

FIFTY GOLDEN YEARS IN THE MINISTRY

The Thanksgiving season of 1974 will mark a very important milestone in the life of your editor, as this will mean the completion of fifty full years in the ministry.

I preached my first sermon at a coal camp at Whitley County, Kentucky at the Thanksgiving season in 1924. The services were conducted in a school house high upon the mountainside. My text was Matthew 5:16. My subject: "Turn On The Light."

That was fifty years ago and many and varied have been the experiences through the years. In spite of all the problems and dif-

ficulties we have had, God has richly blessed and we thank Him greatly as we mark this milestone of my ministerial experience.

Our church is planning special services in commemoration of this event. Not many preachers live to preach fifty years, and not many of them who do live fifty years, stand for the truth. I thank God

that He has allowed me to live and preach these fifty years and that I am contending for the same doctrines I preached at the beginning of my ministry. The only difference is that I believe them more strongly than I did fifty years ago.

Maybe Calvary Baptist Church, The Baptist Examiner and I have been some blessing to you. We

would certainly like to ask you for a testimonial to this effect which will be read at one of our special services and doubtlessly printed in TBE. If we have been some little blessing to you, I suggest you write us immediately to this effect. Make it not over one page in length, double spaced on the typewriter. Send along a picture of yourself—

one showing you from the waist up — a good facial view, which we will probably use with your testimonial.

Be sure you get this to us not later than September 25.

I personally thank God that in retrospect, and in prospect, we have had such wonderful friends who have supported our written ministry through the years and I have a feeling that you and I will work together even yet for a good long time.

May I say that I will truly appreciate such a testimonial from you.

Either Preach The Word Or Be A Hardshell

By MEDFORD CAUDILL
Hanover, Michigan

"It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21).

We live in a day and age of deceit. A day of profession without possession. A day of Arminianism on the one hand, and Hardshellism on the other.

Many have taken the easy path. Seeing that the Bible teaches God's indisputable sovereignty and omnipotence — seeing the Bible plainly reveals the doctrine of election and still wishing to do nothing, they go the route of a lazy Hardshellism.

Our text completely eliminates the Hardshell's basic premise. We are plainly told that God saves men by the foolishness of preaching. It is not by some miraculous revelation in and of itself. Although salvation is by a revelation, it is by a revelation in and through the preaching of the Word.

God has commanded that we go into all the world, and preach the gospel to every creature. Can we do any less? The world begins in our own community. How many people that we have known, and lived around, for some time have we failed to witness to? "Oh, but I never have the opportunity." You (Continued on page 8, column 5)

See The Relation Of Each Christian To This World

RICHARD E. FARNHAM
Noblesville, Indiana

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that

in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

We are to put the world to death. Just as the Scripture tells us we are to put the old man to death when we are born again, as we live day by day, we are to crucify along with the flesh, the world. We ought to think upon holy things and especially upon what the Lord Jesus Christ did for us upon the cross of Calvary. The atonement covers much more than just the (Continued on page 7, column 1)



RICHARD FARNHAM

Ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:2).

Our text tells us we are not to conform to the world, but to be transformed; transformed by the renewing of our mind, and of course, this we realize by the power of the Holy Spirit. Paul knew of the problems that we might be having here when he said, "But God forbid that I should glory, save

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"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.

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ASHLAND, KENTUCKY, SEPTEMBER 7, 1974

WHOLE NUMBER 1986

HOW WONDERFUL IT IS TO BE A MEMBER OF . . .

ONE OF HIS CHURCHES

A. C. THOMPSON
Starkville, Mississippi

We know from the many, many teachings of the Word of God that one is made a member of the Kingdom of God by a Sovereign choice of a Sovereign God (John 1:13, Rom. 8:29,33). Likewise, one is placed in the Lord's assembly by a Sovereign choice for we read:

"And he goeth up into a mountain, and CALLETH whom he would: and they came unto him, and he ordained twelve that they should be with him, and that he might send them forth to preach, and to have power to heal sickness, and cast out devils"—Mark 3:13-15.

Here we see that those who were to make up the visible part of His Kingdom were called according to his will, and when He called they came. It wasn't a matter that they had to take a few days to think it over. It wasn't necessary that they get their affairs together, but when He called, they came. Christ had made arrangements for them and there was nothing to prevent them from obeying His command. I believe, beloved, they were full of

anticipation to see what good things the Lord had in store for them.

Now beloved, you and I do not know the extent of God's kingdom, we do not know its vastness, but we see it to some degree by the presence of the Body of Christ — His assembly, His church. One who has been given the capacity to discern the Body of Christ from all the congregations of Satan, will be able to view the Kingdom of God. For instance, the only way that we can know the extent of God's Kingdom in New Guinea is by the presence of New Testament assemblies.

Beloved, the continuous manifestation to us and to others of a work of Grace in us is shown by our obedience to the commandments of the Lord. The first consolation of a new-born member of God's Kingdom comes with baptism into a New Testament Church which is the first obedience of a child of God (Acts 3:41).

The doctrines of Sovereign Grace and the New Testament Church are two truths that are the most hated in the religious system today. These two systems of theology are made simple by Christ in John 15:1-11. In verse 4 Jesus said, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except ye abide in me." Jesus made a distinction between Him abiding in us (a work of Sovereign Grace), and our abiding in Him (a work of Obedience). "If ye keep my commandments, ye shall abide

in my love; even as I have kept my Father's commandments, and abide in His love"—John 15:10.

Notice what Paul says, "For as many of you as have been baptized into Christ have PUT ON CHRIST"—Gal 3:2. The Campbellite equates this verse of Scripture with receiving eternal life, but we know that we put on Christ not to get saved, but because we are saved. We must even go a step further and proclaim that we must be called to perform this obedience. We must not only be concerned with the nature of the commandments but also with the order in which they are to be obeyed.

Thusly, we must be empowered with eternal life followed by being placed on the righteous road of obedience. When Jesus came to John the Baptist He said, "Suffer it to be so now: for thus it becometh US to fulfill all righteousness"—Matt. 3:15. The way to righteous obedience for a member of God's Kingdom begins with baptism into the Lord's assembly. Beloved, we can strive to be obedient to all the (Continued on page 8, column 1)

Manasseh: A Trophy Of The Sovereign Grace Of God

JOSEPH. M. WILSON, SR.
Gladwin, Michigan

Salvation by grace is a very prominent doctrine of the Bible. It is taught again and again in direct statements.

"For by grace are ye saved through faith, and that not of yourselves: it is the gift of God"—Eph. 2:8.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before

the world began"—II Tim. 1:9. "Not by works of righteousness which we have done, but according to his mercy he saved us, by



JOSEPH M. WILSON

the washing of regeneration, and renewing of the Holy Ghost"—Titus 3:5.

These are only a few of the Bible declarations that men are saved by sovereign and effectual grace. This truth is also taught in the examples of those who were saved in the Bible. Paul is such an example. He continually magnified the grace of God as to his salvation. In the story of the woman who was a sinner in Luke 7, who (Continued on page 5, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"CONDESCENDING GENTLENESS"

"Thy gentleness hath made me great"—Psa. 18:35.

I recognize the fact, having read from the King James Version, that the word "condescending" is not found in this text. At the same time, I also recognize the fact that a great number of the translations of the Bible have the word "condescending" in it. Literally, this text says, "thy condescending gentleness hath made me great." I took time out to check a num-

ber of commentaries, and especially a number of well-known writers, to see how many of them recognized the fact that this word "condescending" might be a part of the original. I was impressed, especially by the fact that one man of God said that whether the word was there or not, the thought was there, for anything that God does for us, He condescends to do. I thought that was a wonderful statement, and this morning I take

great pleasure in preaching to you about the condescending gentleness of God, and I would say with the writer mentioned that anything that God does for us, He surely condescends to do so.

I
HOW GOD HAS CONDESCENDED.

In eternity past, God chose us in Christ Jesus. I can't begin to think of this as anything except condes- (Continued on page 2, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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S.O.S.

During the past ten days, we have received only a total of \$427.75 for TBE, an average of \$42.77 each day.

During the same period, our expenses have been \$1956.95, or an average of \$195.69 a day.

This means that we have gone in the red at the rate of \$152.92 each day for the past ten days.

Just why our contributions, subscriptions, and income have dropped so exceedingly low during this period, we do not know. However, we do know that we cannot go on in this manner.

I appeal to our friends and supporters everywhere for an extraordinary generous offering immediately in behalf of TBE. You have never failed me through the years and I know you will not fail me now. My motto has always been, "Trust the Lord and tell His people."

This I am doing today and I am sincerely expecting that God shall lay it upon the hearts of many of our supporters and friends — both churches and individuals — to send us extra special help just now in this emergency that we might meet our needs and continue weekly with our paper as we have in the past.

May I thank you and also remind you, "The king's business requireth haste."



"Condescending"

(Continued from page one)

cending. Why did God think about us in the past, and why did God think of us before this world began? That is exactly what the Bible says. Listen:

"According as he hath CHOSEN

US in him BEFORE the foundation of the world, that we should be holy and without blame before him in love"—Eph. 1:4.

Notice, when did He choose us? Before the foundation of the world. Listen again:

"And they that dwell on the earth shall wonder, whose names were not written in the book of life from the FOUNDATION OF THE WORLD"—Rev. 17:8.

John is talking about the unsaved and he says that their names were not written in the book of life from the foundation of the world, as if to say that the names of the saved were all inscribed before the foundation of the world. Not one name has been inscribed in the Book of Life in Time. All were written there in eternity past.

Notice another Scripture:

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb SLAIN FROM THE FOUNDATION OF THE WORLD"—Rev. 13:8.

Here are three texts which tell us the same thing, that before this world was, God thought about us, and God chose us. We were actually chosen of God before the foundation of the world.

That thrills my soul when I remember that God in eternity past thought about me. He condescended back yonder in my behalf. How wonderfully gentle He is — to think that God would condescend before this world began, to think about me. Doesn't it thrill your heart, beloved, to know that before this world was ever brought into existence — before the rocks and the hills and the mountains were formed — before God ever planted one single grain of sand upon the rocks, before God ever placed one single seed within the soil that might burst forth later as grass or as a tree — before any of this was ever done by way of creation, God had already condescended to think about me and to think about you. Isn't it wonderful?

Beloved, God has shown us His condescending gentleness in eternity past in thinking about us.

In Old Testament days, we surely see His condescension in that He told us to watch for His Son.

Go back to the third chapter of Genesis, to the very fountainhead of all prophecy, and read how that Jesus was prophesied. Listen:

"And I will put enmity between thee and the woman, and between thy seed and HER SEED; it shall bruise thy head, and thou shalt bruise his heel"—Gen. 3:15.

I say, beloved, this is the fountainhead of all prophecy. It is the first prophecy given in the Word of God, and this tells us that Jesus Christ is to be born as the seed of the woman. Only one person that ever came into this world can be called the seed of the woman. All others are the result of the combined seed of man and woman, but the Lord Jesus Christ was the seed of the woman.

So here is a prophecy in the early chapters of Genesis that Jesus was going to be born. Oh, how

God condescended, to reach down here in the days when sin had just become a reality, when the wily serpent had crawled into that garden and had planted sin in the lives of the inhabitants of that garden, and when the inhabitants of that garden are just about to be turned into a world of cruelty that has been brought about as a result of their sin, God condescended to tell them that there was a hope in the seed of a woman.

All the way through the Old Testament God reminded us over and over again about the coming of His Son. We read:

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be"—Gen. 49:10.

I might turn all the way through the Word of God until I would exhaust your patience, and more than exhaust my time, by citing to you various references whereby God told us to watch for the coming of His Son. Listen again:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace"—Isa. 9:6.

What a promise — the Son of God to come!

A little further on, He tells us about the birth of the Lord Jesus Christ, when He said that a virgin was to conceive and to bear a son.

"Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel"—Isa. 7:14.

Oh, doesn't it thrill your heart to know that God foretold the virgin birth back in the Old Testament, and when Jesus was born, His birth came about just exactly as it was foretold?

The Prophet Micah tells us about (Continued on page 3, column 1)

B.F.M. Repudiated By Another Former Supporter

Of recent date, the big "O" has sent out Xerox copies from old Mission Sheets (his own paper) downgrading TBE and its editor, and naturally boosting the sagging and unscriptural ministry of Baptist Faith Missions. In one of these, he quotes from Elder Charles Souder. He makes it appear that Bro. Souder is an ardent supporter of Baptist Faith Missions.

I have just received a letter from Brother Souder in which he says:

"Dear Bro. Gilpin, over in the hill country of Kentucky:

Greetings in God's good name. Just a word to say that I've not supported the Baptist Faith Mission work for many, many years. After being led to believe it to be strictly a N.T. type of work, I found it to be, in my honest opinion, just as unscriptural as any other convention-type work, and probably worse. I do not trust any mission work that is not done directly under and by the authority of the Lord's individual churches.

No one has my permission to use my name in advertising or recommending the B.F.M., nor have I done so since in the late 50's, nor will I in the future, because I, personally, do not believe the work to be Scriptural, in more ways than one. You may use this short letter in the whole, to let folk know how I think today, August 13, 1974.

Charles Souder"

Brother Souder is pastor of the Pilgrims' Hope Baptist Church, of Memphis, Tennessee, and is a good,

THE BAPTIST EXAMINER
SEPTEMBER 7, 1974
PAGE TWO

ALL HAIL TO THIS GREAT OHIO CHURCH



MANSFIELD MISSIONARY BAPTIST CHURCH

Mansfield, Ohio

ELDER OSCAR MINK, PASTOR

How we do thank God for those who are our friends and especially for those who have been friends for many years.

In a special way, this takes in Elder Oscar Mink and the Mansfield Missionary Baptist Church of Mansfield, Ohio, who have for many, many years been friends, supporters, and prayer partners with us in the issuance of our written ministry from week to week.

It's been a joy to visit with these folk and to have fellowship with them personally, and truly, we thank God for our every recollection of this church. There is never a month goes by but what these folk send us a liberal offering and then in addition, many times through the years, they have sent special offerings for our ministry.

I consider Bro. Oscar Mink one of the greatest men that I have ever known, as a sacrificial stalwart preacher of the Word of God, who has no apology to offer for any portion of God's Book. When I was ill in the early part of this year, he left his church one Sunday to come to Ashland to preach for us. An unsaved businessman — one of our business friends — was present in the service that evening, and after hearing Bro. Mink he said, "That man has something that I don't have but I wish I had." Of all of our friends scattered throughout fifty states and about twenty-five foreign countries, there is no one who means more to us than does our brother, Oscar Mink.

If ever in the providence of God you are near to Mansfield, Ohio, be sure to worship with them. I know you will be greatly blessed if you do.

honest, and truthful Baptist preacher. No man ever accused Charles Souder of being anything but an honest man. You'll notice in his letter that he has not supported Baptist Faith Missions since the late fifties — over fifteen years ago, and yet the big "O" makes it appear that he's an ardent supporter today.

It is true that I recommended Baptist Faith Missions to Brother Souder, and at that time, they agreed to drop the mission board and put the work under one local church. This, they never did do and for five years, they worked

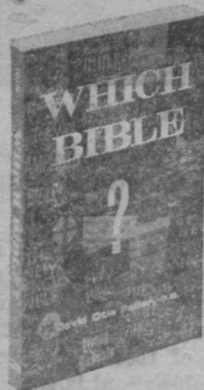
under cover behind my back, deceiving me, while I, in turn, ignorantly deceived Bro. Souder and others.

As you may see from this letter, Bro. Souder has no more use for a mission board than I have. These deceptions and lies on the part of the big "O" are fast catching up with him. What a day of reckoning it will be when he meets them all at the judgment bar of God!

You may recall that they have suggested something for me to smoke in my pipe. Well, let them smoke this letter of repudiation on the part of Bro. Souder in theirs.

A TRULY GREAT BOOK

This is a second edition — revised and enlarged — which actually is a defense of the King James Version.



I am not saying that the King James Version is perfect, but I do believe that it is by far the best version of God's Word. I do not care for the modern versions as they merely indicate the rising tide of modernism.

I would urge everyone to buy and read this paper bound book which contains almost 300 pages and sells for \$2.95.

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"Condescending"

(Continued from page two)
the birth of Jesus, even giving to us the very place of the birth of the Son of God. We read:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting"—Micah 5:2.

Beloved, I say to you, hundreds and hundreds of references might be read to show you the same thing. God was thinking about us back yonder while Old Testament history was being unfolded, and He condescended again and again to remind us that His Son was coming.

At Jesus' birth, God condescended in giving Him, and in caring for Him.

I stand around the manger and I see the Son of God in that manger in Bethlehem. I see God giving His Son. You talk about condescension. Beloved, God didn't owe us anything, but God gave us His Son.

Oh, what a day it must have been yonder in Glory when the Lord Jesus Christ announced to the angels that He was coming to this world! What a day it must have been when He unloosed the golden scepter — when He unbuckled the golden sandals from His feet, and when He announced to all these seraphic hosts, "I do not disdain the womb of a virgin," and God was compressed in the womb of the virgin Mary! What a day it was when He was born!

You talk about God's condescending gentleness. Beloved, you will never see it again like you see it in that little babe, when God Himself came and was laid in the manger at Bethlehem.

Look how God condescended to care for Jesus. He might have died. There was no place for Him. The inn-keeper, I am sure, would never have turned Him away if he had known what was taking place. But the inn-keeper shrugged his shoulders, doubtlessly, and said, "That is all that I have to offer."

Out there in the stable, with the beasts of burden, Jesus was born. There within that stable He was laid in a manger, and God condescended to have the angels to worship Him, the shepherds to adore Him, and the wise men to bring gifts to succor Him, until He was able to be brought back out of

the land of Egypt.

Oh, how God condescended in giving Him and in sustaining Him, even at the time of His birth!

God condescended at Calvary. When Jesus came to the cross, that was condescension! Can you imagine how God condescended then? Why should God die for man? Why should God voluntarily give Himself for us? Why should God suffer Hell to keep us out of Hell? Beloved, that is exactly what took place at Calvary.

I can see them as they drove the nails into His hands, and as they put Him upon that cross. I can see Him as He hung there, as the pain leaped along the very arteries of His body. I can see Him as His bosom heaved and fell beneath the weight of the suffering and the pain that He felt. I can see Him as He hung there upon that cross. I can see Him as He clutched the nails that held Him to the cross. I can see Him as He suffered. What does it tell us, beloved? God was condescending and dying for sinful man.

Down there, the crowd is milling about and taunting Him, "Come down from the cross and we will believe you." They shouted, "Crucify Him! Crucify Him!" They weren't satisfied with that, for they cursed Him. Beloved, you talk about condescension! God condescended at Calvary!

His condescending gentleness is shown also in giving us a church to bear His message to the world. When He was here, ere leaving, He said:

"I will build my church; and the gates of hell shall not prevail against it"—Matt. 16:18.

In the days of His ministry, that church was brought into existence, and that church was given a commission, whereby He said, "Go, make disciples, baptize those disciples, and teach those same disciples, and I will be with you all the way to the end of the ages."

Beloved, He didn't have to do that. He has done enough, hasn't He? Wasn't it enough that He thought about us back yonder before the foundation of the world? Wasn't it enough that He gave us one announcement after another of the birth of His Son all through the Old Testament? Wasn't it enough that He took care of His Son when He came to be born as a babe in the city of Bethlehem? Wasn't it enough that He allowed His Son to die on the cross for the sins of His elect? Wasn't that

enough? No, beloved, God didn't seem to think so. God condescended again. He gave us a church, and He gave that church a commission to carry out His work, and His Word, to the ends of the earth. I tell you, beloved, if you want to see God condescending, look at every true Baptist church in the world today that is standing for the truth of God's Book, and you will see again the condescending gentleness of God.

Isn't that enough? No, He is coming back. When He left this world, He said:

"And if I go and prepare a place for you, I will come again"—John 14:3.

Out there on Mt. Olivet, as He was getting ready to leave this world, the disciples stood there and saw Him as He went up, little by little. As they stood there, probably shielding their eyes from the glare of the sun, He became as a speck in the sky. As the angels stood by those disciples, they said:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall SO COME in like manner as ye have seen him go into heaven"—Acts 1:11.

Beloved, He is coming back. He doesn't have to. He has done

what has His condescending gentleness done for us?

It has made me a child of God. I wasn't a child of God until I became a recipient of His condescending gentleness. Listen:

"But as many as received him, to them gave he power to become the SONS OF GOD, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God"—John 1:12,13.

What does it say, beloved? We become the sons of God by faith in Jesus Christ. What has His condescending gentleness done for us? It has made us children of God.

When Paul wrote to the churches of Galatia, he said:

"For ye are all the CHILDREN OF GOD by faith in Christ Jesus"—Gal. 3:26.

What has He done for us? What has His condescending gentleness accomplished for us? Beloved, it has made us not only the children of God, but it has made us kings and priests. We read:

"Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father"—Rev. 1:5,6.

Beloved, this is "King John" talking to you this morning. This is "Priest John." I am a king today

because of His condescending gentleness.

Doesn't that thrill your heart? Beloved, it certainly lifts me up. I don't know when I ever felt more the presence of my God than I have this week as I thought in terms of this text. Yes, He has condescended greatly for us, and His condescending gentleness has surely made us great.

CONCLUSION

I wonder about those of you who are here. I wonder how many of you, deep down in your heart, can rejoice with me. You can if you are saved. If you are not saved, this message means nothing to you. Might it please the Lord today to help you to trust Jesus. The Bible says:

"Believe on the Lord Jesus Christ, and thou shalt be saved"—Acts 16:31.

How I pray that somebody here today will leave this place trusting Jesus Christ, depending upon His condescending gentleness to make you great.

May God bless you!



God Bestows

(Continued from page one)

the case, why do you pray to God to bestow saving grace upon you? If God does not fairly deny it to you, because He bestows it on others, then it is not worth your while to pray for it, but you may go and tell Him that He has bestowed it on these and those, as bad or worse than you, and so demand it of Him as a debt. And at this rate persons never need to thank God for salvation, when it is bestowed; for what occasion is there to thank God for that which was not at His disposal; and that He could not fairly have denied. The thing is, that men have low thoughts of God, and high thoughts of themselves; and therefore, it is that they look upon God as having little right, and they so much. Matt. 20:15 "Is it not lawful for me to do what I will with mine own?"

God may justly show greater respect to others than to you, for you have shown greater respect to others than to God. You have shown greater respect to men than to God. You have rather chosen to offend God than offend men. God only shows a greater respect to others, that are by nature your equals, than to you; but you have shown a greater respect to those that are infinitely inferior to God than to Him. You have shown a greater regard to wicked men than to God; you have honored them more, loved them better, and adhered to them rather than to Him. Yea, you have honored the devil, in many respects, more than God: you have chosen his will and his interest, rather than God's will and His glory; you have chosen a little worldly pelf, rather than God: you

(Continued on page 5, column 2)

TBE AND SUNSHINE

"A day without reading the Baptist Examiner is like a day without sunshine."

MRS. CECIL V. BROWN
HENDERSON, KY.

enough for us. Could we ask more of God than what He has already done? Could we ask God to condescend one bit more than what we have already seen? He foretold the birth of His Son after having elected us and chosen us before the foundation of the world. He looked after Him after His birth at Bethlehem. He took care of Him at Calvary. He gave us a church in order to carry out His work to the ends of the earth. Beloved, He surely has done enough — but He hasn't. He wasn't satisfied. God condescended once again to say that His Son is coming back to this world someday.

Oh, isn't it wonderful to know that some of these days He is going to split the skies wide open? He is going to come again. His feet are going to stand first on Mt. Olivet, the very place where His feet stood the last day that He was here.

I read how He is going to come in the clouds. Every day, when I walk out and look up in the sky, and see a cloud, I say, "He may be on that one." As that one passes, and another comes in my view, I say, "He may be on that one." There have been many clouds that I have looked at, but someday I am going to look at the cloud that He is on, and I am going to see Him. Beloved, He is condescending to come back to finish the work that He began. What a work He started back yonder! Back yonder in eternity past, God condescended to choose a certain number out of all of Adam's race for His own glory, and He is coming back to finish that work.

Doesn't this thought of the condescending gentleness of God thrill your soul? It has thrilled mine all week as I have thought about it. I haven't had a thought this week about my message but what I have been thrilled to think how that God has condescended in His gentleness for us.

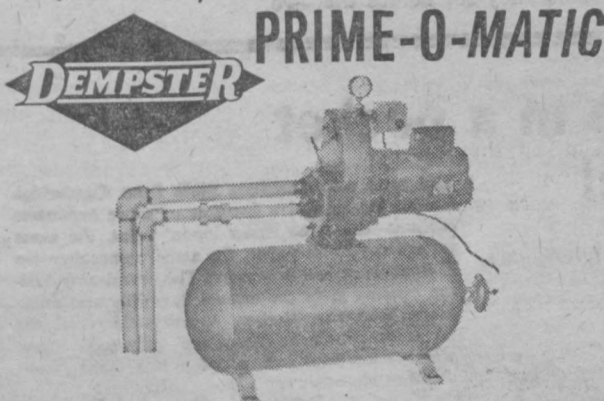
II

WHAT HAS GOD'S CONDESCENDING GENTLENESS DONE FOR US?

My text says, "Thy gentleness hath made me great." I ask you,

THE BAPTIST EXAMINER
SEPTEMBER 7, 1974
PAGE THREE

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The Baptist Examiner

FORUM

"Two pastors from independent Baptist churches said it would be a blessing from the Lord if all Baptist churches had no deacons. They also said no missionary would ever teach or install deacons in new churches, because ordaining power was given to the twelve apostles only. They said if a church had deacons there would be no duties for them. Is this true teaching for Baptist churches?"

ROY MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



No, it certainly is not true teaching. It is teaching contrary to the Bible and Baptist church practice for nearly two thousand years.

I have known missionaries to fail to install deacons in new churches, and I have served for a time as a missionary in Brazil, and visited many fields. The churches there had deacons just like we have in this country.

Such churches of New Testament times, like for instance, the church at Philippi, had deacons. Paul in writing to the church said, "Paul and Timotheus to all the saints in Christ Jesus which are at Philippi, with the bishops AND DEACONS..." We have no record that Paul helped ordain those deacons, nor do we have any teaching that ordaining power passed away with the apostles.

The statement quoted to the effect that there are no duties for deacons, is certainly a distortion, for the truth is there is more to do than we have ever known deacons to fully do.

The term "deacon" means "helper," and there is certainly need for helpers around any Baptist church that shows any life or vitality.

Speaking for myself, throughout a lifetime in pastorates, I never had any fight with my deacons, but I learned a lot about deacons. I learned that many don't realize that they are to be "helpers" as their name indicates. Rather, some want to be church bosses. And I can join with the pastors in saying that many churches would indeed be better off if they had no deacons. When deacons try to run the pastor, when they want to boss rather than serve, when they are worldly and unspiritual in life, they are a curse rather than a blessing. The Scriptures give the qualifications for deacons (see I Tim. 3:8-13) and if these qualifications are followed, a church need not be afflicted with the wrong kind of men.

PAUL TIBER
PASTOR,
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BAPTIST CHURCH
1643 Lee Road
Cleveland Heights,
Ohio



Perhaps it would be a blessing, in their churches, to have no deacons, but it certainly would not be in our church.

The independent Baptist(?) pastors who made such a statement have made a judgment that God has made a mistake in creating the office of deacon.

Where could they possibly get the idea that deacons have no duties? It might be that some deacons take unto themselves more duties than Scripture grants to them, and thereby violate their office, but it

is absolutely untrue that deacons have no duties!

Dacons were first selected BY THE CHURCH in Jerusalem. Their function was to care for the material needs of the church and her members, in order that the pastor be not encumbered with such things, and in order that they be free to look after the spiritual well-being of the flock (Acts 6).

The office of deacon continued in the churches after the dispersal of the Jerusalem church. Paul gave instruction to Timothy, a young pastor, on how to conduct the affairs of the church (I Tim. 3:1-15, especially verse 15). It is obvious that deacons were to be installed in the churches without the aid of the Apostles. They were to be selected by the church and installed by the church.

The proper function of the offices of the church as we understand them briefly are:

1. Pastor—teach the flock, guide and watch after her, guard her against error, cause that her members be reminded of their Holy calling, exhort and admonish against sin.

2. Deacon — to look after all that pertains to the material well-being of the church as a whole. The finances, and obligations, the building, chairs, heat, lighting, salaries, rent, books, etc.

A good church will have good and Godly deacons. Good deacons will not allow the pastor to be burdened with such things as they are called to do. A good pastor will attend to his calling and not inject himself into the duties of his deacons.

Problems are bound to occur when the Biblical parameters of either office are violated.

Our little church has two deacons who are noble, Godly, hard-working men. They support their pastor and he supports them. The beneficiaries are the members of the church.

We would hate to be without them!

E. G. COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



It is true that the apostles ordained the first deacons as found in Acts 6. The whole church elected these men to serve as deacons, and the apostles ordained them. It is also true that the specific duties of these particular deacons does not exist today. The welfare programs have taken over that function. However, the implication seems to be that the deacons were to perform any task that might come up in the church that was not directly related to the ministry of the Word and prayer. In verse 4 the apostles said, "But we will give ourselves continually to prayer, and to the ministry of the Word." This certainly implies very strongly that the deacons were to take care of any and all functions of the church other than the two mentioned in that verse.

If we had nothing more given us in the Scriptures than what we see in Acts 6, I might, just might, be able to agree with these two

pastors. But when they say ordaining power was given to the twelve apostles only, they leave me way behind. In Titus 1:5 Paul tells Titus to ordain elders in every city in Crete. I have serious doubts that the twelve apostles ever saw Crete which is some four or five hundred miles west of Jerusalem. I can only wonder where these dear brethren got that idea.

In Phil. 1:1, Paul salutes all the saints in Philippi along with the bishops and deacons. Here the word "bishops" comes from EPISKOPOS which literally means overseers, and the word "deacons" comes from DIAKONOS which simply means servants. That is what a true deacon is in the church. We want to remember that this Philippi was on the northern coast of the Aegean Sea at least six hundred miles from Jerusalem. You would have a hard time convincing me that the apostles traveled some six hundred miles to ordain the deacons at Philippi some thirty years after they ordained those in the Jerusalem church.

I Timothy seems to have been written as a guide for the churches to follow as the apostolic period was nearing its end. And in chap-

ance of these deacons. If your church has nothing for deacons to do, it just may be you should get something started for them to do. I do not want a hierarchy made up of the deacons, but I sure do appreciate the help rendered by the deacons. And the references in Titus and in I Timothy prove to me beyond a shadow of a doubt, that churches this side of the apostolic age are to have deacons as well as elders.

JAMES HOBBS

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McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.



I have never heard such disgusting and unscriptural views. To make such a statement is to show not ignorance of God's Word, but rejection of it. My first impulse was to say that this is ridiculous, but the more I think about it the more I realize that nobody could

GRATEFUL FOR TBE

"I am so thankful to the good Lord for answering prayers when you were so sick. I do hope you continue to improve. You are needed so badly. I am so grateful for The Baptist Examiner. It has been a great help to me in Bible study. It also makes it easier to understand some passages."

ELLEN COXON
EVANSVILLE, INDIANA

ter 3 we are given the qualifications for deacons along with those for elders. All this has to do with Gentile churches hundreds of miles from Jerusalem at a time when the churches were having to take over the leadership in all matters pertaining to them. If a church has power, or authority to ordain elders, she also has power to ordain deacons, because their qualifications are listed together in I Tim. 3. Ordaining power, like carrying out the commission was given to the churches.

The Philadelphia Baptist Church has three deacons that I am so thankful for. From a human standpoint, it would be absolutely impossible for this church to operate the correspondence Bible school, publish Scripture Notes each month and carry out a wide tract ministry without the able assist-

be that ignorant of clear teaching. We not only have Scriptural teaching of the church appointing deacons, but we have qualifications given for deacons. "... Let God be true, but every man a liar ..." (Romans 3:4). If God teaches about something, how dare anyone say we don't need it?

We have the account of the church of Jerusalem choosing deacons. "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables" (Acts 6:2). Verses 5 and 6 tells us, "And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch. Whom they set before the

apostles; and when they had prayed, they laid their hands on them." Please note that the apostles (who were the preachers of the church) recommended to the church that they ordain deacons. The church chose them and set them before the apostles. The apostles were only acting on the suggestion of the church.

If the apostles were the only ones who could ordain, Paul didn't know anything about it because he left Titus in Crete to ordain elders in every city, see Titus 1:5. He also told Timothy to "Lay hands suddenly on no man ..." (I Tim. 5:22). Too many people put authority in men rather than the church.

What are the duties of a deacon? Brethren, they have a very important duty in the church, one that can be of great help to the pastor. First, let me point out that he is the servant of the church. Generally, when reading about deacons, stress is made on the fact that the deacon is not the boss of the church. This is true, however, if the deacon is a man full of faith and the Holy Spirit, and fulfills the qualifications required in I Tim. 3:8-13, he will not try to boss the church. The deacon's responsibility is in the nature of secular things. The pastor has the responsibility of taking care of the spiritual needs of the church. If he has good deacons, he doesn't have to worry about the needs of the church and the building as far as the secular things are concerned. The deacon who works as he should, watches for and takes care of the upkeep and cares for the physical needs of the members. If a member has a need that can be filled by the church, the deacon should help find a solution to the need. If I see something that needs to be done, I generally tell the deacon in our church and he either does it or gets someone to do it. Brethren, this can be a great help to the Pastor. The deacon assists the pastor in performing the ordinances of the church. For instance, he helps in the preparation and assists the candidates for baptism, and passes the ingredients of the Lord's Supper around.

There are those who claim that a deacon much preach. No! We do not have any qualifications that say that they must preach, but we do have examples that say they can. It is true that Stephen and Phillip preached, but remember, there were seven deacons and only two of them preached. The others went about quietly doing their job.

Let me close by saying that I have never heard of a Baptist church teaching that we should not have deacons before. I wonder what kind of Baptists these men are.

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"TRAIN UP A CHILD"

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

The first school room our children have is the home. In their formative years this is about all they know. Perhaps this is the reason the home ought to be the very best schoolroom we can provide. What is your child learning in this school? Is he learning love, understanding, and respect for the property of others? Or are his teachers (Dad and Mom) quarreling and picking at each other — quick to be offended and lashing out with cruel words, that can never be recalled. Have you wondered why your children quarrel so much among themselves? Perhaps they are good students. They have learned their lesson well from their teachers.

Titus tells us, women are to be teachers of good things. Surely this would include teaching our children. Actions speak louder than words. What will the lesson be today? Peace vs. tensions? Prayer vs. worry? When we are all keyed up with tension we tend to take it out on the children. We are bigger than they and they can't talk back like the neighbor or our husband. So we yell at them to ease our tension. We are grouchy in our conversation, seemingly void of all understanding. How often do our children see and hear us worry and complain. Seems as though we murmur constantly. They will learn this lesson well also. Wouldn't we be better teachers if we gathered our children together and knelt down beside the couch and prayed? If we have time to yell, murmur and complain — surely we have time to pray.

"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6,7).

We teach our children the importance of many things. The importance of our country. Importance of policemen. The importance of school. Should we not teach them also the importance of the Lord's Church?

The lesson goes something like this: If a ball game, scouts, band practice or some other activity conflicts with the services of the Lord's church — then the children go to them for they are more im-

portant than being in the services. The scout master's words will be better for them than the preacher's words. Being with the team is better than being with the saints. The music of the band better than the hymns of the Lord. Sometimes children are absent from the services because of selfishness. It is easier for the teachers to leave them home than to bring them. The teachers can't get anything out of the service because the children misbehave. So they leave them home for their own selfish interest. While it is true the teachers need to be taught also, isn't it true we can teach our children to sit quietly for two hours? They manage to sit all morning on Saturday watching cartoons. They must sit in school.

Timothy knew the Scriptures from the time he was a child. I don't know when he was saved. Most people believe he was a convert of the Apostle Paul. But he was taught the Scriptures as a child. He didn't learn them from the world but from a godly mother and grandmother. Samuel was in the Lord's house from the time he was weaned and taught by the Lord's man.

May it please the Lord to make our homes classrooms of love, peace, prayer and worship — that we teach our children to honor the Word of the Lord, the people of the Lord and the services of the Lord.

God Bestows

(Continued from page three)

have set more by a vile lust than by Him; you have chosen these things and rejected God: you have set your hearts on these things, and cast God behind your back: and where is the injustice, if God is pleased to show greater respect to others than to you, or if He chooses others and rejects you? You have shown greater respect to others and not to God, that you are laid under infinite obligations to respect above all; and why may not God show respect to others, and not to you, that never have laid Him under the least obligation?

And will you not be ashamed, not withstanding all these things still to open your mouth, to object and cavil about the decrees of God, and other things that you cannot fully understand? Let the decrees of God be what they will, that alters not the case as to your liberty, any more than if God had only foreknown. And why is God to blame for decreeing things? How unbecoming an infinitely wise Being would it have been to have made a world, and let things run at random without disposing events, or fore-ordering how they should come to pass? And what is that to you, how God has fore-ordered things, as long as your constant experience teaches you, that, that does not hinder your liberty, or your doing what you choose to do? This you

know, and your daily practice and behaviour amongst men declares that you are fully sensible of it, with respect to yourself and others; and still to object, because there are some things in God's dispensations above your understanding, is exceedingly unreasonable. Your own conscience charges you with great guilt, and with those things that have been mentioned, let the secret things of God be what they will. Your conscience charges you with great guilt, in those vile dispositions, and that base behaviour towards God, that you would at any time most highly resent in your neighbor towards you, and that not a whit the less for any concern those secret counsels and mysterious dispensations of God may have in the matter. It is vain for you to exalt yourself against an infinitely great, and holy, and just God. If you continue in it, it will be to your eternal shame and confusion, when hereafter you shall see at whose door all the blame of your misery lies.

For though it would be righteous in God forever to cast you off, and destroy you, yet it will also be just in God to save you, in and through Christ, Who has made complete satisfaction for all sin. Rom. 3:25-26 "Whom God hath set forth to be a propitiation, through

this wickedness; yet turn not aside from following the Lord, but serve the Lord with all your hearts."

I would put the godly in mind of the wonderfulness of the grace of God towards them. "For such were some of you." The case was just so with you as you have heard; you had such a wicked heart, you lived such a wicked life, and it would have been most just of God forever to cast you off—but He has had mercy upon you; He hath made His glorious grace appear in your everlasting salvation. You have behaved so as you have heard towards God; you had not love to God; but yet He has exercised unspeakable love to you: you have condemned God, and set light by Him; but so great a value has God's grace set on you and your happiness, that you have been redeemed at the price of the blood of His own Son; you chose to be with Satan in his service; yet God hath made you a joint heir with Christ of His glory. You were ungrateful for past mercies; but yet God not only continued those mercies, but bestowed unspeakably greater mercies upon you: you refused to hear when God called; but yet God heard you when you called; you abused the infiniteness of God's mercy to encourage yourself in sin against God; but yet God has

predestinated pathway of the seeking shepherd bringing gracious salvation to a most unworthy one. Then, each one of us who are saved is an illustration of the truth of salvation by grace. In this article, I want us to look at the story of Manasseh. He has been called the prodigal son of the Old Testament. Surely, he is an outstanding example of sovereign and effectual grace. Read his story in II Chron. 33:1-20.

I

"And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers. And prayed unto him: And he was intreated of him, and heard his supplication, and brought him again to Jerusalem and his kingdom. Then Manasseh knew that the Lord he was God"—II Chron. 33:12,13.

Manasseh was the son of Hezekiah's old age. He was born during those fifteen added years of Hezekiah's life. Manasseh became king of Judah when he was twelve years old. He reigned fifty-five years which was the longest reign of any king over Judah. He was an extremely wicked king. We might almost say that he was, in many respects, the worst king Judah ever had. After some years of excessive crime and wickedness, God caused Manasseh to be carried away captive for awhile to Babylon. Here God dealt with Manasseh and brought him to experience saving grace. Manasseh repented, believed, and prayed sincerely to God. God heard his prayer and returned him to Jerusalem and his kingdom. In the rest of Manasseh's reign, he endeavored to undo the effects of his previous evil life, and to turn Judah to the Lord.

Let us look at the extremely wicked life of this man. In II Chron. 33:2, it is said that his life was like the abominations of the heathen whom God had cast out of the land when He brought Israel in. How awful this was! Verses 3, 4, 5, 7, tell us of the multiplied idolatry of this wicked king. He even built altars to idol gods in the very court of the house of the Lord. He caused his children to pass through the fire, which God repeatedly condemns as terrible sin. He used witchcraft, and dealt with those who had familiar spirits and with wizards. He carved an idol image and set it up in the very house of God. According to II Kings 24:4, Manasseh filled Jerusalem with innocent blood. God would send prophets to speak to Manasseh, and he would have them killed. It seemed that this man was determined to outdo all others in sin against God. He seemed to even invent new and terrible ways to manifest the wickedness of his depraved heart in open rebellion.

There were many things that aggravated his sin — that made it worse, and added to its awfulness. He sinned against a godly background and against godly parents. Oh, what a blessing it is to have a godly parent — to be taught the things of the Lord from childhood! Surely, Hezekiah was one of the

(Continued on page 6, column 1)

BELIEVES IN US!

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MRS. JERRY DENNIS
WICKLIFFE, KY.

faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness, that He might be just, and the justifier of him which believeth in Jesus." Yea, God may, through this Mediator, not only justly but honorably show you mercy. The blood of Christ is so precious, that it is fully sufficient to pay that debt that you have contracted, and perfectly to vindicate the Divine Majesty from all that dishonor that has been mentioned. It was indeed a greater thing for Christ to die, than it would have been for you and all mankind to have burnt in Hell to all eternity. Of such dignity and excellency is Christ in the eyes of God, that, seeing He has suffered so much for poor sinners, God is willing to be at peace with them, however vile and unworthy they have been, and on how many accounts soever the punishment would be just. So that you need not at all be discouraged from seeking mercy, for there is enough in Christ.

Indeed it would not become the glory of God's majesty to show mercy to you that have been so sinful and vile a creature, for anything you have done, for such worthless and despicable things as your prayers, and other religious performances; it would be very dishonorable and unworthy of God to do so, and it is in vain to expect it; He will show mercy only on Christ's account, and that, according to His sovereign pleasure, on whom He pleases, when He pleases, and in what manner He pleases. You cannot bring Him under the obligation by your works; do what you will, He will not look upon Himself as obligated. But if it be His pleasure, He can honorably show mercy through Christ to any sinner of you all, not one excepted.

Therefore, here is encouragement for you still to seek and wait, notwithstanding all your wickedness; agreeably to Samuel's speech to the children of Israel, when they were terrified with the thunder and rain that God sent, and their guilt stared them in the face: I Sam. 12:20: "Fear not; ye have done all

manifested the infiniteness of that mercy, in the exercises of it toward you; you have rejected Christ and set Him at naught; and yet He is become your Saviour; you have neglected your own salvation, but God has not neglected it, you have destroyed yourself; but yet in God has been your help. God has manifested His free grace toward you, and not to others; because He has chosen you and it hath pleased him to set His love upon you. O! what cause is here for praise! What obligations are upon you to bless the Lord and to magnify His Holy Name! What cause to praise Him in humility, to walk humbly before God; and be conformed to that in Ezek. 16:63, "That thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou has done, saith the Lord God."

Joseph Wilson

(Continued from page one) came and bathed the Saviour's feet with her tears and wiped them with her long hair, we see salvation by grace. In that wonderful story of the woman at the well, who had had five husbands and was now living without even the pretense of marriage, we see the

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Joseph Wilson

(Continued from page five)

best kings of Judah, and was used of God to bring a revival to the land. Surely, Hezekiah taught Manasseh the Word of God, prayed for him and before him. Surely, Hezekiah often urged Manasseh to repent of sin and believe in God and live right before God and man. One of the greatest gifts God gives is to give a godly parent. How children ought to be thankful for this. Oh, how often children fail to praise God for godly parents — their instruction, discipline, and example. How often children rebel against their godly parents. Oh! What a terrible sin it is — how it deepens the blackness of a life of sin — when it is committed against a godly upbringing.

Manasseh was very bold and daring in his sin. He seemingly had no sense of shame whatsoever. He sinned with a high hand. He did not care who knew what a wicked rebel against God he was. Oh, it is thus now in America. There was a day when men and women were ashamed of their sin. They hid in the dark places, and under the cover of night committed their deeds of iniquity. But now it is different. Men and women publish their sin before the world as if they had done some noteworthy deed. And it seems that the more wicked one can be, the more he or she is worshipped by this sin-drugged age. So it was with Manasseh.

Manasseh added to his sin in that it was, in a special way, against God. It was not enough to indulge the lusts of the flesh and sin with, before, and against men. He raised his standard against the Lord of Hosts, and deliberately and repeatedly defied God Almighty by his acts of sin. Verse 10 of this chapter informs us that the Lord spake to Manasseh, but he would not listen. God warned him of his sin. But Manasseh added to his sin in that it was against direct and repeated warnings of God. How hard and how confirmed in his sin was Manasseh.

Manasseh was a man of many sins. This aggravated his guilt. He was not content to sin as other men do, but he must be the sinner of sinners. He must sin as others do, and sin over and beyond that. He seemed determined to go down in history as the greatest sinner of all time. Not content with sinning himself, Manasseh led others into sin. It surely aggravates our sin and increases our guilt when we lead others into sin.

Looking at all this, one wonders

why. Why this man with his godly parents, with the opportunities he had for learning of God and the responsibility he had before others — why did he plunge so deeply in to a life of sin? He was the son of Hezekiah's old age, and it may be that Hezekiah relaxed his discipline and spoiled him somewhat. A part of his sin was no doubt rebellion against parental authority and influence. And it is so that when God gives this blessing, and children rebel against it, they often become the chiefest of offenders against God. Further, Manasseh was given a place of power and plenty at a very early age. He was king at twelve. No young person is qualified to handle such a position of power, prestige, and plenty at such an age. It may be that this contributed greatly to his life of sin. Of course, Total Depravity is the final and complete answer to the question of the depth of sin in the life of Manasseh. Who knows what a man would become if God did not exercise restraining grace? The world has not yet seen the full manifestation of the depravity of the heart of man, because God has always exercised some restraint, even upon the worst of men. In the case of Manasseh, God exercised less of restraining grace than usual, and thus the depravity of his heart was more fully manifested in his wicked life.

II

Ah! but my story is not done. There is another chapter to the book of life of Manasseh. And who would have even dreamed or thought of what it would contain. I urge you to read the two chapters in the life of Manasseh — his life of sin, and his salvation by grace — and marvel at the grace and power of our God. Manasseh was among the elect of God. Who would have ever imagined such a thing. See him in his life of sin. See his worship of innumerable idols. See his setting up idol worship in the very house of the Lord. See him sinning against fatherly compassion and sacrificing his own children to idol gods. See him putting to death those who dared to speak a good word to him in the name of the Lord. See all this, and much more. Who would have believed it if they had been told that this man was one of God's elect, that Manasseh's name had been eternally written in the Lamb's book of life, and that Manasseh was to be an object of the saving grace of God? I tell you that, if ever a man looked like a reprobate, Manasseh was that man. If ever we could say of a man that his case was hopeless,

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Yes, we thank God for friends that we have, scattered all over the country, and for the fact that TBE has been a blessing to thousands of them through the years. I know that many folk do not appreciate the editorial policy of TBE. Yet at the same time, I know that there are thousands that are interested in our ministry.

I admit our artist has gone overboard again in his drawing, but I am sure that there are a tremendous number of people who get TBE each week and who never lay it down until they have finished reading it. They do get carried away with the messages found therein.

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that he was reprobate, that he was sure of Hell, we would say that about Manasseh. Oh, look at this case and learn that we do not and cannot know who the elect are, and who the reprobate are, until experienced salvation reveals the elect, and death in rebellion manifests the reprobate. I tell you that God has not revealed to us who is and who is not, included among the elect of God. And it ill becomes us to try to determine what God has not made known.

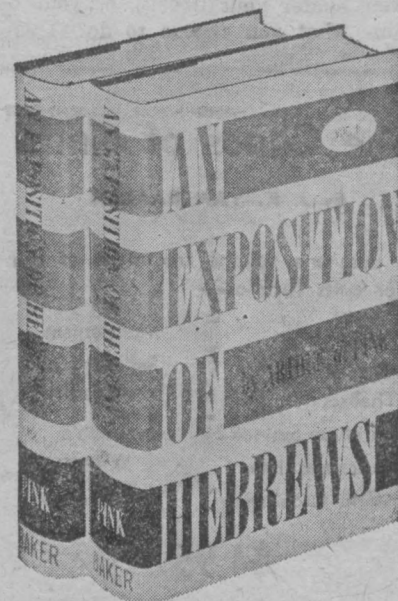
Oh, the wonder of sovereign grace as it is manifested in the salvation of Manasseh. Surely, we must believe in unconditional election after reading of Manasseh's salvation. If God were looking for conditions upon which to base His electing love — If God based His election on what he foresaw in man — tell me, oh, tell me why God elected Manasseh. What did God foresee in Manasseh? Sin beyond the sin of most men, depravity manifested in terrible degree. But God, foreseeing this, elected Manasseh anyway. I often say that God does not elect us because of what he foresees in us, but in spite of what he foresees in us. Praise God! Praise God!

The time of Manasseh's predestinated salvation had almost arrived, and God was beginning to work. He had Manasseh carried away into captivity and afflicted there. This was the working of the Providence of God. But I assure you that this captivity and affliction alone did not do the work of saving Manasseh's soul. Many of the children of men have suffered sore affliction, yet remained hardened in their rebellion against God. God may use the acts of His providence in many ways in bringing His elect along the road of salvation. But it

takes more than just that to save the soul.

Now, what shall be done? How shall Manasseh be saved? He was brought up in a godly home and that did not do it. He has been spoken to many times by the prophet of the Lord and that did not do it. What power is there that is sufficient for this task? Surely, it will take a great power, even a power like unto raising one from the dead. Oh, brother, do not despair. God is well able to save the souls of His elected ones. No case is too hard or difficult for Him. His people shall be willing in the day of His power. Praise God, there is not only an unconditional election as to who shall be saved, but there is an effectual and irre-

sistible power that brings the elect to the experience of saving grace. God elected a people. Christ redeemed them. And the purposed and purchased salvation shall not be in vain. God's purpose will not be defeated. Christ's death will not be a disappointment. The Holy Spirit will go forth, at the predestinated time, and will effectually save the elected and redeemed ones. Oh, to put any living man beyond hope of salvation because of the hardness of his heart or the terrible nature of his sin — is to cast aspersions upon the power of the Holy Spirit. I can't do it. The sinner himself can't do it and won't do it. You can't do it. But, praise God, the Holy Spirit can and will (Continued on page 7, column 4).



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PAGE SIX

Relation Of Christian

(Continued from page one)

salvation of our souls (certainly the Lord Jesus Christ did die on the cross of Calvary and He did purchase our salvation. He did take the wrath of God — the wrath that God had to pour out upon sinners). Christ, the atonement, purchased for us a holy life. We are to crucify the world and we are to live holy and acceptable unto Him. We are not to entangle ourselves in the affairs of the world; we are not to get involved with the activities of the world. There are many activities that we can get involved with because the world is ever present. The world tells us they need Christian influence, but beloved, no, matter how much influence we bring to bear, Satan and the power of this world are not going to allow us to influence his people too strongly with our Christian views.

"No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (II Timothy 2:4).

Here Paul uses an example of a soldier that goes to war. When a soldier goes to war, he leaves his family behind, he is not involved with the things at home. It has only been within the past few years that men, when they went to war, were able to come home when problems arose at home. Once they went to war, they were to fight the good battle that their country had sent them to fight. As a matter of fact, back before there was radio and television, and this sort of media, the people had little communication. When a man went to war that's what he did — he went to war. He left his family behind and he could not entangle himself with a business or anything like that because it was all left behind.

This is true of a soldier of Christ. When we labor for the Lord Jesus Christ, we are to entangle ourselves with the affairs of the Lord's church and we are to do those things that the Lord would have us to do. We are to serve Him. We are not to involve ourselves halfway between the Lord's church and the things of the world, but we are to serve the Lord and we are to serve Him in His church. John, when he was writing to a church, said: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). We are to set our affections on things above and not things below. Here he plainly says: "Love not the world, neither the things that are in the world."

It is not wrong to have worldly possessions and it is not wrong to have a job that is in the world, but it is wrong to love the things of the world and to set our affections upon the things of the world. If these things cannot be readily given up at the command of the Lord, then we love them too much, and they have become a god to us, and

we find that we worship the world rather than the Lord Jesus Christ who died for our sins.

"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11-12).

We are to deny ungodliness, we are to deny worldly lusts, and then we are to live soberly, righteously, and godly, in this present world. We are in the world, but the world should not be a part of us. We are not to be conformed to this world, but we are to be conformed to the Lord Jesus Christ.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? who-soever therefore will be a friend of the world is the enemy of God" (James 4:4).

We cannot be both; we cannot be friends with God and be friends with the world.

"Thou shalt not follow a multitude to do evil; neither shalt thou

parents. We honor our father and our mother, when they grow old and are no longer able to work and take care of themselves, we take care of them. This we do by providing the carnal things for their lives.

"For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread" (II Thess. 3:10-12).

We have the commandment to work in secular jobs. It is not unscriptural to work at a secular job in order to take care of our families.

"Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the

he is like unto a man beholding his natural face in a glass: For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was" (James 1:22-24).

And so we find that there is more to just being a hearer of the Word. We can hear the Word, but if we do the Word that God has spoken to us then we are faithful indeed. Then we show we are of faith. "... a man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. 8:3).

Just as meat and bread are food to our natural bodies and without these basic foods we would not be able to survive, we need spiritual food also.

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts" (Jer. 15:16).

We are to eat the Word of God. Not all of us are old enough in the Lord to eat the meat of the Word, and thus some of us must eat the milk of the Word.

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Peter 2:2).

The Lord Jesus Christ reminds us in John that we are sanctified or set apart by the Word of God. The Lord in His prayer said, "Sanctify them through Thy Word: Thy Word is truth" (John 17:17).

It is through the truth, the Word of God, that we are able to live and to serve Him.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I Peter 1:22).

We purify our soul by obeying the truth through the Spirit of God. As the Spirit makes known the truth to us, then we obey it, and (Continued on page 8, column 4)



Joseph Wilson

(Continued from page 6)

save effectually and eternally the elect of God.

Now, let us notice the after life of Manasseh. Brother, I tell you there is a before and after in the matter of salvation. And the after is different from the before. And if this is not true, then salvation has not taken place. I have no confidence in, and I urge you to beware of that which men call salvation which does not produce an after-effect. And that after-effect will be a changed life. That experience which does not change the life of a man is not Bible salvation. Praise God, it's different now. I am not what I ought to be, I am not what I want to be, I am not what I am going to be, but praise God I am not what I used to be. Can you say this? If not, I plead with you to examine yourself as to the reality of your profession of faith.

The few saints at Jerusalem heard the news. Manasseh has been released from captivity and is on his way home. How sad they must have been. That vile, wicked, murderous wretch was coming back to

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continue his wicked reign. Then, someone brought a message: Manasseh has been saved. What? Are you sure? I just can't believe it. I hope it is true, but I will have to see it. I never thought I would see the day. Hope and fear mingled in their bosom, as they waited the day of his return.

But it was true. It was real. Manasseh had not just made a profession to get out of jail and out of trouble. He was truly saved. How can we be sure of that? He manifested the reality of his profession in his changed life. He lived for the Lord. His life was now clean and pure. He was no longer like the heathen, but lived a dedicated and separated life. Then, he sought to undo the evil of his past life. Then he sought to lead others to serve the Lord God of Israel, v. 16. So you see, the saving grace of God never leaves a man where or like it finds him. A true experience of salvation will manifest itself in a changed life, and in service to God, and in seeking to be a blessing to others. At least it will somewhat, and should very much.

Isn't this a wonderful story? Oh, how this story magnifies the grace and power of God. How can we read this and not know that men are not saved by anything they do, but are saved by grace. And that it is the power of God that brings the soul to Christ. I close this article with another fresh and wonderful view of — and thanking my God for — sovereign grace and irresistible power. God bless you all.

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"I am so glad you stood steadfast regardless of what others think. TBE is a good study course. I wish we had more people who would stand for the truth as you do."

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speak in a cause to decline after many to wrest judgment" (Exodus 23:2).

We are not to follow the world and we are not to follow a multitude to do evil. The old saying today is, "Everybody is doing it, so why can't I?" The Scripture is very clear — we are not to follow a multitude to do evil.

There are some very Scriptural ways in which we are to be involved in the world where we cannot help but be involved in the world.

"But, I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married careth for the things that are of the world, how he may please his wife" (I Cor. 1:32-33).

We do have to take care of the secular things of life as far as marriage is concerned. We have to provide a home, we have to provide furniture, many times an automobile, the necessities of life for our family, so, we are very much involved in the workings of the world as far as these things are concerned. Also, the Scripture tells us, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8).

The Scripture also tells us that we are to take care of our aging

Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23-24).

There are ways in which we are to rightfully do the things of the world.

The first part of our text tells us "be not conformed to this world." The next part says, "be ye transformed by the renewing of your mind." How can we be transformed by the renewing of our minds? First of all, it is done by the Holy Spirit. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (II Cor. 4:16). The Holy Spirit does not work on the outward man, the flesh, so to speak, but He works on the inward man. He renews the inward man day by day.

"And have put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:10).

In Titus we find how this is brought about: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). Salvation is brought by the washing of regeneration and the Christian life is brought about by the renewing of the Holy Spirit. The instrument that the Holy Spirit uses is the Word of God.

"So then faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

Again, this faith is not only the faith of salvation, but is the faith of Christian life.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

As we live by the faith of the Son of God, we are to do as James says:

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (James 1:21).

And then he goes on to say:

"But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer,

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WORD STUDIES

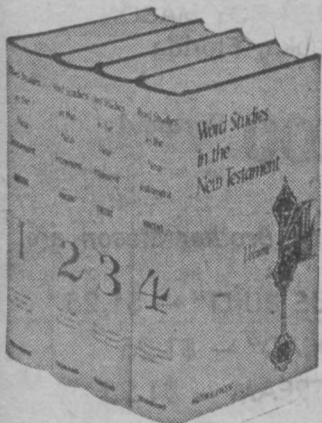
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One Of His Churches

(Continued from page one)

Lord's commandments, but if we are not positioned in righteousness it shall burn when tested by the fire of God's Word. The all-wise God had all the reason that He needs to require us to yield to His position on the matter of Sovereign Grace and the Lord's assembly. Listen:

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty: and base

things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are: **THAT NO FLESH SHOULD GLORY IN HIS PRESENCE**" — I Cor. 1:26-29.

Now I ask you, brethren, would you leave the planning of such an important task as a Kingdom to a group of individuals as outlined above? If you were going to build a company, you would seek the best to aid in the planning of that company. You might hire people of lesser ability to carry out the plans, but you would desire the best to make the plans. Thus, we see that God laid the plans for the eternal salvation, and the means whereby those brought into this

plan would worship and bring glory to Him. A test of our baptism and the authority thereof is whether it glorified the fleshly nature or God. Any baptism outside that laid down by Christ glorifies the flesh. Membership in any organization other than the Lord's church glorifies the flesh. Any striving for obedience to the commands of God's Word outside the Lord's Church is to the glory of the flesh. Let us rest assured that God's way and plan is not a way or a plan that allows our fleshly nature to glory. We must await our glory until we shall rule and reign with Him as His wife.

It is not in our fleshly nature to humble ourselves in this manner, but listen to what Jesus said:

"Whoever therefore humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe on me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea"—Matt. 18:4-6.

My heart trembles as I read these words. As we view the responsibility and attitudes that we must assume, and the base nature of this flesh, we must of necessity cry out for grace in order that we might stand. Beloved, what about the one who has been shown of God the mysteries of the New Testament Church and then will deny and preach against it? To do this is an offence to the little ones, and it would be better if that person were dead. We see then that Satan must bring all his powers to bear upon the Lord's assembly. He must copy it in as much detail as he can. He must provide himself with preachers, teachers, and churches and with as many of God's people as he can who are seeking to satisfy the pride of the flesh. Yet, we know that God continues to reserve a number unto himself so that His assembly will never fail. Isn't this a glorious promise? Yet in all this, we must remember what Jesus said in John 15:5: "For without me ye can do nothing."

One outside the Lord's assembly has no real peace in his life of service. This is the reason why these organizations that call themselves Baptist (but are not) have to put on their suppers, have their ball teams, program their youth parties and their patio dances. It is through these worldly things that so-called churches are trying to hold their members and give them some degree of peace of mind.

Beloved, peace in our salvation comes only by the Comforter who carries out His work in the Lord's assembly.

Another part of the work of the Holy Spirit is to give life to His assembly. For we read: "Even the Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him: FOR HE DWELLETH WITH YOU, AND SHALL BE IN YOU"—John 14:17. Jesus was speaking to His church who had already been saved by His grace. In John 20:22 Jesus breathed on (into) them, and said unto them, "Receive ye the Holy Ghost." As the church was assembled on this Lord's day, Christ made them a living organism. Just as he breathed into Adam's nostrils and he became an organism, so did He inspire into the assembly and it became a living, functioning organism. On the day of Pentecost the assembly was immersed in the Holy Spirit, and was empowered to do all that the Lord had commanded it to do. Thus, we have a unique organism in the church. One different from all other assemblies in the world. The church is no longer "It" but became "She." She can grow, reproduce, and work. She can do all things that a re-

producing organism can do for she is so vital. Beloved, can you see the beauty of the living church of our Lord? The Lord's church feeds on the truth of God's Word. Let us not starve her, but let us feed her that she might grow to maturity and carry out the functions that her Creator intended.

The work of Christ's assembly is clearly marked. Our responsibility is taught in Matt. 16:19: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be (is) bound in heaven: and whatsoever thou shalt loose on earth shall be (is) loosed in heaven."

I cannot agree with the Roman-

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ist that this promise places Peter as the head of the church. However, it does mark off his responsibility as a member of the Lord's church. Beloved, the Lord's church has the key that opens the door into the Kingdom which is the gospel of Jesus Christ our Lord. Notice that the church is not the door but only has the keys to the door. She is the doorkeeper and with that she is to go into all the world and preach the gospel to every creature.

May God give us the grace that we need in order that we may assume these responsibilities with love, compassion, and peace to the glory and honor of our God.

Relation Of Christian

(Continued from page seven)

we purify ourselves. As a result of this, we should have unfeigned love of the brethren. We should love one another.

In our text, in Romans, it goes on to say "that we may know . . ." the perfect will of God. How do we know the perfect will of God?

First of all, we know it by studying the Scriptures. We mean by the Scriptures, the whole counsel of God, the Old Testament as well as the New Testament.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4).

Now you say, well, these were the things written in the New Testament. No, when Paul wrote this, he was speaking of the Old Testament. We can be assured that the Old Testament is just as necessary to our well-being as the New. The Psalmist says:

"I delight to do thy will, O my God: yea, thy law is within my heart" (Psa. 40:8).

As we take the whole Word of God and as we apply it to our hearts, we indeed will delight to do His will because of the truth. His law is within our hearts.

"Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness" (Psa. 143:10).

Finally, "If any man will do his will (that is, the will of God, the Father) he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17).

If we desire to not be conformed to this world, if we desire to be transformed, by the renewing of our mind, if we desire to do that perfect will of God, then we need first of all to hear His Word, the commandments to us as Christians, then obey them from the heart as the Holy Spirit gives us the ability to do so, then we will be able to carry on as Paul described the servants:

"Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart" (Eph. 6:6).

Preach . . . Hardshell

(Continued from page one) probably have the opportunity to talk about baseball, the weather or Watergate. Why did you not use that time for the Lord? The place where you live is part of the world and we have been told to preach the Gospel, "in all the world."

Obviously, every Christian cannot go into every country witnessing for Jesus. That is why we have missionaries. As the Holy Spirit told the church at Antioch to, "Separate me Barnabas and Saul for the work whereunto I have called them;" so the Baptist churches of today send out missionaries under the leadership of the Holy Spirit. When Bro. Halliman preaches the Gospel in New Guinea, each member of each church that supports him has a part in that ministry. When Bro. Pietsch preaches the Gospel in Japan, each member of each church that supports him has a part in that ministry. And so with each missionary Scripturally sent out by a New Testament Church.

Let us always have the great commission before us. The Lord has instructed His Baptist churches to preach the Gospel, baptize believers, and then teach them all things. Let us ever be willing to preach the Gospel by which it has pleased God to save them that believe. Let us ever be willing to support sound missionaries, who will preach the Gospel on those foreign fields whereunto the Lord has called them.

Meant Much To This Brother

I have waited much too long now to write to you, and give you a word of encouragement, concerning the stand you had to take concerning Brother Fields, and some other brethren. I just want you to know, I am with you one hundred percent.

Concerning your sickness, I want you to know I am among the thousands who prayed much for your recovery, and not only that, but for your work at the church and with The Baptist Examiner. You have meant much to me over the years. My prayer is that God still has years of service for you here.

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