

The Word of Life Messenger

“Holding forth the word of life” Phil. 2:16

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THE GOSPEL

“For I am not ashamed of the gospel of Christ” (Romans 1:16)

The word “gospel” means “good news.” We live in a day and age where good news is sorely needed. In Christ we have that good news. The gospel is the good news of “how that Christ died for our sins according to the Scriptures, that He was buried and rose again the third day according to the Scriptures” (I Cor. 15:2-4). The gospel is the good news of what Christ did for us when He died “the just for the unjust” on Calvary’s cross, was buried, and raised again the third day as the evidence of our justification and acceptance by a holy God.

The gospel is good news, not good advice. Some have mistaken the two. Many offer plenty of good advice about how we ought to live, or what we ought to do to be saved but no good news about how we can be saved by the finished work of Christ. We hear nothing of the fact that “our hope is built on nothing less than Jesus’ blood and righteousness.” No sermon should ever be preached without proclaiming the wonderful good news of the gospel. Paul said, “Woe is me if I preach not the gospel” (I Cor. 9-16b).

The gospel is GOOD NEWS FROM GOD its source. The gospel tells us how the offended Sovereign of the universe offers grace, pardon, and mercy through His Son, the Lord Jesus Christ. The gospel is good news about God that He is

“propitious” and gracious and that He took the initiative in bringing about reconciliation between God and man, between One who is holy and one who is a sinner, by sending His own Son to be our Redeemer. It pleased the Lord to bruise Him, to make His Soul an offering for sin (Isa. 53:10). Again, the Scriptures declare “Herein is love, not that we loved God, but that God loved us and sent His Son to be the propitiation for our sins” (I John 5:10). God planned our salvation, chose us in Christ, and sent His Son to reconcile us to Himself by bearing our sins in His own body there on the cross. It was when we were seen as ungodly, not good people, that God loved us and sent His Son to die for us. Graciously, the gospel has its origin in the heart and mind of God.

It is also called the GOSPEL OF CHRIST because the theme of the gospel is Jesus Christ. It speaks of His humanity. He was the Promised Seed of the woman (Gen. 3:15), the Seed of Abraham (Psalm 89:36), the One who was born of the virgin (Matt. 1:18-25), born in Bethlehem’s manger, the Seed of David (II Sam. 7:14-16). He was the Son of Man, one of us, qualified to be our representative. He only could say, “I always do the will of My Father who is in heaven.” When He offered up His life for us, it was a perfect life of infinite value. He died the innocent in the place of the

guilty; the innocent on behalf of the guilty. He took our sin and guilt upon Himself willingly, bore the full brunt of divine wrath which should have fallen on us, and paid the penalty for our sin once and for all by being made a curse for us (Gal. 3:13). Never will another offering for sin have to be made. Jesus paid it all once and for all, and after three days arose triumphant from the grave. The theme of the gospel is the Lord Jesus Christ.

The gospel also speaks of His deity. He was declared to be the Son of God (Rom. 1:4). “Declared” means demonstrated or made manifest. He has always been God from all eternity. Our Saviour must be both man and God. Jacob’s ladder rested on earth and reached into heaven. So Jesus, the man, one with man on earth, must also be Christ, the Son of God, one with God in heaven. As such He was qualified, willing, and able to bear our sins. “He was wounded for our transgressions and bruised for our iniquities” (Isa. 53:5). In other words, the gospel of God includes, magnifies and sums up the Person and work of the Lord Jesus Christ as He died on Calvary cross for our sins and was raised from the dead as evidence of our justification (Romans 4:25).

~ Larry Windham

THE BLESSED MAN

Psalm one describes the blessed man in several ways. The blessed man is the happy child of God in his fellowship with the Lord. As children of God may we rejoice in the great truths and blessings of this Psalm.

First we notice the spiritual behavior of the blessed man. "Blessed is the man that walketh not in the counsel of the ungodly" (vs. 1). There is a great difference between the child of God and the ungodly as described in this Psalm. It was the ungodly who took counsel to put Jesus to death. "The kings of the earth set themselves and the rulers take counsel together against the Lord, and against his anointed: (Psalm 2:2). The book of Matthew teaches us how the "chief priests, and the scribes, and the elders of the people" took counsel against Jesus. They "consulted that they might take Jesus by subtilty, and kill him" (Matt. 26:3,4). The gospel of John describes how the chief priests and Pharisees gathered a counsel and plotted His death. "Then from that day forth they took counsel together for to put him to death" (John 11:53). However, we must remember that it was only through religious, sinful men that God allowed Jesus to be put to death. It was God who laid the penalty of our sins on His son when He died at Calvary. He was buried in a tomb, but rose again. May we take heed not to walk in the counsel of the ungodly, for they are against God's people also.

As we continue to notice the spiritual behavior of the blessed man, this Psalm teaches us that we are not to stand in the way of sinners (v. 1). "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Since we are not to stand in the way of sinners, the Bible clear-

ly teaches us how and where we are to stand. First, we are to stand in the gospel. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand" (I Cor. 15:1). He goes on in this chapter and tells us that the gospel is "How that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3-4). May we always stand in the gospel for it is God's power "unto salvation to every one that believeth" (Rom. 1:16). Not only are we to stand in the gospel, but also to "stand fast against the wiles of the devil (see Eph. 6:11, 13, 14). Then we are to stand fast in the Lord (see Phil. 4:1).

Another aspect of the spiritual behavior of the blessed man is stated in this Psalm. He tells us that we are not to sit in the seat of the scornful (v. 1). To scorn literally means to make mouths. The scornful do this when they scoff or mock the Lord or His people. We have a better place to sit than in the seat of the scornful. We as believers in Christ are seated positionally in Christ, and the Bible teaches us that He "hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:6).

In this Psalm, we not only see the spiritual behavior of the blessed man, but also his delight. "But his delight is in the law of the Lord; and in his law doth he meditate day and night" (Psalm 1:2). The flesh does not delight in the word of God, but for the child of God, we have an inward man that delights in God's truths. "For I delight in the law of God after the inward man" (Rom. 7:22). As Psalm one teaches us in verse two, we are to meditate day and night in His law. Today we have

the completed word of God to meditate in. Psalm one hundred nineteen is devoted primarily to the teachings and statutes of God. You may read the following verses in this Psalm to see how we are to meditate in His word: verses 16, 24, 35, 47, 70, 77, 174. May we, as described in the blessed man, rejoice in His great salvation and His inspired word.

~ Gladwin Carpenter

NOT OF MEN

For this cause also we thank God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe" (I Thes. 2:13).

The Gospel of our Lord Jesus Christ, and the Bible, are diverse from the messages sacred writings of all the religions that are propagated in various parts of the world. Whatever form pagan religion may take, its whole system is the word of men and not the word of God. The Christian message, however, is a revelation from heaven that is contained, not in the Word of men but in the Word of God. It tells men their true condition—they are sinners; it provides a way of forgiveness—through Christ and His Cross; it presents the means of victorious living—by the empty tomb and the indwelling Christ; and it promises eternal felicity—forever with the Lord in the Father's house of many mansions. The Christian message, written in God's Word, proves that its origin is divine in that it works in a miraculous way in the lives of all who believe it and receive it for themselves. ~The Pilgrim

USE OF “REDEEMED” IN THE BIBLE

As to our Salvation: In Titus 2:14 the believer is said to be redeemed from all iniquity. Just what all is included in this statement? Some of the Bible descriptions of the word iniquity are stubbornness (I Sam. 15:23) - “For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou has rejected the word of the Lord, he hath rejected thee from being king.” It is something in the heart (Psalm 66:18) - “If I regard

iniquity in my heart, the Lord will not hear me.” Lawlessness, as in Matt. 7:23 - “And then will I profess unto them, I never knew you, depart from me, ye that work iniquity.” It is, and was that awful thing of crime and sin, that was laid on Jesus in Isaiah 53:6 - “All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.”

So Christ redeemed us from the

past, the present and the future of all iniquity. The believer is bought with Christ’s blood forever, from birth to glorification, from every sin we have committed in the past, the present and the future.

The believer is said to be redeemed from the curse of the law in Gal. 3:13 - “Christ hath redeemed us from the curse of the law, being made a curse for us for it is written, Cursed is every one that hangeth on a tree.” The penalty of the law is the curse. What is the penalty? Death, according to Ezekiel 18:4 - “Behold all souls are mine, as the soul of the son is mine; the soul that sinneth, it shall die.” So Christ redeemed us from death: Past, Present and Future. II Cor. 1:19 - “Who delivered us from so great a death, and doth deliver, in whom we trust that he will yet deliver us.” Eph. 1:7 - “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.” What a message we have to proclaim to the world! Tell it everywhere you go, to every person you have the opportunity.

As to our life now, our body future: “Who redeemeth thy life from destruction” (Psa. 103:4). This no doubt has reference to saving our life for service, as God’s children. How many times the Lord has delivered us from the vices of the devil: many, many, we are sure. Then we shall be redeemed from vileness, death, and the grave when our Lord appears the second time. “So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation” (Heb. 9:28).

~ B.A. Wilson

ETERNAL LIFE

Eternal life is a gift. Hear what Jesus says: “My sheep hear my voice and I know them, and they follow Me, and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand,” John 10:26-28. Hear Paul’s testimony: “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord,” Rom. 6:23. Righteousness is a gift. Some may say, “Eternal life is a gift; it must be, no one can produce life. But a man can produce righteousness, and he must if he is to be righteous before God.” But God’s answer to that is “All have sinned and come short of the glory of God.” It is true, God demands righteousness. No one has ever lived so well that he had righteousness before God. “No man liveth and sinneth not.” Let us look at Romans 5:17 and learn the precious truth that the righteousness God demands; He bestows it as a gift. “For if by one man’s offense death reigned by one: much more they which receive abundance of grace and the GIFT OF RIGHTEOUSNESS shall reign in life, by

One Jesus Christ.” Salvation is free, it is without cost to the sinner, but it is not without cost to God. “For God so loved the world that He gave His only Begotten Son, that whosoever believeth in Him should not perish but have everlasting life,” John 3:16. “In this was manifested the love of God toward us, that God sent His only Begotten Son into the world, that we might live through Him. Herein is love not that we loved God, but that He loved us. and sent His Son to be the propitiation for our sins,” I John 4:9,10. Christ suffered hell for us on the cross is the cost, the price God paid for our salvation. Paul sums it up thus: “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things,” Rom. 8:32. Nothing will work in the believer obedience and devotion to Christ Jesus like a knowledge of this gracious fact that Jesus purchased our salvation by His own blood, and hence makes it free to us.

~ E. R. Henderson

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Notice

The Northeast MS Baptist Bible Conference will meet with Calvary Baptist Church, Vance Road, Grenada, MS on Monday, August 24, 2009. Supper will be served at 5:30 p.m. The conference will begin at 7:00 p.m. with two preachers on program. Bro. Larry Windham, pastor, and the church invite you to this time of worship and Bible study.

The North Central MS Baptist Bible Conference will also meet with Calvary Baptist Church, Vance Road, Grenada, MS on Tuesday, August 25, 2009. The conference will begin at 9:55 a.m. with song, welcome and prayer. The preaching will begin at 10:00 a.m. with seven preachers on program for the day. Lunch will be served at 12:00 noon.

A study of the book of James is the scheduled program.

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