

Kind actions begin with kind thoughts

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 no light in them"--Isaiah 8:20

VOL. 69, NO. 12 ASHLAND, KENTUCKY, DECEMBER 1, 1997 WHOLE NUMBER 2734

LECTURES TO MY STUDENTS

LECTURE I - The Minister's Self-Watch (Part 2)

By C.H. Spurgeon, 1881



The first matter of true religion settled, IT IS OF THE NEXT IMPORTANCE TO THE MINISTER THAT HIS PIETY BE VIGOROUS.

He is not to be content with being equal to the rank and file of Christians, he must be a mature and advanced believer; for the ministry of Christ has been truly called "the choicest of his choice, the elect of his election, a church picked out of the church." If he were called to an ordinary position, and to common work, common grace might perhaps satisfy him, though even then it would be an indolent satisfaction; but being elect to extraordinary labours, and called to a place of unusual peril, he should be anxious to possess that superior strength which alone is adequate to his station. His pulse of vital godliness must beat strongly and regularly; his eye of faith must be bright; his foot of resolution must be firm; his hand of activity must be quick; his whole inner man must be in the highest degree of sanity. It is said of the Egyptians that they chose their priests from the most learned of their philosophers, and then they esteemed their priests so highly, that they chose their kings from them. We require to have for God's ministers the pick of all the Christian host; such men indeed, that if the nation wanted kings

they could not do better than elevate them to the throne. Our weakest-minded, most timid, most carnal, and most ill-balanced men are not suitable candidates for the pulpit. There are some works which we should never allot to the invalid or deformed. A man may not be qualified for climbing lofty buildings, his brain may be too weak, and elevated work might place him in great danger; by all means let him keep on the ground and find useful occupation where a steady brain is less important: there are brethren who have analogous spiritual deficiencies, they cannot be called to service which is conspicuous and elevated, because their heads are too weak. If they were permitted a little success they would be intoxicated with vanity - a vice all too common among ministers, and of all things the least becoming in them, and the most certain to secure them a fall. Should we a

nation be called to defend our hearths and homes, we should not send out our boys and girls with swords and guns to meet the foe, neither may the church send out every fluent novice or inexperienced zealot to plead for the faith. The fear of the Lord must teach the young man wisdom, or he is barred from the pastorate; the grace of God must mature his spirit, or he had better tarry till power be given him from on high.

The highest moral character must be sedulously maintained. Many are disqualified for office in the church who are well enough as simple members. I hold very stern opinions with regard to Christian men who have fallen into gross sin; I rejoice that they may be truly converted, and may be with mingled hope and caution received into the church; but I question, gravely question

(Continued on page 5)

The Baptist Examiner Pulpit

By Pastor Donald Chance



A PASTOR'S LOVE FOR THE LORD'S PEOPLE

Our subject is "A pastor's love for the Lord's people" and I would like to use the words of Paul when he said; **"And I will gladly very spend and be spent for you; though the more abundantly I love you, the less I be loved."** (2 Cor. 12:15).

It is an awesome responsibility when God places a pastor in place

of a shepherd in one of His churches. We fully believe that men should enter the ministry only after they understand that it is God's will for them. Though it is not God's call to all, God does specifically call some men to take the oversight of His church and be "Pastors". In Acts 20 the Apostle Paul called all the elders from

Ephesus and told them that it was to be their responsibility to **"Take heed unto yourselves, and to the flock, over which the Holy Ghost hath made you overseers, ..."**, after which he commissions them **"TO FEED THE CHURCH OF GOD, WHICH HE HATH PURCHASED"** (Continued on page 2)

10 REASONS WHY CHRISTMAS IS UNSCRIPTURAL

Author Unknown

Reason Number One

"Christmas" is a word unknown in the Bible. It is no private interpretation, it is no prophecy of the scriptures **"...holy men spake as they were moved by the Holy Spirit"** (2 Peter 1:20,21). **"All scripture is given by inspiration of God."** (2 Tim. 3:18). Christmas is excluded from the all scriptures.

"But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8).

Christmas belongs to that "other gospel," for Paul did not know of a gospel called Christmas. - and what does John say about adding to the scriptures? (Rev. 22:18).

Reason Number Two

Historical records in encyclopedias, which are available in any city library, and are noted for their authenticity and reliability, give us these facts that Christmas is of heathen origin. It is traced back to sun worshipers and observed among the pagan nations. Many such pagan leaders birthdays were celebrated by the ancient Babylonians. All these pagan festivals originated in heathendom.

Centuries later the birth of Christ was blended into this - called Christmas. We are warned by the scriptures to **"Learn not the way of the heathen."** (Jer. 10:2). but through ignorance, the church has

learned it.

Reason Number Three

Various record show us that the blending of Christ's birth with Christmas came about through Catholicism. The Catholic Church claims authorship of choosing the name "Christ" to connect with their "mass."

Here we see that Christmas is of human invention, therefore not scriptural nor spiritual. Why will Christians follow the path of Catholicism? This church is portrayed in Rev. 17:5 where it says: **"Upon her forehead was the name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth."**

God brands this church as a mother of harlots.

Will Christians follow such examples?

Reason Number Four

We have no scriptural record that the disciples ever celebrated the birth of Christ. So we wonder why shall we?

However history reveals that about the fourth century (A. D. 440) the Church of Jerusalem commenced to celebrate this day - following Catholicism. When it also became more defiled with the pagan world, when this mother of harlots attached the name Christ to it and called it Christmas, and placed it in the month of December which has now for centuries been the traditional month of the year.

Adam Clark in his commentary writes: "We find that the sheep were kept out in the open country during the whole of the summer and as these shepherds had not yet brought home their flocks, it is a presumptive argument that October had not yet commenced and that consequently our Lord was not born on December 25th when no flocks were out in the fields; nor could He have been born later that September as the flocks were still in the fields by night. On this very ground the nativity in December should be given up."

Clark's reasoning on this subject sounds true and sensible.

Reason Number Five

No where in scripture are we (Continued on page 6)

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 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 with the publication copying, it is requested that a copy of the issue containing that 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 \$8.00 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 in Ashland, Kentucky.

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

NOTICE!

The Baptist Examiner has several years of bound copies available. These would be an asset to your Church library and may be purchased postage paid for \$25.00 each volume. The volume numbers start from the year 1979 thru 1996. We would like to place these in your library so we might continue to have them bound for the coming years. Please let us know and place your order as soon as possible.

THE BAPTIST EXAMINER

DECEMBER 1, 1997

PAGE TWO

Editor's Update

By Pastor Donald Chance

Once again it is our privilege to bring you an update from Calvary Baptist Church. The Lord has been so gracious to us in the blessings of each day and we wish to thank Him daily.

We have received many letters and calls of encouragement toward the work here and wish to thank each and everyone. One of the latest calls was from a young man in Tennessee who told me that he had received our address from a Jehovah Witness who had referred him to us to obtain the material he needed. Isn't it wonderful how God can move the hearts of unbelief to spread His Word.

We are entering the time of year that takes the hardest toll upon the Lord's church. This time of year is the most perplexing for the church in that it puts such a strain on every member. For the most part there are many who will take offense to our stand against these "Special" days, but we can only continue to stand by heeding the words of our Lord, **"LEARN NOT THE WAY OF THE HEATHEN...."**

May God give us the grace to want to hear Him when He says, **"...Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord"** (Matt. 25:21). May God bless each one.

PASTOR'S LOVE (Continued from page 1) WITH HIS OWN BLOOD."

A pastor cannot have the proper love for God's people until he acknowledges that those in his care are not really his, but belongs to the Lord who bought them. Pastors loosely use the term, "My people", "My Church" often times, but we should always remember, we are only shepherds called to lead a people entrusted to our care.

Paul issues a warning to those pastors as he continues by saying, **"For I know this, that after my departing, shall grievous wolves enter in among you, NOT SPARING THE FLOCK."** One thing of which you can be assured, is that when God has set His pastor over the flock, He will give to that man a heart like no other member in the church has. Even the pastor's wife does not feel the real love and necessity God places on such a man. I do not have the words to express just how the heart of a pastor is prepared, but I can truly pray we can feel it, if not he is not truly called of God. It has somewhat to do with what John stated in 3 John 4, **"I have no greater joy than to hear that my children walk in truth"**.

The pastor's love starts with wanting to see all of those with whom he comes in contact, acknowledge the Lord Jesus as their personal Savior. The salvation of souls should be the

utmost object on our mind. If this is so, then it will show forth in our preaching and teaching. It sometimes takes many hours of praying and agonizing over their condition and them just to watch them walk out of the service without so much of a hint that the message even touched them. Why does a pastor continue in his vigil over them? Is it not that God has placed within him that strong love toward even those who are lost and undone? Yet we know that God will bring one He has elected before the foundation of the world, with the promise from Christ, **"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."** (John 6:39).

Then it should be his desire to admonish those of the necessity of scriptural baptism. Knowing full well that this is not the means or a mode of their salvation, but it is the FIRST act of obedience for every child of God. Thus as pastors, we must be diligent in the first teaching we give unto that new born child of God. We do this, not to constrain them, but that we might be partakers with them of the joy they will experience, knowing they have followed their Lord in scriptural baptism, and so fulfilling the second part of the commission given.

Next comes the task of **"Teaching them, ALL things,**

what so ever I have commanded you...". Now comes the real test for the pastor's love due to the varied area of his required teaching. The best way to approach the subject of teaching is to refer to Jesus' statement to Peter in John 21 verses 15-17. **"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, FEED MY LAMBS. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, FEED MY SHEEP. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, FEED MY SHEEP."**

Two thoughts I would like to address at this point in the remaining remarks. First, the statement our Lord used toward Peter, **"Lovest thou me more than these?"**, and second His commission to Peter. First, the question makes an appeal to a personal experience. If there is not a personal love toward the Lord Jesus, then His people will become burdensome, and there will not be room for the proper care of the flock. He did not ask Peter for a veneration of his faith, but of love; for love is a far more practical test than faith. Here is an implication that by love we shall be truly known for the feelings we have toward the Lord. Paul put it in a very plain speech when he said, **"If any man love not the Lord Jesus Christ, let him be Anathema Maranatha."** (1 Cor. 16:22).

Our second thought has to do with the word "feed". In addressing Peter, our Lord used two words for feed, according to Vine. The first is, "bosko", (English spelling), which is primarily used of a herdsman, with a special function to provide food. The second is, "poimanio", (English spelling), which means to "act as a shepherd", and in the third the Lord returns to the first word, "bosko". According to Vine these two words are not interchangeable, so "the lesson to be learned is, as to the children, feeding of the flock from the Word

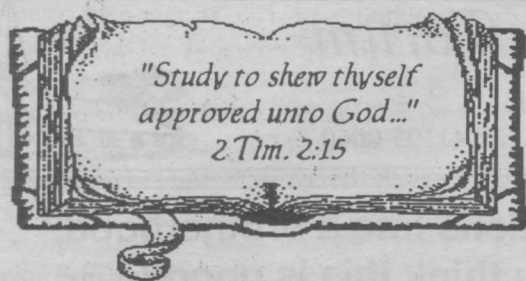
of God is a constant and regular necessity; it is to have the foremost place. The tending (which is included) consists of other acts, of discipline, authority, restoration, material assistance of individuals, but they are incidental in comparison to feeding." (Vines Expository Dictionary) A simple outline might be in order to help make the point concerning the "Pastors love for People."

1. The First Charge; **"Feed my lambs"**. This is the shepherd's work, which means the young members of the flock are to be cared for. They prepare the generations that are to follow. The next thing is that they should be fed with "the sincere milk of the Word, **"As newborn babes, desire the sincere milk of the word, that ye may grow thereby"**. (1 Peter 2:2). This is a means the shepherd uses to guard against false teaching and wandering astray.

2. The second charge; **"Feed my sheep"**, means that the more mature Christians should be cared for also. They also need watchful guidance and care, as they have many years of experience to pass on to the younger members. When I was a small boy on the farm; I noticed that my dad had one old sheep that was extra special. Whenever one of the young lambs would get hurt or stray to far away, she would be the first one there and wait until it was on its feet again. My dad took special care of her as she had a lot she could give to the others.

3. The third charge; here the Lord returns to the first word, **"feed"** as if to emphasize the importance of instructing the whole flock in the pure Word of God. The love a pastor should manifest in that he is to lead and tend the whole flock. He, like the shepherd of the field, must position himself in harm's way, if necessary, to protect the flock. Then, as the evening hours approach he must take his place at the sheep fold door as a constant guard. Toward those dangers that WILL surely come. Notice what Paul states, **"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock"** v. 29. Now this in itself needs little explanation for he also warned Timothy that this day was to come, and shortly, 2 Timothy 3:1-8, 4:1-4. The warning that I would like to bring to your attention is what Paul stated afterward in verse 30,

(Continued on page 5)



The Baptist Examiner Bible Study Lesson

By Jack C. Whitt

Member Calvary Baptist Church, Ashland, KY

man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10:23).

Seven Years of Plenty and Seven years of Famine

In verses 17-24, Pharaoh explains his dreams to Joseph, and in verse 25, Joseph speaks: "And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do." Then in verses 28-33, Joseph interprets what God has revealed to him: "This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing was established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt." Yes, God has established the thing, not just to accommodate the people and circumstances of that time and place, but the effects of what He is doing will be known to all generations to come throughout the entire world. God is working out His plan for His chosen nation, Israel, of which in generations, will come the Messiah. God made a covenant with Israel that cannot be broken, of which, hundreds of years later, the psalmist wrote about: "He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: Saying, Unto thee will I give the land of Canaan, the lot of your inheritance: When they were but a few men in number; yea, very few, and strangers in it." (Ps. 105:8-12). In the next issue, we will see that Joseph is to be the governor of all the land of Egypt.

THE BAPTIST EXAMINER
DECEMBER 1, 1997
PAGE THREE

ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward. And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison." (Gen. 40:1-5).

The butler and the baker tell their dreams to Joseph who interprets their meaning. It was good news for the butler but bad news for the baker. Within three days the butler would be freed from prison, but in the same period of time the baker was to be hanged.

Joseph, seeing opportunity for his release from prison, makes special request of the butler: "But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house." In verse 23, we learn the butler did not honor Joseph's request: "Yet did not the chief butler remember Joseph, but forgot him."

Two years pass before Joseph is released from prison. One may ask the question: Why did God allow His servant to remain so long a time in such an unlikely place? There are times too, when God's people, in all generations, have asked this same question. Why am I in this place or that? Or, why won't God heal my bodily affliction? It is at such time as these, we find our consolation from God's Word and from the experiences of so many of God's saints down through the ages. The Apostle Paul is a good example of a suffering saint who besought the Lord three times to remove his affliction. We read: "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my

strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." (2 Cor. 12:8,9).

Then, what of the great 17th century preacher and writer, John Bunyan, who while imprisoned in the Bedford jail in England, wrote the most classic of all Christian books, "Pilgrims Progress". Yes, God can use us no matter where we may be. Whether it be in a prison or a palace, we are to live and serve Him to the best of our ability. We should be ready, always, to tell the Gospel story of Jesus Christ.

Pharaoh's Dream and Joseph's Promotion - Gen. 41

Two years later, after Joseph interpreted the dreams of the chief butler and baker, Pharaoh himself has two dreams of which his own wise men and magicians cannot interpret. "And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that

could interpret them unto Pharaoh." (41:1-8). Of course there was no one who could interpret Pharaoh's dream! It was all a part of God's plan. He visits the bedside of this heathen king and makes his dream contribute to the development of His sovereign will. The interpretation of the dreams are reserved for Joseph alone because in so doing he will be elevated to a rank, second only to Pharaoh himself.

Now the chief butler remembers Joseph: "Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day." (v. 9). He goes on to explain to Pharaoh how Joseph interpreted his dream while he was in prison, (vs. 10-13). "Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh saying, It is not in me: God shall give Pharaoh an answer of peace." (vs. 14, 15, 16). Here is the distinguishing difference between a true servant of God and those who claim to possess special power within themselves to discern spiritual matters. Notice, Joseph takes no glory or honor to himself, but gives all glory to God. So many people today consult soothsayers, gurus, magicians, palm readers, astrologists, the occult, hoping to find answers to their questions. It is God! The one true God, the God of heaven and earth, who also created them and all things for His good pleasure. He alone, has the answers to every question, and He has written a book called "The Bible" whereby we may learn of Him and His will for us. Jeremiah wisely spoke these words: "O Lord, I know that the way of

We will begin our study with a brief rehearsal of what took place in our last study: Joseph has been placed in prison as result of Potiphar's wife accusing him of attempting to rape her. Yet, the Lord was with Joseph and gave him favor with the prison keeper, who promoted him to a position overseeing the other prisoners.

Our study on the life of Joseph continues in presenting the interesting and inspirational accounts as they reveal God's providential methods working toward one grand conclusion, that is, the exaltation of Joseph, the one who had been cast into the pit and sold as a slave to the Egyptians.

The story of Joseph should be an encouragement to each of us as we evaluate our own lives in a world that is sometimes hostile and unfriendly, yet we can know that God never forgets His own. We find our resource of strength from the Word of God. "But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and be ready always to give answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Peter 3:14, 15).

Pharaoh's Butler and Baker Imprisoned with Joseph Gen. 40

Circumstances are made to minister and develop God's purposes. In ch. 39, Satan uses Potiphar's wife in putting Joseph in prison, and in ch. 40, he uses Pharaoh's chief butler in keeping him there. But God still controls the actings of all parties. Satan, men and angels must bow to God's omnipotence, as we shall see. "And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in



The Baptist Examiner Pulpit Forum

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



Some Christian organizations are trying to unite all Christians into a brotherhood, doing away with denominational distinctives. Do you think this is good?

JOHN R. LENEGAR

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

PASTOR:

Walnut Creek
Missionary
Baptist Church
Delaware, OH



"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (2 Thess. 3:6). "And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Ephes. 5:11).

Some "Christian" organizations and "denominational churches" could easily join together because of positions held on Scripture, God's will, and emotional experiences. The Lord's true churches, however, cannot band together with error in, or ignorance of, God's Word. This joining cannot be permitted for several reasons.

The Scripture says: **"Can two walk together, except they be agreed?"** (Amos 3:3). For uniting in worship and purpose by any today means one of two things. A) Whole theologies and distinctives must be changed, or laid aside. B) By the will of man, those joined, or cooperating, must tolerate, or more often - liberalize their stand for the total objective of the group.

An ecumenical group must be united in Spirit and truth. Could they be? No! In our day and time "Christianity" per se has liberated both. We need to remember that we must try the spirits as in I John 4:1. Doctrines of demons are everywhere. Man's churches espouse them in some form, or another.

An ecumenical group must be

THE BAPTIST EXAMINER

DECEMBER 1, 1997

PAGE FOUR

compatible as to methods. Some believe that through emotion, or concocted methods they must push for a decision. Some rely on the Spirit. There are other ideas and practices which do not present the true gospel and God's way.

An ecumenical group would have to be compatible in understanding the Scriptures and God's revealed will. Spiritualizing Scripture, ignoring parts of the Word, and reinterpreting the Bible cannot all be brought together to enable cooperation among "united efforts."

We realize that there is one Lord, one Faith, and one Baptism in Ephesians 4:4-6. This verse is often used by ecumenical groups to prove we are really all the same. Not so! The words of Scripture are true, but the words of men often are not. (Romans 3:4). In order to be united, both basic beliefs, and true practice of such are necessary. You need only to look into an ecumenical group who desires unification of "God's children", and at once differences in the understanding of salvation and the Christian life are numerous and diverse.

Most all of the present groups
(Continued on page 8)

GEORGE R. SLEDD

920 Upsala Rd.
Sanford, FL
32771

PASTOR:

Jordan Missionary
Baptist Church
Sanford, FL



I would answer yes if such an organization met the following conditions: (1) This organization was one of the Lord's churches or at least authorized by a true church. (2) That organization would lead all Christians to unite with true churches of Jesus Christ through scriptural baptism. If Christians want to follow the Lord and obey His Word, they would leave their denominations and unite themselves with the nearest scriptural church. I would support

any such effort. I doubt that the organizations referred to in the above question would desire to follow my recommendations. Remember originally there was one brotherhood when Jesus started His church. **"Then they that gladly received his word were baptized: and the same day there were added (unto them) about three thousand souls.**

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common." (Acts 2)(AV). Denominations came as a result of heresies and defections from the Lord's church. Denominations are started by men not by God. God has however permitted such differences to exist between believers. For His own wise reasons, He has allowed the different denominations to come into existence. I think the primary reason He permitted this was actually to protect His churches and to preserve biblical truth. I have heard the expression these days that "we need to break down the walls." They told Nehemiah the same thing when he was building the walls, you better leave them be! If the walls protect the Gospel and the ordinances then leave them alone!

Now let's say for the sake of argument that the ecumenical movement achieved the goal of eliminating all denominations into one great brotherhood. What kind of brotherhood would this be? What would its principles and objectives amount to? Who would be in charge of this organization? How would it conduct its business and raise support? Whoever started that movement would probably direct it and insert within it his own ideas and principles. **THAT IS HUMAN NATURE.** He would lead the brotherhood according to his views of the Bible. **THAT IS HUMAN**

NATURE. Then of course you would have to have some kind of structure and so people would be chosen to decide business matters. Others would be chosen to teach the brotherhood. To please everyone's doctrinal palate you would have to eliminate most of the strong doctrines of the Bible like the doctrines of grace. You would have to teach an accommodating gospel that would allow works and baptism for salvation. As in any organization disagreements would take place. **THAT IS HUMAN NATURE.** Groups would probably leave and start other brotherhoods. Then you would really have a monster on your hands!

If such a brotherhood would be scriptural it would have to adhere to the following things: It would have to believe in salvation by grace through faith in Christ alone. It would insist on baptism by immersion only along with the proper authority for that baptism. It would have to practice Biblical separation from heresy and sin. It would have Pastors and Deacons as part of its ministry. It would be a missionary brotherhood. There is only one organization on earth that meets such conditions. It is a
(Continued on page 8)

JAMES E. HOBBS

Rt. 2, Box 182
McDermott, OH
45652

PASTOR:

King's Addition
Baptist Church
South Shore, KY



As far as I am concerned that's what they should do. Keep in mind you are talking about Protestant organizations (of course eventually they will go back to their harlot mother, the Roman Catholic Organization). **"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."** (Rev. 17:5).

Eventually all religious organizations will join in with this great whore and unite against God's people.

Now as I said that's what these religious organizations should do, but that does not include the Lord's Church. I'm sorry to say that there will be some who bear the name of Baptist who will join in with them, but those who are the true independent Baptist will not. Let me remind you that Baptists are not Protestants. Certainly we protest all organizations and their ungodly beliefs and practices but we did not come out of the reformation.

Why do we not join in with such movements? Because we are to live a separated life and not partake of idolatry. Because God made His church a local independent church. Because to join in any kind of man made organization is to say to God that His organizations is not good enough and we know better than He does as to how to do things. Now I don't want to do anything to even act like I believe that, do you?

Someone just recently asked me if a group of churches could get together and send a missionary out. My answer to them is absolutely not. Again to form any kind of a mission board or join in with any other organization is to go away from God's commission to His church. **"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."** (Matt. 28:18-20). This is the commission to His church. As I said in the last paragraph I don't intend to say to God His way isn't good enough and we must start our own organization to do what He tells His churches to do, do you?

LECTURES

(Continued from page 1)

whether a man who has grossly should be very readily restored to the pulpit. As John Angell James remarks, "When a preacher of righteousness has stood in the way of sinners, he should never again open his lips in the great congregation until his repentance is a notorious as his sin." Let those who have been shorn by the sons of Ammon tarry at Jericho till their beards be grown; this has often been used as a taunt to beardless boys to whom it is evidently inapplicable, it is an accurate enough metaphor for dishonoured and characterless men, let their age be what it may. Alas! the beard of reputation once shorn is hard to grow again. Open immorality, in most cases, however deep the repentance, is a fatal sign that ministerial graces were never in the man's character. Caesar's wife must be beyond suspicion, and there must be no ugly rumors as to ministerial inconsistency in the past, or the hope of usefulness will be slender. Into the church such fallen ones are to be received as penitents, and into the ministry they may be received if God puts them there; my doubt is not about that, but as to whether God ever did place them there; and my belief is that we should be very slow to help back to the pulpit men, who having been once tried, have proved themselves to have too little grace to stand the crucial test of ministerial life.

For some work we choose none by the strong; and when God calls us to ministerial labour we should endeavor to get grace that we may be strengthened into fitness for our position, and not be mere novices carried away by the temptations of Satan, to the injury of the church and our own ruin. We are to stand equipped with the whole armor of God, ready for feats of valor not expected of others: to us self-denial, self-forgetfulness, patience, perseverance, longsuffering, must be every-day virtues, and who is sufficient for these things? We had need live very near to God, if we would approve ourselves in our vocation.

Recollect, as ministers, that your whole life, your whole pastoral life especially, will be affected by the vigour of your piety. If your zeal grows dull, you will not pray well in the pulpit; you will pray worse in the family, and worst in the study alone. When your soul becomes lean, your hearers, without knowing how or why, will

find that your prayers in public have little savour for them; they will feel your barrenness, perhaps, before you perceive it yourself. Your discourses will next betray your declension. You may utter as well-chosen words, and as fitly-ordered sentences, as aforesaid; but there will be a perceptible loss of spiritual force. You will shake yourselves as at other times, even as Samson did, but you will find that your great strength has departed. In your daily communion with your people, they will not be slow to mark the all-pervading decline of your graces. Sharp eyes will see the grey hairs here and there long before you do. Let a man be afflicted with a disease of the heart, and all evils are wrapped up in that one - stomach, lungs, viscera, muscles, and nerves will all suffer; and so, let a man have his heart weakened in spiritual things, and very soon his entire life will feel the withering influence. Moreover, as the result of your own decline, everyone of your hearers will suffer more or less; the vigorous amongst them will overcome the depressing tendency, but the weakest sort will be seriously damaged. It is with us and our hearers as it is with watches and the public clock; if our watch be wrong, very few will be misled by it but ourselves; but if the Horse Guards or Greenwich Observatory should go amiss, half London would lose it reckoning. So is it with the minister; he is the parish-clock, many take their time from him, and if he be incorrect, then they all go wrongly, more or less, and he is in a great measure accountable for all the sin which he occasions. This we cannot endure to think on, my brethren. It will not bear a moment's comfortable consideration, and yet we must be looked at that we may guard against it.

You must remember, too, that we have need of very vigorous piety, *because our danger is so much greater than that of others*. Upon the whole, no place is so assailed with temptation as the ministry. Despite the popular idea that ours is a snug retreat from temptation, it is *no less* true that our dangers are more numerous and more insidious than those of ordinary Christians. Ours may be a vantage-ground for height, but that height is perilous, and to many the ministry has proved a Tarpeian rock. If you ask what these temptations are, time might fail us to particularize them; but among them are both the coarser and the

more refined; the coarser are such temptations as self-indulgence at the table, enticements to which are superabundant among a hospitable people; the temptations of the flesh, which are incessant with young unmarried men set on high among an admiring throng of young women: but enough of this, your own observation will soon reveal to you a thousand snares, unless indeed your eyes are blinded. There are more secret snares than these, from which we can less easily escape; and of these the worst is the temptation to ministerialism - the tendency to read our Bibles as ministers, to pray as ministers, to get into doing the whole of our religion as not ourselves personally, but only relatively, concerned in it. To lose the personality of repentance and faith is a loss indeed. "No man," says John Owen, "preaches his sermon well to others if he doth not first preach it to his own heart." Brethren, it is eminently hard to keep to this. Our office, instead of helping our piety, as some assert, is through the evil of our natures turned into one of its most serious hindrances; at least, I find it so. How one kicks and struggles against officialism, and yet how easily doth it beset us, like a long garment which twists around the racer's feet and impedes his running! Beware, dear brethren, of this and all the other seductions of your calling; and if you have done so until now, continue still to watch till life's latest hour.

We have noted but one of the perils, but indeed they are legion. The great enemy of souls takes care to leave no stone unturned for the preacher's ruin. "Take heed to yourselves," says Baxter, "because the tempter will make his first and sharpest onset upon you. If you will be the leaders against him, he will spare you not further than God restraineth him. He beareth you the greatest malice that are engaged to do him the greatest mischief. As he hateth Christ more than any of us, because he is the General of the field, and the 'Captain of our salvation,' and doth more than all the world besides against the kingdom of darkness; so doth he note the leaders under him more than the common soldiers, on the like account, in their proportion. He knows what a rout he may make among the rest, if the leaders fall before their eyes. He hath long tried that way of fighting, 'neither with small nor great,' comparatively, but these; and of

'smiting the shepherds, that he may scatter the flock.' And so great has been his success this way, that he will follow it on as far as he is able. Take heed, therefore, brethren, for the enemy hath a special eye upon you. You shall have his most subtle insinuations, and incessant solicitations, and violent assaults. As wise and learned as you are, take heed to yourselves lest he overwit you. The devil is a greater scholar than you, and a nimbler disputant; he can 'transform himself into an angel of light' to deceive. He will get within you and trip up your heels before you are aware; he will play the juggler with you undiscerned, and cheat you of your faith or innocence, and you shall not know that you have lost it: nay, he will make you believe it is multiplied or increase when it is lost. You shall see neither hook nor line, much less the subtle angler himself, while he is offering you his bait. And his baits shall be so fitted to your temper and disposition, that he will be sure to find advantages within you, and make your own principles and inclinations to betray you; and whenever he ruineth you, he will make you the instrument of your own ruin. Oh, what a conquest will he think he hath got, if he can make a minister lazy and unfaithful; if he can tempt a minister into covetousness or scandal! He will glory against Jesus Christ himself, and say, 'these are thy champions! I can make thy chiefest servants to abuse thee; I can make the stewards of thy house unfaithful! If he did so insult against God upon a false surmise, and tell Him he could make Job to curse Him to His face (Job 1:2), what would he do if he should indeed prevail against us? And at last he will insult as much over you that ever he could draw you to be false to your great trust, and to blemish your holy profession, and to do him so much service that was your enemy. O do not so far gratify Satan; do not make him so much sport: suffer him not to use you as the Philistines did Samson - first to deprive you of your strength, and then to put out your eyes, and so to make you the matter of his triumph and derision."

Once more. We must cultivate the highest degree of godliness *because our work imperatively requires it*. The labour of the Christian ministry is well performed in exact proportion to the vigour of our renewed nature. Our work is only well done when

it is well with ourselves. As is the workman, such will the work be. To face the enemies of truth, to defend the bulwarks of the faith, to rule well in the house of God, to comfort all that mourn, to edify the saints, to guide the perplexed, to bear with the froward, to win and nurse souls - all these and a thousand other works beside are not for a feeble-mind or a ready-to-halt, but are reserved for great-heart whom the Lord has made strong for Himself. Seek then strength from the Strong One, wisdom from the Wise One, in fact, all from the God of all.

3. Obadiah.

PASTOR'S LOVE

(Continued from page 2)

"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them". It is at this point we can be assured of the true love a pastor must have for God's people, in that those false shepherds will draw God's people after "Their own lusts", leaving them to stray from their fold. If we as pastors have to stay up all night agonizing over the errors that will creep in and problems that approach, let us count it a privilege, and answer the call with the words of Peter when he said; **"...Lord, thou knowest all things; thou knowest that I love thee"** and Jesus will answer you, **"FEED MY SHEEP"**.

Paul said, "I will gladly spend..." meaning that he would be consumed in his service toward them and would do it gladly, and then said, "and be spent for you". This is an "intensive form, in the passive voice", which means, he would, "spend oneself out for others". So what Paul truly meant was that he would be consumed, completely for those whom God called him to work with. Paul's care for them was, not to consider first whether they loved him, but that he must love God's people no matter what. He must do the work of feeding and leading which he later explained to Timothy by saying, **REPROVE, REBUKE, EXHORT**, with all long suffering. May God richly bless you in His service.

God has two dwellings: one in heaven and the other in a meek and thankful heart.
-Isaac Walton

10 REASONS

(Continued from page 1)

commanded to commemorate the birth of our Lord, and God the Father evidently deemed it unwise to make the date known. Hence it will always remain unknown and is not to be remembered and celebrated. Paul says (2 Cor. 5:16): **"Though we have known Christ after the flesh, yet now henceforth know we him no more."** We understand Paul to mean that we are to know Christ spiritually and not according to the letter, or after the flesh, or as an infant, for this is of no value to us as spiritual life.

But notice - we are commanded to remember Him in his death, but no special day of the year is specified for this. He said: **"Take eat, this is my body which is broken for you, this DO in remembrance of me."** (Luke 22:19; 1 Cor. 11:24).

To commemorate His death is scriptural, any day of the year will do - to commemorate his birth is non-scriptural whether you choose any day or the day December 25th.

Paul the apostle says: **"But God forbid that I should glory, save in the cross of our Lord Jesus Christ..."** (Gal. 6:14). We find no salvation in the birth of our Lord, for Salvation was only made possible through his death. Our faith is in the cross, not in the birth.

Reason Number Six

The fact that there are only two incidents of birthday celebrations recorded in the Bible is evidently given for our warning and our learning, that we may know that the Lord has no pleasure in birthday celebrations or anniversaries.

One of these above was Pharaoh's big ado and the final results were the chief baker got hung. Thus ended the tragedy of a big special day. (Gen. 40:20, 22).

The other incident was a big day for Herod and his celebration ended up in the beheading of John the Baptist. (Mark 6:21-27).

And now for centuries this modern special day, called Christmas, is a similar day with numerous fatalities which usually ends the day in thousands of homes with untold misery, sorrow and grief.

Reason Number Seven

By searching the Word of God we find that the birth of Christ, the

shepherds, and the wise men have no correction with the day called Christmas whatever. Christmas is human invention, but Christ came into the world to save sinners. It has no comparison.

The wise men from the Far East came and gave their gifts to Jesus or rather to His mother for Him, not to one another as is being done by the unwise to this day. And this gift giving was not even on His birthday but a number of days afterwards. Also not in the stable but in the house. It is often quoted Jesus was born in a manger. This is not true. He was born in a stable and laid in a manger. This story is so greatly misconstrued and a mass of conglomeration has accumulated in the minds of the people.

Annually the Yuletide season is overflowed with literature and greeting cards of untrue representations. We can observe pictures with the parents in the stable and three wise men in their presence giving gifts. The Bible is silent as to how many wise men there were. - Then we also see these Yuletide cards with the shepherds out with their flocks and a star in the distance. Again the Bible has nothing to mention of a star among the shepherds.

Then again we see other scenes with snow to beautify the scenery and that mystical god. "The Santa Claus lie," connected with it and thousands of people are confused by such false literature, simply because such cards and pictures are made to sell.

Let the children of God have nothing to do with it.

Reason Number Eight

Then we think of the untold sum of the Lord's money (Haggai 2:8) that is being spent for such foolishness of worthless and useless trinkets and toys of every description in connection with the eating and over-eating of nuts and candies, feasting on roast turkey and chicken, and all kinds of dainties. Much of it results in headaches and stomach disorders and other ailments which go with it. All this is outright heathendom and an insult to the Master and has no connection with the scriptural story of the Saviour's birth.

Reason Number Nine

The partiality which is even exercised in the giving of gifts is another sign failing to harmonize with scriptural principles. We do not object to the spirit of giving gifts, but why wait until the traditional month of December when often times other seasons of

the year would be more practical. Also too often the method of giving fails to reveal the spirit of charity. The major method of giving is to those whom we expect to receive again in return. This is also entirely beside the scriptures, and all such already have their rewards. Listen:

The greatest gift that ever was given to the world was Jesus Christ Himself. NOT as a babe but as a sacrificed lamb, a crucified Saviour in the redemptive work to salvation.

This is by far the greater gift than his birth, and the Lord God revealed a much greater concern in this redemption on the cross than as an infant in a manger. Nevertheless we do not belittle his birth for it. "was on this wise."

The most essential part of our giving a gift is our all to Him in consecration, holiness and service.

How foolish and even embarrassing does our method of giving look to the Lord Jesus? For instance, think of the inconsistency of us, giving Henry Jones a gift because John Brown has a birthday. But that is the way we use Christ when this special pagan feast day comes, then we give every Tom, Dick and Harry a present and our feeble mind is stirred, thinking we have done something great. Who gets the glory for all this? Certainly Christ does not. "Think on these things."

Reason Number Ten

Why do we celebrate holidays, when the tenor of the scriptures seems to be against it. Let's notice (Gal. 4:9-11) and (Col. 2:16) are absolute Scriptures pointing to the disapproval of all special holidays or new moons or sabbaths. Paul reproved the Galatians for turning back again to the weak and beggarly elements. He says, **"Ye observe days, months, times and years, I am afraid of you..."** No doubt Paul had a vision of the inconsistencies of observing such special holidays by what the prophet Amos had in view of God's displeasure of Israel's festivals when He said: **"I hate, I despise your feast days and I will not smell in your solemn assemblies."** (Amos 5:21). It is our firm belief that God saw fit to annul all these special holidays with the ceremonial laws since Israel, also the Galatians and now in our day and age the people will blend so much traditions and idols to these holidays.

To this day God has not told us one jot to observe any special days except one: The Lord's Day.

How could any Christian Bible reader harbor the thought that Paul was encouraging any special days with the above reference? He writes that they were only a **"shadow of things to come."** Let's not worship the shadow, since we can worship, in **"Spirit and in Truth"** the real sacrifice. God placed one day in seven as a **"rest day"** for us and to **"keep it holy."**

Why do Christians still desire to celebrate the shadow a day called Christ-mass? Christ had nothing to do with it. Paul had nothing to

do with it, neither any of the Apostles.

The only record we have is the Catholic church has done this and let the Church of God be free from Catholicism.

Our chief text is: **"LEARN NOT THE WAY OF THE HEATHEN."** (Jer. 10:2-3) - But many Christians have learned it.

"BUT FROM THE BEGINNING IT WAS NOT SO." (Matt. 19:8). **"Let the redeemed of the Lord say so."** (Ps. 107:2).

Food For Thought



-A Woman's View-

How do we use our time? Do we continually put off things we should do or should already have done?

In my Bible is a book mark with James 4:13-17. On the back of the book mark is the following:

*I have not passed this way before.
I shall not pass this way again.
Only one life.....
Twill soon be past.
Only what's done for Christ will last.
Lord you may be coming today!
Let me use my time wisely.*

-Author unknown

We can never relive tomorrow, it is totally lost. It is too late for whatever we did not say or do.

Our life is, as the Bible tells us, only a vapor, **"that appeareth for a little time, and then vanisheth away"**.

Shouldn't we remember each day, we will not "pass this way again"? Can we go to sleep each night knowing we have lived the day to the fullest? How many things did we leave undone or unsaid? Each day we live is a gift of God, did we use it wisely or did we waste this precious gift?

-Just a little food for thought-
until next month-

2. To Delilah, for telling them the secret of Samson's strength. (Judges 16:5)

Bro. Fred Roberts, Sacramento, CA. will be available for preaching or pastoral work. Any church interested please contact Fred Roberts at: (916) 427-3793.

RECONCILIATION BETWEEN GOD AND MAN

By Ray Waugh, Sr.

PART 3 of 3

In that hour when Jesus poured out His soul with **"My God, my God, why hast thou forsaken me"** (Matt. 27:46 and Mark 15:34), we can know that the initial phase of our reconciliation was accomplished. It was there on the cross at Calvary and Golgotha's brow that Jesus was made or became a curse for us. There, as Peter so wonderfully informs us, **"He who his ownself bore our sins in his own body, on the tree; that we being dead to sin should live unto righteousness..."** (1 Peter 2:24). The penalty incurred by the disobedience of man was there laid upon Him. There, as the Scriptures so wonderfully advise, **"Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."** (Heb. 9:26).

He bore our sin and suffered in our stead. The purposes of punishment are answered with honor to the Lawgiver. For one who has believed on this Jesus as the Son of God, the Apostle Paul says: **"There is therefore now no condemnation to them which are in Christ Jesus."** (Rom. 8:1). Thereby, he is declaring that all who know the Lord Jesus Christ in saving faith are absolved of all guilt, and that the penalty of the law cannot justly be inflicted upon them. **"Who,"** he asks, **"shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."** (Rom. 8:33-34).

God proclaims them: justified!

No one can deem them guilty!

The Forgiveness of Sins

Thus, by God's own provision, He has so ordained that man might secure forgiveness for his sins - not by any work of righteousness that he might do, but by the Word of Christ. If I am understanding the import of Ephesians 2:8-9, this is the message, **"For by grace are you saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast."** If we are understanding the Scriptures right, we can know that the Apostle Paul was aware that the sacrifice of Christ had the significance of the death of an innocent victim in the room of the guilty.

We can believe, then, that he wisely employs the idea of substitution, and this involves the conception of imputation or transference of legal standing. He dramatizes this truth with the word, **"David also describeth the blessedness of the man, unto whom God imputeth righteousness without works...Blessed is the man to whom the Lord will not impute sin."** (Rom. 4:6,8). The saving efficacy of Christ's work is attributed specifically to His death, or His blood, or His Cross.

All that Christ does for us in the breadth of His redeeming work, in the view of those who followed Him closely, is to be found in His bearing our sins in His own body on the tree. The fundamental characteristic of the New Testament conception of redemption, then, is that deliverance from guilt stands first. That Jesus took our place, and suffered in our stead is clearly stated by the Apostle Peter, **"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). Perhaps, we can therefore note that the apostles regarded the death of Christ as a sacrifice of explanation. Too, we can know that the convinced and convicted sinner can never find peace until he lays his burden of sin on the Lamb of God; until he apprehends that his sins have been punished, as the Apostle says, **"In Christ"** (Rom. 8:3).

Reconciliation More Than Covering

If we have even a measure of understanding, we should be able to realize that the term reconciliation incorporates more in the comprehensive whole than the act of dispensing with or "covering" the guilt of sinful man. It certainly has the expiatory quality which permits Christ to give Himself as **"a peculiar sacrifice for the sins of men."** We need to know, too, that the death of Christ has the quality of a propitiatory sacrifice or "a sweet smelling savor"; truly, a propitiatory offering to God whereby the saved sinner finds both fellowship with God and peace.

We need to realize that this aspect of reconciliation is not considered "a sweet smelling savor" because

God delighted or delights in torture, as a heathen despot might delight in it. Rather, because the sacrifice of His Son was a sacrifice made by the Son Himself, and under no compulsion other than the compulsion of love - love for God the Father and love for His human fellow-beings who hated Him.

We can know that this **"sacrifice of love"** in which Jesus participated alone - joined as it was to self-sacrificing love - was the noblest act that God had ever looked upon. This was a voluntary exhibition of highest virtue that we cannot do otherwise than presume that it was something in which God delighted. This was "that sweet-smelling savor" which is just another way of saying that this was one element in the suffering and death of Christ which made it a propitiation unto God.

Our Lord bears out the emphasis of our words. He says, **"Therefore doth the Father love me, that I lay down my life that I may take it again."** The Apostle Paul speaks expressly of his faith being in the Son of God who loved him and gave Himself for him. Again, **"...Christ also loved us, and gave himself for us an offering and a sacrifice to God for an odor of a sweet smell."** (Eph. 5:2). **"Now, once, in the end of the world hath he appeared to put away sin by the sacrifice of himself."** (Heb. 9:26). It was **"by his own blood he entered in once into the holy place, having obtained eternal redemption for us.. who through the eternal Spirit offered himself without spot to God... and for this cause he is the mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."** (Heb. 9:12, 14-15).

Expiation and Propitiation

If we have comprehended what we have discovered in the blessed and infallible Word of our Holy God, we can know now that this propitiation is that quality of reconciliation that has the property of disposing, including, or causing the judicial Authority to admit the expiation; that is, assent to it as a valid reason for pardoning the offender. As such, it lies upon the

expiatory quality of sacrifice in a marvelous manner. We may even go as far as to suggest that we may be reconciled to God by the death of His Son, but we must note that the expiatory quality - that which provides for the removal of sin and cancels the obligation to punishment - does not alone produce reconciliation.

Instead, there is the additional propitiatory aspect which will accomplish the restoration to God's favor and fellowship. Very simply, a person may believe on the Lord Jesus Christ and be eternally saved, but he or she may never enter into the joy of his or her salvation because there is never any fellowship with the Lord Jesus Christ. These are some of those of whom it is said, they **"will be saved, yet so as by fire."** (1 Cor. 3:15). It may be that the Apostle John also is referencing some who have not yet participated in the propitiatory aspect of reconciliation when he says, **"And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming."** (1 John 2:28).

The nature of Christ's sacrifice, then, is two-fold and consists of the expiatory quality whereby our pardon is obtained. Thereby, we become the children of God even though we may never do anything for our Lord and Savior Jesus Christ. Then, it is by means of the propitiatory quality of sacrifice whereby our restoration is accomplished. These, in the one desired change, effect reconciliation between God and man, resulting in both salvation and fellowship and peace.

Christ is represented as the expiatory sacrifice for our sins, and His blood alone atones for and covers our guilt; as has been noted; **"When we were enemies, we were reconciled to God by the death of his Son..."** (Rom. 5:10). Then, when on our part faith is exercised in the blood of this sacrifice, the propitiatory effect is produced. The wonder of God's grace, thereby, is made to be understandable for the least and for the greatest of us.

We may conclude, then, that, according to the New Testament, the man who has believed on Jesus Christ and whose faith is in the Lord Jesus Christ, the expiatory sacrifice and the sufficient

propitiation, has partaken of the reconciling power of the particular work of the Lamb of God. Truly, he or she is "at-one-ment" with righteous God; no longer "at variance," but saved and in fellowship and at peace: **RECONCILED!**

BIBLE QUIZ

(Find the answers in the paper)

1. Which book in the Bible has the longest chapter?
2. To whom did the Philistine rulers offer 1100 shekels of silver, and what was it for?
3. Which prophet wrote the shortest book of the Old Testament?
4. What prophesit had his mouth touched with a hot coal by a seraphim?
5. Why was Micahiah slapped in the face?

There is no power of love so hard to get and keep as a kind voice. Watch it day by day as a pearl of great price, for it is worth more than the finest pearl hid in the sea. A kind voice is to the heart like light is to the eye. It is a light that sings as well as shines.

-Author unknown

5. Micaiah was slapped in the face for calling one of King Ahab's prophet's a liar. (1 Kings 22:24)

FORUM Lenegar

(Continued from page 4)

pushing for unification, mistakenly believe that all Christians are part of the "universal church" and are all members of the Bride. Hence, they say, we must resolve our differences. One of these days God will resolve our differences. The supposed troublemakers will disappear and ecumenicism will then realize its dream and reward according to its works. They then will understand the difference between The Family of God, The Church of God, and The Kingdom of God.

1. Psalm 119 is the longest, with 176 verses.

FORUM Sledd

(Continued from page 4)

New Testament Baptist Church! To eliminate all denominations vast changes would have to be made. For instance, Roman Catholics would have to denounce their pontiff and change their heretical views of salvation. The Cambellites would have to deny water-salvation. Several other denominations would have to quit sprinkling babies for salvation. Jehovah's Witnesses and Mormons would have to be reprogrammed and then led to Christ. Pentecostals would have to repent of their falling from grace doctrine. You see, in order for Christians to fellowship in a brotherhood they have to agree on the doctrine of salvation. There must be agreement on the gospel. **"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any (man) preach any other gospel unto you than that ye have received, let him be accursed."** (Galatians 1:8-9) (AV). How can

you have fellowship with someone under the curse of God? Do you think God is pleased when His people unite in fellowship with those who pervert the Gospel? A few days ago a couple of men came to my door to attempt to indoctrinate me into their false religion. I asked them the question: "Why would you come to this house when you know it sets right on the church lot. You know I am a Baptist; you know I don't agree with you. What are you doing here?" One of the men replied: "We believe everyone ought to have a chance to hear the truth." After an hour of discussion over the gospel and the deity of Christ I told them right to their faces: **"YOU ARE BOTH FALSE PROPHETS AND HERETICS and I pray to God that you will leave this area so others will not be deceived."** It must have rattled them good because they huddled with two other groups and then got in their cars and drove away. I did not feel the least bit bad that I rebuked them. Beloved, I have seen some fine Christian people get swept up in the ecumenical movement. It grieves my heart. There was a man in Genesis who actually tried this very thing. His name was Nimrod. He tried to "break down the walls" so to speak and unite all men into one brotherhood. God hated the idea.

"And the LORD came down to see the city and the tower, which the children of men built. And the LORD said, Behold, the

people (is) one, and they have all one language; and this they began to do: and now nothing will be restrained from them, which they have imagined to do! Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth." (Genesis 11:5-9)(AV). Why did the Lord do this? It was not pleasing to God that all mankind would have a one-world order either politically or spiritually. Satan has always tried to break down the walls that God has built. One day the antichrist will once again seek to do what Nimrod attempted. Satan will unite all nations and all religions into a brotherhood. They will declare war on Jesus Christ and His people. When Jesus comes to earth He will destroy them. They will be brought to judgment. God has a message for His churches in every age of history. **"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."** (Rev. 18:4).

4. Isaiah. (Isa. 6:6-7)

**We'd like to
hear from you!**

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

**Letters to
the Editor**



Dear Brethren,

I want to thank you very much for TBE. I have been a long time subscriber and it has been a long time since I have sent any money to you.

I love the Lord and the paper very very much. I look forward to receiving it each month.

May the Lord continue to bless you and the church and paper. Pray for me and my family.

Kenneth W.

TBE,

To all at TBE a great paper I have enjoyed for many years. Here is an offering to be used any way in the work of our Lord.

Leroy B.

Bro. Chance,

I am a prisoner, I have been introduced to the Doctrines of Grace, the publication of which you are editor.

The Baptist Examiner I was given this address by a brother who is a believer, a while back, and just been blessed with a stamp. I pray you will consider this request.

John E.

An Invitation

from

CALVARY BAPTIST CHURCH

3339 13th Street • P.O. Box
60 • Ashland, Ky. 41105-0060
Phone/FAX: 606-325-2012
Donald Chance, Pastor

SERVICES

Sunday:

9:30 am Sunday School

(All Classes)

10:30 am Morning Worship

7:00pm Evening Worship

Wednesday:

7:00 pm Mid Week Prayer Meeting

Publishers of

The Baptist Examiner

A monthly Publication

DEDICATION SERVICE

at Riverside Baptist Church

Cram, Kentucky

Sat. Dec. 6, 1997

Elder Lonnie Badger, pastor

A personal invitation to our New Building dedication. All day services with guest speaker Elton Wilson. Services start at 10:00 a.m. and last all day. For more information call, 1-606-478-2772.