

# 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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## FALL OF MAN

By F. W. Lambert  
Westmoreland, TN

**Man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defence or excuse. (Pendleton's Baptist Church Manual, Page 46)**

The fall of man a reality. The voluntary character of the act by which he fell, his sin, his depravity. Another proposition now demands our attention, far less pleasing than God's great plan of salvation by Christ, but in every respect, equally important. Man by nature is fallen, depraved, sinful, and lost. And that is the moral condition of our race - really desperate. Cannot man, as he is naturally, be saved? God in his holy revelation assures us that he cannot, and reason approves, painful as it is, the decision. How or by what means could we have been thrown into a condition so fearfully dangerous? Wisdom admonishes us carefully to survey the ground we occupy. Nor, since the sacred word is open before us, need we err in our investigation. Let us look into the moral condition of mankind by nature. What is it? The word of God teaches us that our original ancestors violated the Law of God - that holy law which guarded their innocence, and protected their spiritual life. Consequently, they voluntarily fell from their purity into a state of sin and condemnation. By this act, the unhappy consequences resulted in their own depravity and death, and the depravity, sinfulness, and death of all their descendents. In this single transaction, we have unveiled before us the source of

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## MINISTERIAL SUPPORT

By J. A. Reynolds  
Davisville, W. Va.

### Part 5 - What System?

How shall we afford a supported ministry? What system shall we use to collect the needed funds? Perhaps no aspect of this subject has been so controversial as this one. Any method which will fulfill that which God has ordained by providing adequate support for the ministers who preach the gospel and labor in the word and doctrine is satisfactory, if it be within the guidelines of the Holy Scriptures. It is agreed among us that the expenses of the churches should be met by the donations of the people of God. If all of us would ask God each week the amount we should give, as earnestly as we ask other knowledge of him, and obey his promptings, there would be an adequate supply so that the gospel would not be hindered. However, this method of collecting "free will offerings" does not seem to work very well when the church is not as spiritual as it ought to be.

Most men, especially in this age of free spending, need some type of system in order to save a few dollars even for their own use. Few people are able to save anything without one. Yet we persist in the impractical course of allowing each person to give spontaneously of what happens to be in his pocket at the moment his heart is moved. In many cases there is nothing to derive the Lord's portion from when the Spirit does grip the heart. It is all spent.

We have an excellent pattern for a system of giving laid out for us in the Old Testament Bible. Many diligent Baptist people have looked to this system as a guideline in the regulation of their volun-

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## OHIO LETTER

Dear Bro. Massey:

As I read the April edition of "Voice of the Baptists," I was overcome with joy at the rallying of God's people to support the truth. I was strengthened to see the areas these contributions came from. We have a tremendous responsibility to do all we can to spread the message of truth, the gospel, to all who will receive it. My efforts in the past have been, (in my opinion), lacking, but God has been with me to see to my needs as no one else has or ever will. He continues to be my strength and I pray He will help me do more. That is why I wish to share with you and your readers the good news of a journey to be in service with God's people and the blessings I received.

On April 9, 1982, Elder Ron Gallo-way and I embarked on a trip to visit Fellowship Church and be with them during their Revival efforts. Our trip started out with good conversation of how much we had looked forward to visiting, but most of all we went with expectations of great things happening in the Lord. Our conversations were filled with such expressions until we arrived. We were on the highway for nearly six

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## SECOND QUARTER FINANCIAL REPORT

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### FALL OF MAN

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all our woes - Temporal, Spiritual and Eternal. This is not a mere allegory or a fiction. Let a candid examination be made of the incident, as recorded by Moses, and it will of itself, give conclusive proof that it is to be received as genuine history. All is true, or all is fable. There is no evidence that the fall was a fictitious fraud or an allegory.

Then so is the flood a fiction, and also the family of Abraham, and the sojourn in Egypt. If one is a fiction, then all. The remainder of the five books is literal history. This all intelligent men admit. Hear their declarations upon this subject: "Since by man came death, by man came also the resurrection of the dead." 1 Cor. 15:21, "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3, "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. 1:13, 14, Still more fully - "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world:

but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. (Romans 5:12-18)

The many verses of scripture in the Old and New Testament made by prophets and apostles, and by our Lord Jesus Christ himself, it must be clearly seen, that they did not regard the fall as an allegory. The history of the fall of our first parents is therefore, a literal truth. Their defection induced by the arts of Satan, brought upon them the curse of God, destroyed the divine image in which they were created, and made them the victims of pain, disease, and death. Total moral disorder arose and reigned. Another opinion, however, is entertained by a certain class of persons, who admit the reality of the fall of Adam. It is this - that the fall of our first parents was an event predetermined by God, that it occurred of necessity, and therefore, since it was impossible for them to have done otherwise, that they were irresponsible. Man was created a free moral agent, liable indeed to fall, yet fully able to stand, and the Bible teaches no doctrine more clearly.

Neither the angels that sinned nor our first parents can justly accuse their Maker, or their Making, or their fate; they themselves decreed their own revolt, not God. All men are sinners, and have personally and actually sinned against God - all in every age, and in every nation "all have sinned". "For there is no man which sinneth not." 2 Chron. 6:36 "If we say that we have not sinned, we make him a liar, and his word is not in us." 1 John 1:10 With such teachings the whole word of God abounds, and they are true. Death reigns universally! But why should the destroyer have power over us all? Is death the lot

of any holy being? Never, it is the infliction of the dreadful sentence upon sin; death, disease, and affliction are raging, and all men die, therefore, all men are sinners against God. Why is it, if sin does not exist everywhere, that in all nations and every community, laws to restrain sin are found to be necessary? What about all these courts of justice, those legal officers, and jails, and penitentiaries, which everywhere meet our eyes? If each man does not confess sin in himself, he fails not to ascribe it to others. Are not the pleasures of men deeply marked by sin? And who will declare, even to his best friend, every action of his life and every thought of his heart? The song "I Want My Life to be an Open Book", I doubt this song. Admit all men are sinners, and what then? If all are sinners, I would ask are we to account for it? How can we explain this deep revolt of our entire race from God and holiness? A revolt which has extended to all. Not one individual is found furnishing an exception. Man-kind are depraved. But what is depravity? It is, I think, a corrupt state of the heart, which is destructive of moral principle - of true holiness. And now where did it originate? How did it gain universal possession? It must have its cause, and that cause must be adequate to produce the effects. We turn to the word of God, and our inquiries are answered. "By man (Adam) sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Rom. 5:12 "By one man's disobedience many were made sinners." Rom. 5:19 The depravity and sinfulness of our race, therefore, originated in the fall of our first parents. And from them, have these evils been inherited by us all.

You should note that Adam and Eve were contented with fig leaves for a covering as long as God was not there in person. But as soon as God came into the garden, they began to feel uneasy, and the nearer God came to them, the more uneasy they became until they hid themselves among the trees of the garden. This is what has been termed as "fig leaf theology". By this, we mean the attempt to cover sins by means of self-made clothing, leaving God out. Many people today are trying to cover up their sins just as Adam and Eve were trying. They are making their own self-righteous clothes, and disbelieving the blood of Jesus Christ. After God had asked the questions and led them out to their confession, they began to "pass the buck". God asked the man, "have you eaten?" The man said, "the woman that you gave me, gave to me and I did eat." God

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# MINISTERIAL SUPPORT

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tary giving of their offerings to the Lord's work. They were not compelled by the church or the ministry to do so. The system of tithes and offerings is a practical one which, if made to fairly fit the ways of our modern life, does well as a method of giving. However, at the mention of tithing, although it be left voluntary to each person whether or not to use this method, we have had many able ministers to rise in opposition to this or any plan of proposed systematic giving.

The New Testament instructs each church member to give "as God hath prospered him" (1st Corinthians 16:2), "according to that a man hath" (2nd Corinthians 8:12), and "every man according to his ability" (Acts 11:29). These scripture passages all agree that the giving is to be proportional to the prosperity of the giver. Too often in our churches it is not that way. The rich among us should give the most. That is the purpose of their riches (1st Timothy 6:17-19), though there be but few rich men among us. We are all well aware that some could easier give twenty percent of their income than others could part with five percent of theirs. When it is done as it should be, the wealthy will give far more than a tithe, while some of the poor might well have to look to the churches for assistance. Yet this inequality of wealth should offer no excuse for withholding from the Lord, for it was Him who richly praised the poor widow who cast in all that she had.

We are also instructed to "lay by in store", "upon the first day of the week." (1st Cor. 16:2) The Lord gets his first. He has always demanded the firstfruits of our substance; and be our offerings money, time, energy, or whatever else, God does not accept the part left over as a sacrifice well pleasing unto him. He expects the first and best that we have.

Opposers of systematic giving often say, "Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful giver." (2nd Corinthians 9:7) I am afraid that often while that rule is followed many give practically nothing. Paul, in this verse, was already aware of the generous intent of the brethren to whom he was writing. This intent they had "purposed in their hearts" as much as a year before. (see 2nd Corinthians 9:2) Many seem to reason that it is better not to give at all than to give "of necessity", but certainly no such ill logic as that is found in the Bible.

I think it reasonable to suppose that

any of our Baptist families who have good fortune and a comfortable living could afford a tithe (ten percent) for the Lord. They would be well rewarded for so giving if it would be a willing sacrifice. Each Baptist would profit from the exercise of keeping account one year of the amount given to the Lord, that he might examine his own deeds to see if he has in truth given "according as the Lord hath prospered him".

Paul was not ashamed or afraid to refer to the temple worship for his example to justify ministerial support from the offerings brought by the people as a sacrifice to God. He asked, "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? EVEN SO hath the Lord ordained that they which preach the gospel should live of the gospel." (1st Corinthians 9:13) The gospel ministry is to be supported by the offerings of the church just as the Levites were supported by the temple offerings. Paul made that comparison. "And behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve..." (Numbers 18:21), said the Lord, and again "But the tithes of the children of Israel which they offer as an heave offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance." (Numbers 18:24) We are also shown by example what happened when the Levites were not awarded the portion that God gave to them: "And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were FLED EVERY ONE TO HIS FIELD. Then contended I with the rulers, and said, WHY IS THE HOUSE OF GOD FORSAKEN? And I gathered them together and set them in their place. Then brought all Judah the TITHE OF THE CORN AND THE NEW WINE AND THE OIL UNTO THE TREASURIES." (Nehemiah 13:10-12) Likewise, when the gospel ministry is not given the portion God allotted it, it will be found that the ministers have fled every one to his field (or job) and the question is in order, "WHY IS THE HOUSE OF GOD FORSAKEN?" The Levites comprised a twelfth part of Israel. God made a plan whereby the tithes and offerings of all Israel would adequately keep up the house of God, and its ministers on an equal level with the rest of Israel. It was a practical one. It worked then, and it will work now also. God designed it. Although the New Testament ministers

are not commanded to take tithes of their brethren as the Levites were, the apostle Paul has clearly placed the example of the Levitical ministry before the churches with reference to the support of the gospel ministry. It is an interesting exercise to approximate the ratio of the family members of gospel preachers to total church members in our associations and churches today. Considered as a whole that ratio is remarkably close to the one twelfth ratio of Levites to Israelites. I would not quarrel with any brother about the subject of tithing. I would only ask in light of the facts here presented. "How much would be required of each church member to support the Lord's work in keeping with that which he has ordained?" Voluntary tithing would certainly provide the required finances.

One of the greatest deterrants to generous giving to support the gospel has been the saying, "God doesn't need your money." HE never has! HIS ministers are the ones in need, and God has ordained HIS money, not yours, to support them. What you withhold from God of his due you rob from HIM. I believe that God would instruct each church member what to give if he would seek God's will in prayer. I also believe that, in general, the combined amount of offerings in all our churches would be sufficient to support the gospel ministry. God is a God of providence; and surely he will not instruct contrary to that he has ordained.

Most of our worthy preachers would be willing to go on indefinitely, warring at their own charges, if they believed that it was God's will for it to be so; But when they feel torn continually between two legitimate responsibilities, neither of which can be fully met, they have a burdensome life which no man and family should be subjected to. It appears that most of our churches which have met the responsibility of supporting the ministry are the same ones which contain a considerable number of members who are convinced of their obligation to give at least a tithe of their increase unto the Lord. God bless those who willingly offer this acceptable sacrifice!

## OHIO LETTER

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hours, but it had seemed so short because our hopes, and our thoughts were in preparation to serve God that night. The blessings had already begun.

We visited until the time for services to begin, and the sentiments some of the brothers and sisters had were not promising. They told us some of the meetings seemed cold and that the effort

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turned to the woman and said, "What is this thing that thou hast done?" The woman said, "the serpent beguiled me, and I did eat." After God had gotten down to the rock-bed of the truth and traced sin to its origin overlooking nothing, he began with the serpent and put a curse on him. Following this, he promised redemption through the seed of the woman, and this will be taken up in another lesson. To the serpent, he said, "upon thy belly shalt thou go all the days of thy life and dust shall be thy meat." Unto the woman he said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

I have read that there is one mother dying every forty seconds in childbirth. To the man he said, "Cursed is the ground for thy sake, by the sweat of thy face thou shalt eat bread." God killed animals and clothed man and his wife. Depravity, I remark, affects our whole moral nature. It is total! But how can this be? Is every individual of the human race as wicked as it is possible for him to be? The phrase, "total depravity", does not mean that every man is as wicked as the devil. But simply, that all his moral powers are corrupt. They can have natural affection, parental love, social integrity, compassion, friendship, and patriotism. Depravity, though it has pervaded the whole soul, may yet become more deep. "Evil men and seducers, shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13 In a glass of water containing a grain of arsenic, every particle of the fluid is poisoned. It is totally poisoned, yet if a second grain be added, the water is twice as poisonous as before. Thus you see that for sin of any kind, or degree, depravity dreadful as it is, presents no apology whatever, and how terrible is the guilt thus incurred - how deadly. Sin leads you with chains, and brings upon you a train of curses that burn, and wither, and destroy you. Such were its effects on our first parents; such are its effects on you. The smallest transgression places us beyond innocence, and out of the precincts of salvation. How deep, how fearful is the guilt.

We have seen that the fall of our first parents is no allegory, but a certain reality. That their fall was not of necessity nor compelled by divine decree, but voluntary, of their own free choice, and that their defection brought on them depravity and into the world confusion and wretchedness. We have further seen

that all their descendents, in every age, and country are sinners. All men are depraved. This depravity we have traced up to our connection with our first parents, and have shown that since no other cause is adequate to the result, we received it from them. All men are sinners. When however a sinner dies, and goes to destruction, he is still under obligation to obey the law. Why not? Yes, surely! Is not the place of eternal punishment within the dominion of God? Is it not most evident that God punishes offenders for sins committed there, as well as for those committed here? But how can he justly do so, unless in that horrible region his laws are in full force. God's authority is as absolute in hell, as it is on earth, or in heaven. Every moment a sinner on earth, or a lost spirit, or a devil in hell, does not love the Lord God with all his heart, and soul, and mind, he is committing sin and augmenting his criminality. The law continues to be supreme over all created beings. The law of God did not begin with the creation of man; it governed angels to this period. Neither will it end with this world. The law claims to govern not the conduct merely, but also the powers of the inner man. "God is a Spirit, and they that worship him (acceptably) must worship him (not in form only) but in spirit and in truth." Jn. 4:24 The whole heart must be in perfect submission. Sin has deceived, and slain us all. I now remark that sinners against the law of God never can be saved by that law, because, in the first place, justice never can pronounce them innocent.

**OHIO LETTER****(Continued from Page 3)**

was hard. I didn't go to be discouraged, but I still felt God could change things. I told them of God's ability to remove obstacles. There was a large crowd on hand as services began, and I could feel God's presence in the good singing. I had received another blessing singing praises to God. Bro. Jerry Reynolds was helping in the revival, and it was his night to preach. He did not use a text or title his sermon, but directed all of his thoughts toward the lost. It seemed like he was struggling with a great burden, but as he continued, God's presence began to be evident and he preached with power only God can give. The only text I remember was from Acts 2:22-38, but the point expressed was "They were pricked to the heart." He directed this thought to the lost to help them identify their condition. He told of his own experience seeking salvation and he understood how Satan influences. Bro. Reynolds gave a

call to the lost to come to the altar. Many of us sitting in front could not see what was going on behind us. We felt the presence of the Lord and continued singing. The Lord had reached the heart of a young man in the back of the building. It was his first night there, and some people thought it may have been his first time at Fellowship, but the power of the Lord was strong and it troubled his soul. As soon as Bro. Reynolds gave an altar call he ran toward the door as if to leave. Before he could get his coat on the burden of his lost condition became too much to bear and he fell on his knees there seeking God for salvation. God saved his soul that night. I didn't witness all that was happening, but I heard a shout in the back of the building. The next thing that happened was the report Bro. Reynolds told us and people began to rejoice. We had a Christian handshake and extended our fellowship to the young brother. The countenance on his face and his expressions were full of joy. The witness of the event affected two other lost souls and they came to the altar. We all prayed for them, but to my knowledge, they didn't get saved that night.

I received many blessings that night. Just being present to hear of another soul being saved filled my soul. I had been strengthened beyond compare. I felt it was my duty to express and report these happenings so others could share in the happiness. I told these reports to those present in Sunday school at Liberty the following Sunday and the Lord blessed me again in remembering what had taken place. The presence of the Lord was with us and it helped us during our services. Bro. Galloway had been helped greatly and his preaching that day was the best I've heard from him. He took the opportunity to preach to many present that day because it was Easter Sunday. I hope it reached the hearts of those who would hear the gospel.

I ask for the prayers of as many as read this report. Not for me alone, but for Liberty Church in Norton, Ohio. The work here is hard, and I have not always been supportive, but with God's help the fruits of our labors will be known. Pray for all the churches in the north. We have many problems and because of great distance we can't fellowship together as often as we would like. This sometimes causes weakness, but we know that God is able to hear prayers and stir hearts. I have faith that He will help us through this troubled time. Remember us in your prayers.

Sincerely, your brother in Christ,  
Richard Perrigo  
Wadsworth, OH