

# the Baptist CHALLENGE

a voice of independent Baptists

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WHOLE NO. 400

## *Wandering Members*

*By Johnny Halsey*

There is no relationship on earth as great as the relationship between the members in a local church. It is not like membership in a club or social organization. The local church is a spiritual organism, and the Lord adds believers to the church of His choice. "And the Lord added to the church daily such as should be saved" (Acts 2:47b).

Church membership is a spiritual relationship which should not be terminated or changed except through the definite leading of the Holy Spirit. I believe the Lord will lead His people out of a church that departs doctrinally or from biblical convictions or separation.

I also believe He will lead good people out of a church that departs from its divine mission of evangelism. However, most people who transfer to other independent Baptist churches in the same geographic area do so for unscriptural reasons. Many leave because they are out of harmony with the church's position, but gradually drifted to a more liberal one.

A major catalyst for changing convictions is the presence of teenagers in the home. It is easier to surrender to teenage worldlings than it is to change. Rather than admit failure, parents often adjust their convictions

and adapt to a new situation. Some leave churches because of conflict with leadership or others in the church. They leave rather than deal with the problem scripturally.

These people usually discover that they meet with the same problem in their next church. Some will leave their church to seek membership in another because they have been or will be disciplined by the church.

Independent Baptist churches tend to be aggressive and constantly emphasize faithfulness and service. These kinds of pressures will unveil those whose hearts are not truly yielded. They will run away to retire from teaching, visiting, working with the bus ministry, singing in the choir, etc. They want a church relationship and fellowship, but otherwise want to get lost in the crowd.

They like the glory, but not the seat. Numerous times I have heard Christians say, "I don't intend to become as involved as I have been." During visitation we have met many independent Baptists from other areas, but many of them have dropped out of church altogether.

Some go looking for the church with the most to offer. They see the flashy advertise-

ment and hear about the great things taking place at "the world's most wonderful church."

They may owe their conversion to the soul-winning efforts of their former church, but the urge to join the perfect church pulls them away. They look for the church with the best facilities, the best preaching, the best music, and the best programs. The Lord does not lead His people to change churches for such reasons. If so, logic would indicate that churches with less to offer ought to close so that its members could join the "perfect church."

It is to be expected that folks who move to other areas will join other churches. This assumes, however, that the Lord has led in the move out of the area as well as in the change of churches. Regardless of the reason for the change of churches, it usually grieves the pastor and people when members leave. Many times the pastor is the spiritual father of those who leave. This causes heartbreak to the pastor. I know that I have wept when a beloved member has left. It can be a very heart-rending occasion.

Many years ago, I adopted a personal policy concerning situations in which people from other independent Baptist

churches indicated interest in joining my church. I believe we must be guided by the principle of love and concern for the well-being of other churches of like precious faith. "Love worketh no ill to his neighbor" (Rom. 13:10a).

From time to time, I have read glowing reports about growing churches, and I have heard pastors speak about the Lord's blessings on their church's growth. These churches are written about and set before us as models to emulate. This is well and good, and I rejoice with them *if the growth represents the fruits of a soul-winning ministry.*

*However, if the growth has been at the expense of a sister church, there is nothing of which to boast.* I am saddened when I learn of a struggling church losing its people to the "world's most exciting church" down the street. *Sometimes these struggling churches are scoffingly called dying churches, when in fact they are victims.*

I do not want the church I pastor to prosper at the expense of a brother pastor or another church of like faith and practice. Nor do I want our church to

(See **WANDER** on page 12)

The Book of Revelation -- Message #23

# Phoebe Vs Jezebel

By M. L. Moser

*“Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works”* (Rev. 2:20-23).

In our message this morning, we talked about the fact that

God is sovereign, that He has all power, all authority, and that He has placed some of that authority here upon the earth. We saw that in the Great Commission He gave the New Testament church the authority to go forth and preach the gospel, to baptize, and to teach the “all things.” Only a New Testament church has the authority to do this, and the Lord placed that authority there.

Secondly, we learned that God has the authority over all governments, and that He is the authority behind human government. We also found that in the 13th chapter of the Book of Romans that the Lord told us that we are to be obedient to governmental powers. *“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are or-*

*dained of God”* (Rom. 13:1).

Thirdly we note that God gave to man certain authority and power. He placed the earth under the control of man so that man is over and in control of the earth.

Fourthly, we pointed out how God placed man over the woman. We pointed out to you that man is to exercise his authority in love; that he is to honor his wife. We also pointed out to you that the Scripture says that a godly woman or a holy woman will take the place that God assigns her noting that in First Peter it mentions that Sarah, the wife of Abraham, did this.

Next we pointed out that the children within the home are under the authority of the parents; that God has given the authority to the parents for the raising, the disciplining and the teaching of the children within their home.

We noted that this authority was always a limited authority not an absolute authority. Though governments are authorized by God and have rights, if the time comes that the government enacts laws that are contrary to what God’s commission is for us to do, then we must obey God rather than man. The same thing is true concerning the husband and the wife.

I want you to note tonight that there are some things that are prohibited for a woman to do. I want you to turn with me to First Timothy chapter three. There are three things which God prohibits the woman from doing. In First Timothy chapter three we find the qualifications for that one who is to be a preacher. Verse one says: *“This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife ...”* Now that prohibits a woman from being a preacher. There is no way that a woman can be the *“husband of one*

*wife.”*

Again, in verses 4-5: *“One that ruleth well his own house.”* The wife is not to be the ruler of the house, the husband is the head of the home, so this is another reason why a woman cannot be a preacher, for she is not to be the “ruler of the house.” This is the position of the husband. So a woman cannot scripturally be a preacher.

The second thing that God prohibits a woman from doing is found in First Timothy. *“Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety”* (1 Tim. 2:11-15). The second thing that God prohibits a woman from doing is to teach a man or to usurp authority over the man. Now, of course, this is talking about in a church. This is why we do not have women who teach Sunday School classes where there are men present in the class. God says that this is not the place for the woman. She may teach children, she may teach women, but she is not scripturally allowed to teach the man or to usurp authority over the man.

The third thing we find, and this is in First Corinthians chapter 14 beginning with verse 34, *“Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is shame for women to speak in the church.”* So the third thing that

(See **CHURCH** on page 13)

## THE BAPTIST CHALLENGE

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## "Passive Preachers" Blamed For Society's Ills

Christians are losing the battle for America's soul and "passive preachers" bear much of the responsibility, Bobby Boyles told messengers to the 137th meeting of the Southern Baptist Convention in Orlando.

"While we are supposed to be lighting the world, changing the world, it seems that it is falling through the cracks into the pits on sin," said Boyles, pastor of Eagle Heights Church in Oklahoma City, in the SBC's annual convention sermon.

As examples of America's moral plunge, he cited recent Supreme Court decisions which restrict prayer and other forms of religious expression in government offices and public schools and the growing acceptance of sinful lifestyles such as homosexuality.

Boyles said, "Christians who take a stand against sin are frequently met with protests from those who say, 'You're trying to cram your morality or your religion or your lifestyle down our throat.' "Folks, I think it's time we woke up and realized we can't leave our churches unlocked any more. Our children can't play outside anymore. We can't take a walk in the park because of fear of gang activity. It looks like they have crammed their immorality down our throats. I'm tired of it."

Boyles traced the problem to "passive preachers."

"The problem in this nation is not with the prostitutes, the pimps, the punks, the ushers, but it's with puny, pampered, passive preaching from the pulpits of America. Nobody it seems is standing and preaching that the Word of God is the Word of God and Hell is hot and Heaven is high and sin is wrong and God and marriage are right. It's

time to take a stand."

Boyles challenged preachers to preach the Word of God "no matter what the cost."

"Be a Baptist preacher, not a Baptist babysitter. Stand and preach the Word of God."

When he issues such a challenge, Boyles said he frequently hears comments like:

**You can't preach on sin in today's society.** "You now what the Greek word for that is? 'Baloney.' Man, nobody wants to go to a doctor who won't tell him what's wrong with him," he said.

**I just don't have the gifts.** "We don't lack the gifts, we lack the guts," Boyles said. "God doesn't call the quipped. He equips the called."

**You're going to get a lot of those young guys in trouble preaching like that.** "Well, bless God, if a bunch of you older boys would have stood your ground and not backed down and made peace with every institution in town, we wouldn't have to be fighting these kind of battles now."

**They won't like me if I preach like that.** "You got it. Anytime you stand in the Spirit of God and preach the spiritually inspired Word of God, anybody that is in the flesh is going to be bothered by it so you are going to be the target, so get ready."

Elijah, John the Baptist, the apostle Paul, Martin Luther and other religious leaders over the centuries have all endured suffering for preaching God's Word, Boyles said. "And yes, you and I are going to have a few problems also, but welcome to wonderful company: Jesus was rejected and He is God Himself."

Despite the problem of passivity, Boyles urged preachers to remember Christians also have "a powerful promise."

"Preacher, you may not be a hero now, but when we get home, time and eternity will reveal which men of God really took a mighty stand. And with the banners of Heaven waving and the trumpet of God sounding, you will be honored with your right reward. And when general Jesus steps up, He will take you by the hand and say, 'Well done, my good and faithful servant, well done'. — Ark. Baptist Newsmagazine.

## What Is A Great Church?

*"And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33).*

The word "great" carries many meanings. What is a great church? Is it a church with immense buildings, many members, widespread influence, prestige and a famous minister? Since the world has many standards for greatness, let us look at the Biblical description of a great church:

While it may be possible to build an impressive religious organization and call it a church, a truly great church operates by God's power only. Some churches would never know the difference if the Holy Spirit withdrew, but a great church cannot operate without His sufficiency.

Furthermore, a great church experiences the grace of God: "Great grace was upon them all." How many of our churches can make that statement? A church is great only in proportion to its measure of grace!

A great church is made up of individuals who are filled with the power of the Spirit, individu-

als who have received abundant grace so that they walk in the fear of God and abound with joy.

## Be A Man

The word "man" in the original means "up-looker." To be a man, then we should fix our eyes on Christ. "The bright and morning star," and go on. Any object of adoration and devotion lower than Christ, our star of hope, is an unsafe object to emulate. The Lord knew this; hence He said, "Follow me."

The manliest men among us are the most constant followers of Christ.

The manliest seers among us are the men who keep their eye most constantly on the Christ.

The manliest leaders among us are the men whose ideals are the ideals of Christ and whose battles are the battles of Christ.

To be a man, one must look up, walk up, work up, stand up, step up, and fight up. We must stand like the rock of Gibraltar for our youth, and call the hand of Hell at every turn.

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# Is Christ Your Lord?

By A. W. Pink

We do not ask, Is Christ your "Savior," but is He, really and truly your *Lord*? If He be not your Lord, then most certainly he is not your "Savior." Those who have not received Christ Jesus as their "Lord," and yet suppose Him to be their "Savior," are deluded, and their hope rests on a foundation of sand. Multitudes are deceived on this vital point, and therefore, if the reader values his or her soul, we implore you to give a most careful reading to this little article.

When we ask, Is Christ your *Lord* we do not inquire, Do you believe in the Godhood of Jesus of Nazareth? The demons do that (Mt. 8:28-29) and yet perish notwithstanding! You may be firmly convinced of the deity of Christ, and yet be in your sins. You may speak of Him with the utmost reverence, accord Him His divine titles in your prayers, and yet be unsaved. You may abominate those who traduce His person and deny His divinity, and yet have no spiritual love for Him at all.

When we ask, Is Christ your Lord we mean, does He in very deed occupy the throne of your heart, does He actually *rule* over your life? "We have turned every one to his *own way*" (Isa. 53:6) describes the course which all follow by nature. Before conversion every soul lives to please self. Of old it was written, "every man did that which was right in his own eyes," and why? "In those days there was *no king* in Israel" (Judg. 21:25). Ah! *that* is the point we desire to make clear to the reader. Until Christ becomes your *King* (1 Tim. 1:17; Rev. 15:3), until you bow to His scepter, until *His* will becomes the rule of your life, *self* dominates, and thus Christ is

disowned. When the Holy Spirit begins His work of grace in a soul, He first convicts of sin. He shows me the real and awful nature of *sin*. He makes me realize that it is a species of insurrection, a defying of God's authority, a setting of my will against His. He shows me that in going my "own way" (Isa. 53:6), in pleasing *myself*, I have been fighting against God. As my eyes are opened to see what a lifelong rebel I have been, how indifferent to God's honor, how unconcerned about *His* will, I am filled with anguish and horror, and made to marvel that the trice Holy One has not long since cast me into Hell. Reader, have you ever gone through this experience? If not, there is very grave reason to fear you are yet spiritually dead!

Conversion, true conversion, *saving* conversion, is a turning from sin to God in Christ. It is a throwing down the weapons of my warfare against Him, a ceasing to despise or ignore His authority. New Testament conversion is described thus: "Ye turned to God from idols to serve (be in subjection to, obey) the living and true God" (1 Thess. 1:9). An "idol" is any object to which we give what is due alone unto God — the supreme place in our affections, the molding influence of our hearts, the dominating power of our lives. Conversion is a right-about-face, the heart and will *repudiating* sin, self, and the world. Genuine conversion is always evidenced by "Lord, what wilt *thou* have me to do?" (Acts 9:6). It is an unreserved surrendering of ourselves to His holy will. Have you yielded yourself to Him (Rom. 6:13)?

There are many people who would like to be saved from hell,

but who do not want to be saved from self-will, from having their own way, from a life of (some form of) worldliness. But God will not save them on *their* terms. To be saved, we must submit to *His* terms. Listen to His terms, "Let the wicked *forsake* his way, and the unrighteous man his thoughts, and let him return unto the Lord (having revolved from Him in Adam), and He will have mercy upon him" (Isa. 55:7). Said Christ, "Whosoever he be of you that *forsaketh not* all that he hath (all that is opposed to Me), he cannot be my disciple" (Lk. 14:33). Men must be turned "from darkness to light, and the *power of Satan* unto God" before they can "receive forgiveness of sins, and inheritance among them which are sanctified" (Acts 26:18).

"As ye have therefore received Christ Jesus the Lord, walk ye in him" (Col. 2:6). That is an exhortation to Christians, and its force is, continue as you begin. But *how* had they "begun"? By receiving "Christ Jesus *the Lord*," by surrendering to Him, by subjecting themselves to *His* will, by ceasing to please themselves. His authority was now owned. His commands now became their rule of life, His love constrained them to a glad and unreserved obedience. They "gave their own selves to *the Lord*" (2 Cor. 8:5). Have you, my reader, done this? Have you? Do the details of your life evidence it? Can those with whom you come into contact see that you are no more living to please self (2 Cor. 5:15)?

O my reader, make no mistake upon this point: a conversion which the Holy Spirit produces is a very radical thing. It is a miracle of grace. It is the *enthroning* of Christ in the life. And such conversions are rare indeed. Multitudes of people have just sufficient "religion" to make them miserable. They

refuse to forsake every *known* sin — and there is no true peace for any soul until he does. They have never "received Christ Jesus the Lord" (Col. 2:6). Had they done so, "the *joy of the Lord*" would be their strength (Neh. 8:10). But the language of their hearts and lives (not their "lips") is, "We will not have this man to *reign* over us" (Lk. 19:14). Is that your case?

The great miracle of grace consists in changing a lawless rebel into a loving and loyal subject. It is a "renewing" of the heart, so that the favored subject of it has come to loathe what he loved, and the things he once found irksome are now winsome (2 Cor. 5:17). He *delights* "in the law of God after the inward man" (Rom. 7:22). He discovers that Christ's "commandments are not grievous" (1 Jn. 5:3), and that "in keeping of them there is great reward" (Psm. 19:11). Is this your experience? It would be if you received Christ Jesus *the Lord*!

But to receive Christ Jesus the Lord is altogether beyond unaided human power. That is the *last* thing which the unrenewed heart wants to do. There must be a *supernatural change of heart* before there is even the desire for Christ to occupy its throne. And that change, none but God can work (1 Cor. 12:3). Therefore, "Seek ye the Lord while he may be found" (Isa. 55:6). "Search" for Him "with all your heart" (Jer. 29:13). Reader, you may have been a professing Christian for years past and you may have been quite sincere in your profession, but if God has condescended to use this article to show you that you have never really and truly "received Christ Jesus *the Lord*," if now in your own soul and conscience you realize that *self* has ruled you hitherto, will you not now get

(See **LORD** on page 12)

## Update On Work In Puerto Rico

Dear Bro. Moser:

We read your request for prayers in **The Baptist Challenge**, and it took us by surprise and we became very sad with what is happening to you. We have already begun to pray for you and for your wife's health, in order that our Father in heaven intervenes; because at the end, He is the Highest and we know that He is Just and applies His Justice over everything and furthermore, He never abandons His children.

Dear Brother, you may publish this letter if you wish to do so and in accordance with this, we would like to express the following. As of today, here in Puerto Rico our work is as follows:

We have the first church organized, which is El Mesias Iglesia Bautista, at KK-17 Periferica Ave., Jardines de Caparra, Bayamon, PR.

We also have the second church we organized which is Iglesia Bautista El Redentor, at Central Lafayette #17, Arroyo, PR.

And we also have the mission of our church, El Mesias Mision Bautista El Renacer, at Lares, PR.

Both our Mission at Lares as well as the other two churches are well known here in Puerto Rico as examples of churches with sound doctrines and we are all very proud about this. But the point that we want to make very clear here by is, that this work, that God has blessed so much, without you could not have been able to be done, since God has determined so.

Therefore, we teach the history of our church to the new members; and our history is that we were a small group of scholars of the Bible, that after four

(4) years under God's guidance, God send to us one of His ambassadors (2 Cor. 5:20) and that person was Bro. Moser. He guided the Central Baptist Church to make possible our authorization, and he himself organized us as a Mission and taught us the most beautiful thing that is in the Bible after the salvation, which are the sound doctrines and the Church that Jesus Christ established. He also taught us how the ecumenism and the interdenominationalism are both preparing for the arrival of the Antichrist and wish the destruction of the church that Jesus established.

And so on, he continued to teach us throughout the years and we are all very grateful of him, and we recognize everything that we have accomplished we owe it to him (Moser), since he was the one that God had chosen for this work. This is why we take this opportunity to tell you, Bro. Moser, that you will be always welcome among us and that we are all praying for you and for your wife, so that our Heavenly father, who is the Omnipotent and the Almighty, directly intervenes in your case and allows that His Justice disciplines, clarifies and rewards as needed.

Yours in Christ,

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## A Student's Bill of Rights

You have the right to meet with other Christian students on campus for prayer, Bible study and worship. The First Amendment guarantees the right of freedom of association with others.

You have the right to form and meet with Bible clubs and prayer groups on campus. The United States Supreme Court has held that the federal Equal Access Act gives students the right to organize and participate in Bible clubs and prayer groups, just like any other club that is not related to curriculum.

You have the right to share your Christian faith on campus. The First Amendment guarantees freedom of speech, which cannot be prohibited on school grounds without significant justification.

You have the right to wear Christian T-shirts or symbols to express your beliefs through your clothing, jewelry, buttons, etc.

You have the right to carry your Bible and read it during unassigned reading time on campus.

You have the right to publicize the Gospel or hand out tracts on campus. First Amendment free speech rights include the right to hand out literature, use school bulletin boards, school newspapers or other methods of communication available to students.

You have the right to include religious themes or points of view relevant to school projects. Nothing in the Constitution prevents the mention of religion or religious beliefs in school. In fact, religion can be legitimately studied, if the school does not try to advocate a particular faith.

You have the right to study and to observe Christmas and Easter holidays on campus. These have been held to be part of the culture and heritage of our country.

You have the right to participate voluntarily in prayer at school. The only prayers which have been held unconstitutional are those which are mandatory and initiated by the school administration. Student-led, student-initiated prayers are allowed.

You have the right not to participate in activities (or possibly classes) that conflict with sincerely held religious beliefs.

—The "Student's Bill of Rights" was produced by the American Family Association Law Center. For information on student's rights, contact the AFA Law Center, P. O. Drawer 2440, Tupelo, MS 38803.

## Three Competing Popes

[The following article is taken from the *Arkansas Catholic*, September 17, 1994.]

The "Avignon Schism," 1378-1419, provides one of the more bizarre moments in the long history of Catholicism.

In 1309, a line of popes of French heritage took up residence in Avignon and fell under the influence of the Kings of France. After 70 years, one of them, Gregory IX, returned to Rome to assess the problems caused by the lengthy papal absence. Gregory died in 1378 and the cardinals assembled at the Vatican to elect a successor. When the conclave assembled, it faced the rancor of the Roman people who demanded the election of a Roman or, at least, an Italian Cardinal to the papacy so that the French domination could be ended.

The terrorism was real. The caption of the conclave guard warned that, unless the cardinals acceded to the mob's wishes, he could not guarantee their safety.

The cardinals then elected Cardinal Prignano of Bari pope. They did so not once but twice to ensure that they were acting freely. When the results were announced, the mob mistook Bari for LeBarre (a French name) and invaded the election hall. The cardinals persuaded an ancient and somewhat befuddled Roman cardinal to pose as pope while they escaped.

Later, when quiet was restored, they attended to the coronation of Prignano, who took the name of Pope Urban VI. Some of the cardinals accepted lucrative assignments from the new pope. But when he proved despotic and seemingly irrational, they had a change of heart. Most of the cardinals met in the

city of Anagni, Italy, declared the previous election flawed because of duress and elected Clement VII pope. Clement took up residence at Avignon. From this moment no one knew who was the pope.

Hoping to end the confusion, representative cardinals from Rome and Avignon met in Pisa, Italy in 1409, deposed the two popes and elected a third, Alexander V. There were now three popes claiming the office.

The Schism of Avignon, as it was called, ended at the Council of Constance in 1419. The Pope of Pisa (John XXIII) accepted his deposition by the council; the Roman pope, Gregory XII, resigned; the Avignon pope, Benedict XIII, barricaded in an impregnable castle off the coast of Spain, was obdurate. He lost most of his followers, however, and one of his successors submitted to the decision of the Council of Constance. (Another successor of his, however, reportedly passed his office down in a line that continues to our own day. Its purpose? To confirm in the papacy whoever is elected by the College of Cardinals as the Roman pope).

The Schism of Avignon ended when the Council of Constance elected a pope recognized by everyone, Martin V.

[Editor's comments: Just who is supposed to be the real successor to the Apostle Peter? Even the Catholics don't know.]

An ungrateful man is like a hog under a tree eating acorns, but never looking up to see where they come from.

A lady appears in the newspapers three times in her life: when she is born; when she is married; and when she dies. If she appears more than that, she ain't no lady.

## The Power of Ideas

Ideas are impelling, once born they seek expression. For the non-volitional types, the moment an idea appears upon the plane of consciousness, the mouth flies open, or other muscular reactions are brought into play. This is true whether the idea is new or trite.

New ideas are assertive, ever driving toward satisfaction. Individuals with new ideas find self identified with them and to gain mass approval they turn propagandists and thus secure a following. The more their new ideas are embraced the more their ego is gratified and soon they organize their new ideas into a racket and then cash in on the race's gullibility.

New ideas are appealing, appealing both to the originator and to the reader. Spurious ideologies are often clothed in humanitarian and religious garbs and multitudes are attracted to them and consequently led away into the waste lands of woe, thinking themselves about to enter peaceful and prosperous Utopias. Bonds are thus forged.

New ideas being impelling, assertive, and appealing, they are made revolutionary instruments, and in the hands of shrewdly designing men commonwealths are undermined and national security vanishes before them. Witness world eventualities of the late centuries and of our day.

Centuries ago the Japanese got the idea that they had been given a "divine mission" to rule the world, and about 50 years ago they got the idea that "the end justifies the means" and facts show that their ideas impelled them to launch a program of death and destruction.

Over a hundred years ago,

an impelling idea — natural selection, or "the survival of the fittest" led Charles Darwin to write the "Descent of Man," and thus he fixed upon the world the evolutionary concept. This novel idea soon gripped the cultural world and evolutionary thought has come to be all but proverbial in educational circles.

Karl Marx gave the world, during the 19th century, Atheistic Socialism, and his ideas gave Russia its Communism, Italy its Fascism, Germany its Nazism, and American much of its Socialism, under the guise of the New Deal, Fair Deal, and now the "Raw Deal."

Surely ideas are mighty, especially when identified with the flesh. Satan is not slow to invent and mold them.

For Baptists, the new idea of "The Baptist Program" has revolutionized much of Baptist thoughts and practices, and has built a machine which all but out-distances Rome. When the faithful do get off of the track, none can be more abusive and vindictive than they.

Ideas produce actions, and actions produce habits, and habits produce character, and character produces weal or woe.

The underworld marshals and propagates ideas to gain footholds, and through them, they enlarge their influence and entrench their ways in the social and civic life of mankind.

Lighting is not all bad. It serves a very worthwhile purpose in the scheme of nature. When lightning occurs, it changes the insoluble nitrogen that is in the air into soluble nitrogen which in turn encourages plant growth. nearly 100,000 tons of nitrogen are produced each year in this manner.

# Conservative, Feminist and Proud

By Susan Carpenter McMillan

Because I am a conservative, I am constantly challenged when I describe myself as a feminist. To begin with, I am not a lesbian, I was never sexually abused by my father, I have been happily married for 21 years, I am pro-life and I do not believe God is a She.

So how can I be a feminist? Easy. I am a woman with traditional feminist values, who was raised by a mother with traditional feminist values and a grandmother with the same values. Traditional feminist beliefs were a way of life for me and for the mother who raised me. It was a normal way of thinking, not some cult I discovered while in college or at a National Organization for Women meeting.

I grew up being taught that women were strong and must learn to be self-sufficient. My mother always said: "The only person who will stand in your way, Susan, is yourself." My mom dearly loved my father and taught me great respect for men and also that women were equal but wonderfully different. So when I entered college in the late '60s, I was appalled to see women burning their bras, refusing to shave their legs and cutting their hair short. I remember thinking that these women were not fighting for equality, but instead imitating the men they believed were suppressing them. Contemporary feminists lost the ability to successfully fight for the rights of women because they refused to recognize the tremendous power in difference.

Abortion quickly became the cornerstone of this new and revised feminist movement who members falsely believed that they could become like their wombless counterparts,

*unpregnant.*

They viewed child-birthing as something that would hold women back, foolishly denying the true power that the female body holds: a body able to carry life and give birth. No longer was the womb a source of female pride; it became a curse. Through male manipulation, feminists saw abortion as a freeing procedure instead of what it really is — a form of female castration.

Next on their agenda, men were portrayed as unnecessary for the family unit. Women were told, if only society would provide the right atmosphere — child care, child support and removal of the so-called glass ceiling — then women could raise their children alone. The single mom became chic, avant-garde, almost preferable. With the advancement in modern technology, *in vitro* fertilization allowed radical feminists to reduce men to sperm donors. Armed with their single-minded feminist ideology, these women have caused damage not only to women but also to the American family.

So what do traditional feminists believe? We believe in the agenda set forth by our founding mothers, women like Alice Paul, Elizabeth Cady Stanton and Susan B. Anthony, who believed in the true equality of women while honoring their uniqueness. Paul, founder of the National Woman's Party and author of the 1923 Equal Rights Amendment, called abortion "the ultimate exploitation of women." Suffragettes never pitted women against the fetus or women against men, but instead called for feminism that rejected abortion along with sexual exploitation. Our foremothers in-

stinctively knew that you could not replace one form of suppression with another and for women to be truly free, all in society must be free: women, men and unborn children. In 1869, Mattie Brinkerhoff wrote in the Suffragette newspaper the Revolution, "When a man steals to satisfy hunger, we may safely conclude that there is something wrong in society ... So too when a woman destroys the life of her unborn child, it is evidence that she has been greatly wronged."

A true feminist honors not only her body but also the separate body that grows within her. Women by nature are protectors, not butchers. Traditional feminists view the family unit as the cornerstone of their existence, and thus society's. As equal partners, we build our homes, raise our children, work and play together, honor each other, listen to each other, trust and learn from each other and together assess each situation and decide who is best for the job. Certainly bigotry, sexism and abuse exist, so we must protect those who are unprotected, be they a child in the womb, a battered wife or an abandoned husband. For only a society that fosters love and respect can be a society that breeds love and respect.

The erosion of female self-esteem brought about by radical feminists has not only helped to foster sexual harassment, but it has also hindered the advancement of women due to male fear and contempt. Over the last 25 years, women have been seriously damaged by contemporary feminists, whose values and ideology no longer represent what our founding mothers taught us, that none are equal until all are equal. — Reprinted from The Los Angeles Times.

## The Complaint Book

A certain minister kept on his desk a special notebook labeled, "Complaints of Members Against Other Members." When someone called to tell him about the faults of another, the minister would say, "Here's my complaint book. I'll write down what you say, and you can sign it. Then, when I have to take the matter up officially, I shall know what testimony to expect from you."

The sight of the open notebook and the ready pen always had its effect. "Oh, no! I couldn't sign anything like that!" the member would protest, and no entry would be made in the book.

The minister said that he kept the complaint book for over forty years, and had opened it a thousand times, but had never had occasion to write a single word of it.

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### Satan's Masquerade

Satan dresses himself up in  
tinsel,  
And goes in each noticeable  
place.  
He covers his pathway with  
glory,  
And flaunts himself in man's  
face.  
  
He makes his pathway look  
pleasant  
So the race of men will not  
know  
How great or how far they have  
fallen,  
Until they find themselves far  
below.  
  
Then when Satan's tinsel has  
tarnished,  
And all of his glory has failed,  
And man finds how far he has  
fallen,  
He finds Christ as his only  
avail.

**Haiti: Aristide, Voodoo, Socialism.** Haitians joke that they are 80% Catholic, 20% Protestant and 100% Voodoo (10/14 HT). Voodoo's core feature is a trance where a worshiper is possessed by one of some 700 spirits during a frenzied drum-and-dance ceremony. Aristide is a deposed Catholic priest who has never criticized voodoo. The New American calls him a "Marxist anti-American terrorist demagogue, of dubious sanity, whose heroes include communists Ché Guevara and Salvador Allende." The 10/1 World calls Aristide "an unapologetic liberation theologian" who "praises necklacing." He may fit well with our mad rush to a socialist New World Order. — CC

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**Is the United States Next?** Euthanasia is legal in the Netherlands. This sometimes amounts to "mercy-killing" by state-controlled doctors "for the good of society." The 10/3 New American says: "In the socialist Netherlands today, under Dutch euthanasia statutes, from 10,000 to 12,000 persons are put to death annually — most of them, we are assured, with their own consent." Those who do not consent? Under socialized medicine it becomes imperative to do away with the most costly: the terminally ill, the elderly, the handicapped, etc. About 80% of Dutch family doctors participate in euthanasia — or government "health care" rationing by death. — CC

### County Music Degeneracy.

Over the past few decades we have seen the disappearance of the wholesome, meaningful songs we once knew as "Country and Western." Today, for the most part, Country Music is an updated "tears in my beer" type of moral infidelity, broken marriages, love affairs, as was long the norm for honky-tonk jukeboxes. Now, there's a new "his and hers" divorce album singing the glories of divorce (Dr. J. Royce Thomason, 10/94 VoiceInTheW.). Gone are love songs such as "You Are My Sunshine," and songs about a satisfied mind, home on the range, happy homes, etc. Most of today's music reflects the perversion, lawlessness, and blasphemy of our decadent society. What passes as Country today is often hardly distinguishable from Rock. — CC

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**Domestic Partner Bill Vetoed.** California's domestic partner bill was vetoed by Governor Pete Wilson. The bill would have allowed unmarried couples, homosexual or heterosexual, to register with the state and gain some of the same rights as married couples. Of the 10.4 million households in California, nearly 500,000 consist of unmarried couples, and more than 90% of them are opposite-sex couples, according to the 1990 census. Proponents of the bill insist it would have helped older people who might lose Social Security or pension benefits if they were to marry. Opponents argued that the bill would advance the gay lifestyle. Wilson, a Republican, said government should not undermine marriage

"by offering a substitute relationship."

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**Philippine Baptists Jailed in Saudi Arabia.** Two Baptists and at least one other Christian from the Philippines reportedly remain in prison in Saudi Arabia after being arrested for holding a Christian home meeting. The three, along with five others, were arrested Aug. 26 for conducting a home Bible study. The Muslim kingdom forbids Christian meetings — *public or private*. All eight Christians are Philippine contract workers. Four or five reportedly were released and are being watched by Saudi Muslim "religious police." But Joel Cunanan, identified as the group's leader, and at least two others remain in detention. Cunanan reportedly is being held for interrogation in solitary confinement. Sentencing is expected to take place shortly. Christians in the Philippines are praying the Saudi Arabian government will reconsider the charges against the Christians.

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**More On Billy Graham.** Dr. Billy Graham, in a January, 1993 interview with David Frost, said: "Only God working through these men (can govern the world). That's why it's so important for us to have prayer groups and prayer meetings, and join hands together, whether we're Protestants, Catholics, or Jews, and pray, *because we're praying to the same God.*" He was evasive on whether the Bible is literally true, and said it is inspired but that many treat it as an idol or

fetish. Frost asked: "What do you think Heaven will be like?" Graham said: "It'll be where Jesus is ... (God) may send us to other planets to help in the redemption of other planets, I don't know ... I think there's life on other planets." — The Evangelical Methodist.

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**Judge Orders Prison To Allow Inmate To Perform Satanic Rituals.** In what may be the first ruling of its kind, a judge has ordered a federal prison near Denver to allow self-proclaimed Satanist inmate to perform Satanic rituals at the prison. Moreover, the prison may have to provide the inmate with a black robe, incense and other religious items for use in the rituals. "This is the first time prison authorities have been ordered to allow Satanic rituals," the inmate's lawyer, Harold W. Killmer of Denver said. U.S. District Judge Edward W. Nottingham based his 23-page decision on First Amendment concerns. The prison's effort to keep inmate Robert James Howard Jr. from performing his rituals "appears to have been based on the content of plaintiff's beliefs — an unacceptable criteria according to the Supreme Court," the judge wrote. I refuse to gloss over the serious First Amendment concerns that this raises."

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**Christians Reported Crucified In Sudan.** Five Christians have been crucified for their faith since July in Muslim-dominated Sudan, report Anglican sources. Three of the victims, an Angli-

can priest and two fellow believers, were executed by crucifixion with six-inch nails in the Nuba Mountains, according to eye-witness reports reaching Anglican Bishop Daniel Zindo, chairman of the Nairobi-based New Sudan Council of Churches. "There is no clear reason, except that they are Christians," Zindo told News Network International. "The government is persecuting those who are Christian leaders because they want the people to all become Muslims." Zindo also alleged that widows and orphans of slain Christian men are being sold as slaves in northern Sudan for as little as \$15 each. The Sudanese government has consistently denied such charges of persecution, but similar reports have flooded out of the nation, site of a long civil war between the Muslim north and Christian-animist south. — Baptist Record

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**Kidnapped Missionaries — Hope For Release?** Six American missionaries kidnapped in Colombia and Panama since 1993 might have new hope for release if political efforts on their behalf pay off. Ernesto Samper, the new president of Colombia, has called for dialogue with guerrillas believed to be holding the missionaries. Five of the missionaries work with new Tribes Mission; the sixth is with Wycliffe Bible Translators. A U.S. State Department official confirmed the department's belief that all six missionaries — including the three kidnapped in Panama — are being held by the Revolutionary Armed Forces of Columbia guerrilla group.

**Drug Tests Required For Church Bus Drivers.** A law enacted by Congress and published by the Department of Transportation in February will require drug and alcohol testing on all drivers who operate buses or vans and who are required to have a commercial driver's license. That includes all churches and other charitable organizations, which are considered "nonbusiness Private Motor Carriers of Passengers" by the federal motor carrier safety regulations. The law takes effect January 1 for organizations with more than 50 drivers, and January 1, 1996, for those with fewer than 50 drivers. The law stipulates five types of testing for each driver including random alcohol and drug testing. Random alcohol testing is required once a year for 25 percent of the organization's drivers. Random drug testing is required of 50 percent of the drivers every year. Other regulations that deal with church bus operations also go into effect January 1. Vehicles included in the regulations are those designed to carry more than 15 passengers including the driver, or that have a gross vehicle weight rating of more than 10,000 pounds. To be in compliance with the new laws, churches must have qualified drivers, comply with the hours of service requirements and maintain their vehicles. They will not be required to maintain driver qualification files, records of duty status or most maintenance records. Although the laws for non-business PMCPs do not require record keeping, churches are required to register with the Federal Highway Administration and mark

their vehicles with the church name, city, state and DOT number. Additional information is available from the Federal Highway Administration, Office of Motor Carrier Standards, Room 3107, 400 Seventh St. S.W., Washington, DC 20590; phone (202) 366-4023.

\* \* \*

**Fetal Murder?** In Clearwater, Florida, Kawana Michele Ashley, 19, mother of a three-year-old son, jobless and pregnant again, didn't want to give birth to her baby. So she allegedly shot herself in the abdomen with a .22-caliber pistol, killing the six-month-term unborn baby. She has been charged with murder. But if she had earlier had an abortion, killing the unborn baby, there would be no conflict with the law. Doesn't that suggest there is something very wrong with the law? The baby would be dead either way. What happened to Americans' concern about the protection of innocent life? — Chattanooga Free Press.

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**Stop Purity, Says ACLU.** The ACLU and Planned Parenthood have teamed up to stop the teaching of abstinence in high schools. They say purity teaching is morally wrong, based on fear, guilt and discrimination, according to an Indiana paper. They want to teach children that there is nothing to fear in sexual activity. After all, if "protection" fails, you can always kill the unwanted child in the neighborhood abortion slaughterhouse. They say there should be "no

guilt," for there is "no God" to these people — just good clean fun! If your children attend public school, you'd better find out what they're being taught! — Hugh Pyle in the Sword of the Lord.

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**Full Gospel Baptist Churches.** A growing number of black Baptist churches are embracing the charismatic movement. A two-year-old confederation of churches called the Full Gospel Baptist Church Fellowship claims to represent 2,500 Baptist churches in the States. Twenty thousand delegates from this movement gathered in the New Orleans Superdome for four days of exuberant meetings in July. These churches claim to stand for traditional Baptist doctrine, but they embrace the so-called Full Gospel sign-gift movement. The "presiding bishop" of the Full Gospel Baptist churches is Paul S. Morton, 43-year-old pastor of New Orleans' Greater St. Stephen Full Gospel Baptist Church. With 10,000 members, this is the largest church in that city. — O Timothy

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**Homosexuals Are Hardly Harmless And Gay.** Homosexuals seek acceptance and approval for their perverted lifestyle, but they are not dis-

(See WNR on page 11)

# Why This Version

By Brian Withrow

*“Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed” (Lk. 1:1-4).*

When I was ordained, one of the pastors that was there, laid his hands on me and whispered in my ear, “preach the word”! That statement made a great impact on my life. That’s all I have ever wanted to do from that point on, just preach the Word.

I have confidence in the Bible I use which is the authorized King James Version. I know that when I hold it in my hands it is the very Word of God. It is infallible, unbreakable, without error, complete, never changing. It is the sure, true, Word of God. I know that for a fact today. But in this world that we live in, there are many people who have a question in their mind as to whether they do have the Word of God or whether they can know the Word of God. I believe this doubt has been brought on by the explosion of Bible translations into the English language over the past 110 years.

By some, this explosion has been called the “Version Perversion Explosion” and maybe rightly so.

In my dealing with people over the past few years, I have

been asked many times, “Why do you use the KJV of the Bible? Why don’t you use one of the modern translations? It seems as though they would be easier to understand.”

In this article, I want to answer this question, “**Why This Bible.**” Here in Luke as in Acts, Luke is writing to a brother in Christ named Theophilus (which means loved of God). We don’t know much about Theophilus other than Luke had a great burden to ground him in the things of God “*That thou mightest know the certainty of those things, wherein thou hast been instructed*” (Vs. 4). Luke wanted him to have confidence and absolute faith in the Word of God by which he had been instructed. He knew if this brother in the Lord was going to be victorious in his Christian life, he must have a sure foundation and an unwavering allegiance to the truth of God’s Word.

This letter was written under the inspiration of the Holy Spirit, “All scripture is given by inspiration of God” (2 Tim. 3:16), and because of that we know God wanted Theophilus to be certain of His word (“those things which are most surely believed among us” (Vs. 1), and he wants us to be certain of His Word.

A Christian will not go very far in their service for God who does not have confidence in the integrity of the Bible. *Without confidence we will fail!*

Let’s read some verses concerning God’s promises about His Word. “Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found liar” (Prov. 30:5-6). “Forever, O Lord, thy word is settled in

heaven” (Psm. 119:89). “The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever” (Psm. 12:6-7). “The counsel of the Lord standeth for ever, the thoughts of his heart to all generations” (Psm. 33:11). “For the Lord is good: his mercy is everlasting; and his truth endureth to all generations” (Psm. 100:5). “The grass withereth, the flower fadeth: but the word of our God shall stand for ever” (Isa. 40:8).

For the past 110 years of history we have seen an explosion of Bible translations in the English language. History is a marvelous teacher. It has, I believe, taught us that this explosion is not of God. I think we can say this with confidence. This proliferation of translations has not brought the English speaking world closer to God. The availability and supposed clarity of all of the modern translations has not caused a great awakening to the truths of God or brought our nation in line with the laws of God. In fact the opposite is true. We are degenerating at an even more rapid pace. Confusion reigns in our land. It reigns because Satan has shaken man’s confidence in the Word of God.

For years Satan has tried to destroy the Bible, but he has been unsuccessful, so he has gone back to his original scheme which he used on Eve to deceive her in the Garden of Eden, “Yea hath God said?” (Gen. 3:1). Satan’s ploy was to pervert and cast doubt on the Word of God. “Eve, how do you know God said ‘Don’t eat of the tree?’ Did God say it to you? How do you know the information was accurate that you got from Adam? Maybe something was lost in the translation, or something added. How do you know it is an accurate rendering of what was origi-

nally said?” *Satan is using that tactic today!*

In the early 1800’s so-called Bible scholars and diligent archeologists found manuscripts of the Bible while rummaging through a dusty monastery on a trash heap. They believed these manuscripts to be older than existing manuscripts and therefore better. They disregarded the fact that these manuscripts were discarded and that they contradicted the *Received Text* with missing passages — passages like Mark 16:9-20, Acts 8:37, 1 Jn. 5:7 and many more. They insisted these texts were better, this was the true Word of God. Today every modern translation of the Bible, bar none (NKJV used it as a reference as well) is based on these texts and not the Received Text that the KJV is based on. These texts contradict each other and when two things contradict each other, one is wrong. God promises He will preserve His word to all generations and He has through the KJV, translated for us from the Received Text.

Today there are well over a 100 modern translations of the Bible in English. We have diversity, a diversity of the Word of God. But this diversity has done nothing to place confidence in peoples minds concerning God’s Word, but instead has caused division, doubt, confusion to the point that individuals do not know what is really the Word of God. Satan’s most divisive tool is this statement found in all the modern translations “*not found in the most ancient manuscripts,*” but we read that God’s Word is settled in heaven. David said His truths are preserved to all generations! Modern Bible translators would have us believe that prior to the finding of these supposed older manuscripts, manuscripts that had been hidden for hundreds of

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**BIBLE...**

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years (Is anything hidden from God?), that God limped along without them. That He couldn't preserve His Word correctly and bring His Word to *all generations*. That inference is a lie. God said He would preserve His Word and He has and He will, and He has preserved it today for us as English speaking people in the KJV. It doesn't leave anything out. It doesn't add anything. It's not the "almost like," the "close to," or the "just about the same." It's the "Real Thing."

Today every modern, liberal, religious denomination has adopted a modern translation of the Bible. That tells me something. They don't like this book and lost men can't understand this book, because it is spiritually discerned (1 Cor. 1:18).

Today modern theologians pick and choose from a variety of translations to find the one that fits their theology and doctrine, rather than conforming themselves to the Word of God.

Translation work is not bad. There are many languages in this world that do not have the Bible translated into their tongue. I'm not going to say that the KJV is the last translation in the English language. God has not revealed that to us, but these modern translations from a corrupt text are not it or of God. God is not the author of confusion, but of peace.

We have been promised God's pure Word, not just in Greek and Hebrew, but the thoughts and intents of His heart preserved for us in our language. God is not limited by linguistics. His Word has been passed down through the ages from His lips to the apostles and prophets and to us today. *Just as God divinely inspired His Word, He has divinely preserved His Word.*

Vance Havner said this: "I

am certain that the Bible is the Word God. Either it is or it isn't, and either all of it is the Word of God or we never can be sure of any of it. It is either absolute or obsolete. If we have to start changing this verse, toning down that, apologizing for this and making allowances for that, we might as well give up, so we must take it as it is or leave it alone."

It doesn't take an expert to discern what the Word of God is. It takes the Holy Spirit. He will guide us in all truth. An honest following of the Holy Spirit will lead you to this KJV.

I accept the translation in my language that God has blessed and nurtured for 400 years and brought down to us to-day. This translation was used by God to establish two great nations, Great Britain and the U.S.A. Millions of souls have been saved through the preaching of it. The great mission work of the past 300 years was based on it. The last three great revivals of the 1600, 1700, 1800s that swept across Britain and the U.S. were borne on the wings of the preaching from this Bible.

The contradictions, the alterations, the omissions in the modern translations, keep me from altering my use of the authorized KJV. How about you?

**WNR...**

(Continued from page 9)

criminated against as a class. They earn an average of over \$50,000 annually. They paint themselves as peaceful, innocent, and gay. Yet a Washington newspaper reported that 80% of gays that were court-martialed by the U.S. Army for sexual misconduct the past four years had engaged in assaults against their victims. Nearly half involved child molestation. And, "The top six U.S. male killers were all homosexuals," including John Wayne Gacy and Jeffrey Dahmer. Yet, a

homosexual couple are pastors at a United Church of Christ in Seattle (11/94 BB). The Boston Police Department actively recruits gays and lesbians for academy classes (8/23/93 HT). Over 15 of the U.S.'s most powerful and prestigious news organizations, from National Public Radio to the Washington Post, recruited openly homosexual journalists at a Gay job fair (9/27/93 Chr. News). Surgeon General Joycelyn Elders endorses the adoption of children by homosexuals, and blasts the Boy Scouts for banning practicing homosexuals (4/4 Chr. News). — CC

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**Barbara And Nancy Out of the Closet On Abortion.** First, Barbara Bush in her new book said abortion is a personal issue, but it should be allowed in the first trimester only. Then, Nancy Reagan decided to reveal her views on this sensitive subject. She said, "I'm against abortion — I don't believe in abortion." She added, "On the other hand, I believe in a woman's choice..." But this pro-choice position equates with pro-abortion, by allowing the status quo slaughter to continue. — CC

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**UNICEF A Fraud.** Each year compassionate Americans cough up millions of dollars for the United Nations Children's Fund, at Halloween or for Christmas cards. But the little aid that reaches the victims is dwarfed by that lost to waste, corruption, mismanagement, etc. (10/31 New Amer.). And any good achieved is vastly overshadowed by UNICEF's long-standing shameful collaboration with brutal regimes, communist governments, etc. UNICEF works with the World Bank, Planned Parenthood, and other anti-

natalist groups to promote abortion "access" and coercive population controls. — CC

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**Dobsons Join Graham Crusade.** James and Shirley Dobson shared their testimonies at the Billy Graham Crusade in Cleveland last June (11/94 Focus On The Family). Both Dobson and Graham are top ecumenicals and big promoters of Roman Catholics who espouse a works-salvation false gospel. — CC

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**Charismatic Women Preachers.** The 11/94 Charisma's front cover article promotes women pastors. It says Daisy (Mrs. T.L.) Osborn has written six books encouraging women to overcome "female dominance phobia" in churches. Osborn asks: "Is God in a woman to be subordinated to God in a man?" Regarding 1 Tim. 2:12 and 1 Cor. 14:34, she said: "I would never permit a few words by Paul, spoken to women of an archaic epoch to limit my obedience to my Lord in my generation." The 10/31 Chr. News comments concerning the Charisma article: "Charisma has long promoted such 'anointed' divorced and adulterous women evangelists and pastors as Nora Lam, Aimee Semple McPherson, and 'Miss' Kathryn Kuhlmann. When women pastors claim to be 'anointed' and speak in tongues and heal, then charismatics excuse adultery and divorce [and] continue to support their work." Over half of Youth With a Mission's 8,000-person work force is female. With charismatics, emotions and visions often take precedence over the written Word of God. — CC

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**WANDER...**

(Continued from page 1)

reach and disciple people who will later be drawn away by another church in the area. *The desire and pressure to grow is so great that some pastors and churches have pursued their goal in a way that is insensitive to the damage done to other churches.*

I have a very high view of the sanctity of the local church and am very careful not to hurt any of them. I understand First Corinthians 3:17 to mean that God will judge any man who defiles the local church. This applies to the church I pastor as well as the church down the street.

I do not encourage members of other independent Baptist churches to visit the church I pastor. If we encounter members of other independent Baptist churches while on door-to-door visitation, we excuse ourselves and attempt to speak well of the church and pastor. I refuse to be critical of other pastors and churches when talking to their members.

We have a Christian school as a ministry of our church in which a number of young people from other independent Baptist churches are enrolled. We do not create situations to entice their families to join our church. If conflicts arise in the schedules of the church and our school, we expect them to be loyal to their church.

*When members of independent Baptist churches visit our regular services, we send their visitor's card to their home church. We do not add them to our visitation file or put their name on the church mailing list. If they visit again, we will call their pastor and inform him that his people were in our services. This procedure shows respect for the pastor and church and provides us with needed infor-*

mation. After conferring with the pastor and receiving his approval, we might or might not visit the home of the visitors.

If the home is visited, we will first seek to serve their former church by encouraging them to return and resolve their problem. If it is not possible for them to return to their church, we challenge them to reconcile all differences prior to presenting themselves as candidates for membership in any other church. I will not present anyone to our church who refuses to attempt scriptural resolution of problems with their former church. It may not be possible to resolve their problems if their attempts are rebuffed by their church. After they have honestly and earnestly tried, the responsibility is on the former church to respond.

I will not present anyone for membership in our church who has been officially disciplined by their church. They must resolve the cause of the discipline in whatever way determined by the church. It is not my responsibility to judge the fairness of the discipline. If the church acts irresponsibly or inaccurately, I believe God will settle the issue.

The local church is God's court for dealing with the spiritual problems of its people. I must respect and accept the verdict of the church. However, if the church has not exercised formal discipline, it has no basis for refusing to grant a letter of transfer.

If persons desiring membership in our church have an attitude of bitterness, unforgiveness, or criticism toward their church, I would counsel them to deal with it. If they are unwilling to deal with any and all problems, they will be a problem in whatever church they join. As a result, I would not present them for membership in our church.

If the individuals do everything they ought to do regarding former church relationships and

have the right spiritual attitude, I will allow them to present themselves for membership. I will, however, charge them to not be critical of their former church or its leadership when talking to any of our people. I will also charge them to refrain from any attempts to discourage members of their former church. They must put the past behind them.

Due to the procedures we follow, our church has not become home to a number of interested people over the past years. I have, however, found it much easier to sleep well at night. Others may practice a different policy, and that is their choice. I am comfortable with the path I have chosen.

**LORD...**

(Continued from page 4)

down on your knees and *confess* to God your self-will, your *rebellion* against Him, and beg Him to so work in you that, without further delay, you may be enabled to yield yourself completely to His will and become His subject, His servant, His loving slave, in deed and in truth?

**WNR...**

(Continued from page 11)

**Getting a Tax Break On Your Donations.** The United States is one of the few countries in the world that allows charitable deductions for income tax purposes. The key is to maximize your giving by end-of-the-year tax planning to reduce your taxes as much as legitimately possible. Most people give cash, but for some it may be more advantageous to donate non-cash assets (such as stocks, bonds or real estate) because of the tax breaks for appreciated assets. First of all, you will not pay the capital gains tax that would result if you had sold the asset and then contributed the money. Second, you can

use the full market value of the asset regardless of what you paid, and claim it as a deduction against taxable income on your tax return. "This is a win-win situation," says Mac McQuiston, Focus' director of institutional development. "This may very well be the right time to give stocks or other appreciated assets." — Christian News

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**40% Of U.S. Roman Catholic Priests Reported To Be Gay.**

Originally run in February, 1994 on the Donahue Show, (and repeated during the Summer '94 hiatus of Donahue, in August), two famous authors discussed what appears to be an amazing problem within the Catholic Church today — gay priests. Father Greeley, author of the novel **Fall From Grace** and Jason Berry author of **Lead Us Not Into Temptation** say that, of the forty-three thousand Roman Catholic priests in the U.S. presently, some 17,200, or 40% are gay. They went on to state that, although the Catholic church appears to be against homosexuality "it's the biggest gay closet in the world." They suggest that the Catholic church is talking out of both sides of its mouth, and should be more openly concerned about their problem since 25% of the people in the USA are baptized Catholics. — Christian News

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**Improving The Tree.** Some folks think they hurt the church when they get mad and quit, but they are wrong about that. It never hurts the tree for the dried-up apples to fall off!

**Your Purchase of Challenge Press Books Helps The Baptist Challenge**

**CHURCH...**

(Continued from page 2)

God prohibits the woman from doing is to speak in the public assemblies of the New Testament church.

So there are three things that God says that the woman scripturally cannot do. She cannot preach, she cannot teach men or usurp authority over the man, nor can she speak in the public services of the church. This is one reason why we do not ever call upon women to lead in public prayer when there are men present. It is also another reason why we do not have what are commonly referred to as "public testimony meetings" where we allow the women to speak in the services of the church.

Now these are words that are from God. If somebody says that these are the words of Paul, let us remember that Paul was inspired by the Holy Spirit. These are the words that God Himself gives.

In the second chapter of the Book of Revelation, we find that the problem in the church of Thyatira was that this woman Jezebel was in rebellion against all three of these things. Let us read again these same verses that we read a moment ago. As I read through these verses, I want you to notice in verse 20 that the conduct of this woman Jezebel is in direct contradiction to the things that God says a woman should not do in a church. "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols."

Now I want you to note that she is attacking the authority of God. God is sovereign. God has all authority. He can do whatever He chooses to do. God has

placed a church in the position of being accountable and responsible for obedience to that authority. Here we see that God says a woman has no authority or right to preach. She cannot be a pastor or a bishop (and that's what the word bishop means), the pastor of a church or a preacher. She cannot scripturally be a preacher because she cannot be the "husband of one wife" and she cannot be the ruler over her home because God has said this is the place of the man not the woman. Yet you'll notice in this verse 20 it says, "Thou sufferest that woman Jezebel, which calleth herself a prophetess." Here we see that she is in rebellion against the authority of God for God says a woman cannot be a preacher.

The second thing we see is not only does she call herself a prophetess, but she is teaching within that church. She was teaching men when God commanded a woman not to teach men. So she is rebelling against the scripture where the Lord says, "I suffer not a woman to teach or to usurp authority over the man."

Thirdly, she refused to accept the place that God has given women within the church, and the church allowed it. They let it occur this way. They permitted it, or as the Word says, "thou sufferest that woman Jezebel." They did nothing about it at all. This, of course, was a sin of the church.

Here is then a twofold rebellion against the authority of God that includes the church, and the home or the family, which is the wife's main responsibility. Notice, He says, "Because thou sufferest that woman Jezebel which calleth herself a prophetess to teach," and now notice it says, "and to seduce my servants to commit fornication." Now this included, not only physical fornication but spiritual fornication as well. Here was this

woman Jezebel seducing men within that church to commit fornication, which is an attack upon the home or the family which God ordained. So this woman, was not only attacking the church, but was also attacking the family.

Now this fornication is not only physical fornication but it is spiritual fornication as indicated when it says "and to eat things sacrificed unto idols." This has reference to their participation in the sacrifices that were made to their heathen idols and this is called spiritual adultery in the Word of God. So we find that this fornication, spiritual fornication, was an attack also upon the church as well as an attack upon the family. The so-called Equal Rights Amendment is also an attack against God's authority and against the home. We will see this as we go on.

God says that the woman cannot preach, cannot teach men, and cannot speak in the public services. What, then, are things that the woman or the wife can do? God does give women things that they can do and that are her responsibilities. In First Peter chapter three I want to read verses five and six. "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement."

Here we see that the first responsibility and the first duty of the wife is to be a good wife to her husband. Wives this is your first God-given responsibility. Sara is given as an example. It says that she was a "holy woman who trusted in the Lord;" that she was in subjection to her own husband, saying "even as Sara obeyed Abraham, calling him lord." The

first responsibility and the first duty of the woman is to be a good wife to her husband.

But let's notice another area of responsibility of the woman, and this we find in First Timothy 5:14. Just as a woman can get into trouble when she steps in and tries to do the man's job, here is a job that if a man steps in to do the woman's job, he gets in trouble. Notice in First Timothy 5:14, "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."

Now notice that her responsibility is to take care of the house. It says "to guide the house." That's the wife's responsibility. The husband's job is to earn the living; the husband's job is outside the home, the wife's job is inside the house. The wife's responsibility is to "guide the house." You let a husband or a man try to come in and take over the household duties and try to guide the house, and you'll talk about a mixed up mess in a hurry. That's the wife's job.

Now God put it there, and all of these "hussies" (and that's about what they are), that are in favor of this ERA movement, they all oppose this. They do not want to be a good wife to their husband and they do not want to have to "guide the house," and yet these are the responsibilities that God has placed upon them.

Now let's notice a third area that the wife has. In First Timothy chapter two we read beginning with verse 11, "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. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she

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*shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety*" (1 Tim. 2:11-15).

Now note. He says what the woman's work *is not*, then He says, "nevertheless" or "*notwithstanding she shall be saved in childbearing, if they continue.*" What? "*If (the children) continue in faith and charity (love) and holiness with sobriety.*" The wife not only then has a responsibility of being a good wife to her husband, but she also has a great responsibility of being a good mother to her children. God intended that she should have children and that she should teach those children in that home. Notice He says that she is to teach them "*to continue in faith and charity and holiness with sobriety.*"

Now we live in a time when most women work. Now I'm not saying it's wrong for a woman to work. Sometimes it's necessary. There's not enough income to support the family on one income, but while your children are small, your main responsibility is to be a wife to your husband and a mother to your children, to teach and to raise those children in the fear and the admonition of the Lord. Mother, that is your job! Very few mothers are able to do that and maintain and hold down a job at the same time. If it is not necessary, it means that you are harming your own children, because the time that should be used in teaching and training those children, you are using to work, and you do not have the time to do it.

Television does not make a very good babysitter. It will not replace a mother teaching her children. A Day Care center, or a nursery school will not give your children what they need. The Scripture says that you cannot teach a man, you cannot be

a preacher, you cannot speak in the public services, but it does say that you "will be saved by childbearing, *if.*" Now by "saving" it does not mean salvation. It's not talking about the saving of your soul, but it is talking about the saving of your life, making it profitable to the Lord. That's what a preacher does. He preaches to be of service to the Lord. That is what a teacher does. They teach to be profitable unto the Lord. If you want your life to amount for the most for the Lord, then you make certain that the children that are born into your home receive the right kind of spiritual teaching and the right kind of spiritual training. This is the highest means that you can use in serving the Lord with your life.

Finally, turn with me to the Book of Titus for another area that God says that the woman can do. Now I do not define some words. I have learned sometimes not to. Chapter two of the book of Titus verse three says, "*the aged women*" so I'm not going to tell you what an "aged" woman is. It says in verse three, "*The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women.*" Now then, "aged women," what are you to teach the young women? We know that you cannot teach the man, but you are responsible for teaching young women. This has reference not only to young married women, but it also has reference to the young children that are in your homes as they grow up.

In verse 4 it says, "*That they may teach the young women,*" what? "*To be sober, to love their husbands, to love their children, to be discreet, chaste,*" (notice), "*keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.*"

In other words, this is another area of responsibility for the woman. As she matures, as she grows older, it becomes her job to teach the younger women, or to teach children.

So the area of women and their responsibilities that God has given them, is not only in the home where they are to be a good wife, and where they are to be in charge of the guidance of the home, but they also are to teach children, and also to teach women. All of these are areas where the wife can do a better job of teaching than the man can do. God made it that way. A woman is better able to teach children than a man. But that does not say that a man is not responsible for the teaching of the children, for he is the head of the home, and therefore he is to see that the children are taught properly.

Now, tonight, we're not going to discuss many of the women of the Bible. We're only going to look at one of them. As you look through the Bible you find that there were many godly women throughout the Bible, both Old and New Testaments. I would hate to think of where New Testament churches would be today without many godly women. I think sometimes the reason women get out of their place in some churches is simply because the men are just too lazy to do the work that they ought to do. If the men don't do it, the women say that it needs to be done, and therefore they do it. It ought not to be that way, but I have known churches where the men just were lazy and would do nothing and if the women didn't do it, it never would get done. God does not intend for women to "run the church." That's the place of the man. He is to be the leader and the teacher. The woman is not to usurp that authority and or speak in the church. However, some churches would never have done any-

thing if it hadn't been for some godly women. I have known of churches that started in a home because some women wanted a church, and they just started meeting in a home, and invited a preacher to come in. Men wouldn't do it but the women did.

There are many godly women that were real servants of the Lord in the Bible. We're going to look at one right now. Turn with me to the 16th chapter of the Book of Romans. As you read some of these lists, and we're not going to read them now, but in this 16th chapter of Romans there is a list of both men and women listed in the latter part of this chapter. Some of the names, you don't know if it's a man or a woman. Some of the names you know that it is a man, and some of the names you know that it is a woman. But you will note that there were women that were really servants of the churches. They were active for the Lord. In verse 1 of this 16th chapter we find one by the name of Phebe. "*I commend unto you Phebe our sister, which is a servant of the church which is at Çenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.*"

Now here we find that Paul in writing to the church at Rome picked out one lady and commends her because of her spiritual service of the Lord. Notice some things he says about Phebe.

First, she was a "*servant of the church*" of the Lord. "*I commend unto you Phebe our sister, which is a servant of the church.*" Now the word servant here comes from a Greek word "*diakonos*" from which we also get the word deacon. Because of

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that, some have assumed, and I think falsely so, that she was a woman deacon within the church. I do not believe this. When you turn to the Book of First Timothy chapter 3 and read the qualifications of a deacon, we find that the same qualifications that applies to the preacher, applies to the deacon. It says they must be the "husband of one wife," and a woman cannot be the "husband of one wife."

The word "servant" simply means what it says, servant. She was a servant of the church. She worked within the church, and the work of a servant is the highest calling that anyone can have. In fact, that's what a pastor is. That's what a deacon is. They are servants of the church, and if we follow the example of the Lord, we too will seek to be a servant of the church.

Notice with me in Matthew 20 beginning with verse 25, "*But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you.*" If you want some very strong arguments against the convention system, there is an argument right here. If you want an argument against mission boards, mission committees, mission directors, here is your verse. It says, "*But it shall not be so among you.*" Why? Well, it says in verse 25 "*Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.*" In other words, a sort of chain of command with those who have authority over others, and the Lord says "*it shall not be so among you.*" God does not intend for there to be those in authority over others in the sense that there are preachers

in authority over other preachers or missionaries. On the other hand He says in verse 26, "*But it shall not be so among you: but whosoever will be great among you, let him be your minister*" or servant. "*And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*" This was the work of Phebe, being a servant in the church.

She was a business woman for we see in verse 2, "*that ye assist her in whatsoever business she hath need of you.*" I don't know what kind of business it may have been, but in spite of the fact of her being a business woman, she was lowly in spirit, a humble servant of the Lord. She also was a lover of the church. She loved her church, even as Jesus and Paul loved the church, and she proved her love to the church by her deeds. So the first thing we see then is that Phebe was a servant.

Secondly, it says that Phebe was a sister. "*I commend unto you Phebe our sister.*" Now how was she a sister? Well, of course, we know that she was a sister in the sense that she was saved, but when you turn to Mark chapter 3 and verse 35, it says "*For whosoever shall do the will of God, the same is my brother, and my sister, and mother.*" In other words, when we do the will of God, and by that it means when we're saved, we become brothers and sisters in the Lord Jesus Christ. No distinction made, she was a sister. A sister in that they were partners in service. Paul considered her a sister and a fellow servant of the Lord, each in their own area, each in their own field of service. Paul was a brother in Christ and he was serving the Lord in the way that God had laid out for him. Phebe was also a servant of the Lord, a sister in Christ, and she was serving the Lord in the manner and the way

in which the Lord had laid out her service. Paul didn't get mad because he couldn't do this, and Phebe didn't get mad because she couldn't do the other. Each of them was satisfied in doing their service in the way that God wanted it to be done. Just like Miriam. Remember how Miriam took care of the infant Moses. There is a special ministry for women in the service of the Lord. We're not going to go back to the Old Testament, but you look and see that there were many ways that God used women in the Old Testament.

Thirdly, she's called "a saint." "*I commend unto you Phebe our sister, which is a servant of the church which is at Çenchrea: that ye receive her in the Lord, as becometh saints.*" Now she was a business woman, but saintliness is compatible with business responsibilities. She could still act like a saint even though she was in business. She could still conduct herself in her business affairs as a saint should.

Hospitality is a test of grace. She carried on her business from her home in some respects as we find others did. Many of these women, when you look at their homes, find that they made their homes an outpost for the church. They had services within their own homes, and the home became a mission endeavor for the church.

Finally, the fourth thing about Phebe, it says, "*She hath been a succourer of many, and of myself also.*" Now that word "succourer" means to help or to render assistance. She was a helper. She was ready to render assistance in any way she could. I can't think of any better way to serve the Lord than to be on call, ready to help, ready to assist, any time that we're needed.

I will not mention names, I don't want to embarrass anybody, or give undue recognition because there are others who have participated in this, but I

am always thankful for many of the ladies of this church. I know that it involves the husbands as well, but it is mostly the woman that have these responsibilities. But I am grateful and thankful for the many women of this church that whenever we have a need, such as somebody coming and needing to spend the night, we can ask them, "Can you take care of somebody in your home?" and they say yes. Sometimes we've had missionaries that have stayed in our homes. Sometimes we have had evangelists and you have invited them into your home to eat. During the Bible Conference we have preachers who come in and others who may not be preachers, but they come for the Bible Conference, you invite them, not only into your home to provide their meals, but you provide them a place to stay and fellowship as well. This is what it means to be a servant of the Lord, to be ready to help or to assist in any place or any kind of need.

Even Paul had needs whereby Phebe could help, because he said "*she hath been a succourer of many, and of myself also.*" I don't know in what manner Phebe assisted Paul, but whatever his needs were, Phebe was ready to help that Apostle as a means of serving the Lord. Every church has a need of such sisters as this, ladies who are ready to help whenever anything is needed, ladies who are ready to respond in whatever need there may be. Here was a lady named Phebe that was ready to be a servant of the church at any time she was needed. Ladies that is the greatest service of the Lord that you can provide in a church, being ready to respond to any need.

What we find here then are two ladies, one was at the church at Çenchrea and the other one at the church at Thyatira.

(See **CHURCH** on page 16)

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**FELLOWSHIPS**

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**CONFERENCES**
**LAMBERT, MS**

December 7-11, 1994, Calvary Baptist Church, P. O. Box 209, Lambert, MS 38643, M. L. Ellis, Pastor.

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**ALEXANDRIA, KY**

December 30-31, 1994, First Baptist Church, 104 Washington St., Alexandria, KY 41001, Carl Morton, Pastor.

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**HUMBLE, TX**

January 12-13, 1995, Northway Baptist Church, 5939 Bender Rd., Humble, TX 77396, David Stone, Pastor

\*\*\*

**WESTCLIFFE, CO**

January 24-27, 1995, "Retreat In the Rockies", Wetmore Baptist Church, P. O. Box 84, Wetmore, CO 81253, (719) 284-4197, Brian Withrow, Pastor.

\*\*\*

**PINCKNEYVILLE, IL**

March 14-16, 1995, Holt's Prairie Baptist Church, Rt. 4, Box 163, Pinckneyville, IL 62274, Mark Cox, Pastor

\*\*\*

**LUDLOW, KY**

March 27-30, 1995, Beth-lehem Baptist Temple, 316 Adela Ave., Ludlow, KY 41016, Bill Miller, Pastor.

**BIGSPRING, TX**

April 4-6, 1995, Birdwell Lane Baptist Church, 1512 Birdwell Ln., Big Spring, TX 79720, Lewis McGarity, Pastor.

\*\*\*

**CALVERT CITY, KY**

April 26-28, 1995, New Hope Baptist Church, 1661 Griggstown Rd., Calvert City, KY 42029, Edgar Lee Paschall, Pastor.

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**SIoux FALLS, SD**

October 2-4, 1995, Empire Baptist Temple, 412 S. Hawthorne Ave., Sioux Falls, SD 57104, Ron Tottingham, Pastor

We shall be happy to list the dates of fellowship meetings of independent Baptist churches throughout the country. Please send the dates far enough in advance.

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One who accepted the responsibilities and the duties that God had given her. She was a minister of the Lord, a servant of the church, one that Paul could write a letter about and say "*I commend unto you Phebe our sister, which is a servant of the church which is at Çenchrea.*" He highly commended her and complimented her, recommending her because of her service and help.

But here in the church at Thyatira was Jezebel, rebelling against the place that God put the woman, and in rebelling against the authority of God, tore this church all to pieces, so that within that church, there was only a remnant that stayed faithful unto the Lord. This woman had wormed her way in and had worked her way to where she had such an influence that there was only a remnant left that still served the Lord. "*But*

*unto you I say, and unto the rest in Thyatira, as many as have not this doctrine*" (Rev. 2:24).

So we find these two women Jezebel and Phebe. Jezebel, which means "unexalted" or "unhusbanded" may mean that she might have been an unmarried woman or possibly a widow, but regardless of what she was, she was a troublemaker, and she typifies all that a woman should not be. Nobody wants to name their daughter Jezebel today do they? The only Jezebel that I can remember was a dog called Jezebel. If you had a daughter, you wouldn't want to name her Jezebel would you, because Jezebel signifies and typifies an evil woman. Now if your name is Jezebel, don't come to me after church, but I just don't think anybody would want to call their daughter Jezebel.

On the other hand, the word Phebe means "pure, bright and radiant" and that was her disposition; that was her attitude. I can't recall ever meeting anyone by the name of Phebe, but I can't think of a better name than Phebe and for what Phebe represents, for Phebe represents all that is pure, and bright, and radiant, and wholesome, spiritual and good. Being a servant of the Lord, I can't think of a better name than Phebe. I guess if I ever have a daughter (by adoption, of course) I'm going to call her Phebe. Phebe is a good name. She represents the very opposite of an evil woman, and happy is that church, and blessed and fortunate is that pastor that has many women who are servants in that church like Phebe.

I'm thankful that that's the kind of women we've got in this church. Oh, we've had some Jezebel's in the past, as every church has. Some never reach the point of this Jezebel because the church does not suffer it. They don't allow it to get out of hand as it did in this case, and there are times that a Jezebel

has to be taken care of before she ever gets the point of having that kind of influence. But Satan is always going to see that there are Jezebels that are going to get on the inside of the church, and a church should never allow an old Jezebel to destroy and tear up the church, just as Peter warned of wolves in sheep's clothing on the inside seeking to destroy the flock. We usually think of this meaning men, but it could include women as well. I'm thankful that we have many "Phebes" in this church.

Where are your tendencies? Are you more like a Jezebel, or are you more like a Phebe? Well, women, you'll have to decide that. I know that most of our women are like Phebe, they're ready to help. They love their church and they love the Lord. They're ready to do whatever they can do to help the Lord's church and the Lord's cause. I'm thankful for the women of this church, who have responded in so many ways and so many times to meet the needs of our church.