

*The fruit of Christian unity grows out of our unity with Christ*

MISSIONARY

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# The Baptist Examiner

**Baptist Is Our Middle Name**

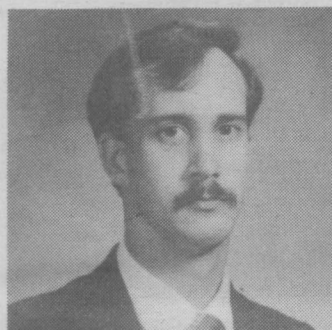
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*"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" — Isaiah 8:20.*

VOL. 66, NO. 22 ASHLAND, KENTUCKY, OCTOBER 22, 1994 WHOLE NUMBER 2694

## REPULSIVE CHRISTIANITY?

By Pastor Rick Presley, Gethsemane Baptist Church, Columbus, Ohio



**"Then Jesus said unto them, 'Take heed and beware of the leaven of the Pharisees'...Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees..."** (Matthew 16:6, 12).

**"Beware ye of the leaven of the Pharisees, which is hypocrisy"** (Luke 12:1).

The Pharisees make interesting reading in scripture for a number of reasons, not the least of which is their resemblance to modern-day Christians. They were pious, zealous, committed, morally upright and model citizens. They were also opposed to sinners, the spirit of the Law and Jesus Christ Himself. What is it about the Pharisees that makes them both attractive to us in their religious fidelity yet so repugnant to Jesus Christ?

First, let us examine the characteristics of the Pharisees that we admire and emulate. The word "Pharisee" itself comes from the Hebrew word which means "separate." This word is preserved today by the term "hasidim" meaning saints. There are a number of current sects of the Jews which are made up of devout and narrowly strict orders known collectively as Hasidic Jews. There are numerous varieties of Hasidic Jews just as there are numerous varieties of Baptists. These Jews live in such a way that their clothing and lifestyle are distinct from those around

them. They observe strict dietary traditions and have a strict order of worship. The Pharisees were intensely devoted to God in many ways and had a deep understanding of many of the truths of the Old Testament. They had to commit the entire Pentateuch to memory along with large sections of the prophets and poetical books. They were able to debate incredibly fine points of the Law in Hebrew. They had an extreme reverence for the name of God and His Sabbath. They would spend hours every day in long, wordy prayers (Matthew 6:5) and would fast sometimes two or three times in one week (Luke 18:12). The Pharisees would tithe of everything they had, including the wild herbs that grew in their gardens (Luke 11:42). The Pharisees were incredibly devout and were a model to the populace of holy living.

But what made the Pharisees so distasteful to those around them? In spite of all their devotion and separated living they did very little to attract anyone to their cause. In fact, they were quite proud of being an exclusive group and were very

selective about recruiting outsiders to Pharasaism. Their attitudes were so extreme that they alienated most people and were considered by both their own definition and Jesus Christ's indictment to be enemies of the Gospel. If any group should have embraced the living, historical Jesus it should have been these holy men who were eagerly awaiting the coming of the Messiah, albeit on their own terms. Yet the Pharisees rejected Jesus Christ and did everything they could to oppose His ministry even to the point of crucifying Him. It would be prudent for us to examine the faults of the Pharisees to find what caused them to reject Christ and more importantly, what caused Jesus to reject them?

The most telling characteristic of the Pharisees is their legalism. Jesus said in Matthew 15:9, **"But in vain they do worship me, teaching for doctrines the commandments of men."** Legalism as defined by the Lord is not the teaching of laws but the teaching of human laws as doctrines. Pharisees were specialists at making up

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## THE SOVEREIGNTY OF GOD

By Edwin B. Fountain, Garfield, Georgia

God has many attributes and among those attributes is His absolute sovereignty. This attribute of Almighty God is one that His people seem to be afraid to admit to with commitment. To admit that God is sovereign is to realize that we must be in complete obedience to His will. It is to realize that He has the power of life and death over us just as the absolute monarchs of old had power over their people.

The first witness of the sovereignty of God is: our God has an absolute power and right of dominion over His creatures, to dispose and determine for them that which seems good to Him.

The above statement will not be popular with those who teach that man has an absolute "free will." How free is a man who has an absolute sovereign?

To admit that there is such power is to admit that it must belong to God and no other reason for this can be assigned, but that **"...he is God, and there is none else beside him..."** (Deut. 4:35) and there can be no other god because (1) there can be but one Infinite, for such a being fills heaven and earth; and so there is no place, no room for another. (2) There can be only one who is omnipotent; for the omnipotent has all others under His feet for if He does not then He is not omnipotent. (3) There can be but one supreme; supreme power may reside in many as in the Supreme Court of the United States, but as lawmakers and supreme they are but one. (4) There can be but one first cause from which all beings derive their origin; that first cause is our God, the one of whom



Paul speaks in I Corinthians 8:6, **"...of whom are all things...by whom are all things..."** And if He is the author of all things, then He must hold sovereign right and power and determines all things, both as to their being, order, efficacy and end.

Many will admit to His sovereignty but few will submit to it in their thought and their doctrine. To submit to it would seem to diminish them as persons before the world.

The study of this attribute of God will bring us in touch with the true greatness of God in whose hands our souls are, and will instruct us concerning our infinite distance from Him and our nothingness to Him.

The great act that forcibly demonstrates the absolute sovereignty of our God is the decree that brought the world into being: in this was included all that He would do and all that He would permit to be done to the end when all that is to be done or permitted has been done.

Think about this, our God the great God, the thrice holy God who possessed all positive attributes infinitely, that is, He is infinitely happy, infinitely good, infinitely blessed, all this within Himself, He was not lonely, or in need of something to do, but nevertheless what He decreed He promptly brought into existence both angels and men. To the angels He communicated His attributes so that He might manifest His sovereignty in some certain number whom He would confirm in their primitive state and leave the remainder to themselves, who falling from that primitive state should be cast down and **"reserved in everlasting chains under darkness unto the judgment of the great day"** (Jude 6).

When God created man He established that first man would be not only the head but also the rep-

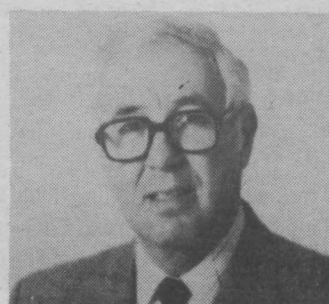
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## The Baptist Examiner Pulpit

A Sermon by Pastor Eugene P. Helton

### A TRUE SERVANT OF GOD

*Editor's Note: On Sunday, September 18th, I preached the funeral of my beloved friend, Al Woods, a deacon of the Gethsemane Baptist Church in Marengo, Ohio. This coming weekend, September 24th and 25th, I'm scheduled to preach three times in the homecoming services of the Gethsemane Baptist Church. The following message is one which I*



*prepared more than a month ago, before Brother Al went to heaven, to preach during the Gethsemane Baptist Church homecoming services.*

**"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faith-**

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THE BAPTIST EXAMINER

Eugene P. Helton

Editor

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## SERVANT

(Continued from Page 1)

ful" (I Corinthians 4:1-2).

I. Attributes of a True Servant of God

A. A true servant of God is faithful.

"Moreover it is required in stewards, that a man be found faithful" (I Corinthians 4:2). "And whatsoever ye do, do it heartily, as to the Lord..." (Colossians 3:23). "Not purloining, but shewing all good fidelity..." (Titus 2:10).

A true servant of God can be identified by a consistent faithfulness. God's Word requires faithfulness. A true servant of God puts His heart into the Lord's service.

THE BAPTIST EXAMINER

OCTOBER 22, 1994

PAGE TWO

## Editor's Update

By Pastor Eugene P. Helton, Editor

Greetings in the name of our Lord Jesus Christ!

Our 1994 Bible Conference is now history and what a wonderful conference it was. The preaching was great! The singing was great! The fellowship was great! The food was great!

I've never attended a Bible conference where the messages were all linked and related as much as they were in this conference. That was accomplished without topics and subjects being assigned. Truly the Holy Spirit led each of the ten conference preachers to present a common message from different perspectives. The messages were strong yet positive. The messages were edifying and clearly established our need to fellowship with and love churches of like faith and order. The spirit truly was sweet. There was no axe grinding. There was no preaching contest. There was no attempt to isolate a particular pastor/preacher or a particular church. To the contrary; many attempts were made to unite pastors/preachers and churches of like faith and order. Oh sure, most of us have some minor differences, but it's way past time that Baptists should divide and break fellowship over minor things when the basic truths of God's Word are readily and unanimously agreed upon.

After our conference ended on Saturday night, Connie and I rested for a few hours, then early Sunday morning we drove to Marengo, Ohio and the Gethsemane Baptist Church. On Sunday afternoon, I preached the funeral service for my beloved friend and fellow servant, Brother Al Woods. The Lord took Brother Al home on September 14th at 11:20 p.m. This man loved and served his church more than anyone I've ever known. Gethsemane Baptist Church will miss him. I will miss him. I loved him very much.

May God bless you and keep you!

He is honest and does not serve the Lord for personal gain.

B. A true servant of God is obedient.

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men" (Ephesians 6:5-7).

A true servant of God possesses the spirit of obedience and commits with a willing heart in service to our Lord Jesus Christ. Such a one doesn't concern himself with pleasing men, but always strives to please God in presenting himself a living sacrifice in obedient service.

C. A true servant of God is respectful to those over them.

This one loves and also fears the Lord. This one has a reverential respect for the omnipotence of God. This one acknowledges the Lord as Master as well as Saviour. A true servant will have respect for God's man: the pastor. He will serve and work with the pastor,

striving in the unity of the Spirit to help build a church that will bring glory, honor and praise to the name of our Lord Jesus Christ.

D. A true servant of God is an example of faith and love.

"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers" (Ephesians 1:15-16).

True servants possess a faith that can be seen in the things they do to serve the Lord. Their faith is active; not passive like many. True servants exhibit a love for fellow saints. Many talk about love, but a true servant shows it in his relationship with other saints. Faith and love should be more than words. Both should be seen and can be seen in a true servant of God.

E. A true servant of God is steadfast in service.

"Watch ye, stand fast in the faith, quit you like men, be strong" (I Corinthians 16:13).

A true servant of God will be vigilant and will not faint in difficult circumstances. This one exhibits an inner strength and shows great spiritual maturity in serving

our Lord.

F. A true servant of God is addicted to the ministry of the saints.

"I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints)" (I Corinthians 16:15).

The Lord came to minister; if one is to be a true servant, then that one must also minister. We cannot truly follow the example given by our Lord Jesus Christ if we are not addicted to the ministry of the saints. This would involve both a spiritual needs ministry and a physical needs ministry.

II. Gethsemane Baptist Church Has Had Many True Servants Over the Years, However, One Clearly Stands Out in My Mind.

Brother Al Woods, a deacon, was by his life and in the practice of his faith, a true servant of God.

For nine years, Brother Al and I worked side by side. My wife was the only person I spent more time with.

He was there to serve his Lord, his church and his pastor. He was there day or night, summer or winter to answer every call to serve his church. Numerous occasions come to mind, but I'll only share one. It was a cold winter night. It was past midnight and the temperature was 19 degrees below zero. The fuel oil to the church furnace had jelled and the church building was getting colder by the minute. It was a Saturday night with Sunday morning service only hours away. The furnace room is located at the rear and outside the building. Brother Al, with those big hands of his, worked several hours in tight places. With hands that became numb from the cold, he finally was able to thaw the fuel oil and begin the fire burning in the furnace. The building was warm and toasty for Sunday school and Sunday morning worship. I could tell a hundred similar stories about Brother Al Woods.

Brother Al and I agreed on most everything; however, sometimes we strongly disagreed. The disagreements were quickly forgotten and we would resume working side by side in the Lord's work.

As the pastor, the leader of the Gethsemane Baptist Church for nine years, when I looked back to see who was following, Brother Al Woods was right behind me. He never let me down or failed to support me.

No one ever loved the Gethsemane Baptist Church more than Al Woods. Whenever I think of the

Gethsemane Baptist Church, I think of Al Woods. His life in and for the church tells the story of what the Gethsemane Baptist Church is. The Gethsemane Baptist Church is truly a great church of the Lord Jesus Christ. Brother Al Woods was a true servant of Jesus Christ and his church. This pastor will always remember Brother Al Woods, deacon of the Gethsemane Baptist Church, Marengo, Ohio.

Brother Al Woods went home to be with the Lord at 11:20 p.m. on September 14, 1994. Al was a poet. The following is one of Brother Al's poems:

### PRAY NOT FOR ME

When I am gone pray not for me

No praise or no flowery words my plea;

The way I've lived my life will be

The way I'll live eternity;

The Lord has kept me all along  
Pray not for me when I am gone.

When I am gone pray not for me

But pray and care for those I leave,

The church and all the work not done

And all the lost souls yet not won,

My wife, my kids I've loved so long;

Pray not for me when I am gone.

When I am gone pray not but teach

For my last rite salvation preach;

If there is one soul from hell saved

As I am lowered in my grave,

Give God the praise in prayer and song;

Pray not for me when I am gone.

Now that I'm gone for me don't weep

I have not died, I'm just asleep;

It's here until that day I'll rest,

'Till the Lord shall come and call the blest;

With Him to be eternally;

I've overcome, rejoice for me.

THE LORD IS  
MY  
SHEPHERD





## The Baptist Examiner Bible Study Lesson

By Clyde T. Everman, Deacon  
Calvary Baptist Church • Ashland, KY

Direct All Questions & Comments to: Clyde T. Everman • 108 Burdsall Ave. • Ft. Mitchell, KY 41017

### Lessons from Noah

Genesis 9:24-10:32 **"And Noah awoke from his wine, and knew what his younger son had done unto him."**

In the account of Noah's sin there are some lessons for us as Christians to learn. (1) A believer is never immune from sin. Here was a man who had found **"grace in the eyes of God,"** he was a **"just man,"** a man who **"walked with God"** (Gen. 6:9). For 120 years he had done all that God had commanded him (Gen. 6:22). Yet after all this he sinned. This tells us that regardless how rich and full our Christian experience may become we need to be aware that we still have a sinful nature which may and can cause us to yield to temptation.

(2) Sometimes it is the small temptations which are the most dangerous. I can see Noah as he made the wine, of which there was nothing wrong in doing, but he must have tasted of it, which called for another and another and another, until he was drunken. A Christian may resist a great temptation yet fall when faced with a small one. What harm could there be for Noah to just taste of the wine?

(3) A Christian faces new temptations each day of his life. Noah, in his younger days faced many, many temptations of which he overcame, but now in his latter days he is faced with a new temptation that caused him to fall into sin. How sad to know men who have stood the test of Satan all their lives and in their old age fall into sin.

(4) A Christian sinning may be the cause for others to sin. Noah's sin was an occasion for his son to

commit sin. Instead of being sad when he saw what his father had done, it would seem that he could not wait to tell his two brothers about it. Too often when we learn of another Christian falling into sin we hasten to broadcast the fact. We need to note that Ham's sin was far worse than that of his father's for it was his sin that brought about the curse that was pronounced upon his race.

(5) Even though Christians fall into sin they can never be lost. It is said of a good man, **"Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand"** (Psa. 37:24). For those who are in Christ there is no condemnation (Rom. 8:1). Even after Noah's sin, God used him to prophesy concerning the nations that were to fill the earth.

#### Noah's Prophecy

Genesis 9:25-29: Before studying the prophecy of Noah it might be well to note that this prophecy like the prophecy of Genesis 3:15-19 was given after a fall, the fall of Adam and now the fall of Noah. There is a parallel between these two falls that we need to note. Both Adam and Noah were commanded to fill the earth and they were both given control over it. Each is the ancestor of all the human race. Each sinned by partaking of a fruit—Noah of the fruit of the vine and Adam of the fruit of the tree of knowledge. As a result of their sin both became naked and their covering was provided by another. In both prophecies there was a curse and there was also the blessing and the provision for salvation.

**"Cursed be Canaan; a servant of servants shall he be unto**

**his brethren"** (v. 25). Noah's prophecy began by placing a curse upon Ham (in the person of his son Canaan). The meaning of **"servant of servants"** is not clear. Some believe it means the "lowest of servitude," but I believe it means that the descendants of Ham were to be both "servant" to Shem (v. 27) and "servant" to Japheth (v. 17). The prophecy was that the descendants of Ham were to be servants not to just one nation but to all other nations. We might note that the word "servant" does not always mean slave. Sometimes it is used to refer to one who has the position of "steward" which is an honored position in a household. The descendants of Ham include the Egyptians and Sumerians, who founded the first two great empires. Other nations included in the Ham line were the Phoenicians, Hivites, and the Canaanites, as well as the tribes of Africa. In many ways the Hamites have contributed to the well being of the other nations by their inventions, their discoveries in the fields of medicine, mathematics, surveying, and navigation, and much more. Truly, the Hamites have been of service to all nations of the world.

**"And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant"** (v. 26). Two things are promised in this prophecy concerning Shem. The Lord (Jehovah) was to be the God of Shem and Canaan was to be his servant. Now Shem was **"the father of all the children of Eber,"** that is the Hebrews (Gen. 10:21). We are well aware of the fulfillment of the first part of this prophecy. God was in a special

way indeed the God of the Hebrews. **"And I will dwell among the children of Israel, and will be their God"** (Ex. 29:45). Also God said, **"You only have I known of all the families of the earth"** (Amos 3:2). The words **"Blessed be the Lord God of Shem"** tell us that the descendants of Shem were to enter into an everlasting covenant relationship with God. What is implied here is that it would be through the line of Shem that God's greatest blessing to mankind, the promised Seed of the woman would come into the world. Noah knowing this, was made to exclaim to say with thanksgiving, **"Blessed be the Lord God of Shem."** The last part of the prophecy, **"and Canaan shall be his servant"** was first fulfilled in the days of Joshua when he made the Gibeonites **"hewers of wood and drawers of water"** (Josh. 9:27). Also in Judges 1:28 we are told that the Canaanites were made to pay tribute by Israel. In I Kings 9:20-21 is said that **"all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel...did Solomon levy a tribute of bondservice unto this day."**

**"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isaiah 53:6**

## SOVEREIGNTY

(Continued from Page 1)

representative of all his descendents. So in order to show the weakness of man, of all creatures, and to demonstrate their absolute dependence on Him, He would give man a perfectly free will to either retain or throw away that which he had been given. However, man was warned by God of the result of either his good use or ill use of this choice.

Man being exceptionally gifted and left on his own was tempted to disobedience, the fallen angel prevailed so that both the first man, Adam, and all of his posterity came under the curse.

God, for the declaration of His absolute sovereignty, would and did choose a particular number of man's posterity, all being alike in their depravity and unable to save themselves. He ordained, elected them to eternal life; and in like manner, in order to make known his anger against sin, He left the remainder in the state in which they were, in sin and depravity, and that of these Satan should be the overlord and head and that they should follow him into perdition.

Just as Satan is ruler of those that will follow him into perdition so he is also ruler over those that were the elect until such a time as Messiah, should rescue them out of Satan's power at a time pre-determined by His sovereign decree.

In order to do this, and that He might be seen to be just as well as merciful in His justifying of them, the Son must take on Himself the place of the second Adam. He must take on Himself a body of flesh and blood and be born into the world as any man. In this body He would fulfill all righteousness and then by the incalculable virtue and merit of His death, He would satisfy God's law in its every demand. He would judge Satan and consign him to the place created for him and his angels, then dissolve His creation with the heat of His judgment and finally reconcile the elect unto God.

In His work He would also rise from the dead and be invested with all power as would certainly befit the Captain of the elect's salvation and He would do this that He might be an effectual  
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OCTOBER 22, 1994

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## The Baptist Examiner Pulpit Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT  
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**Should a preacher of like faith and order never be invited to speak from the pulpit if he does not agree on all doctrinal positions of the host church?  
Answer the same question about inviting outside singers.**

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**DEACON:**

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The churches in the New Testament were warned against those who were not sound in the doctrine. The Romans were told **"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them"** (Rom. 16:17). In II Timothy 3:5, after a long description of those who have a form of godliness, but denying the power thereof, Timothy is told **"from such turn away."**

While we are warned against false teachers, but at the same time we are encouraged to fellowship and love those of like faith. The apostle Paul wrote to the church at Ephesus beseeching them that, **"With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace"** (Eph. 4:2, 3).

While this was said to the members of a church as to their relation to one another I believe the same principle will apply as to churches of like faith. While each church is independent and is subject only to God for her actions, there should be a bond of love and fellowship with sister churches. It would seem that some churches, in order to show how orthodox they are, will have nothing to do with sister churches and preachers that, while holding to the same truths may have some different views from what they have. Is this not the reason that there are so many different groups of Independent Baptist churches? They all agree on the doctrine of

the church, the doctrines of grace, the second coming of the Lord, missions, and all the other doctrines as recorded in the Word, yet if they do not agree in detail on some of these, there is no fellowship between them. To major on our differences instead of on that which we agree is "endeavoring to keep the division in the bond of strife, not the **"unity of the Spirit in the bond of peace."**

As a member of Calvary Baptist Church, I see no reason why we should not invite a preacher to our pulpit or those who sing just because they use grape juice instead of wine in the observance of the Lord's supper in their church, or because they support missions in a different way than does Calvary, or they believe the rapture will come at a different time from what we believe. I would expect him to have the courtesy to refrain from presenting his views which differ from ours while in the pulpit.

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**"I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy, For your fellowship in the gospel from the first day until now"** (Philippians 1:3-5).

It would be difficult to assemble a group of 10 or 20 Baptist pastors, or preachers and find that they believe alike on every single doctrine, or aspect of doctrine held by them in common. Men of like faith and order (Sovereign Grace, Landmark, Missionary Baptists) often hold a different view, or doctrine other than that of another church of like faith and order. Should they be invited to preach at a church, or church

conference where they do not agree with all doctrinal positions of a host church? Many times yes; sometimes no. It would depend on what the doctrinal difference was. It would depend on how much it influenced their preaching and whether, or not it would be presented, or forced upon the host church. A man holding "priesthood of the church" doctrine should not be asked to preach in a church that holds the opposite of that heretical view. A preacher who holds a dichotomous view of man could be asked to preach in a church that holds the trichotomous view of man. Now, I realize that these two examples are at the extreme, but my point is that it depends on the doctrinal difference and its extent.

I know several men who are postmillennial in their eschatology who are great and able preachers of the doctrines of grace. I have preached with some of them in conferences where most people there were premillennial, but there was not a conflict of belief preached. The messages were great and the conference was a great success.

(Continued on Page 6)

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The fact of the matter is simply this. I dare say that no two preachers or churches see eye to eye on every doctrinal position. Most every church I have ever pastored I have never totally agreed with everything they believed when I came or left. If a preacher is of "like faith" he no doubt agrees on the major doctrinal positions such as salvation, grace, and church truth. There might be differences in ideas on prophetic interpretation, elements of the Lord's supper, evangelism methods, law and

liberty, church polity and customs. I know of some churches and pastors who will not have a visiting preacher if he differs on the second coming of the Lord or if he uses wine or grape juice in the Lord's supper. I personally would not make such things an issue of non-fellowship because they are interpretive issues. This is not to say that they are non-essential. Every truth is essential! People interpret truths differently yet that does not mean they don't love the Lord. This also does not mean they could not be a blessing to our church if we had them preach. I have had many men of "like faith" in the pulpit that I know differed from us in our total doctrinal position and they were a tremendous blessing to our people. I have also preached in churches where I did not totally agree on every issue. I do not feel that is my duty as a visiting speaker to "straighten the church and pastor out." This only causes hard feelings and very little is accomplished for the overall good of the church.

In regards to visiting singers  
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As I write this answer to the question stated above, we here at Calvary Baptist Church are yet rejoicing in our two day Bible conference held on September 16, 17. The theme of the conference was "fellowshipping with and learning to love churches of like faith and order." Ten preachers from ten Baptist churches brought ten messages dealing with the conference theme. All preachers were in agreement to the need for closer ties with our sister churches. Many good, valid points were made both from Scripture and common sense reasoning relative

to promoting church fellowship between our churches of like faith and order. Some of the points made were that some pastors and their congregations draw too fine a line between valid reasons and non-valid excuses for not fellowshiping with other churches. An emphasis was made to the fact many Baptist churches agree on the long held doctrinal truths, i.e. the five points of grace (TULIP), church truth, etc., yet because of other less crucial issues, a state of alienation has existed for many years between such churches. Often it is because of personality conflicts, pride and an unwilling spirit in some pastors to seek reconciliation between each other.

I feel sure that from the ten preachers at our conference, not all were in agreement on some Bible issues and yet I know of nothing presented in any message which would give cause to a breach of fellowship. It is to be recognized we are not to compromise or fellowship with heretical churches which carry the name "Baptist" but in practice prove themselves to the contrary. Many

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## CONSTRAINED BY CHRIST

CHRIST'S LOVE FOR US AND OURS FOR HIM LEADS US TO LIVE HIS LIFE IN US

By Rosco Brong (Now in Glory)

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Corinthians 5:14-15).

According to our text, we are constrained by "the love of Christ." It is useless to argue whether "the love of Christ" means His love for us or our love for Him. It means both. "We love him, because he first loved us" (I John 4:19). When His love for us arouses in our hearts a corresponding love for Him, that love becomes the compelling power of a new life lived to His praise. Love has the constraining power in the lives of true followers of Jesus "because we thus judge, that if one died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

If multitudes of professing Christians are not so constrained, it is because they do not so judge. If we have faith like that of the Apostle Paul, we have like judgment concerning Christ's death for us, and therefore we in like manner are constrained by the love of Christ. Otherwise, we need to be converted to the truth.

### HIS SPIRIT CONVICTS

The Spirit of Christ convicts us. The word "reprove" in John 16:8 would better be translated "convict." It is only by the power of the Spirit that sinners are convicted of their sin of unbelief and convinced of the perfect righteousness of Christ in contrast with the condemnation of judgment upon the prince of this world.

"It is expedient for you that I go away:" Jesus said to His disciples, "for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove (convict) the world of sin, and of righteousness, and of judgment:

of sin; because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16:7-11).

Moral consciousness, including some sense of guilt, has its values in this world: but spiritual conviction is something deeper and higher and greater, and nothing short of Holy Ghost conviction can meet the need of hell-deserving sinners. So, thank God, the Spirit of Christ convicts us.

### HIS WORD CONVERTS

The word of Christ converts us. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple" (Psalm 19:7). God uses the message of His Word in converting the sinner to Himself. "Receive with meekness the engrafted word, which is able to save your souls" (James 1:21).

Wayward saints and lost sinners alike need to be converted by the Word of the Lord, and if they will not receive this Word there is no hope for them. So Paul declared to unbelieving Jews at Rome:

"Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them" (Acts 28:25-27).

Peter likewise reminds us that it was through the "exceeding great and precious promises" of God that we became "partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Peter 1:4). The word of Christ converts us.

### HIS BLOOD CLEANSSES

The blood of Christ cleanses us. "For it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4), but the blood of Jesus Christ, the Son of God, "cleanseth us from all sin" (I John 1:7).

Nothing else can cleanse the soul of guilt before the holy God. "For though thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God" (Jer. 2:22).

Unable to distinguish picture from reality, some deluded souls vainly suppose that baptism can literally wash away sins (Acts 22:16). But this washing is figurative or symbolic, as the Bible plainly tells us that baptism is "NOT the putting away of the filth of the flesh, but the answer of a good conscience toward God" (I Peter 3:21).

For real spiritual cleansing, genuine Christians give glory "Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5). The blood of Christ cleanses us.

### HIS EXAMPLE CALLS

The example of Christ calls us. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (I Peter 2:21).

Following the example of Christ is not the way that a lost sinner obtains salvation. This is as impossible as for a dead body to walk around the world while still dead. Following the example of Christ is the way that a saved sinner is called to live the life that he received from God as a gift through faith.

"If any man will come after me" said Jesus, "let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). The example of Christ calls us.

### HIS DISCIPLINE CLAIMS

The discipline of Christ claims us. "Whom the Lord loveth he chasteneth, and scourgeth ev-

ery son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Heb. 12:6-8).

Salvation does not furnish a license to sin with impunity; such notions may characterize a counterfeit Christianity, but not the faith of the New Testament. On the contrary, it is written of Christ Himself that "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8). Let us be reminded, moreover, that "The disciple is not above his master, nor the servant above his lord" (Matt. 10:24).

Spiritual bastards (Hebrews 12:8) may do as they please in this life while they store up their punishment for eternity, but not so with the true children of God. The discipline of Christ claims us.

### HIS PROMISE COMFORTS

The promise of Christ comforts us. "These things I have spoken unto you, that in me ye might have peace." Jesus told His disciples, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

By Himself overcoming the world, Jesus insured that every true believer in Him also will overcome: "Whosoever believeth that Jesus is the Christ is born of God... Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I John 5:1-4).

Victory over the world is part of our preparation for a better place, as Jesus promised: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3).

Referring to this promise, the inspired apostle exhorts us: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain

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## SOVEREIGNTY

(Continued from Page 3)

minister to His elect in whatever way would be necessary to God that He might bring many sons to glory (Heb. 2:10).

Here, then, we have seen the sum of God's decree, the first great landmark of His absolute sovereignty, and all that comes after are simply effects and consequences and certainly subordinate to it.

So the first great landmark of His sovereignty is creation. God gave the world an actual existence in time and this according to His decree that was from before everlasting.

He spoke, there was something from nothing, He spoke and that something became the heavens and the earth. He hung the earth upon nothing along with the sun, moon, and stars. He then peopled the earth with every form of creature and growth. He assigned to each creature such and such a form, he gave them station, order, use and efficacy and impressed on them whatever laws and instincts of nature as seemed good and fit for that creature. But all was in a regulated subserviency to the good of the whole, and all was effected by His Word. Psalm 33:9 tells us, "For he spoke and it was done; he commanded, and it stood fast."

### SAVED BY THE BLOOD

No matter how vile or how wretched the man

The Lord Jesus Christ reaches out with His hand

To lead him to safety, to peace and sweet rest,

By way of the blood, of the cross, to the blest.

He walked without sin and in Him was no guile,

But He became sin, suffered shame, became vile,

And so paid the price God's justice demands,

By shedding His blood, Jesus Christ, Son of Man.

Though sins be as scarlet His blood washes white,

His love will bring light and a newness of life,

Forgiveness of sin, in His righteousness drest,

By way of the blood, of the cross to the blest.

Saved by the blood, Saved by the blood,

Not my works, none of me,

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HAVE YOU RENEWED YOUR  
SUBSCRIPTION THIS YEAR??



## REPULSIVE

(Continued from Page 1)

rules based on their interpretation of scripture and then teaching them as eternal principles of God. Not only did they make up the rules, but they made up severe, rigorous rules difficult for anyone to follow (Matthew 23:4) and would do nothing to ease the burden of those trying to keep them. They went so far as to actually make their rules take precedence over the laws of God (Mark 7:9). This stripped the Word of God of any significance in its force over the people (Mark 7:13). The net effect of their legalistic teaching was to put the Pharisees in positions of authority where they were the sole, legitimate interpreters of the law. In fact they even had a group of Pharisees who specialized in reading and interpreting the law who called themselves lawyers. This kept the common people from being able to study the Word for themselves. In fact, the Pharisees despised anyone who had the effrontery to debate the Word of God without proper training (Acts 4:13-18).

Not only were the Pharisees legalistic but they were also intensely critical of others (Mark 7:2). They criticized Jesus for the people He chose to associate with (Luke 15:2). They criticized Jesus because the disciples did not obey their traditions (Matthew 15:2). Jesus held the Pharisees in contempt because of their harshly critical spirit (Luke 11:14-17) and reserved some of His most condemning words because of this fault.

Because the Pharisees were legalistic and critical they were also fiercely argumentative. The Apostle Paul used this knowledge as a former Pharisee to his advantage in Acts 23 to divide a group of Pharisees and Sadducees on the subject of the resurrection. Jesus had the misfortune to be the object of their spiteful intentions to provoke Him into an argument or to find a fault on the finest points of doctrine (Luke 11:53, 54). They would argue with Him on some of the most basic teachings of the law (Matthew 19:3) or on arcane and hypothetical subjects of dispute (Matthew 22:15-40). No subject was too trivial to get the Pharisees to break out into

an argument whether it was some delicate issue of eschatology or a minor interpretation of the Old Testament.

Other traits that characterized the Pharisees include their proud and boastful spirit (Luke 18:12). They were especially proud of their heritage and made a great deal of being descended from Abraham (Matthew 3:9). Jesus described them as hypocrites because of their pious words and teachings but their deeds lacked any semblance of a true inward holiness (Mark 7:6). Their hypocrisy was evident in their unjust, unsympathetic and uncaring attitude toward the less fortunate such as widows, orphans and sinners (Matthew 9:12, 13; 23:4, 13, 14; Luke 7:39). Jesus described this obvious lack of insight into their own hypocrisy and insensitivity as a lack of discernment (Matthew 23:24-36) especially in evidence because they sought signs in place of scripture (Matthew 12:38). But one of the most contradictory traits of the Pharisees, a proud, argumentative, critical group of people, is their tendency to be easily offended (Matthew 15:12).

Amazingly, Jesus said in Matthew 23:2, 3 **"The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not."** The Pharisees are plainly described as hypocrites, people who are able to preach good sermons but fail to perform up to their own standards. Yet they had the boldness to criticize others for not being able to live up to their commandments and traditions. This, however, did not excuse the disciples from following the lessons taught by the Pharisees. While Jesus instructed the disciples to avoid the leaven of hypocrisy He also instructed them to follow the teachings of the Pharisees. The warning to avoid hypocrisy is just as sharp today as it was in Jesus' day. It is easy for us to follow in the footsteps of the Pharisees because it appeals to the natural pride of man, but we must struggle to avoid it.

What did the Pharisees teach that Jesus holds us responsible to obey? They taught the essentials of devout Bible study, daily prayer and meditation, regular fasting, faithful tithing and giving to the poor, worship and separated, holy living. But what is it about the hypocrisy of the Pharisees that

we are to avoid? The answer to this question can be found in an examination of the nature of the righteousness the Pharisees had and not just the amount of righteousness they displayed. It was a righteousness based on elevating tradition above Scripture, opinion above Bible truth, and proving a point over being conformed to Christ's image. We must recognize that not only do we as Christians need to teach and practice a level of devotion that is higher, nobler, and purer than anything practiced by the Pharisees, but we must also examine our motives and the nature of our righteousness to see that it is acceptable to God. It is interesting to note that a woman taken in the very act of adultery is not condemned by Jesus because she acknowledged her own sinfulness and need for forgiveness, but a group of self-righteous purists are constantly being evaluated as being unworthy of the name of God by the same Lord. We need to be aware that the Pharisees were held in contempt by Jesus Christ more for the attitude they took than for their actions, more for their traditions than for their devotions. And not only by Jesus Christ, but the Pharisees were despised by the common people as well. Isn't it interesting that Jesus was attractive to the sinners precisely to the degree that he was repellent to the Pharisees? It makes one wonder, if Jesus were present today, would He be welcome in our churches? More to the point, would we be attracted to Jesus because we are sinners who have been forgiven or would we be repelled because He wouldn't recognize our efforts at righteousness as anything more than an attempt to portray ourselves as more righteous than we really are? And certainly, are we as attractive to sinners as Jesus was? Do we offer the kind of salvation that draws sinners to repentance and repels the self-righteous as those who are not in need of the Great Physician or are we seen as self-righteous hypocrites who elevate our teachings above the Bible and would rather fuss and argue between one another than share the Gospel with a lost and dying sinner?

**"PRAYER is a shield to the soul, a sacrifice to God, and a scourge for Satan."**  
John Bunyan

## CONSTRAINED

(Continued from Page 5)

**shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words"** (I Thess. 4:16-18). So the promise of God comforts us.

### HIS PRESENCE CONTROLS

The presence of Christ controls us. **"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me"** (Gal. 2:20).

Lest anyone should suppose that Paul was unique in his experience with the indwelling Christ, the inspired apostle makes the general statement in Galatians 5:24: **"They that are Christ's have crucified the flesh with the affections and lusts."** And in Romans 8:9 **"If any man have not the Spirit of Christ, he is none of his."**

A genuine believer in Christ, therefore, is a new creature (II Cor. 5:17), a partaker of the divine nature (II Pet. 1:4), having the mind of Christ (I Cor. 2:16). Being in present possession of everlasting life (John 6:47), and this life being in the Son of God (I John 5:11), we are bound to live for Him (Romans 8:12-14). Through His indwelling Spirit, the presence of Christ controls us.

So—turning in conclusion to the text with which we started—if we believe God, and to the extent that we believe God, the love of Christ constrains us.

**"The study of God's Word, for the purpose of discovering God's will, is the secret discipline which has formed the great characters."**

J.W. Alexander

## FORUM

(Continued from Page 4)

### LENEGAR

I feel the same position and care should be used when inviting outside singing groups. Arminian groups or groups with women speaking out in testimony, etc. should never be invited. Groups who hold to a position of like faith and order with minor differences can be used. If we invited only those who agree with every doctrinal position and aspect of doctrine, without any deviation whatsoever, we would be hard put to find enough for a conference, or fellowship of any size. The alternative usually is isolationism and very little fellowship.

### SLEDD

"of like faith" I would also apply the same principles. I would recommend screening their music before you have them. Remember, songs have words and thus a message! I have had some bad experiences with singers and groups. Just because they are Baptist does not mean that they are singing to glorify the Lord. Sometimes it is just a big show. If you have a singer come in and he sings a rock and roll gospel you will have egg on your face when it is over!

### WHITT

of such churches have become hardshell, liberal, pharisaical, and deny even the Bible truth relative to gospel regeneration.

In answer to the above question, it should be obvious, in my own opinion that more emphasis be given to building fellowship with preachers and churches who hold to our same crucial truths. Our Lord and Savior, Jesus Christ has established His churches, surely He expects us to be in fellowship with all such that hold fast to His teachings. I would invite a Baptist preacher to speak in our church even though we did not agree on some controversial issues. A good policy would be to discuss the important Bible truths with someone unknown to the host church prior to inviting him to speak. The same policy should apply to outside singers.

**"Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way"** (Romans 14:13).



## COME AND SEE THE WORKS OF GOD

By Pastor Robert Barkman, Gethsemane Baptist Church, Marengo, Ohio

Worship is a central responsibility for both local churches and individual Christians alike. There is nothing more pleasing to God than to receive the worship of His people.

Within the confines of Psalm 66: we have the essence of worship being described. According to Psalm 66: worship involves (1) recognition of who our Lord is, (2) recognition of what our Lord does; and (3) recognition of our responsibility to Him. In this same Psalm, we also learn that Biblical worship results in (1) the Lord being glorified, (2) man being humbled, and (3) the Word being proclaimed.

Psalm 66 can be outlined as follows:

Section #1 (vs. 1-4) Our Message — To Praise Him

Section #2 (vs. 5-7) Our View — To See His Greatness

Section #3 (vs. 8-15) Our Need — To Remember His Works For Us

Section #4 (vs. 16-20) Our Motive — To Thank Him For His Grace

As we begin our verse by verse examination of Psalm 66, let us be looking for truths about Biblical worship. This Psalm is filled with them.

I. Verses 1-4 Our Message — To Praise Him

A. Verse 1

This psalm was given to the chief musician to be sung during times of worship. The command is given to triumphantly shout unto God, during worship services. Why? He has given us the victory over sin, death, Satan, this world, and our flesh. Who is to praise Him? All mankind of all races. Every man is to praise Him for the victory He makes available to us all.

B. Verse 2

Not only are we to have a victorious shout but we are to cry out to make His name and His praise shine in the eyes of others. **"His name"** is a phrase used to describe who the Lord is. **"His praise"** is a phrase used to describe what others say about Him.

C. Verse 3

As we worship, we are to worship in His presence. During this time, we are to praise Him for His acts among men. Especially, we are to praise Him for His victories over the power of darkness.

D. Verse 4

Even all creation should be praising Him for the victories He gives. Why? Even the material universe will be delivered from the bondage of sin (new heavens and earth).

Note "selah" is a lyrical rest. As the Jews were singing this psalm they would pause at the word selah and reflect on what they had just sung.

II. Verses 5-7 Our View — To See His Greatness

A. Verse 5

For us to worship, we must be willing to (1) come (attend) and (2) see (have open ears and eyes desiring the truth).

When we come and worship we will see the Lord's works as great and this should cause us all to tremble.

B. Verses 6-7

Now we are given a listing of some of the mighty works of God: (1) Dividing of the Red Sea, (2) Leading Israel through the Red Sea passage, (3) Giving them joy and victory as Egyptians slain in the sea, (4) Our Lord controls and gets victory over all due to His power, (5) He does not have to rely on another's power to rule for Himself, (6) His power is an eternal power, (7) He sees all nations on earth. He knows all things.

(Due to all these we are to be humble and submissive. Those who are rebelling against Him have no hope of victory.)

III. Verses 8-15 Our Need — To Remember His Works For Us

A. Verse 8

As we worship, we are to be verbally thankful for all he does for us. We should also relate to the world what He has done in the lives of the Old Testament and New Testament saints, as well as, in our lives today.

B. Verses 9-12

Here we are told what the Lord is doing for us everyday. He is (1) continually granting us physical life on earth, (2) not allowing us to be taken away by the flood of sin and temptations we all face. (He is allowing us to remain fixed in the midst of constant flux.), (3) in control during the rough times, and He is using them for our benefit to try us and purify us (like silver), (4) is allowing us to be taken in the fortress of those opposing us, (5) is allowing the squeeze to be put on us. Even squeezing our soft, undefended

parts (weak parts we have). Why would He do this? To build us up where we are weak, (6) is allowing some to have temporary victory over us, (7) is allowing us to pass through many trials of both judgment (fire) and conviction (water—Word of God), but He is still blessing as He is delivering us from these trials and afflictions.

C. Verse 13

Based upon all that the Lord has done for us (His victories and allowing trials for our good) we then are to worship Him and glorify Him with all of our being. We are to be material and spiritual living sacrifices.

D. Verse 14

Many times we make promises to the Lord when we are in trouble. If we make promises that we forget after the trials, we are displeasing to the Lord. If we promise something to the Lord when we are in need, we are to keep that promise even when our need is met. This is one great way we can be showing respect and proper attitude toward the Lord.

E. Verse 15

Due to the Lord's greatness we are to serve Him with our best. To worship properly we must give our best. (Note: fatlings, incense of rams, bulls and chief goats, all speak of the best of their group.)

IV. Verse 16-20 Our Motive — To Thank Him For His Grace

A. Verse 16

Again, we are told worship involves a coming and a hearing. These same truths were presented in verse 5 by the phrase "come and see." Both imply the need to attend worship and then to be prepared to receive truth during the worship services. True worship is for believers (those who properly reverence the Lord) a lost man cannot worship the Lord. We are to share with others His great works in our lives.

B. Verse 17

We are to proclaim His goodness and our thanks to Him also. We are to exalt Him in our speech as we seek to proclaim His greatness.

C. Verse 18

We need to be confessed up. We need to realize that sin hinders true worship. The greater the sin, the more willing the sin, the less the worship. If we willingly see the sin in us and do nothing

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## A Woman's Touch

By Wendy Barkman



**"For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life"** (Prov. 6:26). **"For a whore is a deep ditch; and a strange woman is a narrow pit"** (Prov. 23:27). **"And, behold, there met him a woman with the attire of an harlot, and subtil of heart"** (Prov. 7:10). **"Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth his substance"** (Prov. 29:3). Hers is a life of deceit. It is a life filled with lies, a loveless existence, for she neither gives nor receives love. Her "favors" are quite costly. Our Lord condemns her whorish, unchaste lifestyle, the lewdness of it, her whoredoms, her harlotry, but offers love and forgiveness to the harlot, the whore. **"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool"** (Isaiah 1:18). Jesus told the self-righteous religious leaders of His day the **"the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him"** (Matt. 21:31, 32).

Rahab (Josh 2:1-21, 6:17, 22, 23, 25; Matt. 1:5; Heb. 11:31; James 2:25) - **"And they went, and came into an harlot's house, named Rahab, and lodged there."** This harlot hid the two Israelite spies, whom Joshua had sent to search out and view the land of Jericho. This harlot was commended for her faith and was given a privileged position in the family of David and of Christ.

Jephthah's Mother (Judges 11:1, 2) - **"Now Jephthah the Gileadite was a mighty man...and he was the son of an harlot...for thou art the son of a strange woman."** Jephthah, the son of Gilead and **"an harlot"**, was condemned by his half brothers, the sons of Gilead and his wife, because of who his mother

was. She was the grandmother of Jephthah's only child, a daughter. (Refer to Judges 11:29-40, for the heartbreaking story, the vow which obligated this young girl to a life of celibacy.) We can see that both the son and the granddaughter of this nameless harlot feared the Lord serving Him with a great faith (Heb. 11:32).

**A Harlot in Gaza** (Judges 16:1) - **"Then went Samson to Gaza, and saw there an harlot, and went in unto her."** Here, we have Samson's brief encounter with this woman. Because of this Philistine woman, Samson's life was again in danger (Jud. 16:2-3). This harlot was the second of three Philistine women to bring trouble and heartache into Samson's life, endangering his life and ruining his moral character. Her story follows that of Samson's nameless Philistine wife and precedes his great love affair with the infamous Delilah.

**Two Harlot Mothers** (1 Kings 3:16-28) - **"Then came there two women, that were harlots, unto the king, and stood before him."** King Solomon's prayer, his request for wisdom, had barely left his lips, had just been uttered, when the following incident transpired, making manifest **"that the wisdom of God was in him, to do judgment."** Two harlots living in the same house, each one giving birth to a son (within three days of each other), one living infant, one dead infant, all added up to one extraordinary (egregious) predicament, or so it would seem, for King Solomon. The king listened, as each one told her version of the events, which had taken place within the last few days, each claiming to be the mother of the living infant. King Solomon, knowing that a mother's love would not allow such cruelty, ordered that the infant be divided in two. The king went directly to the heart of the matter, a mother's heart, that is. The real mother, because of her love, as Solomon had so wisely known would be the case, spoke

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## COME

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ing to rid it from our being, the Lord will not grant our worship. Our praise will not enter His presence in an acceptable way.

D. Verse 19-20

Certainly God does hear us. We can tell this by His miraculous intervention in our lives. He answered the psalmist's prayers which shows that the psalmist is right with Him. We must thank Him for His grace in allowing us to pray and continuing to show mercy to us who are continually in a state of sin. How wonderful it is to know that the Lord is still showing His grace and mercy to us as we walk on sinful earth.

Yes, Psalm 66 gives us a very clear description of the nature of true worship. To summarize what we have just seen in Psalm 66 let us examine the word "worship." This is a form of the old English word "worthship." What is true worship? It centers on the tremendous value, or "worth" of God. What is true worship? According to Psalm 66, it is the proclamation and realization of the value and importance of God in our lives.

## SOVEREIGNTY

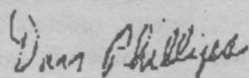
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I'm saved by the blood.

This poem can be sung to music by Ira Sankey..."O safe to the Rock That Is Higher Than I."

Dear Brother Helton,  
Elder Sam Wilson  
will be with the New  
Testament Baptist  
Church in revival on  
November 8-13 at  
7:30 each evening.  
The church is located  
at 865 Bethel Drive,  
Bristol, Tennessee.

His By Grace,



Dan Phillips

## A WOMAN'S

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up, defending and protecting the life of her child, with all of the tenderness, compassion, and self-sacrificing love, that only a mother can possess. All of Israel heard and feared. Their story became well known as evidence of King Solomon's great wisdom.

Gomer (Hosea 1:1-3:5) - "And the Lord said to Hosea, go take unto thee a wife of whoredoms and children of whoredoms...." The prophet Hosea was commanded, by God, to marry this woman of a low moral character. Now this marriage of Hosea to Gomer pictured, in a very dramatic fashion, Israel's unfaithfulness to God. But the message goes much further and reaches far deeper than Gomer's adultery, Israel's worship of idols. Hosea's willingness to forgive his wife, accepting her back, buying back this pitiful woman, who had betrayed him, and now stood ready to be sold to another, who would abuse and mistreat her, all very clearly represented God's love for Israel, His willingness to forgive them, if they would only turn from their idols. Redemption and restoration, this was Gomer's story, it was God's desire for Israel, it is His offer to the lost sinner.

The Great Whore (Rev. 17:10-18) - "And there came one of the seven angels...and talked with me...I will shew unto thee the judgment of the great whore...And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." She is the mother of all spiritual untruth, Satan's liar. Many have been captivated and charmed by her beauty, led astray by her trickery and deceit, her insidious (subtle) lies. Who is she? She is that devilish influence in those organizations, falsely claiming to be His church, His people. Her name is hate, for she has no love for our Lord, no love for His saints. She, has been, in ages past, that hateful driving force behind the death of each and every Christian martyr.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

## LEXINGTON BAPTIST COLLEGE TEACHING OLD TRUTHS FOR A NEW DAY

*Editor's Note: The information in the following article was requested by this editor and supplied by Hershael York, Chancellor of Lexington Baptist College in Lexington, Kentucky. I attended the Lexington Baptist College from August 1976 through May of 1980. I graduated with a B.A. in Bible. I cannot imagine trying to do the work of the ministry, to which the Lord has ordained me to do, without the training and preparation provided to me by the Lexington Baptist College. LBC is truly a great, great Bible College.*

Lexington Baptist College has been teaching young men and women the Word of God since its founding in 1950. A ministry of the Ashland Avenue Baptist Church, LBC is excited about what God is doing. Dr. David Hatcher, a career missionary to Brazil, is president and has brought a resurgence to the school. In addition, Chancellor Hershael York, President David Hatcher, and the Board of Trustees of Lexington Baptist College are happy to announce the addition of two new staff members and an increased enrollment for the fall semester at Lexington Baptist College.

Brother Steven Johnson of Beaumont, Texas, has been added as Director of Financial Aid and director of the new computer laboratory and services. Brother Johnson and his wife, Cynthia, have four children, the youngest having been born in August. Steve has a Master's degree in Bible and Cross Cultural Communications, a Bachelor of Science in Theology, and holds a Graduate of Theology degree from Baptist Bible College in Springfield, Missouri. He has previously worked with and pastored churches in the Baptist Bible Fellowship.

In addition to his ministerial skills, Steven also has experience as a teacher, a counselor, and a technical consultant for AT&T. Brother Johnson will also help develop computer linked classes and will enable students to attend school on Pell grants and other financial aids.

Dr. David Adams, formerly of Thomas Road Baptist Church and Liberty University has been named Vice-President of LBC. Dr. Adams and his wife, Becky, have three children. While at Thomas Road and Liberty University, Dr. Adams was Executive Director for Church Ministries and Chairman of the Department of Church Ministries and Cross Cultural Studies at the university and was an Associate Pastor at the church. He oversaw youth and adult ministries overseeing 2,000 people. He led annual mission trips overseas and also authored several notable works on youth ministry. Dr. Elmer Towns wrote of him, "he is an outstanding student, careful scholar, deep thinker and has a high degree of integrity. He is an outstanding academic and spiritual leader. I give Dr. David Adams the highest recommendation for anyone in gospel ministry."

Dr. Adams received his Doctor of Ministry from Liberty Baptist Theological Seminary. He also holds the Education Specialist, Master of Education, Bachelor of Science, and Bachelor of Divinity degrees. Dr. Adams said that when he first enrolled as an undergraduate at Arlington Baptist College in Arlington, Texas, the first book he was given to study was The Trail of Blood, published by the Ashland Avenue Baptist Church.

Lexington Baptist College is honored to have both of these men join the faculty. They are in complete agreement with the doctrinal statement and both have a real heart for young people and for God. They bring a breadth of experience and a depth of devotion to campus, and students will be enriched by them.

It is obvious that God is doing a great work at Lexington Baptist College. Seventy students are enrolled this fall, the majority of them full-time. Some of them are second-generation students whose parents graduated from LBC. Inquiries and applications for the spring semester are already rolling in. Enrollment should double by next fall.

Lexington Baptist College is committed to producing students who love the Lord Jesus, who are committed to evangelism and service through the Lord's church, and who are able to integrate the principles of the Bible into daily life. The school never wants to be guilty of producing students whose heads are full but whose hearts are empty.

There is a renewed emphasis on missions at LBC that is second to none. Dr. Hatcher is a lifelong missionary from a great missionary family and has brought a vision for the world to the school. Some missionaries on furlough are finding it beneficial to spend their year in the states studying at LBC. Dr. Adams is bringing a youth ministry emphasis to LBC that is going to enable Lexington Baptist College to impact the next generation. Anyone interested in youth ministry should visit LBC and see how the school can help you. Area churches ought to encourage their youth ministers to attend some specialty classes.

Any changes are always met with rumor. It is important that no one mistake superficial or personnel changes for substantive changes. Lexington Baptist College reiterates that its doctrinal position can and never will change. The school does, however, want to grow in its ability to impart a heart of love to students. Please visit the campus, support this great school financially, and send the names of prospective students. Above all, keep praying for LBC and spread the good news about what God is doing in this grand educational endeavor.

For more information about Lexington Baptist College please contact: Dr. David Hatcher, 147 Walton Avenue, Lexington, Kentucky 40508 (Phone # 606-252-1130).