

There are two kinds of preachers: One kind has something to say, the other has to say something.

MISSIONARY BIBLICAL BAPTISTIC PREMILLENNIAL

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 not light in them"--Isaiah 8:20

VOL. 69, NO. 11 ASHLAND, KENTUCKY, NOVEMBER 1, 1997 WHOLE NUMBER 2733

LECTURES TO MY STUDENTS

LECTURE I - The Minister's Self-Watch

By C.H. Spurgeon, 1881



"Take heed unto thyself, and unto the doctrine." - (1 Tim. 4:16).

Every workman knows the necessity of keeping his tools in a good state of repair, for "if the iron be blunt, and he do not whet the edge, then must he put to more strength." If the workman lose the edge from his adze, he knows that there will be a greater draught upon his energies, or his work will be badly done. Michael Angelo, the elect of the fine arts, understood so well the importance of his tools, that he always made his own brushes with his own hands, and in this he gives us an illustration of the God of grace, who with special care fashions for himself all true ministers. It is true that the Lord, like Quintin Matsys in the story of the Antwerp well-cover, can work with the faultiest kind of instrumentality, as he does when he occasionally makes very foolish preaching to be useful in conversion; and he can even work without agents, as he does when he saves men without a preacher at all, applying the word directly by his Holy Spirit; but we cannot regard God's absolutely sovereign acts as a rule for our action. He may, in his own absoluteness, do as pleases him best, but we must act as his plainer dispensations instruct us; and one of the facts which is clear enough is this, that

the Lord usually adapts means to ends, from which the plain lesson is, that we shall be likely to accomplish most when we are in the best spiritual condition; or in other words, we shall usually do our Lord's work best when our gifts and graces are in good order, and we shall do worst when they are most out of trim. This is a practical truth for our guidance, when the Lord makes exceptions, they do but prove the rule.

We are, in a certain sense, our own tools, and therefore must keep ourselves in order. If I want to preach the gospel, I can only use my own voice; therefore I must train my vocal powers. I can only think with my own brains, and feel with my own heart, and therefore I must educate my intellectual and emotional faculties. I can only weep and agonize for souls in my own renewed nature, therefore must I

watchfully maintain the tenderness which was in Christ Jesus. It will be in vain for me to stock my library, or organize societies, or project schemes, if I neglect the culture of myself; for books, and agencies, and systems, are only remotely the instruments of my holy calling; my own spirit, soul, and body, are my nearest machinery for sacred service; my spiritual faculties, and my inner life, are my battle axe and weapons of war. M'Cheyne, writing to a ministerial friend, who was traveling with a view to perfecting himself in the German tongue, used language identical with our own: "I know you will apply hard to German, but do not forget the culture of the inner man - I mean of the heart. How diligently the Calvary officer keeps his saber clean and sharp; every stain he rubs off with the

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The Baptist Examiner Pulpit

By Pastor Donald Chance



DOING THE WORK OF AN EVANGELIST

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry". (2 Tim. 4:5).

The proper method of exploring a subject should take a three fold means; by "Definition"; "Context"; and "Example". To study a word or subject we must always remember, the Scriptures

are our "ONLY RULE OF FAITH AND PRACTICE". The Scriptures being given by God Himself must become the final authority. In this article we shall use this method to understand the proper meaning.

1. BY DEFINITION: AN EVANGELIST.

Webster: "A preacher of the

Gospel; one of a class of teachers in the early church, next after the Apostles"

Vine: "A messenger of good, to proclaim glad tidings and good news, a preacher of the Gospel"

However incomplete these definitions may seem one thing must be remembered, Ephesians

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PROPER HONOR FOR GOD'S MAN

By James E. Hobbs, Sr.
King's Addition Baptist Church, South Shore, Ky.



"For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them." (Rom. 11:13,14).

This is a very serious and important message. Since I have been thinking about it more, more things than I can say in this message have come across my mind. You who are God's people - You who are called of God - You who are pastors all ought to pay close attention to this message.

Many pastors have no doubt done as I have in the past, and, as I ponder over it, I realize that we have done a serious disservice to the office of the pastorate. I have sometimes tried to stress that the pastor is no different from any other member of the church. It is true that we are sinners saved by the grace of God just like everyone else. It is true that we deserve hell just like everyone else. It is true that we were added to the church by God just like everyone else. Some people say we have only one vote since we serve as moderator of the business meetings. BUT there is something else - WE WERE CALLED TO BE THE PASTOR (OVERSEER) BY OUR ALMIGHTY AND LOVING GOD - AND THAT IS

SOMETHING DIFFERENT. Not that we deserved such a high and honorable position, but God put us there.

Sometimes a pastor does not have the honor he should have in his own church. Our Lord spoke of this as recorded in John 4:44. **"For Jesus himself testified, that a prophet hath no honor in his own country."** While this is true in some churches, it ought not so to be. "Prophets ought to have honor because God has put honor upon them and we do or may receive benefit from them... the honor due them has very often been denied them, especially in their own country - mind, pride and envy make them scorn to be instructed by those who were once their school-fellows or play-fellows. It is a great discouragement to a minister to go among a people who have no value for him or his labors..." (Matthew Henry Commentary).

One major problem is the lack of respect shown for them and their office. In our text the apostle Paul said, **"...I magnify mine office..."**. The pastor and his office is a very special office given by God. When I was in the Philippines visiting with some churches there a few years ago, one thing I noticed was the respect that the people, saved and unsaved alike, had for preachers. I was never called by my first name, but always referred to, or introduced as, "Pastor Hobbs". To this day whenever I talk to some of them either by phone or in person they refer to me as "Pastor Hobbs". This is done in a tone of respect and I appreciate it. I can remember years ago that even the pastor's wife would refer to her husband as "Pastor". The church members always introduced him

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THE BAPTIST EXAMINER®

Donald Chance
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 sub-
scriptions 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 edi-
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PUBLISHED EVERY MONTH: at
3339 13th St., Ashland, KY, with paid cir-
culation in every state and many foreign
countries.

Subscription rates are \$8.00 per year.

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Periodical Postage paid in Ashland, Ken-
tucky.

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



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thanksgiving, and
into his courts
with praise: be
thankful unto him,
and bless his
name."*

Psalms 100:4

THE BAPTIST EXAMINER

NOVEMBER 1, 1997

PAGE TWO

Editor's Update

By Pastor Donald Chance

We bring you greetings from Calvary Baptist Church, and send our prayers to each and every one of our readers. It has been a busy time these past few weeks as we try to get into the swing of things here. The church is in great spirits and I feel they are looking for the Lord to bless in all of the work here. We continue to have visitors as well as regular attendance.

One of the privileges I have had lately is being able to go back into the archive issues of The Baptist Examiner and read some of the writers of days past. There were many messages that truly stirred the heart and instilled the feeling that you were in the very presence of the Lord. We are planning on bringing, for both, your reading pleasure and uplifting in the faith some articles of interest. As always we would like for you to write and give us suggestions for what would be of interest to you.

From time to time we get requests concerning "Bound volumes" of past years, and we would be interested in trying to find someone that would like to have them. Please send the volume number and the price you are asking and we will forward them on.

We wish to thank each of our readers for their faithfulness and ask that you pray for each of the endeavors here at Calvary Baptist Church. May God bless each and everyone.

THE WORK

(Continued from page 1)

4:11 states that "SOME EVANGELISTS" is a separate and distinct person from that of "AN APOSTLE, PROPHET, or PASTOR". It must be noted that the absence of the word "some" before Teachers puts that definition as, "SOME PASTORS, TEACHING", or "TEACHING PASTORS". It might be well to note that the real problem in recognizing the evangelist as a special call from God is because of the modern usage of the word. We, of the 20th Century church, have been victims, to almost denial, because of the "BIG NAME EVANGELIST". Let me quickly add that just because they have misused the office does not alter its proper meaning. Thus in seeking a more substantial definition, we must use all that God has given.

In discussing this concept with other preachers, there seems to be the general idea that this office was done away with after the church was established. However this seems to be a standard that doesn't hold true. Several months ago I held a three day meeting for a sister church, and I was referred to as "The visiting Evangelist". It was advertised that I would be "Teaching on Prophecy". At that time I was a pastor of a local church and gained permission to

hold this meeting. While at the meeting, no one there referred to me as "PASTOR", and rightly so, as they had a pastor. I was an invited minister of the gospel and my function was to teach as I had been asked. In the strict sense of the word, I was doing the work of an evangelist. When the meeting was over I returned to my church and assumed my duties as before. The members of my local church never referred to me as an "Evangelist". Now let us turn to the next definition.

II. Biblical usage of CONTEXT.

In Ephesians 4:11 Paul gives us a distinct form for the word. As a prisoner of the Lord, he admonishes the church to "walk worthy of the vocation where with ye are called", and "keep the unity of the Spirit" v-1. Then in verse 4 he states, there is "ONE BODY" which is His church, His blood bought bride if you please.

Now the Lord knew that the church was made up of humans, and try as they would they could not walk in godliness. Thus He made provision whereby He gave them men of various offices for their instructions. Paul was not long in his work as an apostle until he came face to face with the reality of human inability. To acquaint our selves with this fact you only have to read 1 and 2 Corinthians, Galatians as well as

his other instructive writings. Paul asked Timothy to abide with the Ephesians, and "do the work of an evangelist".

It is not recorded that Paul took upon himself to name Timothy to the calling of an evangelist, but he only admonished him to that work. The whole of the writing to Timothy was to help equip him in his future work, by admonishing him in the areas of teaching he would need, notice: **"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also"**. (2 Tim. 2:1-2).

It is a well documented fact that under the modern thought of evangelism, only a few of the professions of faith made ever go on into the higher Christian experience. The greatest human experience in life is to bring a child into the world, so as it is in the spiritual realm, it is a joy to see one come to Christ in salvation but the most awesome fact today is that we should see either of these be deprived of the proper nourishment to grow into maturity. If evangelism is the preaching of the gospel, then it is equal that it carries with it the "TEACHING THEM ALL THINGS". Is it not plain to see, that here is the reason for Timothy to stay at Ephesus, "TO TEACH OTHERS..."

III. An Evangelist by Example:

In Acts 21:8 we take note of the special recognition made to Philip, **"And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him"**. In this same verse we are told who Philip was, "one of the seven". What this is referring to is found in Acts 6: where we have the choosing of the men who would help in the daily ministration of the church, **"And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:"** (Acts 6:5).

Then in the 8th chapter of Acts we see, to the fullest extent, the example of **"DOING THE WORK OF AN**

EVANGELIST". The angel of the Lord summoned Philip to go into the desert of Gaza, and there he has the opportunity to preach the Gospel to the Ethiopian eunuch, at which time the Lord gloriously granted salvation through the Word and the preaching of "Philip the Evangelist".

One of the areas that we the teachers of God's Word need to guard against is being too quick with supposition. Because it seems that it should have been, we suppose that God meant it as such. In the case of Philip we have no scriptural authority to believe that he might have been the pastor of a church, but quite the contrary. Philip was what we refer to as a deacon. As for Timothy, only men have attributed pastorship to him because he was admonished to stay at Ephesus, but we have NO scriptural foundation for such belief. Now, let us note several Scriptures that will establish the work Timothy preformed;

"For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church". (1 Cor. 4:17).

"But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state". (Philip 2:19).

"And sent Timotheus, our brother, and minister of God, and our fellowlaborer in the gospel of Christ, to establish you, and to comfort you concerning your faith". (1 Thess. 3:2).

These verses plainly show us that Timothy in each case was "SENT" to a special task. It is hard to imagine that a pastor should take that much time away from his church, after all, did not the Lord place the burden upon the pastor to be a "Shepherd"? My understanding of the duties of every pastor should be to his flock, (which the Holy Spirit has made him overseer) "FIRST". It should not be a mystery, why so many churches are floundering and never seem to grow spiritually, when the pastor is at some other church rather than being home leading and feeding the flock he was called to pastor. I may be "Old Fashioned" but I personally like the old way when the church would get involved and look

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"Study to shew thyself
approved unto God..."
2 Tim. 2:15

The Baptist Examiner Bible Study Lesson

By Jack C. Whitt
Member Calvary Baptist Church, Ashland, KY

Our Bible study on the life of Joseph continues. In last month's study, it was pointed out how Joseph's life portrays, in type, the sufferings and rejection of Christ, and yet would culminate in His exaltation. In the later verses of Gen. 37, we again see the craftiness and evil scheme of Joseph's brothers. "Reuben said unto them, Shed no blood, but cast him into the pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ismeelites for twenty pieces of silver: and they brought Joseph into Egypt." (37:22, 28). Reuben, then returning to the pit seeing that Joseph was no longer there, conspired with his brothers in a plan to deceive their father, Jacob. "And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces." (37:30-33). The brother's evil plan of deception has accomplished its purpose. Jacob now believes his beloved son Joseph has been killed by an evil beast, because of this, he will not be comforted. "For I will go down into the grave unto my son mourning. Thus his father wept for him." (v. 35).

Joseph in Potiphar's House, Gen. 39

We now learn that Joseph ends up in Egypt in the house of Potiphar. "And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an

Egyptian, bought him of the hands of the Ismeelites, which has brought him down thither. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field." (39:1-5).

In all this that has happened, (as well, the events to follow), it must be observed that God's providential hand is behind and guiding everything that is taking place. God has a plan in taking a few souls, (about 70 in all), and from these will emerge a multitude. God had already promised this to Abraham: "And I will make of thee a great nation; and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Gen. 12:2,3). Israel still occupies a prominent place in God's plans, now and future.

Again, notice 39:2, "And the Lord was with Joseph..." From all that has happened to Joseph, his chances for survival would have been bleak to say the least. "But the Lord was with Joseph" and this fact alone was what protected and made him to prosper. The Bible does not show Joseph as being brilliant or shrewd in bringing about his good fortune to be placed in Potiphar's house and to be made overseer of his property. God's people do not have to rely on being "intelligent

or manipulative" to get along in this world, rather we are to have faith that God is with us. We may go through some trying times but God will see us through, just as He did in Joseph's life. Let us be like the Apostle Paul who wrote: "What shall we then say to these things? If God be for us, who can be against us?" (Rom. 8:31). All the forces of Satan and hell could never deter the divine will of God. No, not in the least! We are reminded that God is omnipotent, all-knowing, all sovereign and rules in the affairs of men. He even uses the wickedness of man to accomplish His desired plan. He did this with reference to Christ as He was crucified on the cross at Calvary. God the Father knew all along that His only begotten Son, Jesus, must die on the cross to pay the sin-debt of everyone of His chosen-elect. The Jews hated Jesus because of Who He claimed to be; the Son of God with power to heal and to save. And so Jesus was crucified at the hands of wicked men but only because God allowed it. Jesus, speaking to his Captors in the Garden of Gethsemane, said: "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" (Matt. 26:53, 54). While it was God's foreordained plan to save His people through the death of His son, yet this did not excuse those who condoned and participated in His crucifixion. The Apostle Peter, in the book of Acts, did not mince his words when he preached to this same crowd. He said: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; Whom

God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." (Acts 2:22, 23, 24). Further down in this chapter Peter tells them: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36).

The master plan of the Bible is God's plan of redemption through Jesus Christ; a plan conceived of the Triune Godhead in the eternal past, before the foundation of the world. How could this be? Only God knows.

Returning again to our text in Gen. 39, we draw more practical truth about Christian testimony. "And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand." One of the best ways to be a good witness for Christ is to live godly lives before others. Telling people about Jesus is very important, but if our lives or lifestyle is inconsistent with what we say, who could blame people for calling us hypocrites? The whole objective of the Christian life is to give glory to God. When a true servant of God lives to glorify God in all that he does, and God is blessing that servant, it will not go unnoticed by those in close contact with him. God may even bless those who may be dwelling with His servant, as was the case with Potiphar and his house. (verses 4, 5). "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." (Prov. 16:7). How is it that we are to please God? If you are a true child of God, you know the answer, but are you willing to commit yourself? "Commit thy works unto the Lord, and thy thoughts shall be established." (Prov. 16:3).

Joseph Falsely Accused

God's servant is now facing a new dilemma. Just when things are going well, the devil sticks his nose in and tries to stir up trouble. In this case, he uses Potiphar's

wife as a weapon against Joseph. "And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?" (39:7, 8, 9). Three very important lessons may be learned from these 3 verses. (1) God's people will be tempted in the flesh. It may be with money, with power, prestige or as in this case with Joseph, tempted to commit adultery. No one could possibly know just how many pastors and preachers have lost their ministries by yielding to the lust of the flesh. The human tendencies along with the modern-day lenient views toward morality and sex is taking its toll in our homes and within our churches. (2) Secondly, notice the way Joseph handled the matter. He did not stop to consider the proposition as to whether he should or shouldn't. It was already a settled issue in his mind, "he shouldn't". Joseph displayed true Christian character as he tried to give reason to the woman for his refusal, even though his effort would have no effect on her continuing to entice him to commit sin. (3) Thirdly, Joseph said in verse 9: "how then can I do this great wickedness, and sin against God?" Any sins we commit are sins against God. We may mistreat, abuse, harm or lie to our neighbor, but we sin against God. Joseph may have entered into sin with Potiphar's wife and no one would be the wiser, no one that is, except for God. We may hide our ill deeds from our family and our friends, but we can never hide from God. Jesus spoke these words in the book of Luke: "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known." (Luke 12:2).

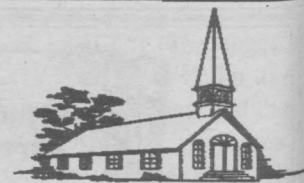
Though Joseph acted in the right
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4. A burned and slaughtered
city. (1 Kings 9:16).



The Baptist Examiner Pulpit Forum

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



With all the problems in our world, how is it possible to rejoice evermore?

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"Rejoice evermore". (1 Thess. 5:16). **"Rejoice in the Lord always; and again I say, rejoice".** (Philippians 4:4).

This question brings up a very common problem for some people. It almost seems to be contradictory to this vail of tears in which we live, but it really is not. I am convinced that many Christians today live by sight and not faith as they should. Some Christians do not believe that they are doing well, unless they are gaining materially and enjoying good health. Their priorities have been moved around. We need to remember that we have been purchased with a price and now are blessed bond slaves of the LORD Jesus. We need to remember that all of the world, its works, and those in it are TEMPORARY. There are several things that need to be set in our hearts and minds.

I. We are free from the law of sin and death. We have been given a new position by God. Redemption and glorification are ours. **"But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. For thou, LORD, wilt bless the righteous: with favor wilt thou compass him as with a shield".** (Psalm 5:11-12). There is no condemnation to us. (Romans 8:10). We are free in and through the Lord Jesus. Our relationship to God is heir and joint-heir with the Lord Jesus to

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all things. We are reminded that: **"The Spirit itself beareth witness with our spirit, that we are the children of God."** (Romans 8:16).

II. God's plan gives us a guarantee of a most marvelous position in Him. God says: **"And we know that all things work together for good to them that love God, to them who are the called according to his purpose".** (Romans 8:28). He brings about everything for our good and His glory. And when circumstances of this promise are hard to bear, He reminds us of Romans 8:18, **"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."** BLESS GOD!

III. As believers we have with God through Christ, fellowship and communion far beyond anything this world can offer. God remembers that we are frail children of dust. Jesus has experienced human life and its problems, tears, and shortcomings. He knows and He cares. We are to cast upon Him our cares for He most certainly cares for us. He loves us and will never forsake us. He understands. (Heb. 4:15).

IV. We have a guaranteed dwelling place in the NEW HEAVEN AND NEW EARTH. A continuous never ending place of joy and service for eternity. (John 14:1-3) and (Rev. 21:1-7). Rejoice in the hope before us. BLESS GOD!

V. We will have none of the troubles of this world over there. There will be no remembrance of time and its problems. There will be no sin, sorrow, darkness, or death. We shall dwell face to face with our God. (Rev. 22:3-5). If God be for us, who indeed can be against us? Rejoice ever more! Know that God is in control of all. The unpleasant things in this world are profitable to us through God. Psalm 32:11 says: **"Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart."**

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Jesus told us in John 16:33: **"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."** We can expect problems most any time and all of the time. Such problems range from family problems, health problems, financial problems, emotional problems, and so on. Our Lord did not promise exemptions from problems but He has promised His peace and help as we go through our problems. It is possible to go through some unhappy times and yet still have that abiding, spiritual joy of the Lord in your heart. The Lord lives in our hearts. He said, **"I will never leave thee nor forsake thee."** Now, that in itself ought to cause you to rejoice. When my life hits rock bottom, which sometimes it does, I take solace in that thought that my Lord abides ever with me. No matter what happens in this world, I am saved and I'm just another day closer to heaven. Why can we rejoice in difficult times? Because we know that God is bringing to pass His perfect will which will ultimately culminate in the manifestation of His glorious kingdom on earth. As believers, we are part of that great plan. We know that this life with all of its problems is not an end in itself. We are pilgrims in search of a better city **"which hath foundations, whose builder and maker is God."** I want to encourage all of our readers to take heart. Remember, God loves you and He won't fail you. Be thankful for everything that is happening in your life. God is still on His throne!

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This is a very interesting question, and one that is easy to understand. It is very depressing to look out in this world and see sin and evilness and wickedness that is going on. There is definitely nothing in this world that would induce rejoicing. If I were without Christ as my Saviour I would indeed be very depressed. No wonder people kill themselves.

However, we look beyond this. Our hope is based on the one who owns the world. Our future is in the hands of the Creator of this world. Because of this as I look at this world in all of its depravity I "rejoice evermore" because my future is not in this world. The more I see here, the more I rejoice because my home is not here. The more wickedness I see the more I look forward to heaven. As I see the evilness around me I see just how great the grace of God is that saved me from my sins, and I rejoice. Phil. 4:4 says, **"Rejoice in the Lord always; and again I say rejoice."** Again I read in Eph. 2:1, **"and you hath He quickened, who were dead in trespasses and sins;"**

1. 700 wives and 300 concubines. (1 Kings 11:3).

12 CHARACTERISTICS OF A FAITHFUL PREACHER

1 Thess. 2:1-12

1. He must be willing to suffer for Christ's sake without quitting (vs. 1-2).
2. He must be bold in preaching the gospel to the lost, many of whom hate the gospel and preachers of the gospel (v. 2).
3. He must be pure in his motives and actions (v. 3).
4. He must be a good and faithful steward of the gospel (v. 4).
5. He must be seeking to please God instead of trying to please men (v. 4).
6. He must not use flattering words as a cloak of covetousness (v. 5).
7. He must seek to glorify God, not to be glorified by men (v. 6).
8. He must be gentle, loving and giving toward others (vs. 7-8).
9. He must be willing to work hard and to make sacrifices for Christ and others (v. 9).
10. He must live holy, justly and unblameably before God and man (v. 10).
11. He must instruct, encourage and correct others as a father does his children (v. 11).
12. He must help others to walk worthy of God (v. 12).

-submitted by John Kohler, III

LECTURES

(Continued from page 1)

greatest care. Remember you are God's sword, his instrument - I trust, a chosen vessel unto him to bear his name. In great measure, according to the purity and perfection of the instrument, will be the success. It is not the great talents God blesses so much as likeness to Jesus. A holy minister is an awful weapon in the hand of God."

For the herald of the gospel to be spiritually out of order in his own proper person is, both to himself and to his work, a most serious calamity; and yet, my brethren, how easily is such an evil produced, and with what watchfulness must it be guarded against! Traveling one day by express from Perth to Edinburgh, on a sudden we came to a dead stop, because a very small screw in one of the engines - had been broken, and when we started again we were obliged to crawl along with one piston-rod at work instead of two. Only a small screw was gone, if that had been right the train would have rushed along its iron road, but the absence of that insignificant piece of iron disarranged the whole. A train is said to have been stopped on one of the United States' railways by flies in the grease-boxes of the carriage wheels. The analogy is perfect; a man in all other respects fitted to be useful, may by some small defect be exceedingly hindered, forever rendered utterly useless. Such a result is all the more grievous, because it is associated with the gospel, which in the highest sense is adapted to effect the grandest results. It is a terrible thing when the healing balm loses its efficacy through the blunderer who administer it. You all know the injurious effects frequently produced upon water through flowing along leaden pipes; even so the gospel itself, in flowing through men who are spiritually unhealthy, may be debased until it grows injurious to their hearers. It is to be feared that Calvinistic doctrine becomes most evil teaching when it is set forth by men of ungodly lives, and exhibited as if it were a cloak for licentiousness; and Arminianism, on the other hand, with its wide sweep of the offer of mercy, may do most serious damage to the souls of men, if the careless tone of the preacher leads his hearers to believe that they can repent whenever they please; and that, therefore, no urgency surrounds

the gospel message. Moreover, when a preacher is poor in grace, any lasting good which may be the result of his ministry, will usually be feeble and utterly out of proportion with what might have been expected. Much sowing will be followed by little reaping; the interest upon the talents will be inappreciably small. In two or three of the battles which were lost in the late American war, the result is said to have been due to the bad gunpowder which was served out by certain "shoddy" contractors to the army, so that the due effect of a cannonade was not produced. So it may be with us. We may miss our mark, lose our end and aim, and waste our time, through not possessing true vital force within ourselves, or not possessing it in such a degree that God could consistently bless us. Beware of being "shoddy" preachers.

IT SHOULD BE ONE OF OUR FIRST CARES THAT WE OURSELVES BE SAVED MEN.

That a teacher of the gospel should first be a partaker of it is a simple truth, but at the same time a rule of the most weighty importance. We are not among those who accept the apostolical succession of young men simply because they assume it; if their college experience has been rather vivacious than spiritual, if their honors have been connected rather with athletic exercises than with labors for Christ, we demand evidence of another kind than they are able to present to us. No amount of fees paid to learned doctors, and no amount of classic received in return, appear to us to be evidences of a call from above. True and genuine piety is necessary as the first indispensable requisite; whatever "call" a man may pretend to have, if he has not been called to holiness, he certainly has not been called to the ministry.

"First be trimmed thyself, and then adorn thy brother," say the rabbins. "The hand," saith Gregory, "that means to make another clean, must not itself be dirty." If your salt be unsavory how can you season others? Conversion is a *sine qua non* in a minister. Ye aspirants to our pulpits, "ye must be born again." Nor is the possession of this first qualification a thing to be taken for granted by any man, for there is a very great possibility of our being mistaken as to whether we are converted or not. Believe me, it is no child's play to "make your calling and election sure." The

world is full of counterfeits, and swarms with panderers to carnal self-conceit, who gather around a minister as vultures around a carcass. Our own hearts are deceitful, so that truth lies not on the surface, but must be drawn up from the deepest well. We must search ourselves very anxiously and very thoroughly, lest by any means after having preached to others we ourselves should be castaways.

How horrible to be a preacher of the gospel and yet to be a unconverted? Let each man here whisper to his own inmost soul, "What a dreadful thing it will be for me if I should be ignorant of the power of the truth which I am preparing to proclaim!" Unconverted ministry involves the most unnatural relationships. A graceless pastor is a blind man elected to a professorship of optics, philosophizing upon light and vision, discoursing upon and distinguishing to others the nice shades and delicate blending of the prismatic colors, while he himself is absolutely in the dark! He is a dumb man elevated to the chair of music; a deaf man fluent upon symphonies and harmonies! He is a mole professing to educate eaglets; a limpet elected to preside over angels. To such a relationship one might apply the most absurd and grotesque metaphors, except that the subject is too solemn. It is a dreadful position for a man to stand in, for he has undertaken a work for which he is totally, wholly, and altogether unqualified, but from the responsibilities of which this unfitness will not screen him, because he willfully incurred them. Whatever his natural gifts, whatever his mental powers may be, he is utterly out of court for spiritual work if he has no spiritual life; and it is his duty to cease the ministerial office till he has received this first and simplest of qualifications for it.

Unconverted ministry must be equally dreadful in another respect. If the man has no commission, what a very *unhappy* position for him to occupy! What can he see in the experience of his people to give him comfort? How must he feel when he hears the cries of penitents; or listens to their anxious doubts and solemn fears? He must be astonished to think that his words should be owned to that end! The word of an unconverted man may be blessed to the conversion of souls, since the Lord, while he disowns the man, will still honour his own

truth. How perplexed such a man must be when he is consulted concerning the difficulties of mature Christians! In the pathway of experience, in which his own regenerate hearers are led, he must feel himself quite at a loss. How can he listen to their deathbed joys, or join in their rapturous fellowships around the table of their Lord?

In many instances of young men put to a trade which they cannot endure, they have run away to sea sooner than follow an irksome business; but where shall that man flee who is apprenticed for life to this holy calling, and yet is a total stranger to the power of godliness? How can he daily bid men come to Christ, while he himself is a stranger to his dying love? O sirs, surely this must be perpetual slavery. Such a man must hate the sight of a pulpit as much as a galley-slave hates the oar.

And *how unserviceable* such a man must be. He has to guide travelers along a road which he has never trodden, to navigate a vessel along a coast of which he knows none of the landmarks! He is called to instruct others, being himself a fool. What can he be but a cloud without rain, a tree with leaves only. As when the caravan in the wilderness, all a thirst and ready to die beneath the broiling sun, comes to the long desired well, and, horror of horrors! finds it without a drop of water; so when souls thirsting after God come to a graceless ministry, they are ready to perish because the water of life is not to be found. Better abolish pulpits than fill them with men who have no experimental knowledge of what they teach.

Alas! *the unregenerate pastor becomes terribly mischievous* too, for of all the causes which create infidelity, ungodly ministers must be ranked among the first. I read the other day, that no phase of evil presented so marvelous a power for destruction, as the unconverted minister of a parish, with a £1200 organ, a choir of ungodly singers, and an aristocratic congregation. It was the opinion of the writer, that there could be no greater instrument for damnation out of hell than that. People go to their place of worship and sit down comfortably, and think they must be Christians, when all the time all that their religion consists in, is listening to an orator, having their ears tickled with music, and perhaps their eyes amused with graceful action and fashionable manners; the whole being no

better than what they hear and see at the opera - not so good, perhaps, in point of aesthetic beauty, and not an atom more spiritual. Thousands are congratulating themselves, and even blessing God that they are devout worshipers, when at the same time they are living in an unregenerate Christ less state, having the form of godliness, but denying the power thereof. He who presides over a system which aims at nothing higher than formalism, is far more a servant of the devil than a minister of God.

A formal preacher is mischievous while he preserves his outward equilibrium, but as he is without the preserving balance of godliness, sooner or later he is almost sure to make a trip in his moral character, and what a position is he in then! How is God blasphemed, and the gospel abused!

Terrible is it to consider *what a death must await such a man! and what must be his after-condition!* The prophet pictures the king of Babylon going down to hell, and all the kings and princes whom he had destroyed, and whose capitals he had laid waste, rising up from their places in pandemonium, and saluting the fallen tyrant with the cutting sarcasm, "Art thou become like unto us?" And cannot you suppose a man who has been a minister, but who has lived without Christ in his heart, going down to hell, and all the imprisoned spirits who used to hear him, and all the ungodly of his parish rising up and saying to him in bitter tones, "Art thou also become as we are? Physician, didst thou not heal thyself? Art thou who claimed to be a shining light cast down into the darkness for ever?" Oh! if one must be lost, let it not be in this fashion! To be lost under the shadow of a pulpit is dreadful, but how much more so to perish from the pulpit itself?

There is an awful passage in John Bunyan's treatise, entitled "Sighs from Hell," which full often rings in my ears: "How many souls have blind priests been the means of destroying by their ignorance? Preaching that was no better for their souls than rats bane to the body. Many of them, it is to be feared, have whole towns to answer for. Ah! friend, I tell thee, thou that hast taken in hand to

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LECTURES

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preach to the people, it may be thou hast taken in hand thou canst not tell what. Will it not grieve thee to see thy whole parish come bellowing after thee into hell? crying out, 'This we have to thank thee for, thou wast afraid to tell us of our sins, lest we should not put meat fast enough into thy mouth. O cursed wretch, who wast not content, blind guide as thou wast, to fall into the ditch thyself, but hast also led us thither with thee.'

Richard Baxter, in his "Reformed Pastor," amid much other solemn matter, writes as follows: "Take heed to yourselves lest you should be void of that saving grace of God which you offer to others, and be strangers to the effectual working of that gospel which you preach; and lest, while you proclaim the necessity of a Saviour to the world, your hearts should neglect him, and you should miss of an interest in him and his saving benefits. Take heed to yourselves, lest you perish while you call upon others to take heed of perishing, and lest you famish yourselves while you prepare their food. Though there be a promise of shining as stars to those that turn many to righteousness (Dan. 12:3), this is but on supposition that they be first turned to it

themselves: such promises are made *coeteris paribus, et suppositis supponendis*. Their own sincerity in the faith is the condition of their glory simply considered, though their great ministerial labors may be a condition of the promise of their greater glory. Many men have warned others that they come not to that place of torment, which yet they hastened to themselves; many a preacher is now in hell, that hath an hundred times called upon his hearers to use the utmost care and diligence to escape it. Can any reasonable man imagine that God should save men for offering salvation to others, while they refused it themselves, and for telling others those truths which they themselves neglected and abused? Many a tailor goes in rags that maketh costly clothes for others; and many a cook scarce licks his fingers, when he hath dressed for others the most costly dishes. Believe it, brethren, God never saved any man for being a preacher, nor because he was an able preacher; but because he was a justified, sanctified man, and consequently faithful in his Master's work. Take heed, therefore, to yourselves first, that you be that which you persuade others to be, and believe that which you persuade them daily to

believe, and have heartily entertained that Christ and Spirit which you offer unto others. He that bade you love your neighbors as yourselves, did imply that you should love yourselves and not hate and destroy both yourselves and them."

My brethren, let these weighty sentences have due effect upon you. Surely there can be no need to add more; but let me pray you to examine yourselves, and so make good use of what has been addressed to you.

PROPER HONOR

(Continued from page 1)

to other people as "my Pastor", and did it in such a way as to give him honor. We need to hold more honor for the office and show the world that we do. **THE PASTOR IS NOT LIKE THE OTHER MEMBERS IN THAT HE HAS AN OFFICE GIVEN BY GOD THAT PUTS HIM ABOVE THE REST.**

Responsibility of the Church Toward Her Pastor

There are some things that the church members owes her pastor. The first is respect and love. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." (1 Thess. 5:12,13).

The second of these things is that they are commanded to obey their teaching. "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:" (Eph. 4:11,12).

The third responsibility of the members toward their pastor that I would like to consider here is that they should follow their example. "Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation." (Heb. 13:7). "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of

God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (1 Peter 5:1-3).

The fourth is another very important thing to remember and that is that each member must submit to their pastor's oversight. "Obey them that have rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." (Heb. 13:17). Brethren, those of you who are not pastors will never know the number of nights your pastor has spent hours of the night in tears over someone in the church who is in some kind of spiritual need. You can go to bed after asking God to forgive you of some sin in your life and rest in peace, but your pastor has every member on his shoulders.

The next responsibility of church members that I want to consider in this message is that it is your duty and obligation to pray for him. "Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner." (Heb. 13:18,19). "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel," (Eph. 6:18,19). "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:" (Col. 4:2,3). NOTE: If you pray that the Lord would open doors of utterance for your pastor, as you are told to do in the above passages, then don't deny him the honor of going to preach when an invitation comes to him. I have always told my church that they should feel honored that their pastor is respected enough to be asked to

preach other places. Let me also say while on this subject that when a preacher goes somewhere to preach and is gone for a few days or so don't insult him by calling that a vacation. None of you call it a vacation when you go on a business or working trip. Let me also say here that your pastor needs at least two weeks vacation each year.

The last responsibility I will speak of in this message is a very important one. Provide for your pastor's physical needs. "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn, and, The laborer is worthy of his reward." (1 Tim. 5:17,18). You know that one of the duties of the deacon is to see that the pastor has what he needs to live. I once saw a cartoon of an old preacher dressed in a clean but shabby looking suit and riding on a well groomed and nice looking horse. A man said to him, "Preacher your horse looks better than you do." The old preacher sadly said to him, "I take care of my horse, the church takes care of me". Another story I read was that one time a young brash preacher said to Spurgeon, "I ride coach to save the Lord's money" and Spurgeon wisely said to him, "I ride first class to save the Lord's servant". "But this I say, he which soweth sparingly shall reap also sparingly; and He which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9:6,7 see also verses 8-10). The pastor must do his part by teaching and shepherding the church (Acts 20:28; 1 Thess. 5:12). He must oversee every aspect of the teaching ministries of the church. He must protect the church from false-teaching (Acts 20:28-31) and oversee the entire work of the church (1 Peter 5:1,2; Heb. 13:17). Note: oversee - not do.

Brethren, the office of pastor is a great and honorable position. Every member should honor it and the one who has been appointed of God to hold that position.

BIBLE QUIZ

(Find the answers in the paper)

1. How many wives and concubines did King Solomon have?
2. How long did Solomon rule over Israel?
3. Who was Rehoboam addressing when he said, "My father also chastised you with whips, but I will chastise you with scorpions"?
4. What did Solomon's wife receive as a gift from her father, Pharaoh, King of Egypt?
5. How many chariots did King Solomon possess?

"The man who never reads will never be read; he who never quotes will never be quoted. He who will not use the thoughts of other men's brains, proves he has no brains of his own."

-C.H. Spurgeon

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RECONCILIATION BETWEEN GOD AND MAN

By Ray Waugh, Sr.
PART 2 of 3

Somewhat later we note in the Scriptural account that again Jesus is referenced as **"My beloved Son in whom I am well pleased"** (Matt. 17:5). Though only three disciples are involved in this experience, they are brought face to face with matters of eternity. Both Moses and Elijah appear, and the disciples recognize them as such though they certainly had never seen them while they lived here upon the earth.

We learn that at this particular time that Moses and Elijah appeared to Jesus and to His three disciples. The Scripture informs us that Moses and Elijah had a special mission. We are informed that they **"Who appeared in glory"** did so for the purpose of speaking with Jesus about **"his decease which he should accomplish at Jerusalem"** (Luke 9:31).

The Son Is The Theme

We learn, then, that the Son of God is the central theme of both of these references. In the former message, we noted that He was **"The Lamb of God who taketh away the sin of the world,"** and that He was pleasing to God, the Father (John 1:29 and Matt. 3:17). In the latter, we learn that He was to accomplish His special mission in Jerusalem. God, then, was making provision that His Beloved Son should be the sacrificial Lamb, and that the sacrifice would be His death at Jerusalem.

We may know with reasonable certainty that this provision of the Lamb and His death at Jerusalem had been prepared for long before He was ever in evidence in the midst of mortal men. We have the Scriptural words, **"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death:..."** (Acts 2:23-24). We learn, too, that He was **"The Lamb slain from the foundation of the world"** (Rev. 13:8). It is this Jesus whom we find being perfect before God, bearing, as it were, the marks of legal perfection in the standard which is God's basis for judgment. As we have noted Jesus is the Beloved of His Heavenly Father, and somewhat later, in the course of time in the courts of men, Pilate declared, **"I**

find no fault in this man" (Luke 23:4).

It is needful, then, that we keep in mind the truth that Jesus who was delivered up by the **"determinate counsel and foreknowledge of God"** was not to fall into the hands of wicked men because of His own disobedience. Rather, we ever are reminded that Jesus **"did no sin, neither was guile found in his mouth"** (1 Peter 2:22). Neither was He to suffer the penalty of His own sin, for He was the beloved Son in whom God the Father was well pleased. Further, if we really have any understanding, we know that His being **"the only begotten"** and the **"beloved Son"** set Him apart as the incarnate and sinless co-author of righteousness. It follows, then, that Jesus, in being eternally consistent in His holy purpose could accomplish no sin.

The Act of Reconciliation

Rather, we learn from those who knew Him both in the spirit and in the flesh that His death was for others. One has written, **"God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh"** (Rom. 8:3). Another informs us, **"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:"** (1 Peter 3:18). Further, we can rejoice that **"...but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."** (Heb. 9:26). Then, another message from God the Father, **"Even so by the righteousness of one the free gift came upon all men unto justification of life"**. (Rom. 5:18).

In the previously quoted Scriptures, there is both prophecy of the work of Christ and comment upon it. In every instance - consistently and wonderfully - they point in one direction; that is, toward the Cross of Calvary. The words of John, the Immerser, Jesus Himself, and God from heaven, are all in anticipation of the Cross. The comments of some of those who lived afterwards look back and interpret all in the light of the Cross. The Apostle John summed up many of the written words by saying, **"But these are written, that ye might believe that Jesus is the Christ, the Son**

of God; and that believing ye might have life through his name." (John 20:31).

The focal point of the prophecies and the comments, then, is that place where God's Son accomplished the work which we find to be the means of reconciliation for all men, everywhere. Therefore, there is never any sense in which reconciliation can ever be thought to have originated and really never any sense in which it can be thought to have originated with men. Instead, we learn, **"Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."** (Rom. 5:9-10).

Here, the act of reconciliation is ascribed to God, and not to men. If it were possible that this reconciliation consisted in our laying aside of our own enmity, the act would be ours alone. We are informed, however, that we could not and that we cannot lay aside our enmity toward God. Rather, God clearly informs us that we are **"reconciled to God by the death of his Son"** even while **"we were enemies"** of God!

The Hope of All Men

The hope of all men who will be redeemed, then, lies in this reconciliation as the means whereby sin is removed and the obligation to punishment is canceled. The "at variance" which is indicative of man's transgression of God's law is really the mark of sin. Any right reconciliation between God and man will have to begin with the settling of God's righteousness claim of judgment. It has been shown that man himself can do nothing toward his own reconciliation. As we have learned in Romans 5:10, man remains the enemy of God until the initial phase of reconciliation has been accomplished in or on his behalf.

This is desperately hated truth! Yet, it is, the only Biblical truth! Jesus uses several means to dramatize for us this eternal truth. In one place He is noted as saying, **"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth**

forth much fruit" (John 12:24). Though this word was designed to dramatize what He was about to do, He followed immediately to give this truth application in our own personal lives. He says, **"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal"** (John 12:25).

"Freudian" psychologists, psychiatrists, or counselors have never grasped the import of these truths. It is quite probable that few preachers, pastors, evangelists, or ministers who indulge in a counseling process or procedure have ever understood what Jesus is declaring here in John 12:24 and in John 12:25. Consequently, if we have any insight as to what is transpiring as "Church Work" and "Church Activities" - too often "Church entertainment" - in these latter years of this twentieth century, we can know that **"though the gates of hell shall not prevail against"** (Matt. 16:18) the church of our Lord Jesus Christ, most of those institutions that are called churches are out of touch with the Word of God.

Needless to say, **"except a grain of wheat fall into the ground and die"** cannot be separated from the sacrificial death that Jesus was to accomplish at Jerusalem. He says just a little further on, **"Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy name..."** (John 12:27-28). The hour to which reference is made is verbally portrayed in each of the Gospel accounts and in each one of the New Testament messages that have been left by our Lord's disciples, His apostles, and Luke.

From Pilate's word, **"I find no fault in him"** that should have meant acquittal to the intense moment when **"they crucified Him"** (Matt. 27:35), the Deity of our Lord evidence by His humility, and by His silence. Yet, no human cry and no divine utterance has ever equaled that hour's climatic and utterly agonizing expression as it was given by the Son of God. As He hung between heaven and earth on

(Continued on page 8)

3. The Israelites.
(1 Kings 12:11-14).

BIBLE STUDY

(Continued from page 3)

way, yet the woman persisted in trying to entice him. **"And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her."** (v. 10). In paraphrasing verses 11-20, we learn that the woman caught Joseph by his garment one day and as he fled the house to elude her, she held on to the garment which she later used as evidence to accuse him of attempting to rape her. When Potiphar returned home, his wife then reported how Joseph (according to her story) had tried to force himself upon her. This of course, led to a prison sentence for Joseph. **"And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in prison."** (v. 20). Sometimes, even though we have done our best to avoid sin, we become victims nonetheless to someone else's evil scheme, as Joseph has become. But all is not lost for Joseph, for God is still with him, remember? Let's look at the remaining verses of this chapter: **"But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper."** (verses 21, 22, 23). And so it is God who is developing His plan, using the just and the unjust, controlling each circumstance to accomplish His purpose in making a great nation from the seed of Abraham.

You and I may wonder with all that is going on in the world today, just what God has planned. One thing we may be sure of, that is that God is still in control. Joseph suffered at the hands of men but in due time God exalted him.

Let us close our study with some timely words from the book of first Peter. **"Humble yourselves therefore under the mighty hand of God, that he may exalt**

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THE WORK

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forward to the time when they would invite in "AN EVANGELIST" and have a one, or two week revival meeting. There would be singing, praying, eating and PREACHING and the result would be that God's people would be fed and grow spiritually.

Pastors, let me plead a case with you. Every Sunday you and I are away from our pulpit is just another opening for Satan to rob our flock of their deserving joy of spiritual leadership. God intended for you and me to "Shepherd His Flock" and that means to see that they are fed properly, fed consistently, and fed completely. Notice what the Lord says: "And the word of the LORD came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

Therefore, ye shepherds, hear the word of the LORD; As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; Therefore, O ye shepherds, hear the word of the LORD; Thus saith the Lord God; Behold, I am against the shepherds; and I will require my

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flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them". (Ezekiel 34:1-10).

In closing let me say, I have a very strong conviction that we as pastors need to do the shepherding of God's flock because it is the pastor, God will hold responsible for the condition of the flock. Satan is at all times seeking an opportunity to cast stumbling stones in the path of God's people, so should we not be there to watch for their safety? This is not to say, I don't like to go to the various fellowships and visit among the preachers, as I do. But I must first be at my post and stand guard at the door of the sheep fold that none will try to enter in another way, and by that I will be that faithful steward over which God has placed me. Not every preacher has been called to pastor a church, nor does he have the ability, as God "GAVE SOME", but that does not mean they have no right to preach, Philip is our prime example.

May God richly bless you in your field of labor.

BIBLE STUDY

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you in due time: Casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." (1 Peter 5:6-10).

RECONCILIATION

(Continued from page 7)

the "Old Rugged Cross," we hear His climatic cry that rings across all of the corridors of time before and across all of the corridors of time since. That cry will continue to ring across all of the corridors of time that are yet to be:

"Eloi, Eloi, lama Sabachthani?"

"My God, my God, why hast Thou forsaken me?"

(Matt. 27:46 and Mark 15:34)

(To be continued next month)

FOOD FOR THOUGHT



How many readers have a "lifetime goal", or even thought about having one?

Erma Bombeck once wrote her lifetime goal was to leave nothing "undone, unused, or unsaid". While reading this, many thoughts came to mind. What do we leave "undone" in our daily living? How often do we wait for for "the right moment" to pay someone a nice compliment they deserve or failed to thank someone for a kindness they have shown toward us? Of course we always visit the sick, elderly, and widows as we should, or do we? Do we sometimes let our personal "needs" come first, putting off these visits "until tomorrow" that somehow never seems to come? What if the Lord called them home before we made that visit? Would we feel a bit guilty? It wouldn't matter to the person we intended to visit, but we would have missed a blessing. These are just a few of the things we tend to leave "undone".

How about "unused" things the Lord has given us to use, enjoy, and share? Do we put some things up to "save". A few years ago while visiting an elderly lady, she showed me a large cedar chest full of numerous things she was "saving". Some of the items of clothing, being saved, had turned yellow with age. I wondered then, how much longer they would be "saved". Talents the Lord has given us should always be used. Things not used does not mean they will last. Material turns yellow or rots in time, silverware tarnishes, perfume turns to alcohol, etc..., so shouldn't we use what the good Lord has given us?

How about "unsaid"? Do we tell our loved ones we love them? Actions speak louder than words, so we do not have to tell them, or so we think. Suppose the Lord called your child, spouse, parent, or someone else dear to your heart, home this second, would the last words you spoke to this person give you a feeling of comfort, or regret? Maybe you didn't say anything at all, would you wish you had said "I love you", rather than something like "hurry or you will be late", or "don't forget your lunch".

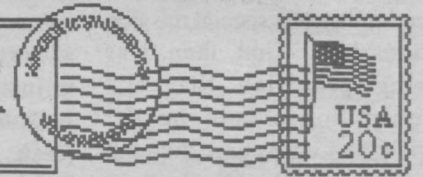
Do you harbor a grudge against someone, planning to settle it later? Did you "mean to call" and say you were sorry, but just didn't have time?

We never know whether or not we will have a "tomorrow". When we give our accounting to our Lord, will we be able to say, "Lord, I have nothing 'unused, undone or unsaid'?"

Just a little food for thought - until next month.

We'd like to
hear from you!

Letters to
the Editor



The Baptist Examiner • P.O. Box 60 • Ashland, KY 41105-0060

TBE,

My husband... and I have a lifetime subscription to TBE (and) have been a subscriber for many years. We enjoy reading it and know of other ministers that bear the truth of God's holy Word. May you use the gift to glorify our Lord and Savior Jesus Christ.

A.H. & K.H.,

Editor,

I receive a blessing from reading TBE, especially the sermon by the late brother Gilpin. Also the Pulpit Forum by brothers Sledd, Lenegar and Hobbs. These opinions are very helpful in edifying the church.

M.J., Ellaville, GA

TBE,

...thank you once again for your labor of love. I continue to receive very faithfully the papers that you send. ...Also I would like to let you know that the true teaching of your paper is in worse need here than it was at...Church's have gotten so far away from the truth that it hurts to hear other believers even talk about their belief.

...I will continue to be faithful and use the resources that God provides me with through you. Once again thank you as I continue to grow in grace and knowledge.

M.J.G., Columbia, SC