

*We can speak for Christ only when we listen to Christ.*

"...Where the Spirit of the Lord is, there is liberty"—2 Corinthians 3:17

# The Baptist Examiner™

**Baptist Is Our Middle Name**

**Paid Circulation in All States and in Many Foreign Countries**

*"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*

VOL. 69, NO. 3 ASHLAND, KENTUCKY, MARCH 1, 1997 WHOLE NUMBER 2725

## HEBREWS 6:4-9: AN INTERPRETATION

By R.F. Hallford, Deland, Florida

Any interpretation of the Epistle to the Hebrews which would be sane and intelligent must take note of the fact the book deals primarily with the salvation of the soul, or life, hence the question raised in Hebrews 2:3: "How shall we escape if we neglect so great salvation?" The "great salvation" referred to by the writer is the salvation which we already possess, and he is appealing to us not to neglect it in our own lives. Therefore, when we find the matter of salvation dealt with in Hebrews, the writer is referring to that salvation which is already possessed by God's people, which they are responsible to develop to the greatest extent and highest degree for Him.

The passage which we have before us for our consideration is one of the most misunderstood parts of this book. The popular interpretation of it is arrived at by considering only verses 4-6, making of the person considered in them a convicted sinner, brought almost to salvation and yet turning back, thereby making his salvation impossible. Of course, there are others who insist that it teaches the apostasy of a saved person and the consequent impossibility of his becoming saved any more. Suffice it to say that both interpretations are absurd in the light of the immediate context, not to mention other parts of the Bible.

The sensible way to approach the passage is to include, not only the verses which are ordinarily used, but also verses 7-9, in order to get the illustrations, the appeal, and other things which go to make a complete picture.

There can be no reasonable denial that the person referred to is saved. Notice the characteristics of him as given in verses 4 and 5:

"enlightened"; "tasted of the heavenly gift"; "made partakers of the Holy Spirit"; "tasted the good word of God"; and "(tasted) the powers of the world to come." Who among us would dare say that a person who has all this is still unsaved? These are characteristics unknown by other than saved people.

The falling away referred to in verse 6 is not necessarily "falling from grace," or apostatizing, but in keeping with other Scripture passages, it refers to the falling away from steadfastness, faithfulness, and into disobedience and other sins. In short, it simply means that if a child of God, with all the glorious possessions and privilege mentioned before, falls into sin, it is impossible for him to repent of that sin, and thereby escape the chastisement of God upon it. Such privileged persons "crucify to themselves the Son of God afresh, and put him to an open shame" (v.6).

In view of what has been said,

the question naturally arises: "What, then, happens to the person who, although he is a child of God, falls into sin?" In order that we may get the Holy Spirit's own picture of it, let us look at the illustration which follows:

The writer tells us that the earth drinks in the rain which comes upon it, and makes proper response for such blessing by bringing forth the proper sort of food for those who dress it. There is also the added fact that such an earth receives additional blessing from God. Of course, it is perfectly obvious that this is the proper function of the soil which has rain and other blessings sent upon it.

All of us are aware, however, that some soil does not make this sort of response to the blessings of rain, sunshine, fertilization, and cultivation. Instead, some soil "beareth thorns and briars" and, if it had personality, we would say that it was ungrateful. The writer

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## The Baptist Examiner Pulpit

A Sermon by Interim Pastor Jack C. Whitt



## "LESSONS LEARNED FROM A PLOUGH"

"...And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:61, 62). A good and proper

understanding of these two verses, I believe, is the emphasis placed on the priority of serving and following Jesus even when family matters seem important but would conflict with our devotion to Him. We may readily see how important it is for Christian workers, whether they be pastors, mission-

aries, evangelists, Sunday school teachers, and others to remain constant. They have put their hands to the plough. They are not to look back with wonder or regret but "keep on ploughing". Not every true believer in Jesus Christ, is a ploughman. Thus I believe it is to

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## THE SECRET OF THE CROSS

By Waldo Whiddon



"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:1-5).

No other sign in all the world is used as much, but understood as little as the cross. When Saul of Tarsus gave himself to the crucified One, the whole world of his time was shaken to the roots showing the boundless and unimaginable rivers of blessings that must flow from the cross of Jesus Christ. This is why he said that he was determined to "know nothing, save Jesus Christ, and him crucified!" The cross was the foundation upon which that dynamic life

rested! Paul's stability was due to one thing, God's pangs of death on the cross; "... that God was in Christ, reconciling the world unto himself..." (2 Cor. 5:19). It is time we took an inventory of our faith, of the things in which we put our trust. We need to let everything go, and return to the Rock, that is, to the cross of Jesus Christ our Saviour. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." (Isa. 45:22). In other words, "concentrate on me, and understand what I suffered for you on the cross." Let us look at a few things concerning the cross.

I. *The cross itself.* During His life here on earth, before there was any mention of His cross, our Lord spoke about our "taking up the cross," "And he that taketh not his cross, and followeth after me, is not worthy of me." (Matt. 10:38). "... If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24). "And he said to them all, If any man will come after me, let him deny himself and take up his cross daily, and follow me." (Luke 9:23). "... and thou shalt have treasure in heaven; and come, take up the cross, and follow me." (Mark 10:21). Riches are no good to us when it comes to bearing a cross that pleases our Saviour. We find here that Jesus met one with plenty, he thought, but according to Jesus it was not enough of the proper holdings. "Then Jesus beholding him loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." (Mark 10:21). Beloved, we are to do away with earthly things that are holding us back from the taste of glory while yet here on earth. We should be aware of what we are saying, what we are doing, and where we are going every day that the Lord spares us to abide here on earth. We notice that He does not say take up "my" cross, or "your" cross, but rather, "thy" cross.

This was a young man similar to most of us today. He was not far from the kingdom of God. He

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## THE BAPTIST EXAMINER

Jack C. Whitt  
Interim Editor

Office Phone 606-325-2012

(USPS #042-340) (ISSN #1082-1147)

Owned, authorized and published by  
Calvary Baptist Church, Ashland, KY

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 60, Zip Code 41105-0060.

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Subscription rates are \$8.00 per year.

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Periodical Postage paid at Ashland, Kentucky.

**POSTMASTER:** Send address changes to The Baptist Examiner, P.O. Box 60, Ashland, Kentucky 41105-0060.

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THE BAPTIST EXAMINER

MARCH 1, 1997

PAGE TWO

## Editor's Update

By Interim Pastor Jack C. Whitt

Well, here it is, another month gone by. This is our March issue of TBE. Almost time for spring ploughing. I guess I've got ploughing on the brain since just finishing my article "Lessons from a Plough" (featured in this issue). But truly springtime, as they say, is just around the corner. A time favored by most people. A time for trees budding and flowers bursting from their hibernation. Here in southern Ohio and in the Ashland, Ky. area, as of this writing, our winter has been overall very mild in comparison to winters past. In other places of our nation however, severe weather has wrought havoc and destruction in record-setting proportion. I think in some of these instances it is God letting people know He is still in control and getting our attention, that we are not to forget who created all things, even the weather.

As the weather improves it usually means folks will be traveling more and further distances. We hope some of you will stop in to visit with us if you are planning a trip in our vicinity.

We continue to receive letters of encouragement from many of you and it sure lifts our spirits. We always want to thank everyone who writes, calls us, and who hold us up in their prayers. It means so much to me and to Calvary Baptist Church. We want to continue to do our best to provide worth-while reading in our paper. We are truly thankful for the many pastors, preachers, and others who send us articles and poems that has made TBE a highly respected Christian publication for so many years.

We hope you will enjoy reading all this paper has to offer. In this issue, we introduce a first-time writer, Gary Willis. Read his interesting article on, "The Evils of Television."

Until the next time, I encourage your steadfastness in serving our Lord. Pray!

## A PLOUGH

(Continued from Page 1)

be recognized these verses have special design toward anyone presenting themselves as a disciple of Christ, who wants to make an impact on a sinful world with the gospel. While it is true every true believer in Christ should work to bring glory to Him, not all are ready to take up the plough. Other scriptures make reference to Christ's followers as; workmen, laborers together with Christ, planters, sowers of seed, builders, just to name these few. All of these descriptions give reference to a work to be done. God's people are expected to work for His glory and furtherance of His kingdom. And surely no true disciple of Jesus Christ can say: "I have no work to do."

As I thought upon verse 62 about the part which says: "Having put his hand to the plough," (and if I may resort to becoming a little personal) my thoughts recall to childhood days growing up on small acreage farms in Pike county, Ohio. We would have one or sometimes two horses. These were not like horses most people have or work with today. That is they

were not for showing or racing. They were work horses, and they would perform a variety of services around the farm. One of these most important services was the pulling of a twelve inch turning plough or a double-shovel corn plough. Now a good plough horse was highly prized in my neck of the woods and during an era when hard work and sweating was not considered "uncivilized".

As a boy of ten or twelve years of age, I thought it to be a true mark of manhood when my dad first allowed me to get behind the horse and plough and make a few rounds down the field. Later on I would become quite proficient in this needed farm chore that both my older brother and I would share in. It did not take a long time, however of many trips up and down the fields before some of the glory and luster of being a "plough boy" began to wear thin and it became apparent that it was hard work. And yet it was good work and I do not regret being part of that era of time with which a lessoning number of folks today may recall.

Now, I wish to try and harmonize my reminiscing with our text. "No man having put his hand to the plough, and looking back, is



# HAVE YOU?



- Have you ever known a man to lose his job because he was a teetotaler? Have you ever known a doctor to say to a patient: "You would have a far better chance of recovery if you had been a beer drinker"?
- Have you ever heard a woman say that her husband would have been a better man to his children, if he had spent more time in the beer-parlors?
- Have you ever heard children complain that they were robbed of their chances in life through their father's temperate habits?
- Have you ever known a man accused of crime attempting to excuse himself with the plea: "If I had been drunk I would never have done it"?
- Have you ever heard of an employer looking for a man for a responsible position who said; "Give me a drinker every time"?
- Have you ever known a woman to say in explanation of unhappiness at home: "My husband would be the best man in the world if only he was not a teetotaler; that spoils him"?
- Have you ever heard of an insurance company which offers reduced premium rates to drinkers?
- Have you ever known a community that listed among its assets the number of beer-parlors within its borders?
- Have you ever known a chief of police advocate the opening of more beverage rooms as a method of reducing crime?



--copied.

fit for the kingdom of God." As a son of my father, I was responsible to do what was within my ability to help him out, to share part of the work load, as well did my mother, older brother and younger sister. We were a family. The work we all did contributed to the family welfare. I can still see and feel (in my mind) the old curved wooden plough handle from which I would lift, pull and angle the plough so as to follow the right path and to make straight furrows. This duty would not allow for looking back, I must keep my eyes forward, steering both the horse and the plough. I must do a good job in hopes that when my father sees my finished work, he will be pleased with me.

This reminds me too, that my heavenly Father has work for me to do. I am a member of His heavenly family and of one of His true churches. This makes me responsible to work and contribute to the welfare of those of whom I am associated. We are to: "Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. 6:2). As a church member I contribute my time and talents, what-

ever they may be. As a preacher my plough is the Word of God. May I always plough straight furrows, not wavering from the path. May the plough blade be like the two-edged sword spoken of in Hebrews as "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." May it unearth man's pride, selfishness, and lust and make him to be a new creature in Christ. I must not look back to my past either to regret my mistakes or admire my accomplishments. I must look ahead and follow the path laid out before me. I must labor for my master. I must keep my hand upon the plough. And as Jesus spoke again: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9:4).

May God help us all who are saved and have put our hands to the plough not to shirk our duties and thus be found unfit for the kingdom of God.



## *The Baptist Examiner* *Bible Study Lesson*

By Kirk R. Everman

Member of Calvary Baptist Church, Knoxville, Tennessee

"Study to shew  
thyself approved  
unto God..."  
2 Tim. 2:15

### Studies in Genesis Homecoming Parade (Gen. 32:1-13)

In our last study, Jacob and his family parted ways with his father-in-law Laban. Jacob continues in his preparation and journey to return home. We will observe that anxiety tends to result from a known past as much as from an unknown future.

"And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim" (v. 1-2), a name meaning "double camp" or "the place of two camps."

While Jacob tried to slip away from Laban undetected, he initiates from a distance his first contact with Esau. "And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now...and I have sent to tell my lord, that I may find grace in thy sight" (v. 3-5). His message portrays humility and submission as he tries to establish peaceful terms with his brother Esau who had traded his birthright to Jacob and had also missed his father's blessing through Jacob's deception.

"And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him" (v. 6). Sometimes, our plans may appear to be too effective!

"Then Jacob was greatly afraid and distressed..." Jacob's fear is that Esau intends to resume their relationship where they had left it—Esau desiring to kill Jacob (see Gen. 27:41). Not knowing Esau's heart, Jacob makes preparations to protect himself, his family, and his possessions: "...and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; And

said, If Esau come to the one company, and smite it, then the other company which is left shall escape" (v. 7-8).

Yet he is not content. He supplements his defensive move with supplication: "And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude" (v. 9-12).

Following his outcry to God, Jacob resumes his schemes and planning. "And he lodged there that same night; and took of that which came to his hand a present for Esau his brother...And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove" (v. 13-16). He organizes a procession of animal herds to offer to Esau as a gift.

"And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us" (v. 17-18).

Jacob instructs the servants leading each of the droves, or herds, to speak similarly. Jacob offers his reasoning behind this: "I will appease him with the present that goeth before me,

and afterward I will see his face; peradventure he will accept of me" (v. 20).

"So went the present over before him: and himself lodged that night in the company" (v. 21). While this night is filled with many plans, it is evident that in Jacob's heart there is very little peace. "And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had" (v. 22-23).

### Of Prayer and Peace

In this passage, we find Jacob at an interesting point, a place of transition following the trials and conflict with Laban and preparing for his future meeting with Esau. It begins with Jacob encountering the angels of God, yet this seems to have little impact on Jacob once he learns of Esau's approach. Jacob's anxiety over his rapidly approaching meeting with Esau leads to a flurry of activity focused on self-preservation.

In the midst of his preparations, Jacob cries out to God. He reminds the Lord that he is following His instructions in returning home. Jacob acknowledges that the mercies that the Lord has shown him are not based on his merit. He makes his request to God asking for deliverance and confessing his fear. Finally, he remembers God's promise to him concerning his future. While his prayer seems honest and forthright, his actions that follow suggest that he has not truly released his burden into the hands of God. One of the great indictments in the life of a believer is that we can list "Plan B - Trust God" among others and not even be alarmed by such considerations. Glorious freedom is found as we learn to cast all of our cares and concerns upon the Lord (1 Pet. 5:7).

In Philippians 4:6 the believer is instructed to "Be careful (or anxious) for nothing; but in every thing by prayer and sup-

plication with thanksgiving let your requests be made known unto God." The fruit from such obedience is described in the verse following (v. 7) "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Note that God does not necessarily remove the conflict or trial, but that He gives His supernatural peace to endure the situations we face. These words also give insight into the nature of prayer. A vital prayer life should not be measured in terms of minutes and words, but in the burdens that we no longer carry after sharing them with God.

These words of exhortation must extend beyond comforting the individual believer: we must recognize that we live our lives before the eyes of many. We have observed Jacob frantically move, shuffle, and regroup all that he considers to be his in an effort to save what he can from a feared onslaught to rest in them. It seems that Jacob fears Esau more than he trusts God. All of this occurs before his wives, children, and servants. The child of God is also His ambassador (2 Cor. 5:20); when we live shackled in our unbelief, we misrepresent God's character and authority. The supernatural power of God is demonstrated as much by the faith which empowers one to confidently acknowledge that "our God is able to deliver from the fiery furnace, but if not, we will not serve thy gods", as it is to emerge from the furnace without singe or soot (Dan. 3:14-30). When we live by faith, a watching world can only utter, "there is no other God that can deliver after this sort." In Christ we have not received a spirit of fear, but one of power, of love, and of a sound mind (2 Tim. 1:7). We should encourage one another to live accordingly.

Have you  
prayed  
today?



## SLIM GEMS

- Secret sins won't stay a secret for very long.

- The minute you get the idea you are indispensable, you aren't.

- Money may not make a person happy, but it keeps his creditors in a better frame of mind.

- He who lives for self and self alone is a successful failure.

- Christians are the light of the world, but the switch must be turned on.

- A religion that does nothing, gives nothing, costs nothing, suffers nothing - is worth nothing.

- Some people are so small that they break friendly relationships with everyone who disagrees with them.

- Habits are either the best of servants or the worst of masters.

- Be thankful you're living in a land where you can say what you think without thinking.

- Golf is a game that is played by a lot of men to keep from going to sleep in church on Sunday morning.

- The man who sows seeds of kindness enjoys a perpetual harvest.

- The best time to put the children to bed is while you still have the energy.





## The Baptist Examiner Pulpit Forum

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



### When should a woman Sunday School teacher no longer teach a male child?

**GEORGE R. SLEDD**

920 Upsala Rd.  
Sanford, FL  
32771

**PASTOR:**

Jordan Missionary  
Baptist Church  
Sanford, FL



This is a difficult issue because you have to weigh three issues: First, we must seek to follow the scriptures. The Bible instructs the church that they are not to permit women either to teach the men or usurp authority over them. "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." This is teaching in a public assembly which I think would include the Sunday School class. This does not mean that a woman cannot instruct or question a male believer privately. We know that Priscilla was used to instruct Apollos in the Word of God. However, she did this with her husband Aquilla. The second issue to weigh is the question: "When does a boy become a man?" That is a difficult question to answer. A male usually reaches puberty at the age of thirteen or so. The third issue is that of logistics. Larger churches have an advantage of having more teachers to draw from or form classes for both boys and girls in several age groups. In a small church it is not as easy. In our own church we started with a youth class. We have a fine woman teacher for this class. She teaches right out of the scriptures. The class originally had two boys (twelve years old and fifteen years old) and four girls ages, sixteen, fourteen, twelve, and ten. This worked well for a few years until the one boy turned seventeen and my own son turned fourteen. We then formed a young men's class of the two boys. It was a good time to do this because the teacher

began to feel uncomfortable teaching the boys with the girls. I feel that when you have a young man approaching the teen years of fourteen to sixteen years old, it would be more appropriate to put him in a class with a male teacher.

**JOHN R. LENEGAR**  
126 N.

Washington St.  
No. 5  
Delaware, OH  
43015

**PASTOR:**

Walnut Creek  
Missionary  
Baptist Church  
Delaware, OH



"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." (1 Tim. 2:11-12).

There is more to this question than at first glance is revealed. We must remember that there are many Baptists who do not believe in a formal Sunday School as a part of the church. Many have a Sunday School and with that position I will not argue. I mention this in beginning this answer because there are many formal Sunday Schools that have women as teachers, although it is often only for the smallest. My position, although it has not always been so, is probably in opposition to many of them. 1 Timothy 2:12 instructs us that a woman is not to occupy the office of "teacher" in the church and of course not, a preacher, a doctrinal instructor, song leader, or deacon.

A woman may teach privately and informally, but not publicly, or officially. I personally do not believe that a church has separate entities within its control. A formal Sunday School should not be a separate attachment to the church, nor should a ladies circle, or any other group. When the members come together, the church is assembled. The mem-

bers are the church. Classes informally divided for the purpose of instruction and scriptural exposition are fine, if taught by men. This is not a sleight to women; it is simply God's order and economy.

While women cannot publicly teach, they may and should teach their children at home all the principles of God's Word and as much about Him as possible. Timothy is a good example of the result. 2 Timothy 3:14-15 says: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Timothy's mother and grandmother were his early instructors. A Christian woman who leaves the religious education of her child, or children solely to the church does not give them all the benefit they can receive by one with whom they are familiar and trust. Bible stories, prayer, and loving instruction are often neglected in our day and age.

A mother's duty and influence

at home should never be underestimated in the realm of Christian teaching and guidance.

**JAMES E. HOBBS**

Rt. 2, Box 182  
McDermott, OH  
45652

**PASTOR:**

Kings Addition  
Baptist Church  
South Shore, KY



"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (1 Tim. 2:12).

This is a question that has been asked by many for as long as I can remember. (Mainly because a lot of people are always trying to find ways to go around some of God's laws.) It seems to me that we should go out of the way to be sure that we are in obedience to anything that God says in His Word, but instead we try too hard to find ways to disobey and make excuses in doing so.

Many people do not believe that a woman should teach Sun-

day School at all. Others, like myself, see nothing wrong with a woman teaching girls or other women. "The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given too much wine, teachers of good things; That they may teach the younger 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 2:3-5).

Our church has practiced the following method, which I believe to be more in keeping with the scripture. We have a man teach the small boys and another man teach the older ones. We have a woman to teach the girls and when they are teenagers to adults they can join the adult class who are generally taught by the pastor.

If you have a woman teach small boys and girls together, I would recommend that, in order to be obedient to the scripture, that you take the male out of the class as soon as he is saved or when he becomes eight or ten years old.

### ..... MEMO .....

As was announced in last months edition, we remind our readers of the subscription rate change from **\$5.00 to \$8.00** annually effective February 1, 1997. Your cooperation would be much appreciated.

We remind our readers this paper is a mission outreach of CBC. Any church or individual wishing to become a supporting partner would be most welcomed and appreciated.

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on WEMM, 107.9 FM**

### A Proverb To Ponder...

*Proverbs 22:4*

*By humility  
and the fear  
of the Lord  
are riches,  
and honour,  
and life.*



## THE EVILS OF TELEVISION!

By Gary Willis  
L'Anse, Michigan

If we truly believe in God's Word, and specifically the verse Matthew 7:7 "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:" and then Luke 12:48 "But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." If we truly seek God's guidance in a matter, and we ask according to His will, He has promised to answer.

I have had, for some time now, a bad feeling about television and ultimately the deleterious affects

it has on unsuspecting viewers. More and more I have an increasing awareness as to its Satanic conception, usefulness and its role in the deceiving, training of an entire generation. What makes it particularly effective in this era is that while the networks and electrical engineers refine the technology and methods of presentation, at the same time loss of family structure, morality and values create a great void that demands filling by something.

It is absolutely amazing how that otherwise fundamental Christians get very defensive of their television and their choice of programming. They can in one breath strike down Arminianism and with the next laugh at a joke on the show "Rosanne"! The

Lord set the perfect example of maintaining a perfect, unbroken relationship with the Father, John 5:19 "Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." Since we are the "temple of the Holy Spirit" (1 Cor. 6:19) "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?," and since we have (Col. 3:10)..."put on the new man, which is renewed in knowledge after the image of him that created him:" then we must understand that God speaks with us, ministers to us, leads us through the inner man where the Holy Spirit dwells in us. What I am going to say next must ultimately be proven with Scripture.

Let me try to state my theory

plainly — television is a sophisticated form of idol worship because it has been designed to play on the "inner walls" of the inner man. God told Ezekiel to dig through the wall of the temple and look inside and tell what he saw. (He saw Ezekiel 8:10) "So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about." Television has been very cleverly devised and implemented so that the messages it ultimately transmits are skillfully hidden and not readily detectable. They have been taught according to an agenda (call it what you will but in reality it is nothing more than a Satanic conspiracy) that has very gradually eroded the conscience and thus awareness of those who have indulged in (1 John 2:16) ... the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." The messages, I believe, are actually being played out in the "inner room" that is to be reserved for communion with God the Holy Spirit. Isn't that exactly what Satan wants?! (Revelation 13:12) "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

(Revelation 13:13) "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,"

(Revelation 13:14) "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

(Revelation 13:15) "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

Remember from (Isaiah 14:12) "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!"

(Isaiah 14:13) "For thou hast said in thine heart, I will ascend into heaven, I will exalt

my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:"

(Isaiah 14:14) "I will ascend above the heights of the clouds; I will be like the most High."

(Isaiah 14:15) "Yet thou shalt be brought down to hell, to the sides of the pit."

Also remember that Satan is a mimic — he wants to deceive and frequently misuses the Word of God to do so. (Genesis 3:5) "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Remember that God sent John the Baptist — (Matthew 3:3) "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." The evil forces are doing the same only they are speaking lies and making the paths crooked and deceitful in preparation for that fateful day when the beast attempts to set himself up as the one to be worshipped.

Notice just the commercials. In nearly every single commercial, which by design appeals to the lust of the flesh, you SEE the equivalent of a miracle — creatures and impossible acts that defy gravity and every known law of motion and design. Satan cannot create anything but is the father of lies and deceit. Now consider the plot of nearly every single popular drama on television today. What theme runs through nearly all of them? Murder, adultery, fornication, lying, disrespect for parents and authority. There is an ongoing debate that surfaces in the media from time to time regarding the effects of TV on our children. Some say that it is the source of violence and trouble while others say no — it is simply entertainment and a healthy escape from the rigors of life. I say forget the miserable debate and just open your eyes and look around and acknowledge what you know to be true!

If the theory is true and these idolatrous acts transmitted by television are being played in the "inner walls" then it follows that since God meets with us there and directs us to action, then other directives that reached this location would also be potential directives...

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## THE PASTOR'S ACTIVITY, ATTITUDE AND AWARD

1 Peter 5:1-4

### I. The pastor is to feed the flock of God (v. 2).

- A. The word "feed" is derived from the Greek word "poimaino," which means "to shepherd, to pastor, to tend."
- B. The pastor feeds the flock by expounding the truth and exposing error. In this way, he gathers, guides, and guards the sheep.
- C. Out of love for the Lord Jesus Christ, the pastor feeds Christ's sheep (John 21:15-17; Acts 20:28).

### II. The pastor is to oversee the flock of God (v. 2).

- A. The expression "taking the oversight" is derived from the Greek word "epickopountes," which means "to act as a bishop or chief officer, to preside, to serve as a leader." This speaks of leadership, but not dictatorship.
- B. The pastor rules over the congregation (Heb. 13:7, 17, 24), but does not reign as a king. He has executive power, but no legislative or judicial power.

### III. The pastor is to willingly feed and oversee the flock (v. 2).

- A. He is not to perform these activities because he is forced to do so, but because he desires to do so (1 Tim. 3:1).
- B. He is not to perform these activities by constraint, but by consent.

### IV. The pastor is to feed and oversee the flock with a ready mind (v.2).

- A. He is not to perform these activities "for filthy lucre" or material gain (1 Tim. 3:3).
- B. He is not to perform these activities to get for himself, but to give to others (Acts 20:35).
- C. He is to perform these activities with a mind that is ready or prepared to practice selflessness instead of selfishness.

### V. The pastor is to feed and oversee the flock without being a lord over God's heritage (v. 3).

- A. He is to feed and oversee the flock of God, not the flock of the pastor.
- B. He is not to dominate others, be domineering, or act as a dictator by exercising legislative or judicial power (Matt. 20:25-28; 23:8-12).

### VI. The pastor is to be an ensample to the flock (v.3).

- A. The word "ensample" is derived from the Greek word "tupoi," meaning "type, picture, or pattern."
- B. The pastor is to lead the flock by example and serve as a positive role model for the sheep (1 Tim. 4:12). He is not to engage in browbeating, whipcracking, or intimidation.

### VII. The pastor who faithfully feeds and oversees the flock of God will be rewarded at the Judgment Seat of Christ (v. 4).

- A. As a faithful under-shepherd, he will be given a perpetual crown of glory by the Chief Shepherd.
- B. The pastor is not to be crowned as a king on earth, but he will have a coronation day at the Judgment Seat of Christ.

-submitted by Pastor John Kohler, III



## THE CROSS

(Continued from Page 1)

probably had always tried to fulfill all the conditions of life, but yet tragically, he did not have the assurance of salvation. Dear reader, do you really have this blessed assurance? You can know, and if you don't know, there is a real problem somewhere. You need to seek Jesus as this man did, but contrary to him, you must abide by what Jesus says when you come to Him by faith with your problem. This man turned away from the following of Jesus by refusing to pick up the burdensome cross that is required for the followers of our Lord and Master.

This was the case of the rich young ruler, he turned away from such a burden, refusing to pick up the burdensome cross of denial to follow Jesus. (Luke 18:18-26). Many do not understand the "secret of the cross," because they are afraid of the cross itself. This was the case of the rich young ruler. When Jesus told him to take up the cross and follow Him, He was saying, renounce everything! Beloved, that leads to the cross of Christ, for He renounced everything. He said, "come and follow me." Come so near to me that we are absolutely one. A lot of us are like the rich young man, he turned away, sadly, and lost.

II. *Our cross.* Yes, we do have a cross to bear. Our Lord Jesus spoke of us denying ourselves and taking up our cross. For example, "If any man will come after me; let him deny himself, and take up his cross daily, and follow me." (Luke 9:23). We must realize that we can only experience the cross of Christ when we have become willing to take up our own cross. These are two different things. Whoever is not willing to take up his own cross, to him the Lord says; "He is not worthy of me." Everyone has a cross, something to bear, because the Lord loves us all who are saved by faith in the finished work at Calvary. But we are mistaken with the opinion that His cross means the same thing. The cross of Jesus Christ is infinitely more than your cross or mine, which are only subjective even if they cause us so much pain and suffering, and are so hard to bear.

III. *The cross of Christ.* The cross of Christ is the revelation of God's judgment upon him. We must not think that Christ went as a martyr to the cross. Beloved, that is preposterous, to say the least. The cross of Jesus Christ was a glorious triumph which shook the foundations of hell itself. Nothing is more sure in time or eternity than what Jesus Christ accomplished on the cross of Calvary. He brought the whole of humanity back into a real relationship with His Father, with God. He set the life of man upon the foundation of redemption, and He prepared a way for every individual to have fellowship with God. That beloved, was and is, the cross of Christ. It is only because He gave Himself as an offering on the cross that it is at all possible for your sins and mine to be forgiven.

IV. *Forgiveness of sin is only possible through the cross of Christ.* We are so superficial about the forgiveness of our sin. We treat it so lightly. We take God for granted. We imagine God as a high and exalted, loving and good Father, who will naturally forgive our sins. But this feeling is not found anywhere in the New Testament. God can, and will forgive us on the grounds of the Cross of Christ! If we put the forgiveness of our sins upon any other basis, we are unconsciously committing blasphemy. The cross is the only ground of forgiveness whereby we are received back into grace. This is why all other religions are wrong. Furthermore, to try to unite these other religions with Christianity, is also blasphemy.

Forgiveness which we accept so easily, was bought with the most frightful pangs of death. We accept forgiveness, the gift of the Holy Spirit and sanctification simply by faith, and yet at the same time we completely forget what it cost God to make these things ours. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as a lamb without blemish and without spot." (1 Peter 1:18-19). This then, was the cross of Christ; our beloved sacrificial sin bearer.

V. *Forgiveness, a divine miracle of grace.* The divine miracle of grace is that God can forgive our sins and still be holy and

righteous God. There was, and is no other way, than through the cross of Christ. We must have a radical attitude toward any attempt to eradicate the atoning sacrifice of Christ. The only way for one to obtain forgiveness is by being led back to God through the propitiatory offering of the Lord Jesus Christ Himself. This is the wonderful secret of the cross. There is absolutely no other way. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1:7). What a deep and gracious word.

VI. *Forgiveness of sin, more wonderful than sanctification.* "I write unto you, little children, because your sins are forgiven you for his name's sake." (1 John 2:12). Sanctification; meaning being set aside, is merely the wonderful expression of forgiveness of sins in your human life, for herein lies the power of the finished work on the cross. Because God washed away my sins through His blood, I am sanctified, and even grow in sanctification. Some new converts say; "If I could only keep it up." Of course you cannot keep it up! But the power of forgiveness is a source from which sanctification flows with might.

VII. *The cross of Christ is different from any other.* Not only must we not confuse the cross of Christ with our own cross, but also with the crosses which were often used for crucifixion in those days. Spiritually speaking, this crucifixion is more significant than any other in the world's history because it was God Himself, the Creator, who allowed Himself to be crucified. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9:12). Notice that one, and only one time was sufficient. Oh, what a Saviour!

VIII. *The cross of Christ and our cross not to be confused.*

"For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Pet. 2:21). The moment we stop equating our cross with that of the Lord Jesus, the secret of the power of His cross in all its mighty fulness will become clearer to us. When Jesus reconciled the world with His Father, His cross stood there unique and unrepeatable, as He accomplished the greatest work of all times, reconciling the world with God!

Our cross, our personal suffering, is intended to show the world that we have been sanctified in order to do nothing other than the will of God. Beloved readers, we have to swim against the tide. Through His cross, our cross becomes the privilege granted to us by our Lord. Through His cross, our cross becomes the means by which we are united with Him.

Whoever willingly accepts his

own personal cross is enabled not only to come to the cross of Christ, but also to be drawn unto it according to His promise; "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32). Then, united with Him, everything will be different.

Let me say in conclusion, you too, have now come to this point where He is constantly looking at you, His follower. As you follow Him, you will gradually experience from time to time how you receive new rays of light about the secret of the cross. As you see Him lifted up, the glory which radiates from His wounds draws you nearer and nearer to Him, and you begin to behold; "...as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. 3:18). Beloved, like unto the rich young ruler, He is saying; "Surrender everything, and follow me."

### ALL GLORY TO GOD!

Glorious Father, Lord divine,  
Enraptured is this soul of mine!  
Lifted up -- thrice holy art Thou!  
Humbly before Thy feet I bow.  
My heart doth swell with joyful praise  
That Thou didst save me from sin's dark maze!  
You drew this wayward heart of mine,  
Didst draw me by Thy hand divine,  
That I might love and worship Thee  
Now, and through all eternity!  
My tongue can only feebly grope  
To thank Thee for this wondrous hope,  
That I shall see Thee face to face,  
And thank Thee for Thy love and grace,  
That Thou in mercy didst stoop down  
To save my soul -- give me a crown!  
Glorious Father, Lord of light,  
Thou who saved me from sin's dark night!  
My heart is touched, my soul is thrilled,  
Thy purpose Divine hath been fulfilled!  
To Thee my heart, my all I give,  
For one day with Thee I shall live!  
I'll never cease Thy name to praise  
For all Thy gracious, holy ways!  
Thy glorious purpose hath been done,  
Eternity for me hath now begun!

Mona A. Fetter

### CRIPPLES MOCKING

By C.H. Spurgeon

"If cripples mock us for going upright, we pity them."

If worldlings rail at us for endeavoring to lead godly and sober lives, we should not be angry, but rather sorrow over their infatuation. No wise man will swerve an inch from his path to please those who are mad with sin, nor will he break his heart because idiotic sinners make a jest of his uprightness.



## PRINCIPLES FOR GIVING

The Bible clearly sets forth principles for giving. As we consider 2 Corinthians 8, 9 and

1 Cor. 16 we have a good basis for "Biblical Stewardship."

1. Giving should be done carefully (8:21). We are told to be "providing for honest things, not only in the sight of the Lord, but also in the sight of men."
2. Giving should be done consecutively. It was "on the first day of the week" (1 Cor. 16:2). This was giving on the Lord's day, and so it should be with us.
3. Giving should be done systematically. We are told to "lay in store" and have it ready when it is needed (1 Cor. 16:2).
4. Giving should be done proportionally. In 2 Cor. 9:7, we are reminded that it should be "as he purposedth in his heart." Add to this, 1 Cor. 16:2 which tells us "as God hath prospered him: and you have it clearly stated. Both the depth of purpose and the degree of prosperity are covered.
5. Giving should be done personally. We are told that "every one" should give (9:7) and "let every one of you..." (1 Cor. 16:3).
6. Giving should be done collectively. When God's people gathered on the Lord's day, the church spoke in their giving. It was a part of their corporate worship as a church.
7. Giving should be done universally. When Paul urged the Corinthians to give, he had just given this same injunction to the churches of Galatia (1 Cor. 16:2).
8. Giving should be done voluntarily. We read, "For if there be first a willing mind" (2 Cor. 8:7), and "in his heart" (2 Cor. 9:7). Heart and mind bent on doing God's will and investing in eternal values is a blessing indeed.
9. Giving should be done liberally. We read, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6).
10. Giving should be done joyfully. The message is clear: "God loveth a cheerful giver" (2 Cor. 9:7). The Word "cheerful" has been translated different ways, but the message is the same. It means God loves those who are glad to give.
11. Giving should be done sacrificially. Paul recalled the Macedonians who gave even though they were in great trial of affliction. "Their deep poverty abounded unto the riches of their liberality" (2 Cor. 8:2).

**Giving to the Lord is a great privilege.**

## FAMILIAR WORDS FROM CERTAIN GIVERS

I'll give, but ten percent I can't afford,  
I'm pressed these days, I know the Lord  
Will understand my plight, I'll give  
But then, you know, I've got to live.

"Not under law" - that I believe.  
"No law" about what I receive.  
That all has passed, that's how I feel,  
Except, of course, "Thou shalt not steal."

"What's yours is yours," "What's mine is mine,"  
A thief I hate, of every kind,  
"Thou shalt not steal" believe it all,  
But giving, no! That's "under law."

Now, there's one thing I just can't stand,  
A meddling minister making demands.  
I know they're after my pocket book,  
They'll get my "wad" by hook or crook.

The Lord has blessed, I plan to share  
What, after all, is His; I care  
About His church; I want to give  
That others through my gift may live.

By Charles U. Wagner

## A Woman's Touch

By Wendy Barkman



### Herodian Women In The Bible (Part Two)

*Continuation of Sept. issue*  
Herodias (Matt. 14:1-11;  
Mark 6:14-28; Luke 3:19-20)



Now Herodias had been the wife of Herod Philip. Herodias divorced Philip and became the wife of Herod Antipas, the brother of Philip. John the Baptist spoke out against this unlawful marriage, and because of this, was imprisoned by Herod Antipas. Herod, however would not put John to death, because he feared the people, knowing that they considered John to be a prophet. Herod had respect for John the Baptist, listening to what he had to say, until John spoke out against Herod's unlawful marriage to Herodias. We love our pastor, we will listen to our pastor, as long as he is preaching against somebody else's sins, but hate him, ignore him, when he uses God's Word, revealing our guilt, our shame, our sins. Herodias wanted John dead. As Herod's birthday was approaching, Herodias entered upon an evil scheme, using both her daughter and her husband to accomplish her devilish purpose. Came the day of the great birthday bash for Herod, and the daughter of Herodias entertained Herod by dancing in a very provocative (seductive) manner, and how this pleased him, satisfied him, and gratified him in the most wicked sense of the word(s). Then came THE PROMISE, and Herodias had them both right where she wanted them. And so, we have the bizarre circumstances which led to the brutal killing of John the Baptist.

We find that much of our information, concerning Herodias, comes from history (Josephus) and tradition. She was the daughter of Aristobulus, the son of Herod the Great and Mariamne. Her mother Berenice is not the same person, mentioned in the books of Acts, though both were members of the Herodian family. She had a daughter, Salome, by her uncle Philip, whom she had married. Now Philip was the son of Herod the Great and Cleopatra of Jerusalem. She divorced Philip and married another uncle, Herod Antipas, also a son of Herod the Great. The mother of Antipas was Marthace (Marthaca), a Samaritan woman. Herodias and Philip lived in Rome. Antipas visited their home, and at this time, persuaded Herodias to divorce Philip. Antipas divorced his first wife, a Nabatean princess (daughter of King Aretas [Aenas] of Arabia Petraea). Herodias and Antipas were married. Also, according to several authorities, Aretas went to war against Herod, because of what Herod had done to Aretas' daughter. Herod lost his whole army. As a result of Herodias' pride and her jealousy concerning her brother King Agrippa (King of Iturea, Gaulanitis, Trachonitis, Galilee, Perea), she was banished into exile, with her husband, to Gaul (Lugdunum Spain). Herodias had wanted her husband Antipas to become king, but both died in exile. Regrets! They must have had many. They never forgot. "This is John the Baptist; he is risen from the dead". Fear and paranoia, instead of peace. Peace! "There is no peace, saith the Lord, unto the wicked." (Isa. 48:22, 57:21).

Salome (Matt. 14:6-11; Mark 6:21-28)

This woman is not identified, in the gospels, by her name, but is referred to as the daughter of Herodias. (Refer to "Herodias"). Josephus gives the name of "Salome" to this evil dancing daughter  
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God made a way!

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## HEBREWS

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tells us that such soil is rejected, and that it is "nigh unto cursing." When he says, "whose end is to be burned," we must remember that the antecedent of "whose" is "thorns" and "briars." In other words, the soil which bears thorns and briars is rejected and almost cursed, but it is the fruit whose end is to be burned.

The illustration fits perfectly. The inspired writer is simply saying to us that the saved person, whose life has been blessed so abundantly of God, ought to bring forth fruit for the pleasure and profit of Him Who blesses and looks after it. The tragedy of the lives of too many saved people, however, is that they bear "thorns and briars" works instead of the sort of fruit which God desires and requests. Such persons are rejected from fruit-bearing, and are "nigh unto cursing." However, it is their "thorns and briars" works, not they, "whose end is to be burned." In other words, the saved person who makes such response to God's love and blessing, finds no place for repentance and simply has to suffer the consequences of his own folly. Often times he is rejected from further service, is almost cursed, and can only look forward to a bonfire of his works when Christ comes and they are examined. This same truth is presented in the words of Hebrews 10:26-29:

"For if we sin wilfully (willingly) after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

These words make very clear to us that the saved person who sins willingly has no reason for expecting another sacrifice to be made for his sins. All that he can

look forward to, as far as those sins are concerned, is "judgment and fiery indignation." This fire will devour his works as certainly as it will "devour the adversaries," that is, those who God's adversaries.

"But, beloved, we are persuaded better things of you, and those things that accompany (go along with) salvation" (6:9). The writer is saying to us in simple language that we are persuaded that you who are saved will bring forth better fruit than "thorns and briars"; in fact, we expect you to bring forth things that go along with salvation. Such works will stand the test when Christ comes and the bad works are burned.

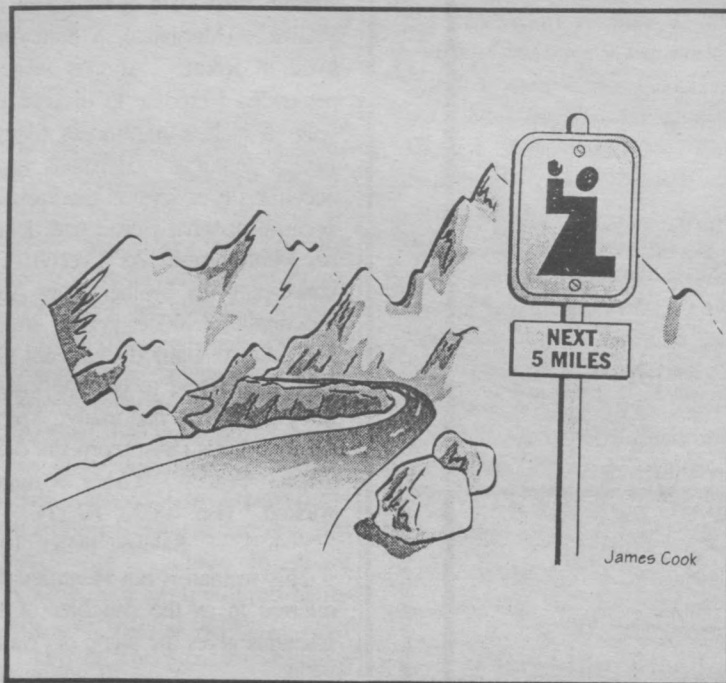
Therefore, it behooves those of us who are saved to remember constantly how wonderfully God has blessed and continues to bless us; to beware of producing works which are cursed; and to produce the things "that accompany salvation"; that we may confidently look forward to His approval and our reward at the time of testing in the day of Christ's coming.

## A WOMAN'S

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of Herodias and Herod Philip. One scholar wrote that Salome's father was not Herod Philip, but that the father of Salome was a great uncle Herod Boethus, a private Roman citizen and a son of Herod the Great. Tradition has it that the name of Herodias' daughter was "Salome", and this, based on an opera by Richard Strauss. According to Josephus,

Salome married Philip, the tetrarch of Trachonitis. (She later married Aristobulus). It is very interesting to note that Salome's name means "peace" (Greek form of Hebrew "Shalom"; feminine form of "Solomon"). If only she could have known the One who could give her peace. Peace! "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27).



## THE WORLD NEEDS JESUS

By Ralph Webb

During World War I a Salvation Army lassie was serving some dirty, dog-tired, hungry and sleepy soldiers with coffee. She tried to cheer them by telling them that they were helping to build a new world. One of the fellows, as he gulped his coffee, said, "No, lassie, you are all wrong -- we are not building a new world, we are tearing up the old one. If a new world is ever built, it will have to be built by the soldiers of the Cross."

What a truth that is! We have just fought the most devastating war in the history of the world. But we left Christ out of it all. Boasting in our vaunted might and power, we felt no need of God, and went on as a nation to sin, drink, commit adultery, play cards and gamble while American blood stained desert and swamp and sea. And we won the war without very much prayer and dependence on God.

But look at us now. Strikes and labor difficulties, increasing tension among the United (???) Nations, with war much more than a possibility in the near future with those who were our supposed allies in this past war. The outlook is anything but bright.

Christians, look up, for your redemption draweth nigh. The second coming of Christ is this world's only hope of a real and lasting peace. May we all be about our Father's business, for "...the coming of the Lord draweth nigh" (James 5:8).

Sinner, are you ready for His return? It will be glorious for the saved, but tragic for the lost. God deliver you from the horrors of being left behind.

## NO TIME TO MOAN

When I fail to do the things I would  
And for the Kingdom feel 'no-good'  
I just fold my hands and say  
"Help me Lord to use this day."

Help me do some little thing  
Joy to another I might bring  
I may be able to fix a dish  
Write a letter, or phone a wish.

My quilt tops need a stitch or two  
For couples starting life anew  
Allowing for painful finger joints  
"I'll try not thread the needle points."

If I thus work, forgetting myself  
I feel no longer 'on the shelf'  
A contribution I can make  
For the dear Savior's sake.

I thank the Lord that in a small way  
I remind another of Him today  
Perhaps they too will know His love  
And meet me there in Heaven above.

By Mrs. J.P. Morgan  
Charleston, WV