

To resolve our identity crisis, we must be identified with Christ

"...Where the Spirit of the Lord is, there is liberty"—2 Corinthians 3:17

The Baptist Examiner™

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

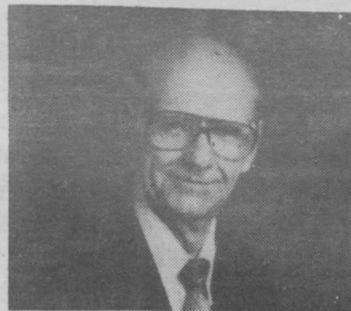
"To the law and to the testimony; if they speak not according to this word,
it is because there is no light in them" -- Isaiah 8:20

VOL. 68, NO. 12 ASHLAND, KENTUCKY, DECEMBER 1, 1996 WHOLE NUMBER 2722

GOD WILL TAKE CARE OF YOU!

By Pastor Edward G. Graff, Grace Baptist Church, Mansfield, Louisiana

We sing a familiar hymn: "Be not dismayed, what-e'er betide, God will take care of you" Yes,....God will take care of you, because the Lord is our refuge! Psalms 46:1-7, "(1) To the chief Musician for the sons of Korah, A Song upon Alamo. God [is] our refuge and strength, a very present help in trouble. (2) Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; (3) [Though] the waters thereof roar [and] be troubled, [though] the mountains shake with the swelling thereof. Selah. (4) [There is] a river, the streams whereof shall make glad the city of God, the holy [place] of the tabernacles of the most High. (5) God [is] in the midst of her; she shall not be moved: God shall help her, [and that] right early. (6) The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. (7) The LORD of hosts [is] with us; the God of Jacob [is] our refuge. Selah." (Text verse is verse seven, "The Lord of hosts [is] with us; the God of Jacob [is] our refuge.") The New King James version says "The Lord of hosts is with us; the God of Jacob is our refuge, fortress and high tower. Selah (pause, and think calmly of that)!" The Lord of Angels, those which go forth, is with us. The God of Jacob is our stronghold, and high place.



storm. What might bring death, and disaster, causes the eagle to climb to new heights. God give us the ability to set "The Wings of Our Souls", so that we can ride above The Storms of Life. (Isaiah 40:31), "But they that wait upon the Lord shall renew [their] strength; they shall mount up with wings as eagles; they shall run, and not be weary; [and] they shall walk, and not faint." Those who wait for the Lord, who expect, watch for, and have faith in the Lord shall change, and renew their strength, and power; they shall raise their wings, and ascend

near to God, as eagles rise toward the sun; they shall run, and not be weary; they shall walk, and not faint, or become tired; they will rise to new heights in Christian experience, education, and training, (read Hebrews 12:1-3). "Tis the set of the soul that decides the goal, And not the storm or the strife."

GOD WILL TAKE CARE OF YOU

GOD WALKS WITH YOU (2 Samuel 22:33), "God [is] my strength [and] power; and he maketh my way perfect". The Amplified Bible expresses it this way, "God is my strong fortress; He guides the blameless in His way and sets him free". This is a fact! God is on The Road of Life with you. You do not know what lies ahead, or awaits around the next corner. If you did you would not need faith in God; nor would you fear, esteem, honor, regard, respect, or worship him. It is faith

(Continued on Page 7)

The Baptist Examiner Pulpit

A Sermon by Interim Pastor Jack C. Whitt



IS THERE A FAMINE IN OUR LAND?

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8:11). It would seem these words declared by the prophet, Amos have become a reality in our day and time. Famine is a word used to describe

widespread scarcity of food leading to starvation. However, the famine in this verse speaks of a widespread starvation for the words of the Lord. It speaks of spiritual starvation rather than physical starvation, and of a coming day when the Word of God will be sought after but will not be found. Verse 12 says: "And they

shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." These verses of course refer to God's judgment upon Israel for their sin of idolatry and whoredoms committed and yet I believe we can identify with much

(Continued on Page 2)

THE POLICY AND PROGRAM OF THIS PAPER

by T.P. Simmons

EDITOR'S NOTE: This article taken from the very first issue of TBE dated April 1, 1931. The Editor then, T.P. Simmons and associate editor, C.D. Cole. The sentiments and policy expressed regarding this first edition of TBE serves a purpose in reminding this editor [and I trust to all conscientious Baptist preachers and editors] to guard and contend for the faith once delivered unto the saints. And I might say the solicitation made for new subscribers by Bro. Simmons, is valid today and for the same reasons given.

A Good Foundation For a Great Paper

It is fitting in this first issue of the The Baptist Examiner that we give an outline of the policy and program that we shall follow. All that read this issue are urged to give close attention to what we have to say; and if it is found that the policy and program of the paper are worthwhile, or such as to make it profitable to them in any way, they are urged to subscribe immediately. This paper solicits support either on the ground of its merit as a potentially effective medium for the propagation of the truth, or on the ground of its value to the individual. We solicit support on these grounds and these alone. Here are the ten planks in our platform:

1. This paper is a real Baptist paper.

There are many different kinds

of colors of "Baptists." Consequently, the name is not always as distinguishing as it should be. Therefore, for the sake of clearness the editor wishes to say that he belongs to the largest known group of "Baptists," which group was formerly known (in England) as Particular Baptists; later (in America) as Regular Baptists; still later as Missionary Baptists; and now generally as simply Baptists. But there are some that affiliate with this group who are Baptists only in name. For that reason we specify that this paper is a real Baptist paper. It will stand four square for those distinctive principles that have ever made Baptists a separate people, - viz., the verbal and plenary inspiration of the Scriptures; the complete separation of "church" and state, and religious liberty; baptism as immersion in water of a saved person by a duly authorized administrator; close communion; the democratic polity of New Testament churches under the headship of Christ; total depravity; the absolute sovereignty of God and unconditional election; and the eternal preservation and perseverance of every believer of New Testament churches from New Testament days to the coming of our Lord for His saints.

T.T. Eaton is quoted as saying: "Some say they are Baptists, but not a Baptist and a half. The only reason I am not a Baptist and a half is that there is only one of me. If I had another half, it would be Baptist too." The editor can truly say that these are his sentiments. Some say that they are Baptists, but not fool Baptists. The editor is what many call a fool Baptist. Some say they are Baptists, but not narrow Baptists. The editor is a narrow Baptist because the truth is always narrow. The truth is just one definite thing; not two or three things. Some say they are Baptists, but not fighting Baptists. The editor is a fighting Baptist because the scriptures command him to put on the whole armor of God and to fight the good fight of faith. They also command him to contend earnestly for the once delivered faith, and the Greek word for "contend earnestly" means to fight

(Continued on Page 6)

THE BAPTIST EXAMINER

Jack C. Whitt

Interim Editor

Office Phone 606-325-2012

(USPS #042-340) (ISSN #1082-1147)

Owned, authorized and published by Calvary Baptist Church, Ashland, KY Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 60, Zip Code 41105-0060.

PUBLICATION POLICIES: All matter for publication should be sent to the editor. All manuscripts sent should be typed and double spaced. All such material becomes the property of TBE and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication. **Church news items must reach us one month prior to publication.**

The publication of an article does not necessarily mean that the editor is in complete agreement with the writer nor does it mean he endorses all this person may have written on other subjects.

COPYING PRIVILEGES: Unless otherwise stated, any article published in the paper may be copied by other publishers, provided they give a proper credit line stating that such was copied from this publication, and the date of publication, provided that such materials are not published for profit. If we are not on exchange list with the publication copying, it is requested that a copy of the issue containing the articles be sent to our address. All copyrighted materials, may not be copied without written consent.

PUBLISHED EVERY MONTH at 3339 13th St., Ashland, KY, with paid circulation in every state and many foreign countries.

Subscription rates are \$5.00 per year.

PLANNING TO MOVE? - Notify us three weeks in advance. The post office will only forward second class mail for 60 days at no charge to us. After this time the paper is returned to us at a 50 cent charge for each paper returned. Please save us this expense and the post office time.

Periodical Postage paid at Ashland, Kentucky.

POSTMASTER: Send address changes to The Baptist Examiner, P.O. Box 60, Ashland, Kentucky 41105-0060.

Editor's Update

By Interim Pastor Jack C. Whitt

Hello dear friends! This is our December edition of TBE. Soon 1996 will be history and we will be entering 1997. I do hope 1996 has been a good year for you, especially so in matters of spiritual progress and in enjoyment of God's blessings.

The election is over, the people have made their choice. Like it or not, we must live with it. As Christians we should pray for the president. We ought to pray God would enable him to change his views on abortion, family values and many other godly and moral matters. We know God's plans and purposes will stand, despite man's actions.

The featured article by Bro. T.P. Simmons (now with the Lord), I believe will be of special interest to many of you "long-time old timers" who will remember Bro. Simmons and Bro. C.D. Cole as the first editor and associate editor respectively, of the TBE. These two men, notable Baptists, known for their strong stand for Bible truth, have contributed much in helping many people to understand the Bible doctrines, through their writings in this paper, as well as other books and tracts of their own. It is most humbling to me as the present editor, to continue in the work that had begun by these Baptist men. This paper has enjoyed nearly 66 years of publication throughout the United States and in many foreign lands. It is our prayer that it will continue until the Lord returns.

Bro. Simmons' article "The Policy and Program of this Paper", presents the foundation and policy of our paper. This editor holds with the same beliefs. Only emphasis may vary as to necessary priorities given doctrinal theology content or evangelical messages. I believe an editor should be guided by God rather than man as to how he edits the paper. It is this editor's belief that while dissenting views may come our way, as to our belief or stand, we will not give space to publicizing issues when no one stands to profit, least of all, our readers. While I am editor, this paper welcomes comments, questions and criticisms (last being least desirable).

We do appreciate the churches and individuals who support our work financially and yet we must admit we need new supporters to sustain the cost in preparation and mailing. We would therefore ask prayerful consideration for this cause to any church or person who may want to join in helping us continue the missionary outreach of this paper. Until next time may God bless and keep you all.

ALL THINGS WORK TOGETHER FOR GOOD

By Irving D. Larson

Most Christians will recognize the title of this article as a part of the twenty-eighth verse of Romans, chapter eight. It is indeed a wonderful and assuring verse, but many times Christians are almost cruel in their use of it. Instead of offering understanding and sympathy in a time of real need, they simply pat you on the back and say, "Cheer up. Remember that all things work together for good to them that love God." People like this forget that we are to "bear one another's burdens," and also to "weep with them that weep, and rejoice with them who rejoice," and not to just glibly say, "There's a brighter day tomorrow."

Imagine being invited to someone's house for a little lunch, and then for the hostess to set before you some egg whites in a bowl, a cup of flour, a little vanilla to drink, and some salt, sugar and cream of tartar for seasoning. You would not find it palatable, and certainly not enjoyable. But if the hostess had beaten the egg whites until they were light and fluffy, and then gently folded in the other ingredients in their proper proportions, and baked the resulting batter in an oven for the required amount of time, you would probably enjoy the end result, a delicious angel food cake. Like the song writer said, "If I had know you were coming, I'd have baked a cake."

All of us have physical, financial and emotional setbacks, and these things are not pleasant in themselves. But we know that when God puts them all together in His divine mixing bowl, the result will be profitable - like a spiritual angel food cake.

Perhaps you are going through a difficult or unpleasant experience even now, and it is not easy to take. If so, be encouraged by the truth that this experience, when mixed with the other experiences of life, some sweet and some bitter, will work together for your good if you are in God's will. Remember, in angel food cakes or in Christian victory, the key word is together.

PULPIT

(Continued from Page 1)

of what these verses say to our own nation to day.

We have been blessed these nearly 2000 years with the completed Word of God. The Word of God as given to us in His Holy Bible, has healed the sick, strengthened the weary, saved countless millions even to heathen barbarians in the jungles of South America and Africa, the cannibals of New Guinea to the noble palaces of kings and princes in England, Germany and France.

The Bible, (so I've been told) has been the top seller of all other books combined in the world today. Surely there is no scarcity of God's Word to be found, at least in most of our world today. One

might then well ask, why is there not more people living godly lives? Why do we not see more people in our churches today? Why is sin so prevalent in our land when so many people have the Word of God. The answer to these questions must be that most people pay little or no heed to God's Word. It is not a shortage of Bibles that has brought about our sinful lifestyles and disregard for God, rather it is the shortage of a people who love and fear God and put Him first in their lives. The famine really is in the heart of man. **"The heart is deceitful above all things, and desperately wicked: who can know it?"** (Jer. 17:9).

I believe it is true and historically correct, to say our own nation, the United States of America, has enjoyed (past tense) God's

blessings because men revered God and strived to obey the principals of His Word. I speak of men of renown, statesmen and leaders of their day. Presidents Washington and Lincoln boldly declared their belief in God even to making national proclamations for seeking His favor and praying for spiritual guidance. Today the ACLU would have a hayday with lawsuits against anyone daring to act so boldly as did our forefathers who stood up for the standards of God and His Word. Come to think of it, the ACLU keeps busy enough today fighting against the Christian population as it is.

Someone said, "We have become such a nation that civilized countries used to send missionaries to." We are a country overflowing with wealth and every

modern convenience, the envy of much of the world, yet we are starving for food. Yes, my friend, starving for spiritual food, the food that feeds the soul. Jesus said: **"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."** (Jn 6:35). Herein lies the real and only answer to the famine in our land.

There is a famine in our land to be sure but let us, who have been redeemed by the blood of Jesus Christ take heart and be always feasting on God's Word. May His Word grow more and more dear to us as we draw closer to that day when there will be no more famine in our land. **"Turn us, O God of our Salvation, and cause thine anger toward us to cease."** (Ps 85:4). Amen.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever".

Rev. 22:5

The Baptist Examiner Bible Study Lesson

By Kirk R. Everman

Member of Calvary Baptist Church, Knoxville, Tennessee

Studies in Genesis

Relative Comparison (Gen. 29:31-35, 30:1-24)

At the end of our last study, we witnessed Jacob marrying his uncle Laban's two daughters, Leah and Rachel. In this passage we will see the early, difficult development of Jacob's new family.

"And when the Lord saw that Leah was hated..." (v. 31). From the beginning we see the conflict that will be present in Jacob's family. The Hebrew word here for 'hated' can be used to express an enemy or foe, which should be balanced with the description in v. 30 that Jacob loved Rachel more than Leah (beloved versus unloved). Still, Leah's presence would serve as a constant reminder of her father's deception toward Jacob. The Lord was aware of and responded to Leah's situation: **"...he opened her womb: but Rachel was barren"**.

In v. 32-35, Leah gives birth to four sons. With the arrival of each son, Leah gives both a name and an expression of her heart: Reuben—"Surely the Lord hath looked upon my affliction; now therefore my husband will love me" (v. 32); Simeon—"Because the Lord hath heard that I was hated, he hath therefore given me this son also" (v. 33); Levi—"Now this time will my husband be joined unto me, because I have born him three sons" (v. 34); and Judah—"Now will I praise the Lord" (v. 35). Note that with Leah's first three sons, her focus was on herself and what she could do to obtain the affection of her husband. With the birth of Judah, her statement was devoted to praising the Lord. After Judah's birth, Leah **"left bearing"**. This describes her physical state as opposed to an attitude of contentment, as will be shown in 30:9.

"And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die. And Jacob's anger was kindled against Rachel: and he said, Am I in

God's stead, who hath withheld from thee the fruit of the womb?" (30:1-2). Rachel is discontent with her present state of barrenness, especially when compared to Leah's fruitfulness. She offers her maid, Bilhah, to Jacob that Rachel might claim the children through her substitute. In v. 5-8, we are told that Bilhah gave birth to two sons of Jacob. Rachel names the first Dan—"God hath judged me, and hath also heard my voice, and hath given me a son" (v. 6) and the second Naphtali—"With great wrestlings have I wrestled with my sister, and I have prevailed" (v. 8).

"When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife" (v. 9). Leah had lost her status as the only wife who gave Jacob children. In her barrenness, Leah matches Rachel's action by offering Zilpah as a substitute wife. Zilpah also provides Jacob two sons; Leah names these Gad and Asher.

In v. 14-16, we are told of a deal between Leah and Rachel, whereby Leah received time with Jacob (that night in particular) in exchange for Rachel obtaining some mandrake plants that Leah's son Reuben had found in the field. The mandrake was supposedly valued for contributing to romance and fertility. Rachel initiated this deal and was likely seeking any means that would enable her to bring forth a son. However, Rachel will not be the one receiving the immediate blessing following this exchange.

"And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son" (v. 17), whom she named Issachar. Then Leah gave birth to her sixth son, Zebulun, by which she reasoned, **"...now will my husband dwell with me..."** (v. 20). **"And afterwards she bare a daughter, and called her name Dinah"** (v. 21).

At this point Jacob had ten sons and a daughter; this is when God responds to the prayers of Jacob's beloved, Rachel: **"And God remembered Rachel, and God**

hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach: And she called his name Joseph; and said, The Lord shall add to me another son" (v. 22-24).

Scarlet Letters or His Glory?

As is consistent with the study of God's Word, there are many aspects of this passage that could each be studied in great detail for our benefit. We will examine something shared by Jacob's wives that we encounter in our lives. It is expressed near the end of the passage by Rachel: **"God hath taken away my reproach"**.

Reproach is a word that communicates several meanings including shame and disgrace and can also refer to such actions as placing blame or mocking something. From the overflow of their hearts throughout this passage, Leah and Rachel demonstrate the reproach they have encountered as a direct result of marriage to Jacob, the blessed son of Isaac.

When Jacob realized Laban's deception, he expressed his outrage. Laban was willing to give Rachel to Jacob, but only after Leah was married. When Jacob received Rachel, he rejected Leah (a principle similar to Matt. 6:24). This brought disgrace to Leah starting even in the special time of their marriage week! Leah's heart is focused on the goal of regaining Jacob, that he might dwell with her. Through her fruitfulness in bearing sons, she strives in vain to win the heart of Jacob. This is a primary issue during the mandrake episode when Leah responds to Rachel, **"...Is it a small matter that thou hast taken my husband? and wouldst thou take away my son's mandrakes also?"** (30:15). Now, compare Leah's situation with Rachel's. Although she was Jacob's beloved, Rachel found shame in her barrenness, especially when compared to Leah and their handmaidens. Even the mandrakes were ineffective toward Rachel's goal. It was not

until God acted at the appointed time that Rachel brought forth her first son, Joseph. Yet even then, it would seem that she desired a second son that she might not be considered less than the handmaidens.

It is important that we distinguish between different types of reproach that we might deal with each properly. First, there is the reproach from sin. This results from disobedience to God and if allowed to control, it compels us to hide from the One who cleanses us from all righteousness. We must flee from this isolating darkness and confidently seek forgiveness and restoration at the throne of grace (Gen. 3:7-10; 1 John 1:9; Heb. 4:16). Next, there is the reproach of Christ, which refers to the persecution and scorn from the world that we will receive for our obedience to Jesus Christ. For this we should neither be ashamed nor surprised by its presence (Heb. 11:24-26; Phil 1:29; 2 Tim. 1:8-12, 2:9-10, 3:12). It is a third type which has been shown in this passage: the reproach of man. It evaluates a person according to the arbitrary standards of this fallen world and assigns shame to those that do not measure up. It is from this type that one presumptuously asks, **"Who did sin, this man, or his parents, that he was born blind?"** (John 9:2). Yet it is overwhelmed in due time when the Glory of the Lord is revealed through it (1 Sam. 1; Luke 1:5-25; John 9:3-7). Precious believer, do not lose heart or be distracted from running the course when the world seems to distribute its letters of shame based on circumstance or frailty. It may be through you that God indisputably demonstrates His sustaining Grace and Glory! (1 Cor. 1:26-31; 2 Cor. 4:7).

Follow His
leading



Life

To the preacher life's a sermon,
To the joker life's a jest
To the miser life is money,
To the loafer life's a rest.

To the soldier life's a battle,
To the teacher life's a school.
Life's a great thing for the thinker,
But a folly to the fool.

Life is just one long vacation
To the man who loves his work,
But it's constant dodging duty
To the everlasting shirk.

To the faithful, earnest worker
Life's a story ever new;
Life is what we try to make it-
What, my friend, is life to you?



God's
Grace is
our



SUFFICIENCY



The Baptist Examiner Pulpit Forum

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



Please expound the doctrine of "moderation" and the doctrine of "exhortation."

GEORGE R. SLEDD

920 Upsala Rd.
Sanford, FL
32771

PASTOR:

Jordan Missionary
Baptist Church
Sanford, FL



"Let your moderation be known unto all men. The Lord is at hand." "And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words." (Philippians 4:5; Heb. 13:22) Both of these doctrines are essential to a prosperous ministry and growing church. If I could give one word that would sum up both the doctrine of "moderation" and that of "exhortation," it would be BALANCE. Oh, how this is sorely needed in the ministry today! Moderation is a state, condition, or attitude which is marked by restraint, or a lack of obvious extremes. The word "exhortation" re-enforces the consummates moderation. It is encouraging our brethren through the explanation of the Holy Scriptures. In Greek thought the ideal of moderation was the balance between suppression of appetite on the one hand and overindulgence on the other. Anotherwards, the philosophers said: "It's OK to sin but don't sin too much!" Now this ideal cannot not be applied to the biblical commands of our Lord. We cannot compromise the biblical standards of godliness or the true doctrines of the Word of God and call it moderation. That would really be compromise. I clearly recall to mind when I was a young student sitting in a class in Bible college. Dr. Roscoe Brong was teaching that class. He was no doubt one of the great scholars in this generation of Baptists. We were engaged in a class discussion about morality. I made what

I thought was a profound statement. Young preachers make such profound statements! I said to Dr. Brong: "We can get too holy to be any earthly good." He smiled a wry smile and scratched his bald head for a moment and replied: "No sir, you cannot be too holy." The scripture says, "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." Moderation is pursuing holiness with the goal of being gentle or better yet, being a gentleman. Now such moderation is not weakness or compromise. It is actually the settled strength of character of a man who knows the truth. He knows he could probably win a debate and achieve a self-satisfying victory over someone of a lesser mind. Yet, he doesn't have to do this to be secure. He is secure in the Lord. I am to pursue the truth to its totality in the scripture. I am to stand for the truth. Yet, I am to also consider the well-being of my brother in Christ. Many precious brothers and sisters have not yet seen the truths that you have seen. Do you realize this? I know there are folks in our congregation who do not know very much of the truth that Jordan Baptist Church holds too. There are some of them that we baptized who came from other denominations. Some ministers are scared to let anyone like that get under their ministry. They think that such persons will weaken the perpetuity of the Lord's church. Well, it could if it is built upon Jesus Christ, who is its chief corner stone. It is His church. The Holy Spirit can teach people. I have seen it happen many times. Truly, it is a joy to my heart to see someone come to rejoice in the truth. You have to use moderation to patiently teach them the Word of God. It takes time and much prayer. I have seen many accept the truth. On the other hand, I have seen some leave us because of the truth. Yet, I still love them and pray for them.

(Continued on Page 5)

JOHN R. LENEGAR

126 N.
Washington St.
No. 5
Delaware, OH
43015

PASTOR:

Walnut Creek
Missionary
Baptist Church
Delaware, OH



"Let your moderation be known unto all men. The Lord is at hand." (Philipp. 4:5). "Till I come, give attendance to reading, to exhortation, to doctrine." (I Tim. 4:13). These two doctrines are both needed, today, as ever, but both depend upon one another to enhance their presentation and practice. A sense and practice of moderation (appropriateness and reasonableness) is needed in order to exhort in such a way as to be acceptable to those receiving exhortation. Moderation, not compromise, is needed to give our lives on every plane and in every aspect that which is needed in order to exhort in an effective and godly way.

The word "moderation" carries with it the connotations of being appropriate, patient, reasonable, and forbearing. Certainly this is a quality that a Christian must have for several reasons, not the least of which is the fact that balance cannot be attained without it. Our God is a balanced being. All His attributes are balanced, His love does not cancel out His wrath. His mercy does not cancel out His justice. They all are perfect attributes and work in perfect harmony with one another to give God ultimate perfection and glory.

Some men overemphasize God's love to the exclusion of His wrath. Others emphasize other things to an imbalance and ultimately to their hurt as well as that of others. We need to be reasonable, patient, forbearing, and appropriate in all situations. Thus, our moderation will be known to all men and our exhortation

will be in balance as well. MODERATION DOES NOT MEAN COMPROMISE!

The word "exhortation" carries with it the connotations of admonish, beseech, entreat, and urge. This, we are all to do. It does not mean to hound, badger, threaten, or otherwise "act" upon people as individuals, or churches, to bring them into line with our way of thinking. To exhort one to proper scriptural behavior and action, yes, but not by force. The Lord must do that.

The Lord's preacher certainly is to exhort individuals and assemblies as the Lord and the Word lead. A good example would be Paul's exhortation to the assembly in I Thessalonians 4:1 "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more." An example of exhortation without moderation would be the Roman church of the inquisition. "Death" was used to "straighten out" those who did not heed exhortation.

We are all as Christians, to exhort one another daily, out of love and encouragement as we have leading and opportunity. Hebrews 3:13 says, "But exhort one another daily, while it is

(Continued on Page 5)

JAMES E. HOBBS

Rt. 2, Box 182
McDermott, OH
45652

PASTOR:

Kings Addition
Baptist Church
South Shore, KY



This is a very good question and a needful one. I fear however that it is not practiced properly by many today. "Moderation" comes from the Greek word "EPIEIKES" and means gentleness, fairness. "Let your moderation be known unto all men.

The Lord is at hand." (Phil. 4:5). It is rendered "patient" in I Tim. 3:2,3. "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;" It is also rendered "gentle" in Titus 3:2 "To speak evil of no man, to be no brawlers, but 'gentle', shewing all meekness unto all men." (Verse 3 is very interesting as it goes on to say, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasure, living in malice and envy, hateful, and hating one another." JEH).

"Exhortation" comes from the Greek word "PARAKLESIO" literally a calling near, invitation. "Or he that exhorteth, on exhortation..he that sheweth mercy, with cheerfulness." (Rom. 12:8). "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." (I Cor. 14:3). It has been defined as "the act of presenting such motives before a person as it may excite him to the performance of duty"; and also "to arouse them to duty by proposing suitable motives." (see Rom. 12:8 above) "But exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of sin." (Heb. 3:13). "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee" (Jer. 4:14). "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." (Acts 11:23). "And many other things in his exhortation preached he unto the people." (Luke 3:18).

Note: The above definitions and scriptures were taken from the Unger's Bible Dictionary. According to Unger and the Bible, moderation and exhortation are both done in gentleness and love.

FORUM SLEDD

(Continued from Page 4)

Listen to what the scripture says, "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." (II Tim. 2:24-25).

Now this also applies generally to our brethren. I may disagree with my brother's interpretation of the scriptures, but he is still my brother in Christ. I am not compelled to blow him away with my theological six-shooter! The truth is not going to change at all. It will stand for time and eternity. I found out long ago, that you can do more to lead others into the truth by patience and moderation, than by ruthless debate. You can win an argument and yet still lose. Baptists would do well to learn this. I see men breaking fellowship over

things that ought not to break fellowship. It's hurting our churches. It is hindering the cause of missions. Our people need encouragement today like never before. Our preachers need it too! To you who serve in the ministry, I ask you to examine your work today. Is the doctrine of moderation and encouraging exhortation part of your ministry? What are you doing to encourage your brethren?

LENEGAR

called to day; lest any of you be hardened through the deceitfulness of sin. Our attitude toward exhortation? "And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words." The proper exhortation presented by one who is governed by moderation (not compromise) is a needful and blessed expression of encouragement, warning, and urging to God's position in any given situation.

TRUE FREEDOM

By Ray Waugh, Sr.

who are on His team. Those who are really playing on His team have equal, individual responsibility, although each one does something different. Not everyone can play end, not everyone can play tackle, center, guard, halfback or tailback, but each one is as much in the game as any other one.

Sometime, the quarterback will get all of the glory. At other times, the center or the fullback, or even the end will be the one who gets his name spread among the people. Some may never make the limelight, but the coach and the quarterback know the importance of those who do not strike the people's fancy. It is much the same in life.

Some may seem to be having a bit more freedom of movement at the time, but the fullback or the quarterback, or the lineman are operating on pretty much the same rules and toward the same objective, and vice versa. In the game of life, the apostle Paul explains it pretty well in I Corinthians 9:19-27. Here, the apostle Paul is struggling with the problem of freedom and the lack of it. In the 24th verse, he relates it to a race. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."

Here, men run races to win prizes, and only the few can win. With God, however, one can run—even in the midst of all the "impossibilities" and the "complexities" — while recognizing his "servitude" to men for God, and at the end there will be a prize. Very simply, God is not limited in His rewards. Men, in their humanity, may praise only one or two on a track or on a team. Men may lay their crowns [limited in number] at the feet of only the few, but the Heavenly Coach and the Heavenly Quarterback will enable all who run "to obtain."

Your decision to go on for higher learning was a good one. Even now, I get a funny tickling feeling inside sometimes when I think of it. You are a man! I am proud of you. The "drive" or the "pull" which provided you with the impetus to go on was a further move of God's hand in your destiny; the molding of your life for His praise.

Now, make every moment count within the "limitation" and

opportunity of that decision. By "making it count," I do not mean that you must "drive" and "dig" only! Nay! There must yet be a place for meditation and for day-dreaming for the future is pretty much made up of dreams that come true - not always as you planned them, but without the dreams you can never scale the walls made up on "impossibilities" and "complexities" that appear to put an end to freedom.

With the dreams, however, you can sing with the poet, "Walls do not a prison make, nor iron bars a cage." John Bunyan took his actual imprisonment as an opportunity and wrote "Pilgrims Progress". Within the pages of this book, there is not one mention ever made of his dungeon, the inequities, or the squalor! The key, then, is to mount the walls of limitation on the rungs of the ladder of spiritual and intellectual opportunity.

For freedom in any final sense can never be ours while we dwell in temples of clay with all of our frailties and limitations. In fact, within the context of our morality, perfect freedom is but a phantom or a shadow that some choose to chase for a lifetime. Finally, we must learn as Solomon of old that "it was vanity" [purposeless foolishness].

Some suppose that money will buy freedom, or that position will provide it. However, the highest executive position in our land, that of President, is the one with the least freedom. Secret Service men dog his every step. Reporters block his every view to the outside. And ever-pressing responsibilities close the door to any real freedom or relaxation!

Within the complexities of life or the areas of God's provision, we accept the limitations in the confidence that He is able to utilize our shortcomings, our weaknesses, our failures, and even our foolishness in the fulfilling of His purposes among men. The apostle Paul in 2 Corinthians 12:10 says, "When I am weak, then am I strong." The apostle Paul limited himself or he became content with the limitations that were upon him in order that others might be free to do the

(Continued on Page 8)

THE BAPTIST EXAMINER
DECEMBER 1, 1996
PAGE FIVE

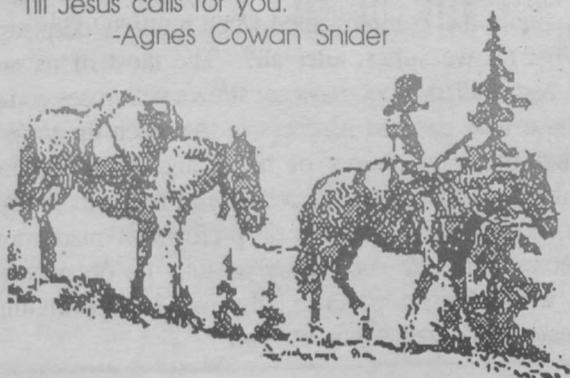
The Challenge Of The Dying Year

How will it be at evening,
When the shadows are o'er the land
And the homeward way is wended
With the sickle in thy hand
And thy feet are tired and weary
With the long and dusty way
Will thy heart be quite contented
With the labors of the day?

How will it be at evening
To wake in sad affright
And find the day departed
Into a calm and quiet night
No harvest treasures gathered
No sheaves of golden grain
Thy day all spent in dreaming
To ne'er return again?

Oh, wake, ye idle dreamers
Who live in selfish ease
And listen to the message
That floats upon the breeze
The fields are white to harvest
The laborers are few
And time is quickly passing
Till Jesus calls for you.

-Agnes Cowan Snider



THE POLICY

(Continued from Page 1)

against every assailant of the faith. Besides these, there are many other scriptures also that enjoin warfare for truth and righteousness. We will remember, however, that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (2 Cor. 10:4). We will do all our fighting with "the sword of the Spirit, which is the word of God" (Eph. 6:17). Also we will remember that victory for the truth is wrought "not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6).

This paper will strive to make more Baptists and better Baptists. If it is right (in the full sense of the term) for one person to be a Baptist, it is the duty of all saved persons to be Baptists. And if it is right for a person to be a Baptist, it is his duty to be the best possible Baptist.

2. This paper is an independent Baptist paper.

This means that the paper is under no control, except that of the Holy Spirit. It means that it is bound by no obligation, except an obligation to be true to the Word of God. It means that it owes no allegiance and loyalty to anything, or anybody, except the Lord Jesus Christ and the Word of God. It means that the paper will be free to print the whole truth without fear or favor. This paper is as independent as the first Baptist was when he came crying in the wilderness and calling the people to prepare the way of the Lord. Our mission is essentially the same as his.

3. This paper will be a unifying tie between real Baptists all over the English-speaking part of this continent.

We have adopted nothing less than the entire English-speaking part of this continent as our field. We will expect and solicit support from real Baptists all over this field. And in this day of looseness and compromise real Baptists (those who love the whole truth in sincerity) should be drawn closer together, one of the distinctive missions of this paper will be to work untiringly and systematically toward these

ends. This paper is undertaking to provide a medium of expression for real Baptists all over our adopted field. In this issue we are carrying an article from a pastor in Michigan, one from a pastor in Kentucky, and one from a pastor in Florida. We will endeavor to continue a similar distribution of writers. To this end we solicit the help of our brethren. If you have a scriptural, edifying message for the people, let us have it.

4. The one main objective of this paper is to bring about a clearer understanding of, and more exact obedience to, the whole Word of God.

In this, as in other things, we will differ from denominationally owned papers. The chief objective of denominationally owned papers is the advocacy and defense of denominational programs, policies, institutions, agencies, and organizations. But our appeal will be ever to "the law and to the testimony."

The greatest prosperity of Baptists depends not upon the efficiency of their methods, nor upon their loyalty to a man-made program; but upon their loyalty to the whole truth both in doctrine and in practice. This is our greatest need. There is no sound basis for cooperation other than the Word of God. We will seek to promote cooperation and unity, but only on the above-mentioned basis. We are certain this is the kind of paper our people need, and we have the conviction that it is the kind a goodly number of them want.

5. This paper is to be an open forum for discussion in the light of Scripture.

This is one of our special characteristics. We will not demand that a man agree with us before we will allow him to use the columns of the paper. But permit us to add that the truth, as God gives us to see it, will be safeguarded. When we feel sure that there has been any considerably or important departure from the truth by any writer, we will always point it out and meet it with the Scripture. And, while we will use it in extreme cases only, yet we must reserve the right to reject any article when we feel led of the Lord to do so. To those who are jealous for the truth (as all of us ought to be), we wish to say that we will feel a more acute responsibility for the teachings of this paper than we would feel for that which might be preached in the

pulpit of a church over which the Lord had set us; for that which is written down in black and white, so that it may lie constantly before the reader, is capable of doing more evil than the spoken word. But we believe the best way to oppose prevalent heresy to come into the world because its presence has a strongly confirming influence upon believers in the truth, because it furnishes the needed stimulus for study of the truth, and because it makes the truth stand out more prominently by providing a background for it. We believe this item of our policy and program is sound, and think it will prove beneficial. It will increase interest in the paper and extend its usefulness. We have adopted it after much prayerful deliberation. And, here and now, we want to extend an urgent invitation to those who dissent from any position taken by this paper to set forth their views in these columns. You will receive fair and brotherly treatment.

6. This paper will magnify the dignity, authority, and importance of the local church as the body of Christ and the custodian of his commission.

Paul reproached the Corinthians for despising the church (1 Cor. 11:22). The opposite of despising the church is magnifying it. This we shall ever endeavor to do. Baptists seem to be slowly realizing that they have minimized the church in missionary activities. It is a indisputable fact that Baptists in practice have taken the commission of Christ out of the hands of the churches. But, thanks be unto God, there is the sound of a going in the tops of the mulberry trees. There is a movement back toward the Book among Baptists. This paper will cultivate and encourage this movement. It will advocate that churches are directly responsible for that which they support, and that, consequently, they should make up their own budget; also that they should support only that which is scriptural and right.

7. This paper will be thoroughly missionary and evangelistic to the core.

It will be glad to give place to the report of sound missionary work. Space will be given frequently to the discussion of topics and scriptures that relate to missions. We have no patience with anti-missions in any form or kind. We will ever seek to

cultivate and encourage scriptural missionary zeal and activities. Also from time to time we will carry appropriate messages to the lost.

8. This paper will stand strongly against the six most deadly, damaging, injurious isms that war against the once delivered faith, viz., Modernism, unionism, Arminianism, feminism, secretism, and post-millennialism.

These isms are all rank enemies of truth and righteousness. They all make for loose doctrine and living. We will wage an incessant warfare against them.

9. This paper will stand against all worldliness and will seek ever to hold up the scriptural ideal of holy living for believers.

Our position and policy in this connection are well defined by the following scriptures: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable (or spiritual) service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Roma. 12:1,2). "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world;

looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11, 12).

10. This paper will stand for the whole counsel of God and against every unscriptural doctrine and practice.

This item has really been covered in a general way in the foregoing paragraphs, but we wish here to give it special emphasis to remove all grounds for suspicion that we will stand only for a few pet ideas. We will ride no hobbies. We have no grievances to satisfy. We will seek to declare the whole counsel of God as God leads and enables us to do it. And this item covers everything we have not thought to mention particularly. Our contention for these things will include, not merely the letter, but also the spiritual reality that underlies them.

If this policy and program appeals to you, we urge you to send in your subscription immediately. We need your subscription now more than we will need it later. **SUBSCRIBE NOW!**

We need fellow helpers. Here are five ways you can help us: (1) Pray for us. (2) Send in your subscription for a year immediately. (3) Get others to do likewise. (4) Send for sample copies of the paper and distribute them. (5) Send us the names of good prospects whom you cannot see. Now is the time for all our friends to help us in this worthy undertaking. Will you be one to help?

STORY OF THE KNIGHT

By C.H. Spurgeon

"Thuanus reporteth of Ludovicus Marsacus, a knight of France, when he was led, with other martyrs that were bound with cords, to execution, and he for his dignity was not bound, he cried, 'Give me my chains, too; let me be a knight of the same order.'"

Certainly, it is an honor to be made vile for God: David purposed to abound in such vileness (2Sam. 6:22). Shame for Christ's sake is an honor no more to be declined than the highest dignity a mortal man can wear. Among the early Christians the relatives of martyrs were a sort of aristocracy, and the martyrs themselves were regarded as the nobility of the Church. We need a spice of the same spirit at this day. A true believer should tremble when the world commends him, but he should feel complimented when it utterly despises him.

What do we suffer, after all? The most of us are but feather-bed soldiers. Our ways are strewn with roses compared with those who endured hardness in the olden time. We are poor and mean successors of noble ancestors-ennobled by their supreme sufferings. If we cannot reach their superior dignity, nor hope to wear the ruby crown of martyrdom, at least let us not shun such glory as may be obtainable, but accept with cheerful patience whatever of opprobrium this worthless world may honor us with.

GOD WILL

(Continued from Page 1)

that brings knowledge of the fact that God holds, and has determined the past, and the future (Eccles. 3:14-15) "(14) I know that, whatsoever God doeth, it shall be for ever; nothing can be put to it, not any thing taken from it: and God doeth [it], that [men] should fear before him. (15) That which hath been is now; and that which is to be hath already been; and God requireth that which is past." You should know that whatever God does, it lasts forever, and that nothing can be added, or taken away; and that God does what He does, so that men will know that He is, and reverently fear Him. (James 1:17), "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Every good, and perfect gift comes down from the Father, who made all the lights in heaven. God is always the same, and never makes dark shadows by changing. No, you do not know where the Road

of Life will lead you, but this you can be assured, God will take care of you, because "The Lord of hosts is with you; the God of Jacob is your refuge."

THE ALL IMPORTANT TRUTH ABOUT THE ROAD OF LIFE

This is the all important truth: God made The Road of Life; God fashioned the travelers on The Road of life, and God Himself is on The Road of Life...here, there, and around the next, and every bend. Even though the road ahead is unknown, The God of The Road is known. So, you can sing: "Be not dismayed, what-e'er betide, God will take care of me" The road we travel does not matter much; but the God with whom we travel matters everything!, (Deut. 10:17), "For the Lord your God [is] God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward." God is not partial, and God can not be bribed.

What it finally comes down to is this: Are you willing to put your trust in God? Are you willing to put your hand in the hand

of Jesus, and say, "Much-loved Jesus, Lead me on"

THE DAYS TO COME

Yes, it is the set of your soul that decides the goal, and not the storm, or the strife. Toward whom is your soul set? Do you really believe that God will take care of you? If you do, determine that each day will be one of faith, and trust, regardless of what happens. You may experience pain, and problems from day to day, but the desire to possess inner peace will help to bring inner peace.

If you truly believe that God will take care of you, then there are two days of the week about which, and on which you will steadfastly never fear, not worry. One of those days is yesterday,.... and the other is tomorrow. Do you truly believe that God will take care of you?

Cast your afflictions, difficulties, hardships, ordeals, trials, and distresses upon the God of creation, and the Lord of lords, and He will take care of you! Amen,.... and Amen!

A Woman's Touch

By Wendy Barkman



Eglah

II Samuel 3:5,
I Chron. 3:3

General Information

II Samuel 3:5; I Chron. 3:3 -

She is mentioned as one of David's eight wives, and the mother of David's sixth son Ithrean, born in Hebron. She is referred to as "David's wife"

(II Samuel 3:5), "his wife" (I Chron. 3:3). Some say that she was referred to by this title, because she was of obscure parentage and known by no other title. Some say that she was called by this title in order to distinguish her from another woman by the same name. Others believe that the title of "wife" refers to all of the above women as well, to distinguish them from David's concubines. According to ancient Hebrew tradition, she was the same as Michal, Saul's daughter and David's first and most loved wife; she was also his only legitimate wife. According to this tradition, she had this son before she mocked David and became barren. She is mentioned last, because she was given in marriage to another man (I Sam. 25:44), and later, was given back to David (II Sam. 3:13-16), making her the last of his wives. (Refer to Michal.) Another Jewish tradition has it that Eglah was Saul's widow and uses II Sam. 12:8 to back this up. According to this tradition, Eglah married David. David being king, Eglah could not marry anyone else.



Name Study

Eglah - heifer, calf, a girl, chariot, round, bullock, cow, a (female) calf; translated calf. cow. heifer: Gen. 15:9; Deut. 21:3,4,6; Jud. 14:18; I Sam. 16:2; Isa. 7:21, 15:5; Jer. 46:20,48:34, 50:11; Hos. 10:5,11. This name is derived from word/words meaning a (male) calf, steer, to revolve, a wheeled vehicle, circular, something round, a ring: translated bullock, calf, round, earring, cart, chariot, wagon: Gen. 45:19,21,27,46:5; Ex. 32:4,8,19,20,24,35; Lev. 9:2,3,8; Num. 7:3,6,7,8, 31:50; Deut. 9:16,21; I Sam. 6:7,8,10,11,14,28:24; II Sam. 6:3; I Kings 7:23,31,35, 10:19,12:28,32; II Kings 10:29, 17:16; I Chron. 13:7; II Chron. 4:2, 11:15, 13:8; Neh. 9:18; Ps. 29:6, 46:9, 68:30, 106:19; Isa. 5:18, 11:6, 27:10, 28:27,28; Jer. 31:18, 34:18,19, 46:21; Ezek. 1:7, 16:12; Hos. 8:5, 6, 13:2; Amos 2:13, 6:4; Mic. 6:6; Mal. 4:2.

Personal Application

It was common to name females after beautiful or gentle animals.

Practical Application

We read about two types of calves in the Bible. One was a symbol of idolatrous worship, the other, a symbol of true worship of Jehovah: 1. The golden calf made by Aaron (Ex. 32:4; Deut. 9:16; Neh. 9:18; Ps. 106:19; Acts 7:41) and the golden calves of Jeroboam, set up in Dan and Bethel (I Kings 12:28-32; II Kings 10:29, 17:16; II Chron. 11:15, 13:8; Ho. 10:5, 13:2; Mic. 6:6). 2. The calf (heifer, bullock) used in the true worship of Jehovah (Gen. 15:9-10; Ex. 29:11-14, 36; Lev. 4:4-21, 9:2-24; Nu. 15:8-9, 19:1-22; Deut. 21:3-9; I Sam. 16:2; I Kings 18:33; II Chron. 13:9; Ezra 6:17; Ps. 66:15; Jer. 34:18, 19; Heb. 9:12-13, 19). Notice that the false worship appeared much like the true worship.



GEORGE WASHINGTON'S GREAT EXPERIENCE WITH PREACHER DESIRING MAN'S FREEDOM

Two boys were at the same school: George Washington and Peter Miller. Washington became the first President of the United States; and Peter Miller became a preacher of the Gospel. Washington lived at Philadelphia, and Miller at Ephrata, a village seventy miles from the capital. For many years the preacher endured much persecution from a man named Michael Wittman, who did all in his power to distress the servant of God. He even inflicted personal violence, injured the building, and publicly denounced the preacher's testimony.

At length Wittman was involved in treason, was arrested, and sentenced to death. Upon this, the old preacher walked the seventy miles to Philadelphia to plead for the life of his persecutor. "Well, Peter, what can I do for you?" - "For our old acquaintance sake, George, I have come to beg the life of the traitor Wittman." - "No, Peter; this case is too black: I cannot give you the life of your friend." - "My friend! he is the bitterest enemy any man ever had." And then he told the President what he had suffered from this man for over twenty years. "Ah, then Peter; this puts another aspect upon the matter. I could not give you the life of your friend; but I will freely pardon your enemy."

A favor to a friend is favoritism; but pardon to an enemy on the plea of the offended one is grace. Michael released from prison by Washington for Miller's sake, was a debtor to mercy alone.

The Judge of all the earth cannot save you as a friend of God, and you couldn't qualify as such, "because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). But you can be saved as an enemy! If you will acknowledge your true condition as a rebel sinner against God, it is my joy to tell you that the Lord Jesus has obtained by His death a free pardon for all who come unto God by Him. This is the meaning of Calvary! God pronounces the severity of His justice on the sinner's Substitute, and sends the offender free, rejoicing in the mercy that blots out all his sins, and even justifies him in the eyes of the law. The Lord Jesus Christ, "Who knew no sin, was made sin for us, that we might be made the righteousness of God in Him" (2 Cor. 5:21).

"For when we were yet without strength, in due time Christ died for the ungodly." "God commendeth His love toward us in that while we were yet sinners, Christ died for us. ...When we were enemies, we were reconciled to God by the death of His Son." "Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:6-10, 20-21). "Who was delivered for our offences, and raised again for our justification. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 4:25; 5:1) Adapted by A.B.R. Reprinted from TBE dated August 4, 1940.

REST
IN HIM

TRUE FREEDOM

(Continued from Page 5)

same; looking ever forward to the perfect freedom that is ahead.

Thus, though it may seem that we are tragically and impossibly limited at times, we really are laborers together with Him who has never known limitation. That is, He has never known limitation apart from His own willful sojourn in the flesh as the "Son of Man" or "the Seed of the woman"! While in the flesh, we are bound by the "complexities" and the "impossibilities" of life. Nevertheless, as the servants of Almighty God, in a very real sense we are free servants, free serving a great God. Although we are limited by our flesh, those about us, the laws of men, and the things

with which we have to do, in Christ Jesus there is a limitlessness about everything that we do.

Impossible though it may seem to be, "You shall know the truth, and the truth shall make you free," is the never-ending word of our God to those of us who serve the Lord Jesus Christ, in faith. Then one day, when we lay down these temples of clay- as we must if Jesus tarries - God will say "well done." Then we shall enter in the "True Freedom" and glory! Verily, we shall enter into the wonder and the likeness of Him who has gained the victory over sin, over death, over hell, and over the grave. "We shall be like him, for we shall see him as he is" (I John 3:2), truly forever free!

THINGS THAT NEVER HAPPEN



1. Ushers calling for help in carrying the offering.
2. Ministers insisting that the people attend only one service each Sunday in order to make room for others.
3. A dozen people asking the pastor for some really definite work to do during the week.
4. Everyone in the audience reaching for a hymn book when the number is announced and then singing heartily.
5. Every head reverently bowed during prayer.

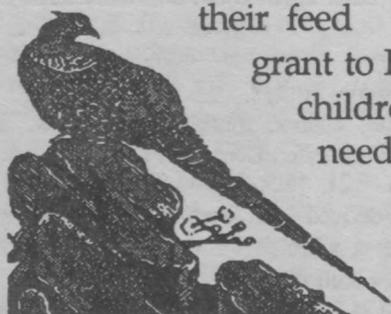
God Knows

He Knows-

Our needs, ere our lips make request. In this blessed thought let your tired soul rest.

Shall not He who gives all earth birds their feed

grant to His own children whatever they need?



Matthew 6:8

CONFERENCE SCHEDULE

The Jordan Baptist Church of Sanford, Florida is hosting a Bible conference in support of Mountain Missions. Mountain Missions is a work under the authority of the South Irvine Baptist Church, Irvine, Kentucky. Mountain Missions is committed to reach the lost in the mountain region of Eastern Kentucky, Ohio, and Appalachian. It is our joy to hear these fine missionaries. We invite you to attend these services.

Thursday Evening: (December 12)

5:00pm to 6:30pm Supper in the church annex

7:00pm Speaker: Brother Andy Sexton, Mountain Missions

Friday Evening: (December 13)

5:00pm to 6:30pm Supper in the church annex

7:00pm Speaker: Brother Moddy Roberts

7:45pm Speaker: Brother Bill Younger, Mountain Missions

Saturday Morning: (December 14)

8:30am to 9:30am Continental Breakfast

10:00am Speaker: Brother Tony Herald, Mountain Missions

11:00am Speaker: Brother Ronnie Rodgers, Mountain Missions

Sunday Services (December 15)

8:30am to 9:30am Continental Breakfast

10:00am Speaker: Brother Andy Wilson

11:00am Speaker: Brother Ronnie Watkins

12:00pm Lunch in the church annex

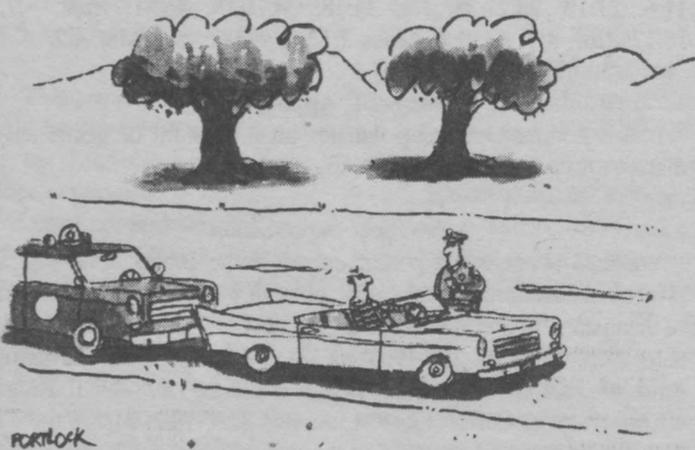
6:00pm Speaker: Brother Doug King

The Jordan Baptist Church is located three miles East of I-4 interchange Exit 51.

Our Address is 920 Upsala Road.

The church phone is (407) 323-9072.

Pastor George R. Sledd welcomes all enquires.



PORTLOCK

"I was fleeing sin. 1 Timothy 6:11."