The Christian COURIER

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GOD'S SERVANT?
Who Will Judge...?

WHOSE SERVANT ARE YOU?

Rom. 6:17-18 says we are the servant of righteousness, if we have obeyed the gospel. More point blank, we find in Rom. 6:22 that we are the servants of God. If we are the servants of God, who will judge us and how will we be judged?

We find we are judged by Christ,in Acts 10:42;Rom. 14:10-13; 1Cor. 4:3-4; Luke 19:22; and John 5:22.

HOW WILL WE BE JUDGED?

2Tim. 4:8- Judged righteously.
John 7:24- Not judged by appearances, but by righteous judgement.
Rom. 2:12- Judged by the law.
Jas. 2:12- Judged by the law of liberty.
John. 12:48- Judged by the word of Christ.
1Pet. 1:17- Judged according to our works.

So if Christ, himself, will judge us by His holy word, what about the brother and sister who judge others in this life?

Matt. 7:1 tells us to, "Judge not, that ye be not judged." Verse 2 tells us that if we judge, we shall be judged in the same manner in which we judge others.

Luke 6:37 tells us the same but goes on to say that if we condemn someone, then we shall be condemned also, but if we forgive others, we ourselves shall be forgiven.

Rom. 14:10 asks, "But why dost thou judge thy brother?.....we shall all stand before the judgment seat of Christ."

Rom. 14:13 says, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his bother's way." Notice that we are not only to be careful of a

stumblingblock or blocks, but we are not to contribute to his fall away from Christ in any way: by judging or any other way!

1Cor. 4:5 tells us to judge nothing before the time until the Lord comes----then He will judge every man!

Rom. 2:1-3 is quite harsh on those who judge others. It tells us that if we judge another, we condemn ourselves for we shall not escape the judgement of God.

Jas. 4:12, "There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"

We found in James 2:12 that er are judged by a law of liberty and in 1Cor. 10:29 the question is asked, "for why is my liberty judged of another man's conscience?

In Acts 4:19 Peter and John states, "----Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." We are to judge ourselves & then harken unto the ord of God!

Col. 2:16 We are to let no MAN judge us.

Jas. 5:9 says that the judge stands before the door He is there and He will judge. We have no part in judging another and since 1Pet. 4:17 says that judgment begins at the house of God--we better take heed!

Now back to the original question: Whose servant are you? Hopefully the Lord's.

Rom. 14:4 asks, "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

We are Christ's servants and to Him we will stand or fall. He will judge us. No man has that right in any way!

I would also like to quote a few scriptures on backbiting in this lesson.

Psa.15:1-3, " Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteouness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." In Rom.1:30 we are involved in a list of things which are against God and listed along with them is backbiting. Verse 32 says,

"Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Pro. 25:23 says, "The north wind driveth away rain: so doth an angry countenance a backbiting tongue."

Were you talking about a brother or sister and met with an angry look? Maybe you listener had been reading his Bible!

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The First Epistle of Paul The Apostle To The Corinthians
Chapter Fifteen

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures:---Paul here is bringing those at Corinth back unto the time that he first preached the gospel unto them; and he says; You accepted it in full faith, for you have taken your stand unto full salvation; If you have kept in memory all the things that I preached unto you; unless your faith had little meaning, or none at all.

"And that he was buried, and that he rose again the third day according to the Scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle because I persecuted the church of God."

Paul now is going over what he had preached unto them, giving them all the facts, that they would have no excuse in not being faithful; He started out with; the "Death of Christ"; his burial; "how he rose"; and "when he arose"; and about the scriptures foretelling his resurrection on the third day; And then giving them proof of the resurrection, he told of the different ones that had seen Christ after his resurrection; and also indicating that they were living proof of Christ's Death and Resurrection, as some had died, but the majority were there at that present time.

And now after Paul has described these main 6 points

in his message unto them; he tells them that he was the last to see Christ; and that he was ashamed at time; (Acts9:6, What wilt thou have me do?)

And paul now indicates that in the eyes of all that knew him, and the way he preached against the Church, and had christians killed, he wasn't fit to be called an Apostle: But Paul had seen the Risen Lord, he had talked with him, and he was obedient unto the Lord's command, and he was chosen of the Lord to carry out the Lord's work: (He was an Apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ.Tim. 1:1.)

"But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed." Paul indicates here that he has worked harder than all the rest of the Apostles, and that the effort that he has put out was not in vain, and God has shown it by the Grace that he has bestowed upon Paul. It would indicate that Paul was bragging a little bit here; but that is not the case; for the next verse says different; Therefore, (or because of this) meaning his effort that was put in, or the effort of the others, it was all for the same purpose; That ye might all believe.

"Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain." Paul is establishing a fact here, that they being eyewitnesses of the risen Christ do so preach, and some of them there believed it also, but could not believe in the general resurrection of the dead; If you donot believe in the resurrection of dead, then Christ did not rise! And if Christ did not rise then we have been preaching for nothing; and you have been believing in vain.

Verse 15: "Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." We have been lying for God, we have been testifying to some thing that did not happen; that is if the dead did not rise, or there is no resurrection; And if the dead rise

not, (that is if there is no general resurrection) then Christ did not rise either. and if this is the case, (Christ did not rise) you have been lying to yourself, and you are still where you were, unsaved, still in your sins. And Christ was not a savior to anyone. And those that heve died, believing in Christ and the resurrection, are dead and gone,(soul is lost)

Verse 19, "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept." Johnson, makes a very good comment on this passage; "But now is Christ risen, This is certain. Paul had seen the risen Lord. So had many other credible witnesses. But since he is risen, the resurrection of his disciples must follow. He is the firstfruits of those who have slept in death. On the morrow after the first Sabbath of the passover a sheaf of the first fruits of the barley harvest "Waved before the Lord" (Lev.23:10-16) as a pledge of the harvest to come. So on the morning after the first Sabbath of the passover, Christ, the first fruits, Arose and appeared living, "The First Fruits" of the great harvest of souls gathered into eternal life."

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." By man:- The first fruits are of the same nature as the rest of the harvest: so Christ, the bringer of life, is of the same nature as the race of men to whom he brings it: Just as Adam, the bringer of death, was of the same nature as the men on whom he brought it.(J.F.B.) We follow after Adam in his fall unto death; And like unto Christ we will all be resurrected.

"But every man in his own orde: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Yes, we will all be resurrected everyone of us, regardless of what Church we belong to, regardless of what we have done, whether we have done things evil, or done things good: we will all be resurrected. We

will all rise again: but, let us not think that we will all be saved in this resurrection. It will have to be in "rank" as the Greek word is for "order". Christ will be the first: then those that have died, for Christ, that have followed after his teaching, and the dead in Christ shall be risen first: 1Thess.4:17,"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Let us look at the Death and the Resurrection of Mary and Martha's brother, Lazarus: Lazarus, which means, God has helped The Hebrew name is: Elea'zar, which also means, God hath helped. I wonder if we could live up to a name that would mean the same as Lazarus? God Hath Helped. This was a miracle that was performed for a purpose. We might say a two-fold purpose. John 11:4 & 14: "--- but for the glory of God, that the Son of God might be glorified thereby."(by it). "Then said Jesus unto them plainly, Lazarus is dead." Verse 15 says, "And I am glad for your sakes that I was not there, to the intend ye may believe;---" Verses 25 through 42, Jesus was shewing here that through Him we would live, through believing on him, and his way, for he is the resurrection. And cause the people that stood by, to believe that God had sent him. It was after this that Jesus was condemned to die, for the counsel had so agreed, because they were afraid that all men would believe on him. We have to believe in Christ, be obedient unto his commands: "Take Away The Stone" this was a hinderance, this can also be a hinderance unto us for our resurrection. We cannot convert ourselves, or resurrect ourselves, but we can be helpful in removing the Sone or the Hinderance that would prevent our resurrection, When Christ and the Angels comes to our cave or grave and calls with a loud voice:"Lazarus, Come Forth!" If we have moved the stone away, we will be resurrected unto the glory of God. If we do not remove the Stone, we will be resurrected, but not to the Glory of God: We will be likened unto the parable of the rich man and Lazarus: Luke 16:22-31; The rich man died, and was buried and in hell he lift up his eyes, being in torment, and seeing Lazarus in Abrahams bosom, begged, and pleaded with Abraham to have mercy on him, send Lazarus with water, to cool his tongue: I am tormented in this Flame. We would get possibly a feeling, or an idea that from this Parable, we should know, or recognize one another when we get to that home over there. However we know that our soul goes to its maker; it goes to Paradise the day we die, where this paradise is, would only be a guess on our part to say. Luke 23:43 Jesus told the thief on the cross, "to day shalt thou be with me in Paradise."

We also have knowledge of this paradise as being

a resting place for the soul until that day when God sends his Son back to claim his own; the resurrection. But this paradise can only be for the just. For according to the 23rd verse, Luke 16, there is another resting place, but would we call it paradise? It is Hell, or Hades as the scriptures state. But regardless of what place we may go to, there will be none that will miss the Resurrection, WE WILL ALL BE THERE! This parable is for our repentence unto salvation, giving us a clearer picture of the two places that our soul could go to, teaching us that if we have a loved one that has not obeyed the Gospel of Christ, that now is the time to obey, before they die, for after Death it is TOO LATE to do any good. Prayers are no good for the DEAD, after we are dead there is too much of a barrier, or a great gulf between the righteous and the unrighteous for any more pleading, it is up to God then at the Great Day of Resurrection, as to where we will spend ETERNITY,

It depends upon us how we walk in this life, what kind of Paradise we are looking for, BOTH WILL BE EVERLASTING. Which one we get will depend on us. Depend on us how we earned it. (We will all get our JUST REWARD). We would all like to see our loved ones, and gather together over there in one great family, when we reach the other side, where there will be no more pain, no more sorrow, and best of all no more tomorrow. WILL I BE THERE??----------WILL YOU BE THERE??
(Note from Editor: This article sent in by Brother Wm. E. Robison, is very lengthy and feel that this is a good place to divide it and then continue it in the next issue. Be sure to follow this article to its end)
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WATER

In our struggle to live a Christian Life, we are confronted from time to tome about our belief in baptism. Although we offer many Bible verses in defense still many do not believe.

Let us look briefly at the subject from the standpoint of water. Water has played an important part in the Bible. Let us look to see who has been for water and who has been against water.

AGAINST WATER

PARAOH: Exo.14:28,"And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them." The very same water saved Israel defeated the Egyptians. In 1Cor.10:2 "And were all baptized unto Moses in the cloud and in the sea."

UNCLEAN SPIRITS: Matt.12:43, "When theunclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none." The spirits walk through dry places, hence no water is found there. There is no rest found in dry places.

HELL: Luke 16:24, "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue;for I am tormented in this flame." The rich man being in hell was tormented but no water could be brought to him. Water quenches fire, None will be found in hell, hell is against it. Going without water here upon earth for a short while can cause misery, just think what it would be like NOT TO HAVE ANY in a FIREY PLACE . None to be found anywhere.

FOR WATER

NOAH: 1Peter3:20, "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." All the world was destroyed by water except Noah and his family,they were saved by water. Water destroyed sin in the world giving Noah and his family a clean place to live. If water washes the sin from our soul we also can have a clean place to live.

MOSES: Exodus 14:30, "Thus the Lord saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the seashore." When Israel was through the sea and safe, the waters went back into place, saving the Israel people.

PETER: Acts 10:47, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Can any man forbid water, that some should not be baptized? SOME DO.

BAPTISM REQUIRES

TEXT: Matt. 3:11, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:"

Baptism requires:
1. Water: Matt.3:11
" I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."

Sprinkling requires:
L. Water....

2. Much Wate: John 3:23 "And John also was baptizing in AEnon near to Salim, because there was much water there:and they came, and were baptized."	2. Little Water is necessary for sprinkling.
3. Go to water: Acts 8:36 "And they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?"	3. In sprinkling they bring the water.
4. Go into water: Acts 8:38 "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."	4. In sprinkling they do not go down into the water.
5. Burial: Rom. 6:3-4 "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."	5. In sprinkling there is no burial.
6. Come out of water:Acts8:39 "And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."	6. Cannot come up out of Sprinkling.
7. Administrator handles the subject: Matt. 28:19 "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:"	7. In sprinkling the administrator handles the water and not the subject.

(Both of the above articles were written by the same man, Marion Warford, Box 238 Westville, Oklahoma 74965)

"THE LORDS SUPPER"

Ordained for public worship on the first day of the week, Sunday. 1Cor.11:20-34; Acts 20:7. It is the sole religious feast, peculiar to the New Testament. This feast was innagurated by Jesus on the night of his betrayal. (Matt.20:26-28). In considering the purpose and meaning of the Lords Supper, the partaking of which is an intregal part of fruitful christian living. We note the following:

First: It is a Symbolic feast. The elements of the Lords Supper are symbolic. When Jesus declared in reference to the Bread and fruit of the vine, "This Is My Body..." "This Is My Blood..."(Matt.26:26-28). His words would not probably have been understood literally by the disciples to whom he was speaking. Thus it was necessary to make any explaniation as to the meaning of this utterance. The disciples were "matter-of-fact" observant men. They were fully aware that when Jesus spoke these words, his blood was still coursing through his veins and his body was something quite different from the bread he held in his hands. To affirm that the disciples understood the words of Jesus in a literal sense, as applying to his actual flesh and blood, is to accuse them of being childish, naive and credulous. So, we understand that the ords, "This Is My Body..." "This Is My Blood..." is not to be taken literally but figuratively; The bread and the fruit of the vine symbolize(are like or represent) the Lords body and blood. See Luke 8:11: John 15:5.

Second: It is a Memorial feast. Men are seemingly prone to forget the outstanding events of the past, even to those which hve outstandingly great blessings to them. This is the fact that lies behind all the monuments and memorials, men have ever created. The picture one treasures of his deceased Mother is a blessing and a constant reminder of the blessings and joys, of her gracious deeds of love and devotion while she lived and it serves to keep the image of her blessed countenance, forever frash and alive in the heart. The tombstone placed over the grave serves to call to rememberance of the life of some loved one, friend, or famous personality.

The greatest event in the history of the world, was the sacrifical offering of the Saviours body and the shedding of the precious blood on Calvarys Cross, in order to redeem man from the bondage of sin. This event is the central theme in the Gospel. See 1Cor. 2:22.

To the end that the disciples of Christ, those who have been benefited by the most significant of all

events, may have an abiding memorial to keep fresh in their minds the death and suffering of the Saviour for their sins. Jesus has left no statues or personal relics of himself, only the simple feast: The Lords Supper, which indeed is the worlds greatest monument to commerate the worlds greatest event. In connection with partaking of the bread and the fruit of the vine, Jesus said, "This do in rememberance of me." 1Cor.2: 24- 25. The eating of the bread reminds the Christian of the body which was slain for him, and the drinking of the fruit of the vine recalls to the mind the blood which was shed for his sins. The Saviour knew how men would be tempted to forget him; thus he appointed the ordinance of the Lords Supper, as an impressive act by which his sweet memory should always be kept alive in the hearts of his followers.

Third: It is a Communion feast. The cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? The word communion is from the Greek word, Komonia, meaning fellowship, participation, association, intimacy. It is true that Christians participate in the blessing of Christs body and blood, to receive spiritual nurishment, by keeping all ordinances of the Lord.(Matt.4:4-6; John 6:63),but there is no more intimate fellowship they have with the sacrifice of Jesus Christ than in their partaking of the Lords Supper. It is impossible for any child of God to walk in the light, who forsakes himself from the gathering of the saints around the Lords table, to commerate the death of the Saviour. To walk in darkness is to be without the blessings of his blood and body. See 1John 1:6-7.

When one remembers his Lord in partaking of the bread and cup, not only does he receive rich blessings from the act itself, but he also cains moral strength and spiritual strength, to walk faithfully in the path of duty and to keep all the commandments and precepts of Christ. In the fullest sense, the Lords Supper is a communion of the body and the blood of Christ; for it gives us a powerful impetus to walk continually in the light, every hour of every day, so that we may perpetually have full and complete fellowship with the manifold blessings of our Saviour:

Fourth: It is a Proclamation. For as often as ye eat this bread, and drink this cup, ye do show the Lords death till he comes.(1Cor. 11:26). The Lords Supper is retrospective in that it points back to the Calvary. When saints partake of the bread and cup, they are impressively proclaiming to the world the solemn and sublime fact that the broken body and shed blood of Jesus were given on the cross for the sins of the world. This

is a sermon that every Christian can preach. When the passover was enjoined upon God's people, the Israelites, they were told that in years to come when their children asked them the meaning of the feast, they were to relate the story of the slain paschal lamb and Gods deliverance of their forefathers from death and bondage. Read Exodus 13:7-10. Thus it is with the Lord's Supper, when christians receive the bread and cup, thanking God for this glorious privilege and blessing, and teaching men the meaning of these emblems. They are bearing testimony concerning the Lamb of God, who was offered for deliverance from the bondage of sin to all who surrender their lives to Him.

(Editors Note: The above article will be continued in next issue. Be sure to watch for it!)

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CHURCH NEWS

BARON, OKLAHOMA

Dear Brethren:

Reporting on the meeting the church held a Baron: Attendance was good, although we would have liked to have seen more. There was no visiable reaction, in the way of baptisms, but the lessons were good and the Church was edified. One asked for the prayers of the Church, which he received.

The Church here is going along about the same as usual. Brother Danny Moore has been meeting with us lately. He is in college at Fayetteville, Arkansas.

Would like to remind the brethren about the singing once a month. It falls on the second Sunday of each month. The schedule is as follows: Oct. 10- Baron-Nov. 14- Stilwell-Dec. 12- Baron- The 1972 singing will be started at the Stilwell church. Please plan to attend as many as possible.

Services at Baron start at 10:30 a.m. and Sunday night services are rotated with Stilwell, starting at 7:00 p.m. All passing this way are invited to stop and worship with us.

Marion Warford
For the Church at Baron, Okla.

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MODESTO, CALIFORNIA

The congregation here is doing about as usual, not too much absent due to illness at this present time.

Brother Carter just celebrated his 90th birthday and Sister Adele Stark celebrated her 87th and both are able to attend worship regularly. Congratulations to them. We are happy to announce that Sister Patricia Foundation had a nice 21st birthday present, the 4th. of August, presenting herself and husband Don with an 8 lb. 5 oz. baby girl. Named her Caryn Renee. She is the daughter of J.D. &Fern Logan of Stockton. Congratulations!

Remember our meeting time:10:30a.m. & 6:30p.m. corner of Glenn & Dallas St. Modesto. EVERYONE WECOME.