the resurrection.

In John 4, we have another example:

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