

The way to get on your feet is to get on your knees.

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The Baptist Examiner

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

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GOD'S INDICTMENT OF HIS PEOPLE

By Larry J. Robbins

Please read Isaiah 1:1-20

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18).

Dr. John Gill says of verse eight— "these words stand not in connection either with the preceding or following, but are to be read in a parenthesis, and are thrown in for the sake of the small remnant God had left among this wicked people, in order to comfort them, being distressed with sin."

These people, seeing their sins in their dreaded colors, and terrible circumstances, were ready to conclude that they were unpardonable. They saw God as an angry judge, stood at a distance from Him, and dared not come near His presence because they expected His vengeance to fall upon them.

Verses one through nine give the indictment and judgment of Judah. Isaiah received a message from God that the farm animals recognized their owners, but the Israelites do not give Him that same honor. He had cared for them, but they ignored and rebelled against Him. The sinful nation already had felt the sting of God's judgment, but the people still refused to repent of their sins.

Verses ten through fifteen describe how Judah's religious practices were rejected. The Lord condemned the Israelites' empty religious ceremonies. Because of the sins of the people, their worship was a sham and just an empty ritual.

In verses sixteen through twenty, God issues a call to repent. These verses contain the turning point between the two parts. God has been speaking in wrath, but now His love, grace, and mercy begins

to move toward them. God is now challenging Israel to a formal trial and exhorts them to come and reason together with Him. Or it could be translated "come and let us settle our dispute." God is saying, let us ascertain which of us has committed an offense against the other; and if you have sinned against me, still I hope to convert you.

In such a trial, it is obvious Israel must lose; because Israel's righteousness is a sham righteousness. It is understood that this will be the result of His investigation. Israel, according to God's righteous standards, is worthy of death; but God will not treat Israel according to His retributive justice but according to His free compassion. He will not only remit the punishment but will regard the sin as non-existent. The reddest possible sin shall become, through the mercy of Jehovah, the purest white.

The representation of the work of grace promised by God as a change from red to white, is founded upon the symbolism of colors. The Hebrew word used for scarlet is "shanim" and denotes a

bright red color. The Arabic verb means to shine, and the name was given to this color because of its splendor, or bright appearance.

This color was obtained from the eggs of the coccus ilicis, a small insect found on the leaves of the oak in Spain and in the countries east of the Mediterranean. A cotton cloth was dipped in this color twice; and the word used to express it means double-dyed, from the verb "shana" — to repeat. It was a more permanent color than that which is mentioned under the word crimson.

White is an emblem of innocence or purity, while red would represent their sins. It represents the permanency of sin in the heart. No human effort or human means will ever remove them. They are fixed, double-dyed, and deeply fixed in the heart as the scarlet color is in the cloth. This deep stain, which no human power could remove, shall be taken away and the nation of Israel could be restored to purity.

God is saying to His chosen people, come and let us bring our (Continued on Pg. 8, Col. 1)

A WONDERFUL BOOK: THE BIBLE

By Pastor John M. Alber

Read Isaiah 40:8

God's Word is very special; indeed it is His Divine revelation to sinful man. It tells the story, the gospel message of man's redemption; but it never moves away from the central truth of God and how He has provided salvation to all who believe on His Son, the Lord Jesus Christ. You should love God's Word — adorn it with tears and joy of gladness. It should be the most important book in your life. Read it to be wise, study it to be correct, believe its message to be saved and learn to trust its ways in all things.

It is the Book — the grand old Book of books — God's Holy Word! It is a wonderful book! Indeed, it is God's blue print and message of help to a world of hurting people. It is a book that man could not write, would not write if he could; but by God's blessed Holy Spirit, He reveals not just a story to entertain, but the complete and whole story.

Consider today God's precious and Holy Word: our Bible. Note, if you would, how wonderful is God's Word and its message of grace and mercy. Someone noted before, that God's Word, the Bible, has a seven-fold message that speaks to the very need of man; in fact, The Baptist Examiner looked briefly at these seven points a few weeks or months back. It is our desire to look at that seven-fold message, and note what God would have us to know today.

First, note the wonder of its formation: Though it contains sixty-six (66) books and eleven hundred

and eighty-nine (1189) chapters, its message runs clear and plain throughout its pages. Though it was written by forty (40) different authors of all walks of life, over a span of fifteen to sixteen hundred years, its message never changes. It should be noted that the Bible grew (developed) during mysterious times; nonetheless, each development contributed to its final product: God's Holy Word — the Scriptures.

Several books were written by Moses — five in number. The history of Israel was compiled by various men — Samuel and Joshua to name only two. The poetical books were written by David, Solomon and others; while the books of the prophets, major and minor, usually carry the name of its human author. The New Testament was written by our Lord's apostles, except Luke, the only Gentile writer. It is obvious, however, as you read all these books that someone behind all of these men watched and carefully guarded to make sure that its message was guarded against error. That One, God the Spirit, so guarded the human element that as they wrote, they delivered God's Divine message to a world lost in sin and corruption.

Second, note the wonder of its unification: Though we have touched upon this already in the preceding note, it is a miracle beyond words how such a book of diverse authors and time span could stand united in complete detail. It is not sixty-six (66) books, but one.

Dr. G. Scroggie noted that there is one central theme found throughout the pages of the Bible: the red (scarlet) line of redemption. Genesis tells us why the red (scarlet) line was needed; whereas, the four gospels unveil before our eyes the Lamb of God that washes away our sin. It is for that reason the Old Testament looks toward and anticipates the cross of Calvary; whereas, the New Testament reveals the Son of God upon that cruel and wicked tree. Obviously the Old Testament saints expected and anticipated God's redemption being unfolded, though they did not understand all of the various (Continued on Pg. 6, Col. 1)

The Baptist Examiner Pulpit

A Sermon by Pastor Eugene P. Helton

RECIPE FOR PASTORING

Please read
Matthew 20: 20-28

"...but whosoever will be great among you, let him be your minister; 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..." (Matthew 20:26-28).

I. Introduction



I do not wish to convey a message that I am a great pastor or even a good pastor. I do not wish to convey a message that I have all the answers relative to pastoring. I'm still trying to find out what the questions are. However, along the way, I have learned a few basic truths that are absolutely essential for good pastoring. We'll call these (Continued on Pg. 2, Col. 1)

THE BAPTIST EXAMINER

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RECIPE

(Continued from Page 1)

truths: a recipe for pastoring. Where do you find a recipe? You go to a "how to" book. God's Book tells us how to pastor. There are 3 ingredients essential to this recipe. We'll call them P T L.

II. The Read Scripture (Matthew 20: 20-28)

The mother of Zebedee's children, i.e. James and John asked for a high position of responsibility for her two sons in the Lord's kingdom. "Jesus answered and said, ye know not what ye ask." (verse 22). What an awesome responsibility to occupy the high position of pastoring one of the Lord's churches. The burdens of

THE BAPTIST EXAMINER

MAY 7, 1994

PAGE TWO

Editor's Update

By Pastor Eugene P. Helton, Editor

Greetings in the name of our Lord Jesus Christ!

We're continuing to look forward and move forward at the Calvary Baptist Church. One of the things we're looking forward to, with great anticipation, is our special 3 day Spring Meeting on Bible Prophecy. The meetings will begin each night at 7 p.m. on May 19th, 20th and 21st. We will be blessed with special music each night. After a time of worship in music, I'll bring a message of Bible Prophecy relative to the second coming of our Lord Jesus Christ. Then on Saturday night we'll have a special time of Christian fellowship after the Saturday night service. You're invited to all our services. We fully expect many of our Baptist friends, from churches of like faith and order, in our area, will be in attendance.

This pastor has been very busy since arriving at the Calvary Baptist Church in late November 1993. With all the duties and responsibilities associated with this church, I do not have much time for outside ministering. However, I do plan to accept some invitations to preach when they do not adversely effect my capability to carry out my responsibilities here at Calvary. This past Saturday, April 2nd, I preached in the Annual Bible Conference at Kings Addition Baptist Church in South Shore, Kentucky. On Saturday, April 23rd, I'm scheduled to preach at the Waverly Road Baptist Church in Huntington, West Virginia. Then, on Friday, April 29th, I'm to preach at the Annual Lexington Baptist College Bible Conference at Ashland Avenue Baptist Church in Lexington, Kentucky.

In the last edition of The Baptist Examiner, I had a P.S. in this column about the baptizing of three new members. What a wonderful service it was. We baptized Mary Speck, Gary Perkins and Lin Perkins. Praise the Lord for His blessings upon us. Knowing how good our Lord is, I'm sure more blessing will follow as we become more faithful in His service.

I'll close until next time. May our Lord bless you richly and may you be able to feel His love and our love through The Baptist Examiner.

pastoring at times become a very heavy load to carry. The Lord asked the question of these two "...Are ye able..." (verse 22). Are we, that desire to pastor, able to go where He sends and do what He says? Are we able to suffer for His name and His? Are we able to love as He loved? Do we have His compassion? Are we willing to give as He gave? The reply comes back in answer to the Lord's question: "We are able." (verse 22). We can only be able if we follow His example. We must have His attributes and His attitudes to be able to pastor properly and effectively.

To pastor is to minister; to minister is to be a servant; to be a servant is to give. "...And they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; 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." (Matthew 20:25-28).

The Recipe

Almost 36 years ago, I married a pretty young girl. My wife is from a family of three daughters; no sons. My wife and I have three daughters; no sons. We also have two granddaughters; no grandsons. I know about little girls! "Little girls are made of sugar and spice and everything nice!" What are pastors made of?

Preparation

"Study to shew thyself approved unto God, a workman that needed not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." (II Timothy 2:15-18). "If a man therefore purge himself from these, he shall be a vessel unto

honour, sanctified, and meet for the master's use, and prepared unto every good work." (II Timothy 2:21).

Let us notice first that in preparation. A pastor must study the Word of God. Much study is required. A pastor will show his approval by God with the results of his study. A pastor will receive approval from God when he studies in the right way, putting the truth he learns to good and effective use.

A pastor must be a workman. The pastor's ministry is never easy when the responsibilities are assumed and carried out properly. When done correctly, even pastoring a small church is more than a full time position.

The result of diligent study and hard work should be a "rightly dividing of the word of truth." We hear so much private interpretation and self-servicing, self-interest interpretation. We must rightly divide God's Word.

A pastor must purge out "profane and vain babblings." He must purge out false doctrine and self-servicing interpretation. He must purge out a spirit in himself that is not Christ-like. "If a man therefore purge himself from these, he shall be ... prepared..."

B. Teaching

"So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." (John 21: 15-17).

Spiritually feeding the sheep of our Lord Jesus Christ is of utmost importance. This is the primary responsibility of the pastor. By obeying the command to feed the Lord's sheep, we are able to show our love for the Lord. We must teach, then re-teach the Word of God. Good preaching must be good teaching; or else it isn't good preaching. I would rather be a good teacher than be a great preacher as measured by the criteria that some use to describe great preaching.

C. Loving

Many recipes will succeed fail on one ingredient. This is the one ingredient that will make the other two ingredients effective. This is the ingredient that makes the cake rise. You might short the recipe of some ingredients, but full measure of love is a must.

"But in all things approve yourselves as the ministers of God in much patience, in affliction, in necessities, in distresses, stripes, in imprisonments, tumults, in labours, in watchings, in fastings; By pureness, knowledge, by longsuffering, kindness, by the Holy Ghost, love unfeigned." (II Corinthians 6: 4-6). How beautifully do the words describe what a pastor should be. Notice the last words of verse 6: "love unfeigned." This speaks of genuine love; sincere love; not pretend love. This is a must. Without this, other things become as nothing. Paul says in I Corinthians 13: "I can be a great speaker, but without love, I'm only making noise. I can prophesy and have great faith, but without love, I am nothing; I can give all I have to feed the poor, but without love, there is no spiritual profit." He goes on to describe what love is not and what love is. It seems to me that pastors sometimes reverse the teachings in practice. Paul concludes this chapter by declaring the need for faith; the need for hope, however greater than these as great as they are, is love.

Pastor, if you're going to lead love out of your ministry, then you may as well step down now. Without it, you will never know spiritual success.

God, please help us all to understand the command and the need for love.

Send comments
and
suggestions
for
The Baptist
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The Baptist Examiner Bible Study Lesson

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Genesis 4:4-16

ABEL'S OFFERING

In our last study we saw that Cain's offering, which was a bloodless offering, was rejected by God. Now let us consider Abel's offering.

"And Abel, he also brought of the firstling of his flock and the fat thereof. And the Lord had respect unto Abel and to his offering." (v. 4). In Hebrews 11:4 we are told that this offering was brought by faith, "By faith Abel offered unto God a more excellent sacrifice than Cain."

We might ask, How did Abel get his faith? The Scripture tells us that "Faith cometh by hearing, and hearing by the word of God." (Rom. 10:17). No doubt, Cain and Abel heard the Word of God from their parents, Adam and Eve. God had covered their nakedness with the skins of slain animals, a type of the blood of Christ covering the sins of His people. Abel recognized the fact that he was a sinner and as a result had the penalty of death. In coming to God he placed the shed blood of a substitute between himself and God. By doing this he acknowledged that he was a sinner and deserved death, but he came depending wholly upon the death of another. His bloody sacrifice was a confession of his sin and his faith in the merits of the shed blood of another. It was his recognition that "without shedding of blood is no remission." (Heb. 9:22). Everyone who comes to Christ by faith in His shed blood is doing the same as Abel. Abel's lamb prefigured the Lamb of God, "which taketh away the sin of the world." The only way we can approach God is

by depending upon the sacrifice made by Christ and that alone.

To sum up the two altars: Abel's altar speaks of repentance, faith, the shedding of blood, and the spotless "Lamb of God." Cain's altar speaks of pride, self-will, unbelief, and self-righteousness. Jude speaks of many who have gone Cain's way and "Woe unto them!" (v. 11). All who have left out the Lamb of God in their worship and have established their own way are worshipping at Cain's altar and like Cain, God has "not respect."

The First Martyr

"And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." (v. 8).

Because God accepted Abel's offering and rejected his own, Cain became a murderer. The first murder was caused by religious hatred. Was it not religious hatred that brought about the death of our Lord? Was it not religious hatred that caused Stephen to be stoned? Religious hatred has probably caused more blood to be shed than any other thing in the world.

In I John 3:12 we find it stated that Cain "was of that wicked one, and slew his brother." Christ told the Pharisees, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning." (John 8:44). Cain and all those who follow Satan are his children and like him are in conflict with the children of God. Genesis 3:12 clearly indicates there will always be a conflict between the seed of the

woman and the seed of the serpent. Since Abel, untold millions of the children of God have been slain by the children of the devil, by those who are going the Cain-way. Cain, like his father, the devil, was not only a murderer but was also a liar. When God asked him where his brother was he replied, "I know not: Am I my brother's keeper?"

God did not ask this question because He did not know but it was to make Cain realize what he had done. Cain's answer shows no remorse for what he had done. God pronounced a curse upon Cain which was two-fold, (1) The ground would no longer bring forth fruit for him as it had before. (2) From this time forward he would be a fugitive and vagabond in the earth. The word used for "vagabond" means to "stray about." Cain was to be a fugitive but one who move from place to place, "stray about," a vagabond in the earth.

Note Cain's response, "My punishment is greater than I can bear." (v. 13). Cain now realizes what he has done but he is not concerned with his sin but with his punishment. "My punishment is greater than I can bear," will be the cry of those who will be cast into the lake of fire, yet they must endure the unbearable for all eternity. The rich man who died and lifted up his eyes being in torment is still crying for a drop of water to cool his tongue. Men may claim there is no fire in hell but one day they will learn differently.

"From thy face shall I be hid," was Cain's cry. The greatest punishment for those in the lake of fire is they will be eternally

banished from God. There is no "second chance" as some would tell us. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:41).

Cain still concerned with his punishment rather than the sin which he had committed, cried that being a fugitive and a vagabond in the earth, anyone that found him would slay him (v. 14). God's reply was that if one did slay him, "vengeance shall be taken on him sevenfold." Which means that his punishment would be seven times as great as that of Cain. In order to prevent this from happening God "set a mark upon Cain, lest any finding him should kill him." We are not told what this mark was.

"And Cain went out from the presence of the Lord, and dwelt in the land of Nod." The word for "Nod" means "wandering." For Cain there was to be no peace nor rest. The same is true for all the wicked. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." (Isa. 57:20, 21). Jude describes the final state of these as "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." (v. 13). This is the doom for everyone who rejects the sacrifice made on Calvary's cross, by our Lord Jesus Christ. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36).

SING PRAISE TO GOD

By Ruby Beard

As I sat on my porch,
This warm spring night.
My heart felt so heavy,
Nothing seemed right.
I looked up toward the sky,
The stars twinkled,
their light so bright..
It seemed as though
the Lord had something
for me to see this night.
I saw the angels
as they sang,
So loud, so sweet, so right.
I saw them raise their faces,
As they sang into the night.
Holy, holy, holy,
to Christ,
For He is our King.
Then there came
some others,
To join the crowd, and sing.
There was Peter,
James and John,
Moses, David and
Abraham looked down.
Then I saw Ruth,
Who looked so pretty
in her all white gown.
I saw friends and family,
All those that had
gone on before.
They sang praises
to our Lord,
Heads bowed, to shed
their tears no more.
The singing and the praise,
The beauty of it all.
Lifted from my heart,
All worry of what from
the future may fall.
I sang holy, holy, holy,
Along with all
that I could see.
For the problems
of this world were gone,
Praise God, I am set free.
Now that I know
all of this,
I did not actually see.
But God put this
in my mind,
And my eyes so I could be
set free.
Free from the worry
and strife,
That seems to always be.
So now I sing with the
heavenly host,
Holy, holy, holy,
my great God
has set me free.
Sing praise unto God,
For everything is so bright.
Sing praise unto God,
For everything is so right.

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MAY 7, 1994

PAGE THREE

The Baptist Examiner Pulpit Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER, P.O. BOX 60, ASHLAND, KENTUCKY 41105-0060

A church has a missionary and receives support from others for that mission work. Should the church take a portion, say ten percent or more of all the money given for this work? Would not this be similar to a mission board?

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Each church has the right to determine the way they handle the support for their missions. On the other hand, the supporting churches have the right to know how this is being done. If only a certain percent of their money is being sent to the mission work, they should be aware of this, or it would be "receiving money un-

der false pretenses" by the sponsoring church.

As I see it, the best and proper and most business like way for a church to handle the finances of a mission work which is supported by other churches, one that would be above reproach, is one that is used by many of our Independent Baptist Churches, (see the Bryan Station Baptist Church Bulletin). Under this system the missionary is considered as a servant of the sponsoring church and the same as the pastor or any other servant of the church, he is given a salary for which he is not required to give account. The remainder of the income goes for the expenses of the mission work. For this he is required to give an account.

What ever system which a church chooses, it should be "open and above board." One that will not bring reproach on the church or on the mission work.

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"Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it behoved Christ to

suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached, in his name among all nations, beginning at Jerusalem." (Luke 24:45-47).

Certainly, it is right for a true New Testament Baptist assembly to carry out her commission by sending out a missionary, or missionaries. There are other means, but this is the most common. It is likewise proper for other churches who may, or may not be able to send out a missionary, to help another church support their man. With the costs involved and the depreciation of American currency, it is not easy to find an assembly that can totally support their own missionary.

How should the money coming from other churches specifically for the missionary, or missionaries be used? Should some be held out for receiving church to use in administration to the missionary? In my opinion, "no". All of the money should go to the missionary in whatever way it is regularly sent out, which is generally from a specific fund, or account for that purpose.

I realize that there are times

(rare, but do occur) when mission income is more than the church may receive in income. Then it is tempting to withhold some money for whatever reason. I realize that the church incurs certain expenses involved in helping the missionary. I realize that some missionaries are sent more money, for whatever reason, than others where there is more than one missionary in a church. Nevertheless, I feel all monies designated for missionaries should go to them.

I do not believe that we have need of salaried administrators or personnel and costs of administration. The simpler we can keep it - believe me - the better off we are all the way around. In the whole picture of "Christian Missions" millions upon millions of dollars are wasted every year on many things, with the exception of the missionary. No matter how small our endeavors, we must give account of our stewardship. Let us do it joyfully.

*Praise
God*

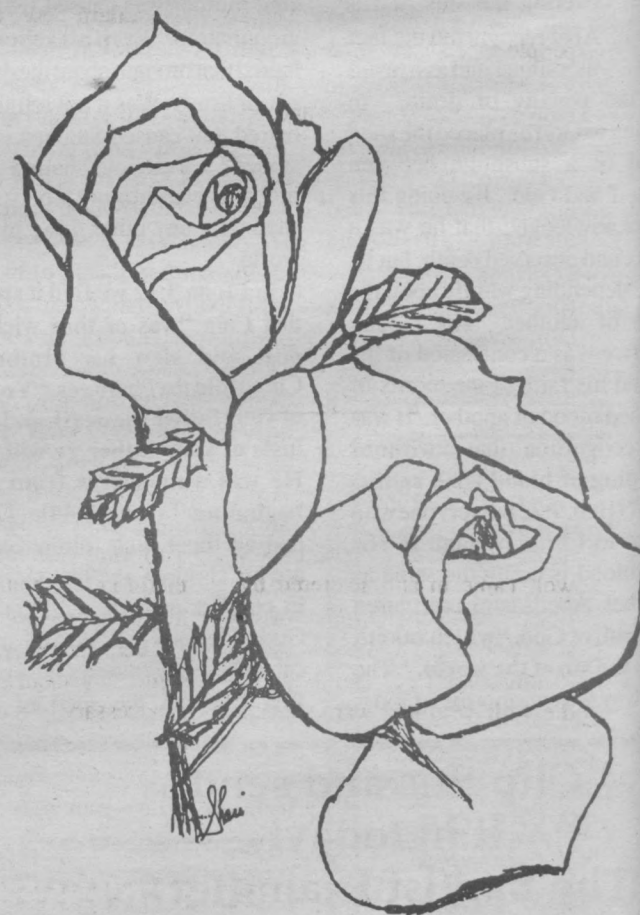
NO MATTER WHERE IT GROWS, A ROSE IS STILL A ROSE

By Jack Whitt

"For where your treasure is, there will your heart be also." (Mat. 6:21) "A brier is a brier wherever it grows, and likewise also it is with a rose." I'm not a poet but this little verse may assist in the message of this article. The thought I wish to convey, is that the true nature of an object, as in this case, a plant, will remain the same no matter what environment it inhabits. It is likewise the same with human nature. The desires of peoples' hearts will sooner or later surface and will manifest themselves in the way they live. Generally speaking, people do and live the lifestyle that most accommodates their heart's desires. There are exceptions to this of course, where there is sickness and circumstances which prevent participation in some things, though much desired, yet cannot be accomplished. I think of so many of the Christian family who are of such as these, who have been faithful church attenders for so many years but are no longer able to attend due to illness and infirmities. These are some of the roses that no matter where they grow, they will always remain a rose and they are to be much appreciated by our churches.

Then I think of the many people who have no desire toward God or His churches. When confronted with their spiritual condition and invited to church services, the response is often; "I just don't have time right now, I've got too much to do, or I've got to get my life in order first." Do you know of such people as this? Dear friend, perhaps this speaks of you. Listen, dear friend, you cannot blame an occupation or personal circumstances, it is your heart's disposition that is at fault. It is not a case of your position, place or financial status. If you have no desire for the Lord where you are, you would be the same in any other position. You cannot blame fate or other people, the fault is not in the stars, but in yourself if you remain unwilling to repent of your sins and yield to the will of God. O my friend, do not say, if only things were different I would be a Christian, for in so doing, you place the blame upon God for your plight. God has made a way for all those who earnestly seek Him. Listen: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." (Mt. 6:33). Unrepentant sinner, you must first humble yourself, confess your sins, and ask Jesus to come into your heart, thus becoming a new creation.

Christian friend, perhaps you have backslidden. Put God first in your life if you would have things improve for you. Do not procrastinate. Do not wait for a better time, a better day, the matter is far too urgent. Remember, "Where your treasure is, there will your heart be also."



The Baptist Examiner Pulpit Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER, P.O. BOX 60, ASHLAND, KENTUCKY 41105-0060

What is talebearing? Is it ever all right? If so, what guidelines should one use to determine when it is proper?

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Webster's New Universities Dictionary says of Talebearing: A gossip; one who willfully and maliciously spreads scandal. Thorndike-Barnhart Comprehensive Desk Dictionary says of Talebearing: A person who spreads gossip or scandal. Funk & Wagnalls New Practical Standard Dictionary says of Talebearing: One who tells mischievous tales about other persons.

There are those who make it their business to carry tales to slander, or put down others, this seems to make them feel important, or know it all. Usually, they add to in order to make it worse than what it really was. These people are dangerous and should be shunned in order to keep from repeating what you heard and get into trouble.

The question is asked is it ever all right. No, and yes. If it is not the truth, and has not been proven to be fact, it is wrong. If it is truth and the guilty person is about to con someone else, or about to deceive someone else and you know that this someone is going to be hurt then perhaps it would be all right for you to warn them.

I failed to warn some sheep that a wolf in sheep's clothing was about to enter their flock and the wolf came in and scattered the flock. Another time I did warn some sheep that a wolf was about to enter their flock and they told the wolf who had warned them and he was about to clip my wool. I hope that I have been of some help.

The answer to this question should be obvious to everyone. Scripture has nothing good to say about talebearing and I believe just plain common sense would speak against such a practice. My dictionary defines a talebearer as, "One who carries gossip." There are those who apparently enjoy telling things about someone else irrespective whether the information is true or false. Some seem to think as long as what they say is true of the person, there is no wrong. But this is a false notion. We read in God's word that, "A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter." (Pr. 11:13). It is a likelihood that most people, even Christians, lean more towards revealing than concealing a matter about someone. The Christian approach to talking about someone should be to consider; Will what I say help or harm the person? This familiar old saying is still pretty good advice: If you can't say anything good about someone, don't say anything at all. We read again in (Pr. 18:8) "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly." Yes, words do inflict wounds upon others, therefore we should think beforehand what we are about to say.

There may be reasons to reveal something about a person when it is necessary. An example would be if a church member is living in obvious sin. But even then, the matter should be kept between

the fewest possible people. The church pastor (not his wife), yourself and the sinning individual is a big enough group. Only after the church member refuses to cease in his sinful conduct, should the matter be brought before the church. This is not talebearing, it is exercising disciplinary procedure to protect the church and to obey God's Word. In answer to the question; is talebearing ever right? No, there is no right time to spread gossip.

Bible Quiz

Here is a quiz that is a little different. In each of the following is hidden a name of one of the books of the Bible. Example "Here are the facts. Some need parts of two words." Take your time and see how many of the books you can find. The answers are found elsewhere in the paper.

1. Eugene's is the best report.
2. I don't see how he can get so much music out of a small ukelele.
3. The robin has built her nest here.
4. Is the hose attached to the spicket?
5. Joe, let that cat alone!
6. Pure mica heats slowly.
7. A deep rut has been made in the road.
8. She brews a good cup of coffee.
9. She drops alms in every beggar's cup.
10. I hope you get the job.

(Answers on Page 7)

PAUL, THE APOSTLE OF GRACE

By Pastor Jim Orrick

"But by the grace of God I am what I am." (I Cor. 15:10)

The subject of grace is precious to everyone who is saved. It is not unusual for parents to name a daughter Grace. It is not unusual for a church to be named Grace. Some of the Scriptures that we are most familiar with, such as Ephesians 2:8-9, are Scriptures that speak of God's wonderful grace. John Newton's great hymn is often referred to as The Baptists' National Anthem.

According to Young's Analytical Concordance, the word grace is found 164 times in the Bible, 38 times in the Old Testament and 126 times in the New Testament. Of the 126 times it is found in the New Testament, it is found 95 times in the writings of Paul. This being so, we can truthfully think of Paul as being The Apostle of Grace.

There are at least three ways that Paul could view grace and be thankful.

WHEN HE VIEWED IT IN HIS PAST

When we think of Paul we are prone to think of him as always being a great man of God, but this is not so. When we are first introduced to him in the Bible, he is in attendance at the murder of Stephen. "And the witnesses laid down their clothes at a young man's feet, whose name was Saul." (Acts 7:58). While Stephen was being stoned Paul, or Saul as he was then known, did nothing to try and stop the mob. If anything, he acted as a cheerleader to encourage them in this terrible deed. "And Saul was consenting unto his death." (Acts 8:1).

Acts 9:1-2 gives us another picture of Paul that is not good. "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether men or women, he might bring them bound to Jerusalem." How he hated the followers of Jesus.

Paul himself would later write of his actions towards the believers by saying "For ye have heard of my conversation in time past in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it." (Gal. 1:13).

There was nothing in his life whereby he could merit salvation. If he was ever to be saved, the cause of his salvation would have to be found in God's amazing grace.

About 1700 years after the time of Paul, there was born a man named John Newton. His early life was spent in sin and rebellion against God, but after God saved him he wrote some of the beautiful hymns of the Christian faith. The first verse of his most familiar hymn, Amazing Grace, says: "Amazing grace how sweet the sound, That saved a wretch like me! I once was lost but now I'm found, Was blind but now I see."

Paul would have greatly loved this hymn. As he thought back on his past life, how thankful he must have been for God's amazing grace in his life.

AS HE THOUGHT OF THE PRESENT

Paul knew that he was not only imperfect before he was saved, but that he was also imperfect after he was saved. "For I know that in me that is, in my flesh, dwelleth no good thing." (Rom. 7:18a). "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus." (Phil. 3:12). Paul knew that he was not only saved by God's grace but that he was also kept by God's grace. He could have also related to another verse of John Newton's great hymn: "Thru many dangers, toils and snares, I have already come; 'Tis grace that brought me safe thus far, And grace will lead me home."

Paul knew that God had not saved him only to lose him in the end. His heart must have overflowed with joy as he wrote, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (II Tim. 1:12).

Paul also rejoiced that God's grace was with him in life's greatest trials. In II Cor. 12:7-8, we find him praying that God would remove something from him that

(Continued on Pg. 6, Col. 5)

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MAY 7, 1994

PAGE FIVE

HAVE YOU RENEWED
YOUR SUBSCRIPTION
FOR THIS YEAR YET?

WONDERFUL

(Continued from Page 1)

details or ramifications. The New Testament saints have an advantage looking back and knowing the details.

Third, note the wonder of its age: There are many old and ancient books, but not a book of past antiquity has its uniqueness and completeness of preservation. It is not only the oldest of books, but there are no other books known to man with as much credibility and integrity. Many have tried to undermine God's precious Word over the past centuries, although, God's Word has prevailed and will stand the test.

The critics of the Bible speak loud and long; notwithstanding, the Bible is the only book in ancient past that can stand on its own trustworthiness. There are hundreds and thousands of copies of old ancient manuscripts to study. You may spend your life time studying the Greek and Hebrew from these manuscripts; but when it is said and done, the old King James is the best English translation.

Fourth, note the wonder of its sale: For the past two-hundred years or more, the Bible has been the best seller of any book. Millions of copies are printed and sold every year. No other book in history, ancient or present times, would dare make such a claim.

Not only the sale of this book makes it important, but it has been translated into many different tongues. The Bible can be purchased for little of nothing to hundreds of thousands of dollars for the oldest manuscripts. In January of '94, I paid ninety-nine cents for a Scofield Bible at the Salvation Army Store; whereas one of my deacons paid almost a hundred dollars at the local Christian Book Store for a Scofield Bible.

Fifth, note the wonder of its interest: It is the ONE book that is read and enjoyed by all classes of people — from the rich to poor, or from royalty to peasants and from the educated to the illiterate. Kings have used this book to help them rule; presidents and world leaders have, too, turned to its pages to make sound judgment. Our great nation, America, was built upon the principles and teachings of the Word of God.

Sixth, note the wonder of its language: This fact is most interesting for it was written largely by uneducated and unlearned men, yet the best libraries of the world have a copy on its shelves. Many schools of higher learning, both secular and religious, have used it as a text book for literary value.

Many of our schools, secular and religious in nature, were founded because of the teachings found in the Word of God. Many great schools in America and Europe were founded because of the Bible — Yale, Princeton, Moody, Oxford and Edinburgh. The Bible colleges and institutes were founded for preparing those going into the ministry as pastors or missionaries. Though I would not agree with these schools or any particular Bible College today, they were established because of the Bible and its teachings. Many are afraid of Bible Colleges, but perhaps it is time that we educate our own instead of sending them out into the secular world where they are influenced by modernists, new age thinkers, humanists and evolutionist.

Seventh, note the wonder of its preservation: Though the Bible has been hated and under attack by Satan and his company, it continues to exist today. For the first eighteen hundred years of the church age the Word of God was used to prove or reject any doctrine; but, since the days of "Higher Criticism in the middle 1800's" the Scriptures have been under attack.

"The word of our God shall stand for ever." (Isaiah 40:8).

The New Testament is hid in the Old Testament; and the Old Testament is revealed in the New Testament. Another way to look at it is this: the Old Testament is in the New Testament explained; but the New Testament is in the Old Testament concealed.

God's Word will never fail! Generation follows after generation — yet God's Word still lives.

God's Word has been doubted, suspected and criticized by many over the years — yet it still lives. The atheist condemns it; the scoffer makes their petitions against it; the fanatics exaggerate their claims; the enemy of God's Word misconstrues and misstates its word; and they rant and rave over its content — yet it still lives.

God's Word lives.

Believe

God's Word Lives

- God's Word lives - It is our light to guide our path..
- God's Word lives - It is our lamp to guide our feet..
- God's Word lives - It is the only gate to Heaven..
- God's Word lives - It is the standard for all, young and old.
- God's Word lives - It is the inspiration man needs.
- God's Word lives - It is the food for those that are hungry.
- God's Word lives - It is the water of life to the thirsty.
- God's Word lives - It gives rest for the weary.
- God's Word lives - It is the only light the heathen need.
- God's Word lives - It has the message of salvation so needed by man.
- God's Word lives - To know it is to love it; To love it is to accept its message; and To accept its message results in eternal life.
- God's Word lives - It lives though the Devil's crowd would destroy its message and good news; Although, it has stood the test of time. Its message gives hope and purpose in life when it is believed and acted upon.
- God's Word lives - It lives because God promised that not one word would ever pass away. **"Heaven and earth shall pass away, but my words shall not pass away."** (Matthew 24:35).
- God's Word lives - It lives within my heart! The Bible stands - yea, though the rocks and hills may tumble, it lives! Its pages burn within my heart and gives me purpose and reason to rejoice.
- God's Word lives - It lives because the Living Word, the Lord Jesus Christ, lives. He, who is the central theme and object of its message lives.

PAUL

(Continued from Page 5)

he called "A thorn in the flesh." God answered his prayer by saying, **"My grace is sufficient for thee: for my strength is made perfect in weakness."** We then hear Paul say, **"Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."** (verse 9). God has not told us what Paul's thorn was, nor do we need to know. We can rejoice in knowing that whatever trial we face in life, God's grace is sufficient.

AS HE LOOKED TO THE FUTURE

One day Paul sat in a dark, damp prison, knowing that death was near. He found that God's grace that was sufficient to save him from his sins and to carry him through life was also sufficient to sustain him when facing death. In the last chapter of the last book he was to write he said, **"for I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."** (II Tim. 4:6-8). As he heard the footsteps of death approaching he could sing: **"When we've been there ten thousand years, Bright shinning as the sun, We've no less days to sing God's praise, Than when we first begun."**

Grace means, "unmerited favor on the ill deserving." Grace was the cause of God's saving Paul, all who have been saved, and all who will ever be saved. When the saved of all ages gather before the Father's throne in glory they will all say like Paul, **"I AM WHAT I AM BY THE GRACE OF GOD."**

Do you know of someone who would benefit by receiving *The Baptist Examiner*? Write and let us know and we'll start a subscription to their home or office.

SPEAKING THE TRUTH IN LOVE

By Pastor Robert Barkman, Gethesemane Missionary Baptist Church in Marengo, OH

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; BUT SPEAKING THE TRUTH IN LOVE, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Ephesians 4:14-16).

In the above text we find two simple, yet very important principles we are to use when we minister to others. First, we must speak doctrinal truth; secondly, as we speak, we must have compassion for others. These two principles summarize every Christian's responsibility in their service to Christ. These two truths go hand-in-hand. For us to please the Lord in our ministries we must have both doctrinal truth and a spirit of love. Lacking either truth or love results in a fleshly, sinful ministry that harms those around us and most importantly, harms the cause of Christ. We must proclaim His Word with a loving attitude towards all others or we are utterly failing our Lord in our service for Him.

The importance of knowing and proclaiming doctrinal truth cannot be overemphasized. Without doctrinal truth, true worship cannot be obtained. John 4:23-24 clearly reveals to us the absolute necessity of truth in the worship of the Lord: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit; and THEY THAT WORSHIP HIM MUST WORSHIP HIM IN SPIRIT AND IN TRUTH."

Clearly, as the second coming of our Lord approaches, doctrinal truth will slowly be rejected and denied by mankind. II Timothy 4:1-5 is a prophecy explaining the need for truth in the last days: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word;

be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. FOR THE TIME WILL COME WHEN THEY WILL NOT ENDURE SOUND DOCTRINE; BUT AFTER THEIR OWN LUSTS SHALL THEY HEAP TO THEMSELVES TEACHERS, HAVING ITCHING EARS; AND THEY SHALL TURN AWAY THEIR EARS FROM THE TRUTH, AND SHALL BE TURNED UNTO FABLES. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

The need for doctrinal truth in these last days is so very important, and yet there are those who do not see the need to stand for the truth. For the sake of pleasing a lost world and to entertain the flesh of those who are saved, they refuse to teach or, in some cases, actually deny the truth our Baptist forefathers were willing to die for.

As servants of the Only True Lord, we must keep the truth in our ministries no matter what the cost. In Proverbs 23:23 we are clearly commanded to retain truth no matter what: "BUY THE TRUTH AND SELL IT NOT; also wisdom, and instruction, and understanding."

Just as the need for doctrinal truth in these last days is very apparent, so too, is the need for a loving concern for both lost and saved around us. A prophecy of the last days we are living in is found in Matthew 24:12-14. In this prophecy we read... "AND BECAUSE INIQUITY SHALL ABOUND, THE LOVE OF MANY SHALL WAX COLD. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

A spirit of love and concern toward others is so important in our ministries that if we lack love we CANNOT please the Lord. For this truth we look to I Corinthians 13:1-3 & 13: "Though I speak with the tongues of men and of angels, AND HAVE NOT CHARITY, I AM BECOME ASSOUNDING BRASS, OR A TINKLING CYMBAL. And

though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, AND HAVE NOT CHARITY, I AM NOTHING. And though I bestow all my goods to feed the poor, and though I give my body to be burned, AND HAVE NOT CHARITY, IT PROFITETH ME NOTHING... And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Our greatest goal in our service to the Lord is to glorify Him and declare Him to others. How can we be revealing Him to others when we do not have a spirit of love about us? Without love we cannot be displaying Him, without love we dare not claim to be saved. I John 4:7-8 is clear on this issue: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."

We can know for certain if we are exercising love in our ministries. I Cor. 13:4-7 gives us 15 outward marks that prove love exists in our ministries, do our ministries reflect these? ... 1. Charity suffereth long; 2. is kind; 3. envieth not; 4. vaunteth not itself; 5. is not puffed up; 6. Doth not behave itself unseemly; 7. seeketh not her own; 8. is not easily provoked; 9. thinketh no evil; 10. Rejoiceth not in iniquity; 11. rejoiceth in the truth; 12. Beareth all things; 13. believeth all things; 14. hopeth all things; 15. endureth all things.

This article has been expressing the need for both doctrinal truth and love in our ministries for the Lord Jesus Christ. Now is the time for all of us to honestly examine our ministries. Can we truly say that we uncompromisingly present the truth out of a heart of love for others? Can we truthfully say that we consistently, prayerfully, study the Lord's Word; and then, out of concern for others, present the truths we learn. Can we say with the Apostle Paul "I have fought a good fight, I have finished my course." Or must we sadly admit that we have been lacking in our ministry toward those who have been placed under our care. We must look to the Lord if we are to come

A Woman's Touch

By Wendy Barkman



Hello again, from sister Wendy. Please read and consider, as I share a little more of what the Lord has taught me through His Word.

Israel's Two Queen Mothers

Sarah

Gen. 11:29-31, 12:1-20, 16:1-16, 17:15-17, 19, 21, 18:6, 9-15, 20:1-18, 21:1-7, 9-12, 23:1-2, 19, 24:36, 67, 25:10, 12, 49:31; Isa. 51:2; Rom. 4:19, 9:9; Gal. 4:21-5:1; Heb. 11:11; I Pet. 3:6

Milcah

Gen. 11:29, 22:20-23, 24:15, 24, 47

Sarah, the wife of the patriarch Abraham and the mother of Isaac, became the matriarch of the nation of Israel, through her grandson Jacob, and of the Edomites, through her grandson Esau. We remember Sarah for her physical beauty; we remember that Sarah, at 90 years of age, through a miracle of God, gave birth to a son, Isaac. We also remember Sarah as the epitome of a wife's obedience to her husband and other feminine qualities of quietness and meekness, and women are to follow her example. We remember Abraham and Sarah as the father and mother of physical Israel (those of their flesh), but they were also the father and mother of a spiritual Israel (those

of their faith). (Isa. 51:1-2; Gal. 3:29). Milcah was the daughter of Haran, Abraham's brother. She married her uncle Nahor, the brother of Haran and Abraham. She was the sister of Lot and Iscah, children of Haran. Milcah gave birth to eight sons (Huz, Buz, Kemuel, the father of Aram, Chesed, Hazo, Pildash, Jidlaph, and Bethuel). Bethuel was the father of Rebekah (wife of Isaac and the mother of Jacob and Esau) and Laban (the father of Rachel and Leah, wives of Jacob). Milcah, therefore, was the grandmother of Rebekah and Laban; she was the great-grandmother of Jacob, Esau, Rachel, and Leah. Milcah became the matriarch of the nation of Israel through her great-grandson Jacob, and of the Edomites, through her great-grandson Esau. Thus, we can see that Milcah had as much (physically) to do with the making of the nation of Israel as Sarah, though we do not often, if ever, think this way.

Now, let's tie all of these facts together with one more idea. Sarah's name means princess, female noble, mistress, chief-tainess, lady, princess of the multitude. Milcah's name means queen or counsel. Can we not see the Lord's hand in all of this, and can we not also see that even though we do not recognize Milcah and give her credit for the position she holds in the history of Israel, God most certainly did.

to doctrinal truth with the proper mixture of love. He can renew in us a new determination to hold fast the truth and then present it to others out of a heart of compassion... "If so be that ye have heard him, and have been taught by him, as the truth is in Jesus" (Eph. 4:21); "for ye yourselves are taught of God to love one another." (I Thess. 4:9).

We leave this subject with a command given us from our Lord in I Timothy 4:12-13 "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, IN CHARITY, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhort-

tation, TO DOCTRINE."

Bible Quiz

Answers from Page 5

- | | |
|------------|------------|
| 1. Genesis | 8. Hebrews |
| 2. Luke | 9. Psalms |
| 3. Esther | 10. Job |
| 4. Hosea | |
| 5. Joel | |
| 6. Micah | |
| 7. Ruth | |

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GOD'S INDICTMENT

(Continued from Page 1)

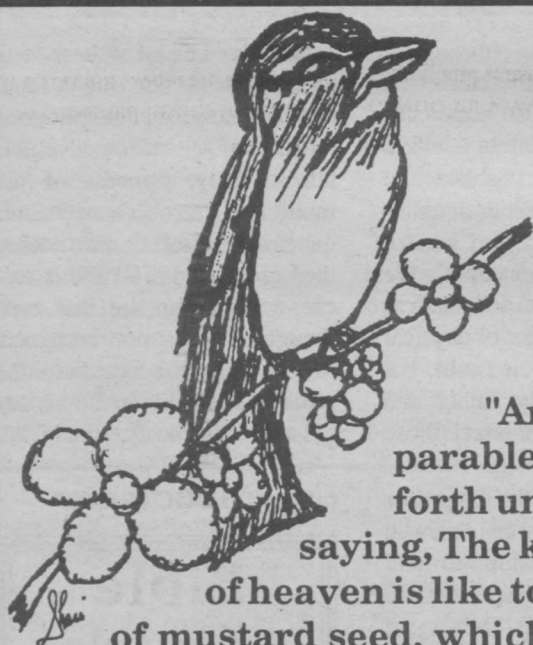
reasoning to an end. Let me show you how you can be pardoned from your obstinate rebellion and have a clear conscience toward God. The sins with which they were charged were public sins; civic faults, bribery, corruption of justice, indifference to the rights of the poor.

If they would sincerely turn to Him from their insolent rebellion, He will immediately return His grace and mercy and blot out all remembrance of their sins and will not demand an account of them. But after this restoration by God's act of grace, their future fellowship would depend upon their future conduct. According to Israel's own decision, would God determine Israel's future as stated in verses nineteen and twenty.

The last section, verses twenty-one through thirty-one, gives God's judgment pronounced on Jerusalem. God pronounced His judgment of Jerusalem and compared the sinful city to a harlot. The leaders had become thieves who perverted justice for a bribe. God foretells what He thought to

do to avenge Himself of His enemies, to restore them to their former uprightness and integrity, and to redeem them with judgment and righteousness. The chapter is concluded with a denunciation of utter destruction upon the wicked, who are described as idolators, which will cover them with shame and confusion. It is illustrated by the fading of the leaves of an oak and by a garden parched with drought, and it is suggested that it will be by burning with fire unquenchable.

Isaiah 1:18 has often been used in an evangelistic way to get lost sinners to repent and God cleanse their scarlet sins in the blood of Jesus and make them as white as snow or wool. However, this is not the main teaching of this passage as has been shown. It is God's controversy with a rebellious people who have sinned against a holy God. The primary lesson to us through this passage is that no matter the depths of our transgression, God is willing to bring us before His bar of justice to hear our plea and forgive His people if they will simply confess to their rebellion. Through the proclamation of His Word and convicting power of the Holy Spirit, may we as His children come and reason with Him.



"Another parable put he forth unto them saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." (Matthew 13:31-32)

Letters from readers near and far:

...The Baptist Examiner is a wonderful paper, too great to try to express in words what it really means to me. May our Lord richly bless you and the church.

Stella Sark

Stella Sark of Ashland, KY

...I've been receiving The Baptist Examiner for quite sometime and honestly it helped me a lot. I really enjoyed reading the articles in it. Lately, the TBE has wonderful changes - the poems and some short stories or articles. I hope you would continue printing them. May the Lord greatly use you.

Bro. F.G. Bernardo Jr.

Pastor F.G. Bernardo, Jr.
of Cotabato City, Philippines

Brother Bernardo subscribed for 4 new readers because as he stated "I believe the TBE would be a blessing to them." Do you know of someone you would like to share The Baptist Examiner with? Subscribe today.

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