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# Voice of Baptists

*"The Voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."*  
Isaiah 40:3

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## DISTINCTIVE JUDGMENTS IN THE SCRIPTURES

by W. T. Russell  
Nashville, TN

Almost without exception when the term JUDGMENT is used or the word spoken, we automatically direct our minds to the FINAL JUDGMENT and give very little thought to other judgments spoken of in the Scriptures. This being the case, I want to speak first on the subject of the General Judgment.

That there will be a day of judgment, when all the nations of the earth shall stand before the tribunal of Jesus Christ, is plain from the following passages of the word of God:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels . . . And these shall go away into everlasting punishment: but the righteous into life eternal." Matt. 25:31-46.

"And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he

hath given assurance unto all men, in that he hath raised him from the death" (Acts 17:30,31). "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:13.

These are just a few of the passages in the New Testament which teach the doctrine of the general judgment, and the same doctrine is taught in the old where it is said: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccles. 12:14. The point is settled that the world will be judged; and to forbid the supposition on the part of any individual that he will be absorbed in the aggregate of the world's population, it is written: "So then every one of us shall give account of himself to God" (Romans 14:12). It is this INDIVIDUAL AND PERSONAL accounting that adds to the solemnity of the great day.

The propriety and necessity of a day of general judgment has been called in question by some. They seem to base their view on the premise: that as there is at death a determination of the final state

(Continued on Page 2)



## TITHES AND OFFERINGS

by Calvin Perrigo  
Indianapolis, IN

**INTRODUCTION:** "FOR GOD LOVETH A CHEERFUL GIVER." (II Corinthians 9:7). We trust that the title of this lesson may not be an incentive to grind axes, nor cause any teeth to be set on edge. We will only be discussing SCRIPTURAL giving in this lesson. We hope this lesson will serve as a balm and as an ointment toward mollifying and healing some wounds that have for too long gone unattended. Brethren, come now, let us reason together.

After the lesson title has been defined we will look at the origin of the tithe and of the offering. Our probe into SCRIPTURAL giving will include the why, how, where and when to give and who is to give.

At the very beginning of this lesson we should understand that it is near impossible to educate a church in SCRIPTURAL giving by only preaching sermons on the subject from the pulpit. Nothing can be substituted for preaching, but the ground work must be laid in private teachings such as in the home, Sunday School, etc. If four Sunday School lessons in succession per year can be allotted to this subject, then the pastor can become more effective in his efforts to teach on it from the pulpit.

**LESSON TITLE DEFINED:** Tithe = to give or pay a tenth part. Offering = the act of one who offers: something offered, especially, a sacrifice ceremoniously offered to God to declare one's readiness or willingness; presentation in an act of worship.

**AIM OF THE LESSON:** To hasten the day when the church can from an

(Continued on Page 3)

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## EVANGELISM — SOME SPIRITUAL PREREQUISITES

by Kenneth W. Massey

### Lesson: "The Soul-Winner's Prayer Life"

Lesson Text: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matthew 6:6

### THE NEED OF PRAYER

An essential condition to the soul-winner's life is the development of a prayer life, especially praying regularly. Daniel prayed three times a day — morning, noon and night. Prayer is the Christian's most glorious privilege, most enlarging opportunity, and most essential obligation; for it opens the door of communication with God, makes easier his access to men, and is the surest way to bring God and men together in saving and keeping relationship. The prayers of Abraham, Jacob, Moses, Nehemiah, and Daniel, marked turning points in the history of nations. Jesus, the Son of God, and Paul had well-developed prayer habits. They allowed no intrusions into their prayer life and no substitutions for their supplications. Prayer was as essential to their spiritual ongoing as was food to their physical well-being.

### JESUS AND PRAYER

Christ's prayer life is one of the most impressive scenes of his earthly ministry. Most of his public deeds of any consequence were accompanied by a season of prayer: when he was baptized (Luke 3:21), as he raised the dead (John 11:41),

before his trial (John 17), before his betrayal (Luke 22:42), before his death (Luke 23:46), and in many other cases. The following things can be said about Jesus and prayer:

1) He prayed often. Prayer filled his life.

2) He almost always prayed before he faced any great task or trial.

3) He prayed in public.

4) He prayed in secret — often all night, sometimes alone and sometimes with his disciples.

5) He put a high premium on secret prayer (review the text, Matt. 6:6).

6) He practiced the intercessory prayer (John 17:9-26).

7) He promised the power of the Holy Spirit in answer to prayer (Luke 11:13).

8) He taught that a sinner could pray for his own salvation (Luke 18).

Soul-winners should not miss the power of Christ's example in the matter of making a prayer plan and then executing our lives as humble, sincere petitioners to His throne of grace.

### PAUL AND PRAYER

Paul and prayer was a pre-eminent factor in the life and ministry of the apostle Paul. He prayed down in Arabia for a season and received from God his message of the gospel (Gal. 1:12, 16-17). The record of his prayers in jails, in synagogues, on streets, in private homes, on river banks, on seashores — EVERYWHERE — is an inspiring part of his wonderful career. HIS RECORDED PRAYERS ARE SPECIMENS OF DEEPEST DEVOTION TO, AND COMMUNION WITH, GOD, AND EVIDENCES OF DEEPEST RELIGIOUS AND SPIRITUAL CONVICTIONS. His ringing appeals to all Christians "Pray without ceasing" (1 Thess. 5:17) and "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6), come to us today as a mighty call to a worthy prayer life. "Praying always with all prayer and supplication in the Spirit (Eph. 6:18) was with him a large part of the Christian's armor. It was by prayer that he received salvation; escaped dangers; foiled his enemies; preached the gospel; built churches; opened cities, continents, and nations to the gospel; broke out of jails; and died a triumphant death.

### SUGGESTIONS FOR PRAYER

1) We should make much of secret prayer. Nothing should crowd it out. Nothing should be substituted for it.

2) We should have a special time for secret prayer. It should be made a habit

and become as vital and as necessary as our meals.

3) We should seek to be in prayer groups with prayer-believing, devoted Christians. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19).

4) We should put away from our hearts everything which is a foe to our prayer life and power. "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). "That your prayers be not hindered" (1 Peter 3:7) is Peter's caution to winners. **WE SHOULD PUT AWAY FROM OUR LIVES —**

A) All COMPROMISE in conduct inconsistent with the high standards of Christian living set out by the New Testament.

B) All WORLDLINESS and the PLEASURES which feed the carnal and hinder the spiritual.

C) Every PERSONAL HABIT IN THOUGHT, APPETITE, PASSION, WORD, OR DEED that slows up or bars the operation of divine grace and sanctification in our lives. "Put off . . . the old man" with all his ways (Eph. 4:20-32, 1 Cor. 6:19, Gal. 5:19-21).

D) All SPIRIT OF UNFORGIVENESS. God will not hear us if we are unforgiving (Matt. 6:14-15, Eph. 4:32). Read carefully Ephesians 4:20-32.

5) We should encourage everything which will strengthen, enrich, and nourish the prayer life. **WE SHOULD —**

A) Devotionally study God's Word, claiming the promises, feeding on the hidden manna.

B) Associate with those who live close to God.

C) Seek to realize in the inner life the fruit of the Spirit.

6) We should maintain a prayer list in our memory. Some day God will say, "I have heard thy prayer, I have seen thy tears." (Isaiah 38:5)

### Distinctive Judgments (Continued from page 1)

of every man, it is needless to have a general judgment. It may seem a very strong charge to place against such people, but my charge is that this position is possessed by very narrow thinkers as regards an Holy God and a Carnal creature as man.

It is true that if God chose to do so He could administer his government in complete secrecy, concealing the reasons of his acts from all men and all angels. We admit that should he make this choice, they would still be in accordance with the principles of perfect jus-



tice, for a just God cannot deviate from principles. However, we must remember that God, in the administration of his government, is not only just, but that he intends that his justice shall be seen and acknowledged by all his intelligent creatures. This is no doubt one of the purposes to be accomplished by the final judgment. The revealing and the disclosures of the life and works of all men and God's dealings with all will be the fullest vindication of the divine character and the divine government of God. Whatever questions may have arisen concerning either will be forever removed. God's infinite justice as well as his infinite wisdom and goodness will be fully recognized. Thus the judgment will show God's eternal providence and justify the ways of God to men.

### JESUS CHRIST WILL BE THE JUDGE OF THE WORLD

Cornelius was informed by Peter, "It is he which was ordained of God to be the Judge of the quick and dead" Acts 10:42. Of Jesus, Paul said, "Who shall judge the quick and the dead at his appearing and his kingdom" 2 Tim. 4:1. Jesus said of himself, "For the Father judgeth no man, but hath committed all judgment unto the Son — and hath given him authority to execute judgment also, because he is the Son of Man" John 5:22-26. The Son of man has been invested, as Mediator, with universal authority as the reward of his humiliation and death, that "at the name of Jesus every knee should bow" Phil. 2:10. The administration of the divine government is in the mediatorial hands of the Son of man. So far as we are able to learn, the last act of his administration will be the judging of the world, after which it seems there will be a delivery of "the kingdom to God even the Father, . . . that God may be all in all" I Cor. 15:24-28. The question might be asked — Why is the judgment of the human race placed in the hands of Jesus. My answer: Because Jesus Christ is God-man, uniting in his person divinity and humanity, it is morally certain that while he protects the honor and the majesty of the divine government, he will make all necessary allowances for those he judges. As the God-man he will remember his experiences during his sojourn on earth. What more eminently proper than that he through whose blood countless millions are saved shall appoint them places in the heavenly kingdom? What more appropriate than that the Friend of sinners shall consign to perdition those who rejected the salvation offered in his name?

In line with this statement I call attention to Hebrews 2:18, "For in that

he himself hath suffered being tempted, he is able to succour them that are tempted." This word "succour" means: "to come to the aid of, assist, help." Notice that the writer bases his statement upon the fact that Jesus sympathizes with us on the basis of his humanity in his temptations in the flesh. Also note that Jesus will not judge on the basis of man's claim of righteousness. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them. I never knew you: depart from me, ye that work iniquity." Matt. 7:22,23.

As to the Judicial process: we are told concerning it, that "the books were opened: and another book was opened which is the book of life" Rev. 20:12. I believe this language to be figurative, for there will not be the opening of literal books. This being interpreted literally would place Jesus Christ down on a level with us. The imagery, however, is very suggestive. It implies that everything necessary to a perfect judicial decision will be known, even as a knowledge of matters committed to books of record is safely preserved. There will be no need of witnesses to testify, for the judge, being omniscient, will be perfectly acquainted with the characters of those whom he judges. Let us all admit that with our finite minds, we are overwhelmed with this thought. How can we conceive, except by faith, that our final judge will know every individual of the multiplied millions before him, all the works performed by each one, all the words spoken and all the thoughts of the mind?

There will be a perfect acquaintance with all the elements that have entered into the formation of moral character, while the character formed will be, in every case, prophetic and decisive to destiny. Works will be brought to light, even deeds of darkness, as well as deeds of mercy, performed so secretly that the performer thought no one would ever know. It is plainly written that "God will bring every work into judgment" Eccl. 12:14. All the words that have been spoken will be, in effect, reproduced. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" Matt. 12:37. The thought of all hearts will be revealed, because it is said that when the Lord comes he "will make manifest the counsels of the hearts." 1 Cor. 4:5.

### Tithes & Offerings (Continued from page 1)

overflowing heart give the overflowing gift. (See Exodus 36:4-7)

**ORIGIN OF TITHES AND OFFERINGS: TITHE:** the first biblical record of a tithe is that of Abram toward Melchizedek. Abram 'gave' it (Genesis 14:20). Jacob, the grandson of Abraham must have received some instructions about giving of tithes as evidenced by his unrequired promise in Genesis 28:22. Jacob vowed to give back a tenth of what God might bestow upon him. These two early accounts show the giving of the tithe and a promise to give a tithe. We thus conclude, the tithe was completely voluntary in its origin. The law requirement was from Mt. Sinai but the origin was from Abram's heart.

**OFFERINGS:** The first offering from man to God is from the hand of Cain and then Abel (Genesis 4:3). Their reason to offer to God was probably prompted by, 'the need to be pure from sin, to fellowship with God because he had blessed their labors with an increase.'

**THE GIVING OF TITHES AND OFFERINGS: WHY GIVE:** It is the nature of love to give (John 3:16 and I Corinthians 13:1-8). Giving is the oldest and highest form of worship recorded in the bible (Genesis 4:3). No other method of worship is mentioned from Adam unto the crossing of the Red Sea when God delivered Israel from Egypt. Genesis 22:1-13 teaches the offering as being a form of worship. The motive for giving is worship; an expression of gratitude from the heart for blessings already received. It is more blessed to give than to receive (Acts 20:35). We give to God when we help the needs of his creation (Matthew 25:31-45). Giving is a grace (II Corinthians 8:7). The grace of giving is better than the law of giving. The bible does not suggest that God's people should give less than a tenth. The teachings of the New Testament are not downward, but rather they are upward and onward. A high standard of giving is set forth in the complete message of the bible. We are God's by right of creation, redemption and preservation; let us acknowledge these things in our free cheerful giving of the first fruits of our increases. God deserves the gross of our increase!

**HOW TO GIVE:** Give cheerfully, not grudgingly, or of necessity (II Corinthians 9:7). Freely, just as we received it from God (Ephesians 2:8; Matthew 10:8; II Corinthians 8:9). Willingly, first a willing mind (II Corinthians 8:12). Regularly, as God has prospered us (I Corinthians 16:2). One common weapon used

(Continued on Page 4)

**Tithes & Offerings**

(Continued from page 3)

against percentage giving is: two families, same income, one has two children the other has six, therefore it would be unfair. Psalms 127:3,4,5 teaches differently: Happy is the man . . . Give in faith, Abel did (Hebrews 11:4) yet without works it is dead.

**WHERE TO GIVE:** At the place of worship. Get thee into the land of Moriah (Genesis 22:2). Bring ye all the tithes into the storehouse (mine house, Malachi 3:10). The temple (Mark 12:41). At the apostles' feet (Acts 4:35). The events of Acts 5:1-9 happened inside a building. The Corinthians were to lay by in store to avoid gathering it at the last moment (I Corinthians 16:2-3).

**WHEN TO GIVE:** When God has given to us. Present it on the first day of the week. If necessities are to be avoided we must give as we obtain it; the full storehouse teaches this. Give when unexpected needs arise.

**WHO SHOULD GIVE:** Receivers of blessings are the givers. Cain offered the fruit of the ground. Abel offered the firstlings of the flock (Genesis 4:3-4). Jacob's vow of a tenth was in expectation of receiving blessings (Genesis 28:20-22). Freely ye have received, freely give (Matthew 10:8). Those strong enough to labor are to give (Acts 20:35); yes, even elders are to give. Check Hebrews 7:9 for no exceptions. Regardless of how little one has, God takes note of what one has left after giving; therefore the poor can be blessed in giving a little just as the rich can be blessed in giving much. This fact makes the grace of giving just as important to the poor as it does to the rich (see Mark 12:41). Children should be taught the grace of giving. Use the example of God's love and teach the children the true system of giving. When percentage giving is practiced from the beginning, there is no problem with the small income nor the large income. Anyone can well afford to give **SCRIPTUALLY. DON'T BE A PARTY TO ROBBING GOD!** Teach your children to give by oral teaching and exampleship.

**SUMMARY:** Tithe means a tenth. The first giving of a tenth was voluntary, it was the gratitude of the heart expressed. Abram and Jacob are biblical examples. The freeness of these two men and their willingness to contribute a tenth set the pattern for the law requirement. The tithe was in the heart of Abram some 400 years before it was in the letter of the law.

The basic principle in making an offering is obedience. It is the act of one who offers. The first offering to God was

also voluntary. Our offerings of today will be received by God if they are offered in faith. The scriptural motive for making an offering is worship. No other means of worship is revealed from Adam to the crossing of the Red Sea by Israel. The first act of worship recorded in the Old Testament was the giving of an offering (Genesis 4:4). The first act of worship recorded in the New Testament was also by means of an offering (Matthew 2:11). Therefore we understand that **SCRIPTURAL** giving is both fundamental and foundational.

As God sent his Son to this world, let us through **SCRIPTURAL** giving send the gospel of God's son into all the world (see John 17:18). Remember! Jesus became poor, that we through his poverty might be rich (II Corinthians 8:9).

**SUPPLEMENT TO TITHES AND OFFERINGS:** Does the grace of **SCRIPTURAL** giving allow us to make a determination in our heart as to how much or how little we can give? A well worn and sometime abused Baptist 'cliche' of, "**AS HE PURPOSETH IN HIS HEART, SO LET HIM GIVE,**" may be misunderstood. Let us reason together for a moment on II Corinthians 9:7. The prediction of Agabus had come to pass and some saints in Jerusalem were suffering because of the dearth (see Acts 11:27-30 and Acts 24:17). Paul had encouraged both Jew and Gentile to help these Jews with their material substance (see Romans 15:25-28). Paul's plea to the Gentile churches of both Asia and Europe to help the Jerusalem saints also included a plan for the collection and distribution of this grace (fund). Please note the advice that Paul gave the church at Corinth (see I Corinthians 16:1-4). Paul had already given orders to the churches of Galatia and he made the same plea to the church at Corinth. The church at Corinth really got involved in this need. Their zeal also had caused many others to help with this need (see II Corinthians 9:1-2). Paul had boasted to others about how eager the church at Corinth was to help the poor Jews in Jerusalem. Paul had made an example of them in order to encourage others to help with this special offering. The time was drawing near for Paul and the messengers to take this offering to Jerusalem so he sent Titus on ahead to Corinth to make certain that they were doing what they had promised to do. The 8th and 9th chapters of II Corinthians are devoted to this special offering and Paul's concern was that the Corinthians might be living up to their commitment and his bragging on their love for the poor saints in Jerusalem. The 7th verse of II Corinthians, chapter 9 is

written in view of a previous commitment (at least a year before). Paul asked every Corinthian to remember what he had promised to give toward the need of the poor saints in Jerusalem. Paul was encouraging these brethren to remember what they had promised in their hearts to give. Paul desired that they keep their original promise and give that they had promised and not to begrudge that vow. This special offering to the poor saints at Jerusalem was separate and apart from the regular giving to the Lord through the church at Corinth. Our special offerings today should not be reflected in the normal church collection. We have no scriptural advice that allows us to purpose in our own conscience how much we owe to God. We are only stewards, it all belongs to God. We best render unto God what belongs to him and leave our own desires and prejudices out of God's system of **SCRIPTURAL** giving. Seldom does the non-record keeper contribute to God the things that are already his anyway. The keeping of records can ease or convict the pure conscience. **TRY IT!**

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## GREAT REVIVAL

Old Union Baptist Church of Bowling Green, Kentucky had a wonderful two week revival. The Lord gloriously saved 16 souls from the power of Satan and sin. Pastor Paul Bryson was assisted by Elder Neal Forshee. "To God be the glory."

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## YOUR COMMENTS

Dear Bro. Massey:

I just happened to see a copy of "Voice of Baptists," and after reading it I thought I would write and tell you how much I enjoyed it.

Vickie Reed  
Tennessee Tech Student

I enjoy your paper, "Voice of Baptists," so much I want to write and thank you.

Ollie Prince  
Camden, Tenn.

Dear Staff:

Thank you so much for "Voice of Baptists." It touches my heart. The blessings received are God sent. Enclosed is a small contribution to help continue the paper. Also, you have my prayers.

Barbara Scott  
Lexington, Tenn.