

Experience is what you have left over after you make a mistake.

MISSIONARY BIBLICAL BAPTISTIC PREMILLENNIAL

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"To the law and to the testimony; if they speak not according to this word, it is because there is not light in them"--Isaiah 8:20

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LECTURES TO MY STUDENTS

LECTURE I - The Minister's Self-Watch - Part 3 of 3

By C.H. Spurgeon, 1881



Thirdly, let the minister take care **THAT HIS PERSONAL CHARACTER AGREES IN ALL RESPECTS WITH HIS MINISTRY.**

We have all heard the story of the man who preached so well and lived so badly, that when he was in the pulpit everybody said he ought never to come out again, and when he was out of it they all declared he never ought to enter it again. From the imitation of such a Janus may the Lord deliver us. May we never be priests of God at the altar, and sons of Belial outside the tabernacle door; but on the contrary, may we, as Nazianzen says of Basil, "thunder in our doctrine, and lighten in our conversation." We do not trust persons who have two faces, nor will men believe in those whose verbal and practical testimonies are contradictory. As actions, according to the proverb, speak louder than words, so an ill life will effectually drown the voice of the most eloquent minister. After all, our truest building must be performed with our hands; our characters must be more persuasive than our speech. Here I would not alone warn you of sins of commission, but sins of omission. Too many preachers forget to serve God when they are out of the pulpit, their lives are

negatively inconsistent. Abhor, dear brethren, the thought of being clockwork ministers who are not alive by abiding grace within, but are wound up by temporary influences; men who are only ministers for the time being, under the stress of the hour of ministering, but cease to be ministers when they descend the pulpit stairs. True ministers are always ministers. too many preachers are like those sand-toys we buy for our children; you turn the box upside down, and the little acrobat revolves and revolves till the sand is all run down, and then he hangs motionless; so there are some who persevere in the ministrations of truth as long as there is an official necessity for their work, but after that, no pay, no paternoster; no salary, no sermon.

It is a horrible thing to be an

inconsistent minister. Our Lord is said to have been like Moses, for this reason, that he was "a prophet mighty in word and in deed." The man of God should imitate his Master in this; he should be mighty both in the word of his doctrine and in the deed of his example, and the mightiest, if possible, in the second. It is remarkable that the only church history we have is, "The Acts of the apostles." The Holy Spirit has not preserved their sermons. They were very good ones, better than we shall ever preach, but still the Holy Spirit has only taken care of their "acts." We have no books of the resolutions of the apostles; when we hold our church-meetings we record our minutes and resolutions, but the Holy Spirit only puts down the "acts." Our acts should be such as to bear

(Continued on page 5)

The Baptist Examiner Pulpit

By Pastor Donald Chance



A NEW YEAR'S REFLECTION

"Peace be within thy walls, and prosperity within thy palaces" (Psalms 122:7).

These words were from David, to the children of Israel and had an attachment toward God's house and His ordinances. The interest he displayed along with the influence he displayed was what prompted his prayer. How worthy

should be our imitation as we look forward to the coming year.

Our reflections should be toward the many blessings the Lord has bestowed upon us this past year. Surely we can acknowledge that God has preserved for us the blessing of being His children, along with being placed into His church where we may exercise our

privilege of worship. The preservation of His church through the storms of time have made sure the promise of His soon return. His Word has endured through time and has accomplished all that it was sent to do.

Let me direct your thoughts (Continued on page 2)

A WOMAN'S PLACE IN A NEW TESTAMENT CHURCH

By John R. Gilpin
(Now with the Lord)

Former editor, The Baptist Examiner



"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." (1 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, not one time has anyone given as "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 subscribers just what the Word of God says as to a woman's place in a New Testament Church.

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 shame for women 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 commandments of the Lord. But if any man be ignorant, let him be ignorant."** (1 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 1 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 theirs and ours."**

Note the expression, "With all that in every place." This includes the twentieth century as well as the first. It includes our church 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"** (Continued on page 6)

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1. He sought a prognosis from the wrong source. (2 Kings 1:2-17)

THE BAPTIST EXAMINER

JANUARY 1, 1998

PAGE TWO

Editor's Update

By Pastor Donald Chance

Calvary Baptist Church once again sends our greetings in the Name of our Lord Jesus Christ. We have finished the season that works the hardest on every believing Christian. But I guess we can be thankful that it will be a whole year before we have it again.

As we are entering into the new year, the Church and staff of the Baptist Examiner wish to express our heartfelt love for the faithfulness you have shown the past year. It has been a challenge these past few months which has brought many letters from many of our readers. We have heard from friends in California, Oklahoma, Kansas to name a few, and even as far as Italy. We thank you for all of your prayers. At present we are still trying to seek out ways in which to enrich the paper for your reading pleasure. As always we welcome letters and cards from you the reader.

We would like to welcome Bro. John Kohler of Morris Fork Baptist Church in Rupert, WV as one of our writers. Bro. Kohler will begin in the forum as well as other articles as he has time. In the past, we have asked, that if you have a question for our forum writers we will gladly forward them on to answer. I feel that this is a work that in the past has helped many of our readers.

We also want to thank each one for their contributions and love offerings. What we would remind you of, is to send us new subscriptions and we will send them a truly Baptist Paper. May God bless each one.

NEW YEAR'S

(Continued from page 1)

concerning "The Blessing Desired" in which David states would be "Peace and Prosperity". As this was his prayer for Jerusalem or rather God's holy Zion, the mount to which the people had retired from their trials. This was a place where God was feared among the people. It was a place where He was loved with a love that prompted all their praise. When we see this we are instantly reminded that God has provided for us in the church of the Lord Jesus Christ much the same place.

I. The Blessing desired.

The height, royalty, privileges, and the services, work in the same way to provide for us a place of "Peace and Prosperity". The blessings so devoutly desired should become to us the fulfilling of the promises God has bestowed upon us. As we approach the new year may we ever be thankful and be ever so anxious for the day when we will hear the shout along with the sound of the trumpet when our Lord Jesus shall come to call us to His side.

1. Peace, "peace within thy walls". Peace is the opposite of confusion, hostility, and strife. Yet peace signifies quietness, tranquility, and harmony. This is what David meant in the 133 Psalm when he said, "Behold,

how good and how pleasant it is for brethren to dwell together in unity!" The church has often been the seat of discord and contention to which the Apostle Paul has occasion to say to the church at Corinth, note: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. 3:3).

2. Prosperity, "Prosperity within thy palaces". Prosperity is the church growing and advancing in the faith which has been preserved at the cost of the lives of many of our forefathers. It is our rising to meet our foes, and progressing in light, life and the liberty of faith. Paul put it another way in Acts 2: 42-47. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers....". Then ends up with the words which evidence what prosperity is all about by saying, "Praising God, and having favor with all people. And the Lord added to the church daily such as should be saved".

II. The Evidence of Possession.

What we mean here is, when will the church be said to enjoy this peace and prosperity? Too many times I hear some one say, "Well NOT on this earth" to which I

must quickly say "Oh ye of LITTLE FAITH". This is just the sort of thing Satan puts in the heart of the child of God to cause him to look away from God's blessings. Notice; we can have evidence while waiting for our Lord to come for us. It is possible:

1. When unity and love prevail within. When we become ONE as is taught in the Word of God. "There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all". (Eph. 4:4-6). Was it not Paul that wrote to the Philippians and said, "Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you" (Phil. 3:15). To say that we cannot live in unity and have love prevail is just to say to yourselves, "I JUST DON'T WANT TO".

2. When we the church cheerfully and regularly meet together in the observance of the ordinances left us. Here is the place in which God has manifested Himself to us, in that He spoke from heaven when Jesus received baptism at the hands of John. Then when Jesus took the quite solitude and met with His disciples in the upper room and broke bread with them, leaving them a promise that He would do so again. I don't know about you but I can enjoy the peace of God when His ordinances are obeyed.

3. When the church begins to grow in knowledge and holiness. Our minds become more luminous, and our life more consecrated, while our spirits rise upward into a closer relationship with Him on whom we wait. Peter tells us this: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Peter 1:2-3). Take notice that Peter states in both of these verses, "through knowledge", to awaken us to the avenue we must travel in order to obtain the riches of God's blessings.

4. When we as the church begin asking for the better life. Are we satisfied with the lesser life, or are we hoping and anticipating the fullness God has given? Let me state here that God's blessings

have been given to their fullest, the hindrance is not in God's power to give but in our own ability to receive them. To this Peter continues this theme by saying in verse 5 of that same chapter, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.

To this we must add, that here is the formula for the peace which God has promised, as Peter continues in verse 8; "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ".

III. The Means Through They Are Promoted.

How this peace and prosperity is secured in our lives depends upon what and how we strive according to the Word of Peace.

1. We must take God's Word literally. We must ever let our lips extol HIS WORD, and not our interpretation of it. Pride becomes our crutch when we try to convince others that we and we only have the interpretation. Let us heed the words of Peter again where he states; "Knowing this first, that no prophecy of the scripture is of any private interpretation". (2 Pet. 1:21).

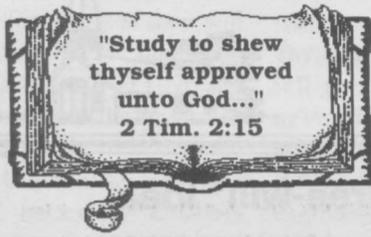
We live in a time when we as Baptists are trying to convince each other of truths that have been accepted down through the ages and that our forefathers bled and died to preserve. But now we find it more needful to go to war among ourselves while the devil and the world sits back and enjoys the "SOAP OPERA of CHRISTIANITY". What we need for this hour is a strengthening of those things and to heed the Word of God as it stands or to put it plainly, "Remove not the ancient landmark, which thy fathers have set" (Prov. 22:28).

2. Let it be the language of the Heart.

Every power, faculty, and feeling must be identified with the pure Word of God. Every heart must be consecrated to it. Every heart must long for it as well as every eye must search for it diligently. Then and then only will the ear hear the Word of the Lord and be able to discern His daily blessings.

(Continued on page 6)

When someone says he doesn't feel as near to God as he once did, you can be pretty sure which one has moved



The Baptist Examiner Bible Study Lesson

By Jack C. Whitt
Member Calvary Baptist Church, Ashland, KY



Our study on the life of Joseph continues. Once again, I remind our readers that Joseph presents a beautiful type of Jesus Christ in so many ways. Consider the following comparisons, just to name a few: THE SON - Beloved of the father, Gen. 37:3 (Matt. 3:17), Shepherd, Gen. 37:2 (John 10:11-14), They would not believe, Gen. 37:5, (John 7:5), Envied, Gen. 37:11 (Matt. 27:17,18). Taken to Egypt, Gen. 37:26 (Matt. 2:14, 15). THE SERVANT - Gen. 39:1 (Luke 22:27), Falsely accused, Gen. 39:16-18 (Matt. 26:59, 60), Offered no defense, Gen. 39:20 (Isa. 53:7). THE SOVEREIGN - taken from dungeon, Gen. 41:14 (Christ's resurrection), Changed clothes, Gen. 41:14 (John 20:6, 7). Pharaoh did nothing without him, Gen. 41:44 (John 15:5).

We begin now where we left off in our last study. Joseph has interpreted Pharaoh's two dreams predicting seven years of plenty and seven years of famine.

Prudent Advice is Reward

Joseph speaks to Pharaoh. "Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this, is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be

ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt." (Gen. 41:33-41). Pharaoh is so greatly impressed with all that Joseph has said, that he immediately put him in control of all the affairs of Egypt.

Notice again verse 38, "Can we find such a one as this is, a man in whom the Spirit of God is?" The Spirit here is of course, the Holy Spirit, and we would take special care not to overlook the importance of what is here implied. A man who possesses the Holy Spirit, (or is possessed by the Holy Spirit), is a man of great value to God. People will recognize there is something very special about the way he acts. The way he handles difficulties, the attitude toward his family and friends is always positive. He is a man who has faith to believe God is in control of all circumstances. His delight is in serving God. Thus it is with any child of God who truly desires the Holy Spirit, who gives free access to the Spirit of God, will always triumph even when he is buffeted by Satan and trials of life are hard to bare. Every true born again believer has the Holy Spirit indwelling, yet sad to say, we neglect and often grieve Him with our thoughts and actions. Too often, Christians are content living on the minimum level of godliness rather than striving for the fullness and higher ground of spiritual attainment. We need not stay in the valley but climb to the mountaintop.

Joseph Gets a New Name and a Wife, Gen. 41:45

"And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt." Pharaoh has put upon Joseph all the honor imaginable to gain him the esteem and respect of the people as the king's favorite. He gave him a new name which means, "revealer of secrets." He gave him a prince's daughter to marry. Here again, we may recognize a type of

Jesus Christ such as God the Father has bestowed upon His Son. As Joseph has been given a bride of royal heritage, so Christ is espoused to His bride made up of members of His true church of which He is the head. Listen to Isaiah: "For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." (Isa. 62:5). The the Apostle Paul tells the Corinthian church: "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Cor. 11:2). Here are reminders to all true believers in Christ. In light of the truths, God gives us in His Word, we are responsible to live godly lives, revealing our intimate relationship with Christ. We are to make Christ preeminent in our homes and our churches. Just as a bride espoused to her husband is to be chaste and faithful, so we as members of His body, are to let our earthly practice follow our heavenly position in Christ. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." (Col. 3:1,2). Who will make up the bride of Christ at the marriage supper in heaven? Frankly, I do not know for sure. Only that it will be those who are the redeemed by the blood of the Lamb and I believe those of His true churches who have given their best to serve Him. The Apostle Paul who said, "I have fought a good fight" I would surely believe to be among those of the bride of Christ.

30 Years Old, Gen. 41:46

"And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt." (Gen. 41:46). Joseph is now thirty years of age. He has been in the land of Egypt for 13 or 14 years. At age 30, he has great

authority among the people. He travels extensively throughout the land. Contrasting this with Jesus, when He first began to preach and travel, we find yet another type. "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli." (Luke 3:23). "And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about." (Luke 4:14).

*Seven Plenteous Years
Come to Pass*

"And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number." (Gen. 41:47-49). Joseph demonstrates the wisdom God has given him. He is making preparation for the future when the food will be needed by the multitudes of people. Truly the food will prove to be a treasure laid up in the storehouses of the land. Jesus said: "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also." (Matt. 6:20, 21).

Two Sons Born Unto Joseph

"And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him. And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction." (Gen. 41:50-52). Joseph has not given up his Israelite heritage. He gave his two

sons Hebrew names; Manasseh, (meaning to forget), signifying that God made him forget the misery of his separation from his family. Ephraim, (meaning fruitful), signifying that God had made him fruitful in the land of Egypt.

Now Comes the Famine

"And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do." (Gen. 41:53-55). (see John 2:5). Just as physical food is needed to preserve life, so is spiritual food necessary for the soul of man. Listen to the psalmist: "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; To deliver their soul from death, and to keep them alive in famine." (Ps. 33:18-19).

Our nation has been blessed with an abundance of food, and yet much of it is wasted. We take for granted that there will always be plenty. We should thank God daily for the food He gives us. Likewise, Amos speaks of another kind of famine to come: "Behold, the days come saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8:11). More and more people today are denying and rejecting God and His Word. From all indications, we are living in the days Amos speaks about.

Today, Jesus will satisfy those who are hungering after righteousness. "Come to Him today, come without delay".

4. Vessels. (2 Kings 4:1-7)

THE BAPTIST EXAMINER
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PAGE THREE



The Baptist Examiner Pulpit Forum

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



Please explain "usward" as it is used in 2 Peter 3:9 in relation to the "free-will" idea.

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"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

Armenians and believers in the Doctrines of Grace who lean toward the teachings of Andrew Fuller often quote the last two clauses of 2 Peter 3:9 in support of the idea that God sincerely desires the salvation of all human beings without exception. They boldly proclaim that the Lord is "not willing that any should perish, but that all should come to repentance." The problem is, they need to read the clause that appears just before the last two clauses and pay closer attention to the immediate and remote context.

This verse was written by the Apostle Peter to Christians who had obtained like precious faith with him through the righteousness of God and our Saviour Jesus Christ (2 Peter 1:1). It was written to and about God's elect children, not to or about the world-at-large. Peter said to these fellow Christians that the Lord "is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." In context, this means that the Lord is longsuffering toward God's elect children, and that He is not willing that any of the elect should perish, but that all of the elect should come to repentance. This is why He seemingly delays the second coming of our Lord Jesus Christ (2 Peter 3:3-15). He is waiting until all of His elect children,

whom He chose to salvation before the foundation of the world, have been regenerated by the Holy Spirit and converted to the Lord Jesus Christ.

From the natural man's perspective, it appears that the Lord is slack or tardy in keeping His promise to come again to this earth, but He is actually working according to God's perfect timetable and will return at the appointed hour. Christ will come again when all of His sheep are safely in the fold.

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Actually there is no relation to the "free-will" idea in this or any other passage in the Bible. The Bible does not teach "freewillism" in any way. So I cannot answer your question as you have asked it. I can, however, explain briefly what this passage is dealing with in reference to "us-ward".

Any time we study a portion of God's Word we must determine the circumstances surrounding the passage. First let me point out to you that Peter, under the direction of the Holy Spirit, is writing to saved people. **"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ."** (2 Peter 1:1). The word "us-ward" is using the pronoun "us" which relates back to whom He is writing as the first verse of this chapter tells us. **"This second epistle, beloved, I now write unto you;..."** He is, in this passage reminding them of those who scoff at them because of their belief in the coming of our Lord and explaining to them about how our Lord works. The Lord will not delay His coming - nor will He come sooner than His appointed

time, just as He did in His first appearing. **"But when the fullness of the time was come, God sent forth His son,..."** All those who have been chosen from the foundation of the world will be saved at their appointed time and the Lord will not come until the time the Father has set. The all in this verse refers to the elect.

For another quick reference concerning the word "us-ward", please note Eph. 1:19. **"And what is the exceeding greatness of his power to us-ward who believe, according to the working of His mighty power."** Please note that both (and the only two times the word is used) times is in conjunction with saved people.

I trust this will help to explain the passage in question.

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In years past I have often heard (evangelists?) quote this verse as proof of God's longsuffering to all men everywhere without exception. The picture is painted with whatever unique strokes of presentation to present God as willing, beckoning, but helpless unless man exercises a faith that he does not have of himself and thereby decides to "accept" Christ. In reality what I have just said is contrary to God's Word, His mode of salvation, and His revealed will.

The "us-ward" refers to the elect, ie. those who have been saved, are being saved, and who are yet to be saved. God knows the beginning from the end. He knows the body of the elect. He has promised that none of them will be lost. John 6:39 says: **"And this is the Father's will which hath sent me, that of all which he hath given me I should lose**

nothing, but should raise it up again at the last day." **"And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."** (John 6:65).

There are some things to remember as we consider the "us-ward" of this verse. First, God has a timetable all His own and in distinction to man and his ideas. God does not permit His appointed times to slip by, or be delayed. The entire Bible gives many examples of His "set" times that man cannot change. God had a certain time to deliver Israel from Egypt. Jesus came to earth "when the fullness of time was come." God is not helpless to man's will and so gives Him more time to repent. Would more time be beneficial? No! Eccles. 8:11 says, **"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."** God has all time planned. The judgments will be on time to the very hour. Count (Continued on page 8)

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"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Peter 3:9) (AV). There is one other place in the New Testament where this word "usward" is used. Ephesians 1:19 says, **"And what (is) the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power."** In one place it refers exclusively to believers. In the passage in question it refers both to believers as well as

potential believers. As in all scripture passages, one must not overlook the context. First, Peter is writing to "beloved" fellow Christians, particularly those scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. He describes these believers as God's elect. **"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."** (1 Peter 1:2). In this second epistle the Apostle Peter wants to encourage them to continue to look to Christ. He affirms again the fact that He is coming back to establish His kingdom. Notice V. 10, "The day of the Lord will come as a thief in the night." He reminds them of the promise of God of a new heavens and earth. There were many "scoffers" who were deriding and mocking the truth. Peter reminds them that God would keep His Word. His promise was this: "The Lord is longsuffering to us. He is not willing that any of us should perish or go through the awful judgment associated with the day of the Lord. He wants all the "usward" to come to repentance before that final moment of judgment."

Now, who are the "all" referred to as coming to repentance. They are the "all" that will be saved. They are essentially the same as the "usward" people who have also believed on Jesus Christ. They are God's elect that Peter addresses the Epistle to. Now look again at the context. Notice verse 15: **"And account that THE LONGSUFFERING OF OUR LORD IS SALVATION; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you."** I quote John Gill's statement on v. 9. I do not necessarily agree with Gill's view of end time prophecy but he makes an excellent statement on the idea of God's will that "all should come (Continued on page 8)

LECTURES

(Continued from page 1)

recording, for recorded they will be. We must live as under the more immediate eye of God, and as in the blaze of the great all-revealing day.

Holiness in a minister is at once his chief necessity and his goodliest ornament. Mere mortal excellence is not enough, there must be the higher virtue; a consistent character there must be, but this must be anointed with the sacred consecrating oil, or that which makes us most fragrant to God and man will be wanting. Old John Stoughton, in his treatise entitled "The Preacher's Dignity and Duty," insists upon the minister's holiness in sentences full of weight. "If Uzziah must die but for touching the ark of God, and that to stay it when it was like to fall; if the men of Bethshemesh for looking into it; if the very beasts that do but come near the holy mount be threatened; then what manner of persons ought they to be who shall be admitted to talk with God familiarly, to stand before Him, as the angels do, and 'behold His face is continually;' 'to bear the ark upon their shoulders;' 'to bear His name before the Gentiles;' in a word, to be His ambassadors? 'Holiness becometh thy house, O Lord;' and were it not a ridiculous thing to imagine, that the vessels must be holy, the vestures must be holy, all must be holy, but only he upon whose very garments must be written 'holiness to the Lord,' might be unholy; that the bells of the horses should have an inscription of holiness upon them, in Zechariah, and the saints' bells, the bells of Aaron, should be unhallowed? No, they must be 'burning and shining lights,' or else their influence will dart some malignant quality; they must 'chew the cud and divide the hoof,' or else they are unclean; they must 'divide the word aright,' and walk uprightly in their life, and so join life to learning. If holiness be wanting, the ambassadors dishonor the country from whence they come, and the prince from whom they come; and this dead Amasa, this dead doctrine not quickened with a good life, lying in the way, stops the people of the Lord, that they cannot go on cheerfully in their spiritual warfare."

The life of the preacher should be a magnet to draw men to Christ, and it is sad indeed when it keeps them from Him. Sanctity in ministers is a loud call to sinners

to repent, and when allied with holy cheerfulness it becomes wondrously attractive. Jeremy Taylor in his own rich language tell us, "Herod's doves could never have invited so many strangers to their dove-cotes, if they had not been besmeared with opobalsamum: but, ... said Didymus; 'make your pigeons smell sweet, and they will allure whole flocks;' and if your life be excellent, if your virtues be like a precious ointment, you will soon invite your charges to run 'in odorem unguentorum,' 'after your precious odors;' but you must be excellent, not 'tanquam unus de populo,' but 'tanquam homo Dei;' you must be a man of God, not after the common manner of men, but 'after God's own heart;' and men will strive to be like you, if you strive to be like God: but when you stand at the door of virtue, for nothing but to keep sin out, you will draw into the folds of Christ none but such as fear drives in. 'Ad majorem Dei gloriam,' 'To do what will most glorify God,' that is the line you must walk by: for to do no more than all men needs must is servility, not so much as the affection of sons; much less can you be fathers to the people, when you go not so far as the sons of God: for a dark lantern, though there be a weak brightness on one side, will scarce enlighten one, much less will it conduct a multitude, or allure many followers by the brightness of its flame."

Another equally admirable episcopal divine (Bishop Reynolds) has well and pithily said, "The star which led the wise men unto Christ, the pillar of fire which led the children into Canaan, did not only shine, but go before them. (Matt. 2:9); (Ex. 13:21). The voice of Jacob will do little good if the hands be the hands of Esau. In the law, no person who had any blemish was to offer the oblations of the Lord (Lev. 21:17-20); the Lord thereby teaching us what grace ought to be in his ministers. The priest was to have in his robes bells and pomegranates; the one a figure of sound doctrine, and the other of a fruitful life. (Ex. 28:33,34). The Lord will be sanctified in all those that draw near unto Him (Is. 52:11); for the sins of the priests make the people abhor the offering of the Lord (1 Sam. 2:17); their wicked lives do shame their doctrine; *Passionem Christi annunciant profitendo, male agendo exonorant*, as St. Austin

speaks: with their doctrine they build, and with their lives they destroy. I conclude this point with that wholesome passage of Hierom ad Nepotianum. Let not, saith he, thy works shame thy doctrine, lest they who hear thee in the church tacitly answer, Why doest thou not thyself what thou teachest to others? He is too delicate a teacher who persuadeth others to fast with a full belly. A robber may accuse covetousness. *Sacerdotis Christi os, mens, manusque concordant*; a minister of Christ should have his tongue, and his heart, and his hand agree."

Very quaint also is the language of Thomas Playfere in his "Say Well, Do Well." "There was a ridiculous actor in the city of Smyrna, who, pronouncing *O caelum!* O heaven! pointed with his finger towards the ground; which when Polemo, the chiefest man in the place, saw, he could abide to stay no longer, but went from the company in a great chafe, saying 'This fool hath made a solecism with his hand, he has spoken false Latin with his finger.' And such are they who *teach* well and *do* ill; that however they have *heaven* at their tongue's end, yet the *earth* is at their finger's end; such as do not only speak false Latin with their tongue, but false divinity with their hands; such as live not according to their preaching. But he that sits in the heaven will laugh them to scorn, and hiss then off the stage, if they do not mend their action."

Even in little things the minister should take care that his life is consistent with his ministry. He should be especially careful never to fall short of his word. This should be pushed even to scrupulosity; we cannot be too careful; truth must not only be in us, but shine from us. A celebrated doctor of divinity in London, who is now in heaven I have no doubt - a very excellent and godly man - gave notice one Sunday that he intended to visit all his people, and said, that in order to be able to get round and visit them and their families once in the year, he should take all the seat holders in order. A person well known to me, who was then a poor man, was delighted with the idea that the minister was coming to his house to see him, and about a week or two before he conceived it would be his turn, his wife was very careful to sweep the hearth and keep the house tidy, and the man ran home early from work, hoping each night to find the doctor there. This went on for a considerable

time. He either forgot his promise, or grew weary in performing it, or for some other reason never went to this poor man's house, and the result was this, the man lost confidence in all the preachers, and said, "They care for the rich, but they do not care for us who are poor." That man never settled down to any one place of worship for many years till providence removed him. It was no small task to make him believe that any minister could be an honest man, and could impartially love both rich and poor. Let us avoid doing such mischief, by being very particular as to our word.

We must remember that we are very much looked at. Men hardly have the impudence to break the law in the open sight of their fellows, yet in such publicity we live and more. We are watched by a thousand eagle eyes' let us so act that we shall never need to care if all heaven, and earth, and hell, swelled the list of spectators. Our public position is a great gain if we are enabled to exhibit the fruits of the Spirit in our lives; take heed, brethren, that you throw not away the advantage.

When we say to you, my dear brethren, take care of your life, we mean be careful of even the minutiae of your character. Avoid little debts, unpunctuality, gossiping, nicknaming, petty quarrels, and all other of those little vies which fill the ointment with flies. The self-indulgences which have lowered the repute of many must not be tolerated by us. The familiarities which have laid others under suspicion, we must chastely avoid. The roughness which have rendered some obnoxious, and the fopperies which have made others contemptible, we must put away. We cannot afford to run great risks through little things. Our care must be to act on the rule, "giving no offense in anything, that the ministry be not blamed."

By this is not intended that we are to hold ourselves bound by every whim or fashion of the society in which we move. As a general rule, I hate the fashions of society, and detest conventionalities, and if I conceived it best to put my foot through a law of etiquette, I should feel gratified in having it to do. No, we are men, not slaves; and are not to relinquish our manly freedom, to be the lacqueys of those who affect gentility or boast refinement. Yet, brethren, anything that verges upon the

(Continued on page 8)

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THE BAPTIST EXAMINER

JANUARY 1, 1998

PAGE FIVE

NEW YEAR'S

(Continued from page 2)

Peter once again brings us words of encouragement; "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory;" (1 Peter 1:8).

3. Let it be the language of our life.

We must embody our desire in PRACTICE. Stand in fervent prayer to God, in assiduous attention to our duties. Our duties must be in zealous effort to please God no matter what we are called unto. The results are left up to God, but the desire must begin within our heart. Would it not be wonderful if the church would become as it were back in the dark ages when the papal authority feared her so much that they felt they MUST stamp it out? The church in those times was interested only in the keeping of the purity within which God had taught them, not in the dangers around them. They were happy and content when they met others who were standing in the same realm.

The church was concerned with the need to "PREACH the WORD" as God's Word must be presented over the whole world. They had a burden for the lost, invited them to come to the House of God, and then prayed that God would work a work of grace in their heart. This was done because those praying had appreciation and thanksgiving in their hearts for what God had done in their lives.

Which brings us down to the last thought, and that being, it should be on our own account. Meaning, would it not be better to live in peace and prosperity than to live in fear of even our own brethren. Fearing that if we don't say it just like they think it should be said, we are going to be called upon the carpet. We are promoting a religion of fear among the church and each other. Is this what God had in mind for PEACE and PROSPERITY?

In closing let me quote from the book of James, chapter 3:14-18. "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is

THE BAPTIST EXAMINER

JANUARY 1, 1998

PAGE SIX

confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

Brethren, let's plant a good garden this new year, using GOOD SEED, and strengthen the faith, "Once delivered to the saints". May God richly bless this coming year.

WOMAN'S PLACE

(Continued from page 1)

man, but to be in silence." (1 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 \$5,500 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 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 blameless: the HUSBAND of one wife." (1 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 are 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." (1 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." (1 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 woman being deceived was in the transgression.**" (1 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 of Corinth, he was a widower, though it is definitely positive that he had been married.

Another objects to 1 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 my husband." Well, sister, what did you marry the sap-head for?

Still another objects: "How do the women in your church sing without speaking the words of the song?" When a woman sings in a church, she is not usurping authority over a man. Neither is it teaching. It is simply a part of common worship. Singing, then being a part of common worship, is commanded.

"Speaking to yourselves in psalms and HYMNS AND SPIRITUAL SONGS, singing and making melody in your heart to the Lord." (Eph. 5:19).

"Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in PSALMS AND HYMNS and spiritual songs, singing with grace in your

hearts to the Lord." (Co. 3:16) Singing then, with restrictions, is permissible for women.

Another, in objecting, reminds me that, "It is a dangerous thing to come between a woman's soul and God." I am ready to grant that, and God helping me, I don't expect to come between her soul and God. I merely want to be sure that there won't be anything between her soul and God.

Another says that in contention for the plan of silence for women in churches, that I have "Strained at a gnat and swallowed a camel." No, you are wrong; I am just trying to be honest with the whole Bible.

IV. EXAMPLES SHOWING THE CONSISTENCY OF THE SCRIPTURES.

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

It has been rather interesting to those who express contempt for our position, offer certain examples in the Bible to prove 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 hands; 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 led only the women in song, interesting to notice that Miriam did usurp authority over men, and was smitten with leprosy. Read Numbers 12:1-10.

Let's notice Deborah of the Testament: "And Deborah prophetess, the wife of Lapidoth, she judged Israel that time." (Judges 4:4).

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

Here is another example: "Je- saith unto her. Touch me not." (Continued on page 7)

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WOMAN'S PLACE

(Continued from page 6)

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 she had spoken these things unto them." (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: "Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29).

The Samaritan woman in this passage 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 Scripture. "And there was one Anna, a prophetess, the daughter of Phanuel, the tribe of Aser: she was of a great age, and had lived with an husband even 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, in spake of him to all them that looked for redemption in

Jerusalem." (Luke 2:36-38).

Anna, the woman in question, spoke only to the passerby 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 to teach the women who are younger than themselves. There is not even a hint that they were to talk to men.

Priscilla is another good example: "And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." (Acts 18:26).

Priscilla did all her talking in private to Apollos. In this instance her husband's name is mentioned first, whereas in Romans 16:3, you find her name mentioned first. I wonder if this may not be another example showing the consistency of the Scriptures, for even when she and her husband talked to Apollos, her husband's name is given first mention.

Then, we have been reminded of the women at Pentecost. Yet, if you will notice carefully Acts 2:14, you will find that it was

Simon Peter who did all the preaching that day.

Acts 12:12-17 tells of a group who were praying for Simon Peter's release from prison. The last phrase of verse 17 - "And he said, Go shew these things unto James, and to the brethren" - shows that no men were present - that the men were someplace else. It was just a women's prayer meeting.

Note Philip's daughters, as recorded in Acts: "And the next day we that were of Paul's company departed, and came unto Caesarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And when he was come into us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Spirit. So shall the Jews at Jerusalem bind that man that owneth this girdle, and shall deliver him into the hands of the Gentiles." (Acts 21:8-11).

This refers to Philip's daughter. It is true that Philip had four daughters which did prophesy. It is perfectly all right for women to prophesy today, provided they prophesy to women and children, but they have no business prophesying when men are present.

That you might see how consistent the Scriptures are, will you notice that the Lord sent

Agabus, whose home was at Antioch (300 miles away), to warn Paul, even though there were four prophetesses in the house where Paul then stayed. Do you suppose it was because Paul was prejudiced against the women? Did the Lord send Agabus to humor him? Personally, we think it is a striking example of the consistency of the Bible.

V. A WOMAN'S WORK

I do not mean to say that a woman does not have her place of service. In fact, she has a tremendously large sphere in which to serve.

She is to teach women. Listen: "The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." (Titus 2:3-5).

She is to teach children - "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." (2 Tim. 1:5).

She may teach men privately, such as Priscilla and her husband taught Apollos.

Another phase of her work is that of motherhood. Listen: "That they may teach the young women to be sober, to love their husbands, to love their

children." (Titus 2:4).

"Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." (1 Tim. 2:15).

"Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate." (Psalm 127:3-5).

Finally, a woman is to be a keeper at home. "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." (1 Tim. 5:14).

"She looketh well to the ways of her household, and eateth not the bread of idleness." (Prov. 31:27).

I do not mean to say that she is to be a housekeeper, but rather, a home-keeper. Above all else, women are to be home-bodies. She was made as man's help-mate. She ought never to neglect her home for any task - religious or otherwise. Oh, that she might be serving in her God-given capacity.

I realize that there are even many Baptists - in fact, the majority - who think it perfectly permissible for a woman to speak in public, pray publicly and even preach to a mixed assembly.

(Continued on page 8)

BIBLE QUIZ

(Find the answers in the paper.)

1. Why did King Ahaziah die of his sickness?
2. Why did Elijah not have to obey King Ahaziah's summons to appear before him?
3. Who stirred Elisha's power of prophecy?
4. What did the widow fill with oil through the intervention of Elisha?
5. How did the victorious Israelites ruin the Moabites' lands?

THE BAPTIST EXAMINER

JANUARY 1, 1998

PAGE SEVEN

Food For Thought



----A Woman's View----

In a recent Sunday school class, we were talking about LOVE. There are all kinds of Love. Our Lord's love for us, our love for the Lord, His Church, each other, our children, husbands, wives, friends, etc. We were reminded of what James said, "shew me thy faith without thy works, and I will shew thee my faith by my works". Isn't it the same with Love?

There was a poem I had years ago about two children and their mother. One came to the mother, gave her a kiss and said "I love you", then ran out to play. The other kissed the mother then without being asked, began to help with the chores. Which one REALLY loved the mother?

We seem to use the word LOVE without the real feeling behind it, not at all in the sense the Lord speaks of love. How many of the people we "love" would we actually be willing to die for?

Do we really "love" our children as we should? If we do, would not we train and discipline them as the Lord instructs? Do we really spend the time with them or do we prefer to watch TV or go shopping.

If we truly love those to whom we proclaim our love, everything we do would show it. There would be no deception, gossip, backbiting etc. We would not try to "work" someone to get "our way", nor would we show our displeasure when things did not always work out "our way". If our reaction is shown in one or more of these ways, is love within us? would the Lord be pleased with us?

Isn't it true, that when we really love someone, it shows through our actions? Isn't this the way love should be?

Do we live our lives in a way that shows our love for our Lord? If not, this should certainly be our prime concern in this New Year.

Just a little Food For Thought — until next month.

WOMAN'S PLACE

(Continued from page 7)

Only recently one man reminded me that I represented a very small percentage of even Missionary Baptists in regard to my interpretation of a Scriptural position of a woman in a New Testament Church.

May I remind those who would object, that at the June meeting of the state board of Kentucky Baptist in 1925, a resolution was passed demanding that the training department obey the Scriptures as to women speaking in mixed assemblies. That resolution has never been rescinded although, I must confess at the same time, that the BTU department has never obeyed it.

Though for 1900 years God has demanded that the women keep quiet in public worship, and though the state board made the same demand 30 years ago, many women continue to trample under feminine feet the wishes of both God and man relative to a woman's place in church. It would be a good idea in every church to take the average woman off in a corner and teach her how to "behave in the house of God."

Women who violate God's instructions as to women speaking in public, and any pastor who encourages women to ignore what the Bible has to say concerning a woman's place in church, are no better than the modernist who denies the Genesis account of creation. Any man who whittles out a part of 1 Corinthians and 1 Timothy is not one bit better than the evolutionist who whittles out the Genesis account of creation.

Throughout my ministry, I have stood for the inerrancy of the Bible so far as the truth of Moses is concerned. I likewise stand for the inerrancy of Paul as to a woman's place. I contend that any woman who violates God's teaching of the woman question is as great a sinner as the modernist who denies the virgin birth of Christ or the plenary inspiration of the Bible.

CONCLUSION

If the BTU can't run without disobeying God's instructions as to women speaking in mixed assemblies, then every BTU in the land ought to die - and the sooner the better.

Above all else, look at the position the BTU crowd, the

THE BAPTIST EXAMINER

JANUARY 1, 1998

PAGE EIGHT

women who disobey God's Word and all the "petticoated" preachers will occupy when they get to Heaven.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. 5:19).

In closing, may I remind all women and men as well, that the Word of God is final, and it is our business to make it such in our lives, both privately and publicly. However, no one can make Jesus lord of his life, until first of all, Jesus has become his Saviour. In view of this fact, may you heed the words of the Lord Jesus now and in the event you are lost, and trust Him as your Saviour.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1:12).

FORUM

(Continued from page 4)

SLEDD

to repentance." "Nor is it true of all men, that God is not willing that any of them should perish, and that everyone of them should come to repentance, since many of them do perish in their sins, and do not come to repentance, which would not be the case, if his determining will was otherwise; besides, a society or company of men are designed, to which the apostle himself belonged, and of which he was a part; and who are described, in his epistles, as the elect of God, called out of darkness, into marvelous light, and having obtained like precious faith with the apostles; and must be understood either of God's elect among the Jews, for Peter was a Jew, and they were Jews he wrote to; and then the sense is, that the delay of Christ's coming is not owing to any slackness in him, but to his longsuffering to his elect among the Jews, being unwilling that any of that number among them should perish, but that all of them repent of their sins, and believe in him; and therefore he waits till their conversion is over, when a nation shall be born at once, and they that have pierced him look on him and mourn, and so all Israel shall be saved; or rather of the elect in general, whether among Jews or Gentiles,

upon whom the Lord waits to be gracious, and whose longsuffering issues in their conversion and salvation. And upon account of these the Lord stays his coming till their number is complete in the effectual calling; and for their sakes he is longsuffering to others, and bears with a wicked world, with the idolatry, superstition, heresy, profaneness, and impiety, with which it abounds; but when the last man that belongs to that number is called, he will quickly descend in flames of fire, and burn the world, and the wicked in it, and take his chosen ones to himself." (Taken from John Gill's Commentary).

2. Because he could call consuming fire from heaven. (2 Kings 1:9-12)

FORUM

(Continued from page 4)

LENEGAR

on it!

Second, while God takes no pleasure in the death of the wicked, He is longsuffering to "us-ward", ie. the elect that God cannot lose. The us-ward here is all of us whom God has loved with an everlasting love, (Jeremiah 31:3), Who chose us in eternity past, Who died for us and brought us to belief through His own means. Of the lost, God says, **"God judgeth the righteous, and God is angry with the wicked every day."** (Psalm 7:11). Man is set in his ways and governed by his nature. He, or she cannot change of their own accord. (Jeremiah 13:23).

God's will, revealed, or secret, cannot change. God's will has decreed to salvation the body of the elect: decided in eternity past. If He willed the salvation of all, something is amiss. Multitudes are in hell (hades) at this moment. No! God is not willing to see any of the elect lost. Jesus says: **"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."** (John 6:44). God is longsuffering to us whom He hath chosen unto salvation: to us who are sanctified of the Spirit: and to us who believe the truth. Should God wait while He hopes some men will repent and chose that which He cannot give them unless they decide for Him? Not the only sovereign, eternal God of the Bible. Let the heathen rage.

Choices are the hinges of destiny.

An Invitation from CALVARY BAPTIST CHURCH

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Ashland, Ky. 41105-0060
Phone/FAX: 606-325-2012
Donald Chance, Pastor

SERVICES

Sunday:

9:30 am Sunday School
(All Classes)

10:30 am Morning Worship
7:00pm Evening Worship

Wednesday:

7:00 pm Mid Week Prayer Meeting

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LECTURES

(Continued from page 5)

coarseness which is akin to sin, we must shun as we sound a viper. The rules of Chesterfield are ridiculous to us, but not the example of Christ; and he was never coarse, low, discourteous, or indelicate.

Even in your recreations, remember that you are ministers. When you are off the parade you are still officers in the army of

Christ, and as such demean yourselves. But if the lesser things must be looked after, how careful should you be in the great matters of morality, honesty, and integrity! Here the minister must not fail. His private life must ever keep good tune with his ministry, or his day will soon set with him, and the sooner he retires the better, for his continuance in his office will only dishonor the cause of God and ruin himself.

Brethren, the limits of a lecture are reached, and we must adjourn.

THOUGHTS WORTH SHARING

Don't wait for the hearse to take you to church! If you do:

1. You will go regardless of the weather.
2. You will go regardless of how your family feels.
3. You will go regardless of those present you do not like.
4. You will have beautiful flowers but, you will not enjoy them.
5. Regardless of how good the singing, you will not enjoy it.
6. Regardless of what the preacher says, it will do you no good.
7. Your family and friends will weep, but cannot console you.
8. You will go regardless of many hypocrites are there.
9. You will go regardless of how much you prefer staying at home.
10. You will go whether you are saved or lost.

The Pastor had rather help you now than try to console your loved one if you die without God. So make it your choice to go to church while you have a choice.