



Covenant Baptist Church

Reformed and Refreshing

September 1st, 2019

Welcome to Covenant Baptist Church. We are a Reformed church committed to three things:

- **The Exaltation of God**

We desire that the people at Covenant truly understand who God is and His rightful place in their lives as their Lord and sovereign Savior.

- **The Edification of the Saints**

We consider it extremely important to correctly teach the Bible, verse by verse, so we can properly have the Holy Spirit apply it to our lives.

- **The Evangelization of the Sinner**

We understand that God has given us the responsibility to be stewards of the Gospel and that means sharing it exactly like God gave it to us with those who need Jesus.

<https://covenantbaptistsc.org>

Covenant Baptist Church Schedule

Bible Education Hour (Systematic Theology)
~ 9:30 A.M.

Sunday Worship ~ 10:30 A.M.

Wednesday Prayer Service ~ 7:00 P.M.

*(We are not interested in traditional worship
or contemporary worship. We are only
interested in true worship.)*

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Order of Worship

(September 1st, 2019)

My Savior's Love, pg. 105

Prayer and Scripture Reading: Proverbs 12:1-28

A Mighty Fortress Is Our God, pg. 53

I Sing the Mighty Power of God, pg. 26

Message: The Revelation of God in Jesus Christ
—John 14:6-11

Closing Hymn: Rise Up, O Men of God, pg 339

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Upcoming cleaning volunteers:

September 7: Egan/Watson
September 14: Olds/Shealy
September 21: Wheat
September 28: Kyzer (D&P, K&R)

Deacon on-call list:

September 1: Daryl Kyzer
September 8: Chris Waddell
September 15: Kenny Lucas
September 22: Trey Egan

Announcements—September 1st, 2019

Greek class will resume September 15 at 6 PM.

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Next Sunday is our 2nd Sunday fellowship meal. Please plan to bring a dish to share and stay for the fellowship. Also remember that we usually have visitors who stay for the meal, and you are encouraged to bring more than a small side dish so that there is plenty to go around.

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It is the time of year that our church supports and raises money for military Bible sticks (audio bibles) to be sent to our troops. The cost for one is \$25. Please earmark your check or envelope with “Bible Stick” if you would like to give towards this. We will be taking offerings for this through September 15.

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The church bookstore is now open, and purchases can be made between and after services by seeing Annsley or Cristan Smoak. To simplify the process for the store operators and church bookkeeping, all transactions are cash only.

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There will be a free swap here at the church Sat, Sept 7 from 9-12. If you have items to get rid of, please plan to have them in the church library by Wed, Sept 4 so that they can be sorted by size and category before that Saturday. You do NOT have to donate items in order to take part in receiving items. This is just a way to help out fellow believers and clean out our closets/cabinets! Leftover items not claimed by you will be donated. For more info, see Kerri Olds or Coie.

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Please note: any unclaimed dishes left in the kitchen by September 7 will be added to the free swap, and then donated if not taken.

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We would like your input. We are considering whether or not to continue the Fall conference due to expense and attendance. Please let us know if you would be willing to attend a fall conference usually the last week of October, Sunday through Wednesday nights. We are not asking for good intentions but rather would you make a commitment to attend. On the table in the foyer of the church there are some papers you can indicate yes or no to a fall conference. Thank you for your help with this. Elders

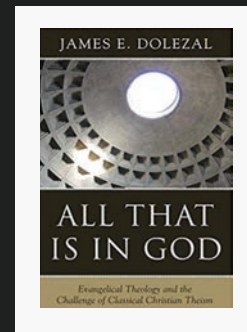
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Ladies: you are welcome to join a monthly meeting up of ladies at Ruby Tuesday on Augusta Road every first Tuesday of the month at 11:30. See Diane Falsetti for additional details.

Book of the Month:

All That Is In God

James E. Dolezal



Increasing numbers of conservative evangelicals are denying basic tenets of classical Christian teaching about God, with departures occurring even among those of the Calvinistic persuasion. James Dolezal's *All That Is in God* provides an exposition of the historic Christian position while engaging with these contemporary deviations. His convincing critique of the newer position he styles “theistic mutualism” is philosophically robust, systematically nuanced, and biblically based. It demonstrates the need to maintain the traditional viewpoint, particularly on divine simplicity, and spotlights the unfortunate implications for other important Christian doctrines, such as divine eternity and the Trinity, if it were to be abandoned. Arguing carefully and cogently that all that is in God is God Himself, the work is sure to stimulate debate on the issue in years to come.

By What Standard?

Watch the trailer at: <https://founders.org/cinedoc/>

“In 1979 the Southern Baptist Convention (SBC) formally entered into the “Battle for the Bible” that was raging within North American evangelicalism. Over the next 15 years, the SBC was returned to its historic commitments on the inerrancy and infallibility of Scripture. Many of those who resisted this conservative resurgence were driven by religiously progressive convictions...

“Now, 25 years after the clear success of the conservative resurgence, it seems like evangelicals, including Southern Baptists, are in danger of loosening their commitments to those basic, Christian commitments. Dangerous ideologies like Critical Theory and Intersectionality are gaining inroads into the thinking of some leaders, churches and organizations....

“Founders Ministries is producing this cinedoc to sound an alarm and issue a call for pastors and churches to stand firm against this onslaught by reaffirming the authority and sufficiency of God’s written Word. If we care about true justice—what God has revealed to be just—then we must stand against what is being promoted under social justice. If we care about the true gospel—the gospel revealed in the faith once-for-all-delivered to the saints—we must reject the agendas being promoted by godless ideologies.”

(From: <https://founders.org/cinedoc/>)

Covenant Baptist Church Events

Greek Class:

Our Greek class, “It’s Greek to You and Me”, will continue in the fellowship hall at 6 P.M. on Sunday, September 15.



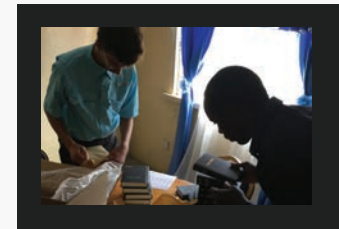
2nd Sunday Fellowship Dinner:

Next Sunday is our 2nd Sunday fellowship meal. Please plan to bring a dish to share and stay for the fellowship. Also remember that we usually have visitors who stay for the meal, and you are encouraged to bring more than a small side dish so that there is plenty to go around.



2019 Kenya Mission Trip:

We will have a presentation on the Kenya mission trip on September 8 during the B.E. hour.



Why Not to Have a Woman Preach—by Thomas Schreiner

The specific question on the table is this: Does 1 Timothy 2:12 leave open the possibility that women are permitted to preach in the weekly gathering of a local church as an extension of the male elders of the church or as an expression under their governing authority?

John Piper says no (in Ask Pastor John episode 533).

Andrew Wilson says yes (in a response to Piper).

So who is right? And does it matter?

Piper argues that women should not preach in the local church, even under the authority of the elders, nor should they regularly teach Sunday School to a mixed audience. I will argue here, over against Wilson, that Piper is right, and his answer is well stated.

Let me say up front that I rejoice that Wilson believes, as Scripture makes plain, that women should not serve as pastors, and I have often profited from Wilson's writings in other areas. He is a friend and colleague in the greatest cause. Still, on this matter, I think he missteps, as I will explain below.

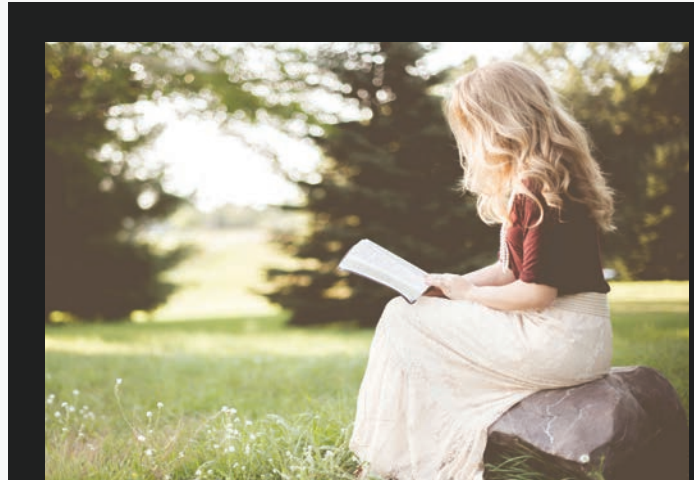
Wilson's Three Arguments

Wilson gives three arguments to support the notion that women may preach under the authority and permission of the elders. By the way, this is not a new view or a novel third way being disseminated. Such a view was certainly around when I was a seminary student in the 1970s and the 1980s. We are reminded that there is nothing new under the sun.

What are Wilson's three arguments?

First, he argues that not all preaching is teaching. There are other kinds of speaking in the New Testament besides teaching, such as words of exhortation, prophecy, or evangelistic preaching. Nothing forbids women from doing this kind of speaking, says Wilson.

Second, teaching likely has a specific referent, focusing on "the preservation and trans-



Why Not to Have a Woman Preach—by Thomas Schreiner (continued)

mission of the authentic apostolic witness to Jesus, in the era before the New Testament was written down.”

Third, Wilson quotes me to say that there are two different kinds of teaching. He points to passages like 1 Corinthians 14:26 and Colossians 3:16 where everyone in the church is encouraged to teach and instruct one another, and thus women would be included in this admonition. Wilson distinguishes between big-T and little-t teaching. He says,

“In our context, incidentally, we work this out by asking all non-elders in our church who preach to submit their sermons to an elder, get their feedback on it, and only then deliver it publicly; that way, the speaker is doing the little-t teaching, and the elder is doing the big-T Teaching.”

Two Activities Prohibited

Before considering what Wilson says, a word about 1 Timothy 2:12 is necessary. Paul says he doesn’t “permit a woman to teach or exercise authority over a man.” Andreas Köstenberger has shown in his careful analysis of this phrase that two distinct activities are prohibited: both teaching and exercising authority.

Later this year Crossway is publishing the third edition of the book Köstenberger and I co-edited, called *Women in the Church: An Analysis and Application of 1 Timothy 2:9–15*. Köstenberger’s third edition of his essay shows that his work has stood the test of time. Note that Paul doesn’t just prohibit women from inhabiting the office of elder or overseer. He also speaks functionally; women aren’t to teach men. It is a mistake to limit what Paul says here to office and then to permit the function.

Piper rightly says that if the elders allow a woman to preach, they permit what God forbids. Indeed, Piper is careful. He says that there are some contexts where women can address a mixed audience, but they should never preach, nor should they regularly teach a Sunday School class of adults where there is a mixed audience.

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Why Not to Have a Woman Preach—by Thomas Schreiner (continued)

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Wilson rightly says that there are other kinds of speech than teaching, such as prophecies or words of encouragement. But these kinds of speech don't represent the regular, formal, and on-going instruction in God's word. In prophecy, people give spontaneous words from God for particular occasions (cf. 1 Corinthians 14:29–32). Yes, there is informal teaching that occurs when Christians are together, where believers share insights and such from God's word (Colossians 3:16; 1 Corinthians 14:26). Priscilla played a role in instructing Apollos privately (Acts 18:26).

But here's the rub: This is distinct from preaching to the gathered congregation or from a woman regularly teaching the Scripture to men. That's the very point of distinguishing between big-T Teaching and little-t teaching. In other words, I believe Wilson's distinction actually speaks against his view.

Different Kinds of Speech

Let's think again about the different kinds of speech in the New Testament from a different angle, and again I want to suggest that Wilson's example contradicts his point.

Preaching, I would argue, always contains teaching. In fact, preaching probably combines together the gifts of teaching and exhortation. Hence, it isn't plausible or convincing to say that preaching ever takes place without teaching. If there is no teaching, then it isn't authentic biblical preaching, for preaching explains and unpacks God's word. How can that take place without teaching?

What is fascinating is that Wilson's example of what non-elders do when they preach supports the point. They don't give a spontaneous word like an exhortation or prophecy. Instead, Wilson's church requires the sermon to be prepared in advance to be scrutinized and evaluated before it is delivered. That is not little-t teaching! That is big-T Teaching, and so it is quite different from the informal kind of instruction that Paul talks about in Colossians 3:16 and 1 Corinthians 14:26.

The Role of Teaching

One of Wilson's most curious points is about teaching itself. If I understand him correctly, he suggests teaching, rightly defined, is restricted to the period before the New Testament was written. Such a view misunderstands the nature of teaching. Teaching explicates the authoritative and public transmission of

Why Not to Have a Woman Preach—by Thomas Schreiner (continued)

tradition about Christ and the Scriptures (1 Corinthians 12:28–29; Ephesians 4:11; 1 Timothy 2:7; 2 Timothy 3:16; James 3:1).

It is clear from the rest of the Pastoral Epistles that the teaching in view is the public transmission of authoritative material (cf. 1 Timothy 4:13, 16; 6:2; 2 Timothy 4:2; Titus 2:7). The elders in particular are to labor in teaching (1 Timothy 5:17) so that they can refute the false teachers who advance heresy (1 Timothy 1:3, 10; 4:1; 6:3; 2 Timothy 4:3; Titus 1:9, 11). It is crucial that the correct teaching and the apostolic deposit be passed on to the next generation (2 Timothy 1:12, 14; 2:2). Such teaching isn't restricted to the time before the canon was completed; it is the heart and soul of the church's ministry until the second coming of Christ.

I am thankful for the opportunity to dialogue with Wilson about this matter. He articulates his view with some tentativeness, and such friendly discussions are important as we consider how to conduct ourselves in the church. I return to where I began: John Piper's words on this matter are wise, mature, and represent the teaching of the Scriptures.

Finally, I am not writing this because John Piper is a friend whom I want to defend. It's also important to celebrate the many gifts God has given to women and the countless ways they minister in the church. We need to remind ourselves often that a different role says nothing about one's significance or value. Still, the issue matters, for as churches we must order our practices in accord with the word of God and not our own wisdom. When we deviate from the biblical pattern, there are always consequences. God has given us his instructions for our flourishing and our happiness, and when we follow his instructions we show that we trust him.

Persecuted Christians want to be known—by Emily Swanson (continued)

Pop quiz time. The North Korea of Africa. Do you know which country that is? The answer in just a moment.

The Worldview spoke with William Stark of International Christian Concern who has been talking to persecuted brothers and sisters around the world for seven years.

The rise of nationalism, in particular, has lent to more persecution against Christians.

STARK: “Christian persecution in a global sense has been increasing year to year. A lot of the reason for this, and this is kind of trending along with other global trends, is the rise of nationalistic or more nationalistic governments. We can talk about Turkey being an example of this. India is another great example of this. And traditionally nationalistic countries such as China are continuing to push these national identities.”

Stark said to keep an eye on Turkey as more Christians are facing ostracizing from their communities for not being Muslim.

STARK: “Similar issues are happening in places like Turkey. Well, Turkey is kind of creating this national identity where to be Turk is to be Muslim and if you don’t necessarily fit into that mold you face persecution or discrimination. So, we’ve seen a number of arrests and attacks and more. Hate speech is a big thing in a place like Turkey where Christians are being maligned in a lot of ways or being thought of as distrustful evil people that you shouldn’t associate with.”

He said that we need to shed light on countries which violently persecute Christians.

STARK: “Going back to India, not that people haven’t heard of India, but the fact or the idea that there are significant levels of persecution in India, I think is surprising for most people. Open Doors, just this past year, actually ranked Open Doors as the 10th worst country for Christians in the entire world. When you actually talk to someone who’s not a persecution expert or keeping up with the news because we all kind of have this idea that India is the land of Gandhi, peace and love and all this stuff. But the fact of the matter is this Hindu nationalism or religious nationalism is really taking over and pushing violence against Christians quite heavily there.”

Persecuted Christians want to be known—by Emily Swanson (continued)

Romans 8:35-37 comforts our brothers and sisters with these words.

“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him who loved us.”

Stark said that the little country of Nepal is following in the footsteps of India in persecuting Christians there as well.

STARK: “Another country that is off the beaten path, perhaps just a little bit more, but close to India, is Nepal. Nepal is also a Hindu-majority nation, and in South Asia, the saying is, ‘Where India goes, Nepal follows.’ Two years ago, Nepal actually passed a law that made it illegal for you to convert someone from one religion to another. That law was specifically targeted at Nepal’s Christian community because it was one of the fastest growing Christian communities in the world.

“So in the past year, just in 2019, 17 Christians have been arrested just under that particular law for supposedly converting people from one religion to another. And this actually includes two Americans that have been arrested under this law and have been deported because of it.”

He said the North Korea of Africa is one of the countries that doesn’t get noticed, but needs to be remembered in prayer.

STARK: “Another country that doesn’t get a lot of press, but probably is among one of the worst persecutors of Christians in the world is Eritrea. Eritrea is a country in East Africa, and its nickname is the ‘North Korea of Africa.’ It has a dictatorial state, in which all forms of non state-sanctioned religion are clamped down on severely. Now, just recently, there was a report out there that 150 Christians were caught and imprisoned just because they were caught practicing a non state-sanctioned faith which evangelical Christianity is non state-sanctioned. So that’s another country to be in prayer for.”

Stark told The Worldview that the most important thing you could do for the persecuted Christians is to just “know them.”

Persecuted Christians want to be known—by Emily Swanson (continued)

STARK: “One of the first things I always say to people when they ask me this particular question is just knowing the persecuted, is a good starting point. I’ve been traveling for ICC for about seven years now and it’s quite often that I’ll go to a very distant place like the interior of rural India or Nepal; anywhere I’ve been in the world.

“And the persecuted Christians that I end up meeting with will ask me the question, ‘Why do American Christians not care?’ And being a representative of the American Christian community, to them at least, it’s hard for me to answer the question. And most of the time what I end up telling them is that honestly the church in America on the issue of persecution at least, is asleep and really doesn’t know who you are, what you’re going through.”

He said that for these brothers and sisters to know that they are known and loved by their family in Christ in America is invaluable.

STARK: “People here can start supporting the persecuted, knowing and understand who the persecuted are, and what they’re going through because I can’t honestly think of anything worse than suffering without being known. I think that’s a challenge in and of itself because if you’re conscious of the fact that, one, that you’re suffering, but, two, no one knows that you’re suffering or the people that should care don’t know who you are and don’t know why or how or what they can do to help you out, there’s really not a lot of prospects for change in that situation. It’s just like you have to endure this situation that will never change.”

Stark said that International Christian Concern is on the cusp of providing an extensive amount of resources for supporting the persecuted church.

STARK: “We’re about to roll out a lot of resources that particularly speak to this point, ‘How do we pray for the persecuted church?’ So each year in November, the first Sunday in November, which this year will be November 3, is the International Day of Prayer for the Persecuted Church.

“This is a time when churches come together particularly to remember the persecuted church and to pray for them. Now, in preparation for this, what International Christian Concern does is prepare something we call the ‘IDOP kit.’ Now, this is a kit that you can download from our website that includes an overview of persecution around the world. We have prepared prayer cards in there that kind of select some of the most hit countries around the world and have specific prayer points for people to follow.”

Persecuted Christians want to be known—by Emily Swanson (continued)

Mark 10:29-30 says, “Jesus replied, No one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel will fail to receive a hundred times as much in this present age: homes, brothers, sisters, mothers, children and fields—along with persecutions—and in the age to come eternal life.”

To find more resources on praying for, petitioning, and reminding our brothers and sisters in other countries that they are not forgotten, go to www.persecution.org.

A Reminder...



From:
https://theworldview.com/#news_broadcasts/vt-hospital-forces-christian-nurse-to-perform-abortion-toeless-fingerless-girl-im-beautiful-persecuted-christians-want-to-be-known



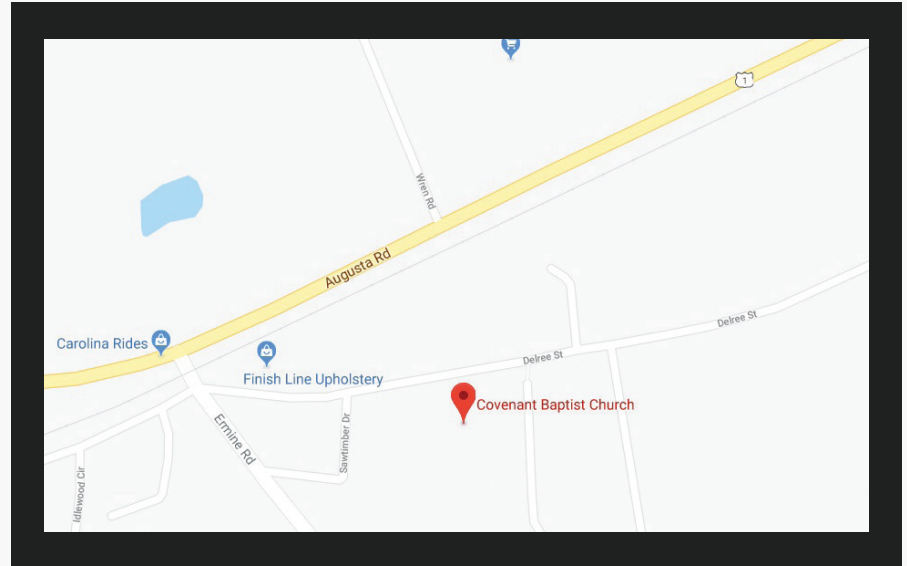
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West Columbia, SC 29170

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*If you are interested in joining our church, please speak to one of our elders or deacons.
They will be happy to give you the information you need.*