

The Word of Life Messenger

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

Vol. 60

Tupelo, MS – December 2010

No. 12

A CHILD BORN, A SON GIVEN

During this time of the year there is often a lot of emphasis upon the baby Jesus. However, the Scriptures tell us that there is much more to the story. The prophet Isaiah wrote, “For unto to us a child is born; unto to us a Son is given” (Isa. 9:6). Isaiah prophesied the coming of Jesus Christ as the “child born” and the “Son given.” As to His humanity He is the “child born.” As to His deity He is the “Son given.” He is in one Person, fully and perfectly united, both God and man. Think of the mystery of it. The eternal Son of God is also the Son of Man. He did not merely occupy a human body. His incarnation was real. He assumed human nature spiritually, mentally and physically by being born of the Holy Spirit and of the virgin Mary.

His becoming man did not mean He ever ceased to be God or was ever born with or possessed a sinful nature. He has always been and is even now without sin. Isaiah depicted Him in marvelous terms. He proclaims Him “wonderful, Counselor, the Mighty God, the Everlasting Father, and the Prince of Peace” (Isa. 9:6). As the Son, He was co-equal with the Father. He laid aside that glory, but not the Deity (Phil. 2:6). It is the divine glory of the child born which makes the birth of Christ so mysterious, so wonderful, and so uplifting. He was the second (and last) Adam who came to bring

life and redemption.

The genealogies of Matthew and Luke reveal to us the “Child born.” Yet, He is different from any other child born then or ever, for He is Emmanuel, God with us (Matt. 1:8). He is also “Jesus” who will save His people from their sins. He is a Savior who is Christ the Lord (Luke 2:11) who will be good news to all people (Luke 2:11).

The gospel of John reveals Him to us as “the Son given.” John’s pictures of Jesus are filled with striking imagery. He is “Christ the Lamb of God” who is to be sacrificed for sin (1:29). He is also seen as “water to the thirsty” in John 4:14 and 7:37. He is bread for the hungry (6:35) and light for those who walk in darkness (8:12). He is the “door” to enter into God’s presence (10:9), the Good Shepard who gives His life for the sheep (10:11), and He is the only way to the Father and to glory (14:6). Moreover, He is the true vine for all spiritual growth (15:1).

John also declares Him to be God’s answer to any person’s need, whether that person is rich or poor, moral or immoral, or religious or unbelieving. He gives a new birth to Nicodemus, a ruler of the Jews (John 3). He gives “living water,” forgiveness, hope, and new sense of purpose to the Samaritan woman who had been married five times and was living with a man who was

not her husband (John 4). He has mercy, grace, and forgiveness for the woman taken in adultery. He gave resurrection life to Lazarus, and comfort and encouragement to Martha and Mary (John 11). He was so pure that He could say, “Which of you accuse Me of sin?” Paul and others would declare “in Him was no sin at all.” Yet, He prays to the Father that we as His children might be with Him, behold His glory, and share in His glory (John 17:24).

No wonder the apostle Paul declares, “Thanks be unto God for His unspeakable Gift” (2 Cor. 9:16). For it is “unto us” that the Child is born and the Son is given. He was a Jew with Gentile ancestry, a man for all people. In Him was God’s love and purpose manifested. God’s love was manifested in that “Christ Jesus came into the world to save sinners.” He is God’s gift of grace to the helpless and hopeless. Someone has written:

Not even God a great gift could give

Nor heaven itself a darer boon impart

When Jesus came and died that I might live,

God gave without reserve His very heart.

But the story doesn’t stop there, for He soon comes again to rule and

(Continued on Page 2)

THE DOCTRINES OF JOHN "THE BAPTIST"

ACTS 19:4

The themes treated by John in his ministry were not so limited in scope as is commonly supposed. A survey of the four gospels will show John preaching many Christian doctrines, possibly as many as thirty. His theology is that of the later believers, where it touches their subjects. "The law and the prophets were *until* John," Luke 16:16. John may stand between them and Jesus much as Samuel stood between the judges and the kings.

Here are some of the doctrines taught by John:

- Matthew 3:1: baptism
- Matthew 3:1: preaching
- Matthew 3:2: repentance
- Matthew 3:2: the kingdom of heaven
- Matthew 3:4: relative insignificance of material things
- Matthew 3:6: confession of sins
- Matthew 3:7: only proper candidates to be baptized
- Matthew 3:7: judgment (wrath) to come
- Matthew 3:8: the necessity of evidence (fruit-bearing) for recognition of real conversion
- Matthew 3:9: the omnipotence of God

Matthew 3:9: the worthlessness of an impersonal religion

Matthew 3:11: the coming of Messiah

Matthew 3:11: the pre-eminence of Christ

Matthew 3:11: the Holy Spirit

Matthew 3:12: eternal punishment of the wicked

Matthew 9:14: the making of disciples (evangelism)

Matthew 14:3-4: high moral standards for believers

Mark 1:4: the remission of sins

Luke 3:2: divine revelation and calling

Luke 3:10-14: high ethical standards for believers

Luke 11:1: prayer

John 1:29: reconciliation with God based on sacrifice

John 1:29: the reality of sin

John 1:30: the pre-existence of Christ

John 1:32: heaven

John 1:34: the divinity of Christ

John 3:27: the all-sufficiency of God

John 3:29: the bride of Christ

John 10:41: signs and miracles unnecessary for true faith

In the light of this body of doc-

trine, on what basis can it be argued that "John's baptism was not Christian baptism," especially when he baptized the Christ? Would Christ have accepted, endorsed, and encouraged something sub-Christian, much less non-Christian?

But, many say, "John's was a baptism of repentance." Do we not also teach "repentance toward God and faith in the Lord Jesus Christ," even as Judas (Acts 19:4)? Those "dozen dead disciples" at Ephesus, evidently dunked by Apollos, had not so much as heard whether there is a Holy Spirit? (Note that Apollos, knowing only John's baptism, was not "re-baptized" by Aquilla, but only "more fully instructed." Evidently he himself had actually been baptized by John, but his inadequate message after the gospel event of Calvary could not save. Before the cross, John's "Behold the Lamb of God" looking forward to the sacrifice was enough, after the fact, "God commands all men everywhere to repent" in view of the finished work of Christ. More information is needed now, though the experience of a repentant faith is the same.)

So, the twelve at Ephesus gave us biblical ground to require proper baptism of those who would join New Testament churches, without invalidating the only baptism received by Jesus Himself. The apostles (except for the case of Judas), and many others such as those from who a successor for Judas was to be selected. "John's baptism - whence was it?" By doctrine, evidently, from heaven! What about ours?

~ Larry Windham

~ R. Charles Blair

A CHILD BORN, A SON GIVEN

(Continued from Page 1)

to reign upon the throne of David. The One who once was slain is the One who now must reign. One day all opposition will be put down. A King will reign in righteousness. Every knee must bow, "the government must be upon His shoulders" (Isa. 9:6). He is the fulfillment of prophecy, history and destiny. All God's purposes find their fulfill-

ment in Jesus Christ. And He shall reign forever and ever and by God's grace we shall reign with Him (Rev. 22:5). Sin, sickness, suffering, and sorrow shall be no more. Hallelujah! Christ was born, Christ died, Christ arose, Christ ascended, and Christ is coming again to reign!

~ Larry Windham

CAIN AND ABEL (GENESIS 4)

There is a close connection between chapters three and four. In chapter three we notice the beginning of sin. In chapter four we see the progress of sin. In chapter three it was sin against God; in chapter four against a fellowman. The sins of murder, lying, stealing, etc., are manifestations of sin that dwells in all of us.

The primary difference in Cain and Abel was their offering - what they trusted in. No doubt Adam had taught them how God was to be approached. In Heb. 11:4 we find, "By faith Abel offered unto God a more excellent sacrifice than Cain" Rom. 10:7. By the clothing that God provided for Adam and Eve He taught them that men must have a suitable covering, that fig aprons or works are not suitable, that God Himself must provide the covering, and that this covering is secured only through sacrifice.

Cain was no atheist. He believed there was a God and that He is to be worshipped. No doubt his offering was beautiful, and cost him a lot of work but after all it was the work of his own hands. It was a bloodless offering, and we are told in Heb. 9:22 that without the shedding of blood is no remission. "Not of works lest any man should boast" Eph. 2:9.

In Jude we find "woe" pronounced on all those of the "way" of Cain. Cain's mistakes were: (1) he departed from God's Word, (2) he failed to recognize that he was a sinner and needed a Saviour, (3) he offered works of his own hands, (4) he despised substitution.

When God failed to accept his offering, he became angry and killed his brother. His sin was not hid from God. God said to him, "Where is Abel, thy brother?" Sin cannot be hid. You probably have done things that you thought were hid, but the all-seeing eye of God was there. Jesus tells, "For there is nothing hid, which shall not be manifested, neither was anything kept secret, but that it should

come abroad" Mark 4:22. The statement that Cain made concerning his punishment no doubt will be the cry of those who are lost from the Lake of fire and brimstone, "My punishment is greater than I can bear."

Cain and Abel typify the two ways by which people try to be saved. Cain trusted in his own works. Abel had faith in a substitute. They were both children of fallen parents. Both, by nature, children of wrath. Abel said that he was a sinner and brought a substitute (Vs. 4). He realized that he himself deserved death. The lamb Abel offered was a type of Jesus. One day on the banks of Jordan, John said, "Behold the Lamb of God" (Jesus), John 1:36. The lamb Abel offered was an innocent, harmless victim - no charge against it. So it is with Jesus, our substitute, and Saviour. At the Lord's baptism God the father said, "This is my beloved Son in whom I am well pleased." The writer of Hebrews tells us that He (Jesus) was

in all points tempted like as we are, yet without sin. Pilate said, "I find no fault in Him." He was sinless and perfect. "Yet He became sin for us." Abel's lamb died for another. Jesus died for us. He tells us, "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" Matt. 20:28.

"Who (Jesus) gave Himself for our sins that He might deliver us from this present sinful world" Gal. 1:4. Abel's lamb was a sufficient substitute - God had respect. My friends, I am happy to say that Jesus is a sufficient substitute, a sufficient Saviour. Since Jesus has died for us God can be just and save all who trust Him, Rom. 3:26.

Of which way are you, my friend? Cain's or Abel's? I (Jesus) am the door; by Me if any man enter in he shall be saved," John 10:9.

~ K. Z. Stevens

JESUS

Who is Jesus to you? I often ask myself this question, "Who is Jesus to me?" Or, "What is Jesus to me?" It will help you to put this question to your own heart. We are prone to think of Jesus in a detached, impersonal, academic way. Our relation to Jesus is personal and immediate, whether we know it or care. Jesus, the word of God died for our sins, rose again for our justification, through Him all lost and saved receive blessings for this life. Every believer in Him He saves and keeps saved, and will raise him up when He comes to gather His own to Himself. Those that are not believers in Him, He shall raise up to be cast into hell, everyone, EVERYONE.

What is Jesus to you? Is He your sin bearer? Can you say, with the Apostle Paul, "Christ Jesus, who loved me and gave Himself for me?" Can you make

Peter 2:24, a personal matter and say, "Who his own self bare my sins in His own body on the tree?" Is Jesus Savior to you? "JESUS" means Savior. Jesus said, "I come to seek and to save that which is lost." He says, "He that believeth on me hath eternal life." "Him that cometh unto me I will no wise cast out." "Believe on the Lord Jesus Christ and thou shalt be saved." Can you say "Yes, He is my savior. I believe on Him. I am at rest in Him?" Is Jesus your Lord? Is He Lord to you? Everyone needs a Lord over him, as well as a Savior. Jesus says, "Why call ye Me Lord, and do not seek to know His will from His word and to do it?" Press this question to your heart, "What is Jesus to me?" and seek to know Him in all His gracious fulness to you.

~ E. R. Henderson

Word of Life

114 North Spring Street
Tupelo, MS 38804

PRSRT STD
U.S. POSTAGE
PAID
TUPELO, MS
PERMIT #564

RETURN SERVICE REQUESTED

RADIO PROGRAMS

WCPC – HOUSTON, MS, 940 KC

SATURDAY, 8:30-9:00 A.M.

BRO. FRED HARTLEY

SUNDAY, 7:30-8:00 A.M.

BRO. GLADWIN CARPENTER

MON.-FRI. 4:55-5:00 P.M.

BRO. GLADWIN CARPENTER

SATURDAY, 9:15-9:45 A.M.

REEDY'S CHAPEL- CHRIS DUNCAN

WBTG 106.3 FM – SHEFFIELD, AL

SUNDAY, 8:15 A.M.

BRO. JOE HOLMES

WOHT 92.3 FM – GRENADA, MS

MON.-FRI., 7:25 A.M.

DEVOTIONAL: LARRY WINDHAM

SUNDAY, 8:00-8:30 A.M.

ELLIOTT BAPTIST CHURCH

WBIP 99.3 FM – BOONEVILLE, MS

SUNDAY, 8:00 TO 8:30 A.M.

BRO. GLADWIN CARPENTER

*WEBSITE for "The Word
of Life Messenger"*

www.atCalvaryBaptist.net

If you are receiving multiple copies
of this paper and are not using them,
please send your address to:

SprintPrint
114 North Spring Street
Tupelo, MS 38804

Notice

The Northeast MS Baptist
Bible Conference will meet
with Pleasant Grove Baptist
Church located on HWY. 41
southeast of Pontotoc, MS on
Friday, Jan. 7, 2011.

7:00 p.m.- Song, prayer

7:10 p.m.- Billy Little

Alt. - Robert Alexander

7:35 p.m.- Song

7:40 p.m.- Alton Elrod

Alt. - Owen Hitchcock

8:05 p.m.- Song

8:10 p.m.- Bobby Poss

Alt. - Sammy Hardin

8:35 p.m.- Offering for

"The Word of Life

Messenger"

Meal after conf.- Welcome

The North Central Baptist
Bible Conference will meet
with Pleasant Grove on Mon.,
Jan. 17, 2011 at 9:50 a.m.

WORD OF LIFE MESSENGER

Published Monthly by the
Northeast Mississippi Baptist
Pastor's Conference, Inc.
Editors: Gladwin Carpenter, Larry Windham,
and Bobby Joe Poss

POSTMASTER:

Send new addresses and address changes to

SprintPrint

114 North Spring Street
Tupelo, MS 38804

*Please send all
offerings or
donations to:*

Bro. Bobby Joe Poss
3151 Hwy. 43
Phil Campbell, AL35581-4657

T.V. PROGRAMS

TV W13CS - Channel 12
Grenada, MS
Tuesday, 8:00 p.m.
C.A. Fayard, Jr.