

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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MINISTERIAL SUPPORT

Part I - Historical
by J. A. Reynolds
Davisville, W. Va.

The following three paragraphs under quotation marks were taken from pages 697 and 698 of R. S. Duncan's *History of the Baptists of Missouri*, published in 1882.

"In 1868 the association (Old Path Baptist Association centered in Hickory County, Missouri) published the following endorsement.... 'Instructed the clerk to arrange our articles of faith in order, and that he include the article of faith relative to the support of the gospel, originally put forth by the elders and brethren of more than one hundred congregations of Christians (baptized upon a profession of their faith) in London in 1689, and adopted by the Philadelphia Association in 1742. '(Philadelphia Association is the oldest Baptist association in America. - writer's note)' Said article reads as follows: 'We believe the work of the pastor being constantly to attend the service of Christ in his Church in the ministry of the word, and prayer with watching for their souls as they that must give an account to Him; it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability...' (Acts 4:4, Hebrews 13:17, 1st Timothy 5:17&18, Galatians 6:6)

We have wondered why so many churches, and even not a few pastors, are so timid on the question of ministerial support, as nothing - no doctrine whatever - is more explicitly taught in the scriptures than the adequate support of the gospel preacher. Churches are often very careful as to the conduct of their members relative to other items of faith, or doctrines of the Bible, and even in matters of less importance, but we have seldom known churches to call members to account for habitually neglecting to help defray church expenses. We have known pastors to preach very earnestly for hours on Baptism, the Lord's Supper, the proper observance of the Sabbath and very many other things affecting Christian duty; but never a word about the support of the gospel. Why all this? Why leave out this one great question? Why demand that every applicant for church membership shall be a penitent, have faith in Christ, be baptized, etc., etc., and then keep such an one in the church for years, while he positively

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THE TWO ADAMS

by Rex Hunt
Fountain Run, Ky.

My purpose in this article is not to write concerning the benefits the first Adam and his posterity was provided for in the sacrifice and mediatorial work of the second Adam. The purpose is to compare and contrast the two natures. "And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit." I Cor. 15:45 "The first man is of the earth, earthy: the second man is the Lord from heaven." I Cor. 15:47 As a saved individual the natures of the two Adams are manifested in our life in a conflicting manner. "So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7:25b also see Rom. 7:14-24

Jesus taught us to let our light shine. John tells us that Jesus is the light that lighteth every man that cometh into the world. Many people try to imitate the Son of God and call it christianity. When anyone tries to attract attention to the earthen vessel from whence the light should shine and not to the light Himself; the results are darkness and confusion. An unsaved person may suffer many things and attract the admiration of many people but honor will be to the person and not to the Lord. This will never benefit mankind in behalf of their salvation, but the blind following the blind both will fall into the ditch. Saved people with the mind of Christ should strive to keep under the body; then the will of the Lord will be made manifest. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." II Cor. 4:10 Sometimes Satan gets an advantage of us

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The Devil's Secret?

By Kenneth W. Massey
Huntingdon, Tenn.

HE WOULD LIKE FOR US TO THINK HE DOESN'T EXIST, WHILE HE'S NEVER HAD IT SO GOOD. THEN, HE WOULD INFLUENCE US TO DISBELIEVE IN GOD. WILL HE ASK US TO DENY OUR OWN EXISTENCE?

For ages Satan, the Devil, that Wicked One or the Prince of this world, has enticed man to practice a life of sin. He knows fully of man's original sin and does contrive every means of deception to encourage man to follow him while implementing every means to discount the very fact that he even exists. He has even been successful in persuading Adam to

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MAY 29

YOUTH DAY 1982 will be observed May 29th, 10:00 A.M., C.D.T. in Natchez Trace State Park, Wildersville, Tennessee.

This year's theme will focus on exposing "Cults, ESP and Psychics." All pastors, parents and youth leaders are urged to bring your youth or encourage them to attend.

The Park is located about half way between Nashville and Memphis. Exit south off I-40 at Exit 116 and follow the Youth Day signs to the Old Lodge.

TWO ADAMS

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by tempting us to giveaway to the flesh in biting and devouring one another. We should love one another and fulfil the royal law. "This I say, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Gal. 5:16 Satan as our adversary will encourage us to walk after the flesh. The success of our christian life is not measured, altogether, by the number of worship services we attend, the prayers we pray, the sermons we preach, the songs we write and sing, the lessons of the Bible we teach, and the recognition we receive. The degree of a successful christian life is the same as the degree that Christ, (the second Adam), is manifested in our doctrine, and personal application in our everyday lives.

Satan will attempt to persuade us to tolerate our known sinful weakness under the guise, no one is perfect or this is not as bad as someone else. We have a duty to help any and all our fellow christians to see and overcome the manifestation of the will of the flesh in their lives. We will never succeed in this, if it is not done in love and humility. The best help in this as in any other thing is a

good example. One of the greatest successes of Satan is to get us involved in others faults and ignoring our own. Sometimes one gets so involved in pointing out others faults to conceal his own. In order to manifest Christ in our lives we must put off the works of the flesh. Both cannot be manifest simultaneously. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lust, and be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 3:22-24

We are only held responsible for our selves, however that includes our duty to our fellowman. We may compare ourselves with some of our fellowmen and feel a degree of pride and indifference to the need to improve. There is none who prayerfully considers the fulness of the stature of Christ, but what feels guilt, humility and the urgent need to manifest the life of Christ more clearly in his life. This is something we all need to press forward toward. We will never be perfect in this body but should strive to be blameless. "That ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;" Phil. 2:15 When the works of the flesh are manifested, although it may be will worship, pride, selfishness, neglect, vengeance or indulging in fleshly lust, Christ is concealed from the unsaved. What we do should be done in the name of Jesus, that is by his authority and through, his enabling grace. The purpose is to manifest Him to the world that it may redound to the glory of God, in their salvation. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and Father by him."

THE DEVIL'S SECRET

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charge God with causing his sin because God had created Eve and she did inform Adam of the fruit.

One of the best kept secrets in the world today is the existence of the Devil. Did you know that only a few rational minded men in today's world believe the Devil exists, despite the overwhelming evidence to the contrary. Probably the greatest deception on historic record is the entry "there is no Devil." This idea is a come-on to lay the groundwork for saying there is no God. The Devil's existence is documented so often that it is indisputable, indeed.

First, there is the unfailing truth of Bible testimony, "And there was war in

heaven: Michael and his angels fought against the dragon....And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world..." (Rev. 12:7-9) Then in Isaiah, "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!

Jesus Christ met Satan on the mountaintop, and said, "Get thee hence, Satan." In other words get out of my way and behind me. Paul said, "for when I would do good evil is present with me." Jesus told Peter that the Devil had desired to have him, that he may sift him as wheat: But Christ had prayed for Peter that his faith fail not." (Luke 22:31)

Let me give you evidence that you cannot refute: Si monumentum requiris, circumspecte - IF YOU ARE SEEKING MY MONUMENT, LOOK AROUND YOU. That would be the Devil's reply if accused that he didn't exist. Need we do more than behold the world to forever settle the fact that he does live? Look at the drunkenness, the drug abuse, divorce rate, abortion without guilt, idolatry, murder, terrorism, wars and rumors of war, infidelity, love waxed cold, belief of fables rather than truth, and the list goes on and on. NO DEVIL? In the face of the fact that the Bible proclaims the Devil's existence on every page, we have become so educated that we'd rather believe the newspapers than believe the Bible. Yes, modern man has less difficulty in believing the lies of the day than the eternal truths of God's Book. Satan has so many costumes that he has one for all of us. The saddest part is the inoffensiveness of his appearance in our eyes.

DEVIL SAYS, "DISBELIEVE IN GOD"

Can you believe that we live in a country that claims to be "one nation under God, indivisible with liberty and justice for all," and will yet tolerate the advancement of a theory that allows for man's existence in contradiction to that same God mentioned in the Preamble? Hypocrisy! GROSS HYPOCRISY!

The Devil says, "Man evolved from anything you wish to teach, but was not created by God." This damnable suggestion is being taught in the classrooms of our nation. Our children are being tested to emphasize committing to the memory bank every minute detail of this the Devil's philosophy. Someone says, "it doesn't hurt anything to consider the pro's and the con's." That also contradicts the Bible. Paul said, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are

pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8) Why saturate our minds with untrue, dishonest, corrupt and ugly teachings when we could be entertaining those desirable and beneficial instructions from God. With God we have all the answers for past, present, and future. Without God we have no real idea how we got here or what we are.

Today, faith in the human mind is rapidly replacing faith in God. The Devil is writing Progress on the banners of the world with Science as its methods. Are we really progressing to deny the existence of our true and living God? Man continues striving to be equal with his Creator. Poor creature, the best he will ever do in that direction only leads to an exploit of the Devil and all his devils. Mind over matter holds but few ideas; matter over mind holds even fewer; but God over all holds all for man's existence, regeneration, resurrection and glorification.

WHAT DOES THE DEVIL GET

May we ask the Devil, what do you get from all your labor?" "My friend", says Satan, "you do not understand the Devil's secret. The Devil is sterile. I possess the will to create (hence my pride), but I am incapable of creating (hence my envy). And with an envy raised to such power as immortal minds can feel, I hate the Creator and His Creation. My greatest masterpiece is never more than bringing disorder to a meticulous arrangement. In other words turning order into chaos or life into death. "Why?" I must ask. Satan replies, "if I knew the answer to that one perhaps I should not be the Devil. Maybe it lies in the fact that every creation from the craftsman's hand, whether small or great cannot endure without love. I am as incapable of love as I am of goodness." By the creative hand of a loving God we will one day be numbered among the saints as they go marching in to live with God forever.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thessalonians 2:8

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neglects, and, in thousands of cases, refuses to contribute even to the support of his pastor. It is an outrage upon the Christian name — an encouragement to infidelity.

This is a question that the Old Path Association, and some if not all, of her

churches were not afraid to handle. As an illustration of this we cite an event which occurred at a meeting in 1877. One of the ministers had been silenced from preaching on the grounds of opposition to ministerial support, denouncing ministers who received remuneration for labor as 'hirelings' etc. The case was carried to the association in 1877, the action of the church was sustained, and the man's name was dropped from the list of ministers. The effort was renewed in 1878 and a motion made to rescind the action of the preceding year, which after a long discussion was lost, and the friends of the deposed minister failed to secure his restoration. Why not revoke a preacher's credentials for opposition to ministerial support as unhesitatingly as for opposition to any other plain precept of the Holy Bible?"

I, Jerry Reynolds, was born and reared within the bounds of the Old Path Association here referred to. She and several sister associations and churches about her are yet steadfastly maintaining the basics of the faith of Christ while hundreds of churches all about her have departed from their former soundness. Yet despite such a commendation, there is not to my knowledge an adequately supported minister of the gospel in that entire region at this present day. The Association's action of 1877 apparently did little that carried down to the present. Instead, I grew up being instructed that preachers ought to make their own livings for themselves and their families. I have known of a few preachers bragging about never having been chargeable to any church, and never having preached at any time on the subject of money. This I believed to be right, by the force of tradition and the one example from the Bible always given to defend that tradition, Paul's example of self-support. This practice became a distinguishing mark of our ministry and something we sometimes proudly (but vainly) boasted against the "modern" Baptists of our area. It is no wonder that I and many other young men and boys of our churches lived in stark terror of the call to preach. The burden that was heaped upon these magnificently Spiritual men in long-sleeved white shirts was awesome. It was amazing to see the transformation from plowman to preacher in preparation for God's work. Some served churches (from one to four) as pastor while half the year they were almost continually engaged in revival meeting efforts, sometimes twice a day, and yet they managed to derive the majority of their income from the work of their own hands even as others.

BULLETIN BOARD

MAY 9th - Kokomo Missionary Baptist Church of 1724 N. Lindsay St., Kokomo, Indiana will have revival services at this date. Bro. Ronald L. Cook will assist the Pastor Charles Chapman in the meeting. Services each night at 7:00 p.m. YOU are welcome!

MAY 20-22 - LECTURES ON HOME AND FAMILY LIFE

Pastor Eugene Brown of Parkwood Missionary Baptist Church will conduct these lectures on Thursday and Friday nights, May 20th and 21st, respectively beginning at 7:15 p.m. The final session will be held Saturday morning, the 22nd, at 10:00 A.M. The church address is 244 Ewing Lane, Nashville, Tn. Come let us share what God has to say about family life - our needs, our obligations, our privileges.

To those who may come from out of town, the Howard Johnson Motel (Brick Church Pike) is only a mile from the church. Their rates are reasonable. The phone number is: (615) 226-4600. SO GOES THE HOME, SO GOES THE CHURCH. AS THE CHURCH GOES, SO GOES THE NATION.

JUNE 13th - The Colorado Missionary Baptist Church of Denver, Colorado will begin revival services on this date. We ask for the prayers of all sister churches, and invite any that may be in our area at that time to come worship with us.

Supermen they were, I thought, and no less marvelous were their wives who often stayed home and did a man's work in addition to her own so her husband could serve as slave not only to God but also to his unthoughtful people. One could not help but admire them, but no one wanted to be like them. With our minds we honored them, but not with our purses. We had not learned from the scriptures their true meaning, that when in obedience to God the "elders that rule well (among us) are counted worthy of double honor" (1st Timothy 5:17) their bills are paid by us, thus relieving the slaves of Christ of the necessity of being a slave to the dollar also. If we had understood the next verse of the Apostle's letter to Timothy we would not have dishonored the "ox that treadeth out the corn" by muzzling him nor withheld the wages of "the laborer (who) is worthy of his reward".

One of the most outstanding revivalists of our region became disabled a number of years before he died and was forced to quit preaching. Shortly before he died he replied to one who had com-

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mended his life's work, "I sure had a hard time getting people saved." We had no idea! He had made it look so easy to serve the Lord. Perhaps that divinely gifted man could have given the rest of his years and more as well to God's service and our benefit if we had not worn him out with labor while nuzzling his hungry mouth.

Other of our able ministers have become disabled at an early age, died in their prime, suffered nervous breakdowns, or ruined their influence with resentment and bitterness as a result of such a hard life. Some have neglected their own families to their detriment while serving a selfish people. Some have reached old age in poverty because they spent their substance to preach the gospel, being set on the shelf, dishonored, and forgotten. While their useful days were over they lived on, unremembered by the purses, bank accounts, and refrigerators of those who still praised their memories in public testimony. As often, their widows, who suffered so much for the gospel also, were left dishonored and in need. Shall there not be an accounting of such things in the day of judgement?

Although the dishonored preacher may never complain, what of the many who might have been led to God had the able and proven preacher had a full lifetime to minister the word?

Part 2 - Historical (Continued)

We have given already the expressed opinion in favor of ministerial support of the London area Baptists in the 1600's and the Philadelphia area Baptists of the 1700's. For further emphasis we continue the quotation of the Article from the Philadelphia Confession which R. S. Duncan cut short in the Missouri Baptist History. Where they said of the churches that they should to the ministers "communicate to them of all their good things according to their ability" they continued "so as they may have a comfortable supply, without being themselves entangled in secular affairs; and may also be capable of exercising hospitality towards others; and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the gospel should live of the gospel."

Through the course of history we find the Baptist ministry usually recommending support of the ministry, at least officially, followed by a general reluctance on the part of the churches to do so. It seems that occasionally a few influential ministers would take a decided

stand against ministerial support. This influence, perhaps because it seemed to justify natural covetousness, was readily absorbed by the people. The elders of previous centuries were bold, however, to emphasize the subject in terms and actions recommended which would seem excessive to most of our people today.

"The Dover Association of Virginia, at its meeting in 1790 'answered in the negative' the question: 'Is a minister in duty bound to serve a church who do not support him?' " (**Baptist Church Perpetuity** by W. A. Jarrell, page 423, quoting R. B. Semple's Virginia Baptist history, page 94)

"The Ketocton Association of Virginia, at its meeting in 1791, had before it the question 'as to the propriety of a church's requiring of each of her members to contribute to the expenses of the church according to their property', in answer to which, 'the association determined that a regulation of that kind in a church was lawful, and that persons that would not submit to it deserved exclusion from the privileges of the church...' church..." (Jarrell, page 423, quoting Semple, page 303)

"At its meeting in 1808 (the Georgia Association) answering the question, 'Should a brother be continued in fellowship, who, though able, will not assist in supporting the gospel?', it answered: 'We are of the opinion where the ability is obvious on the one hand, and the unwillingness positive on the other, and the brother cannot be brought to his duty by proper means, he ought to be excluded.' " (Jarrell, page 425, quoting Mercer's Georgia Baptist history, page 132)

Many Baptists today would be outraged at the thought of excluding a person from fellowship for not contributing what they are able. "What would be the charge", they will ask.

"At this association (Kehukee Association of North Carolina) in 1787 the question was asked: 'What measures shall a deacon take who sees the necessity of the minister's support and his conscience bids him do his duty, in consequence of which he frequently excites the brethren to their duty; yet, after all, to his daily grief, he finds they neglect their duty?' To this question the association answered: 'It is our opinion that it is the member's duty voluntarily to contribute to their minister's support, and if the deacon discovers any remiss in their duty, that he shall cite him to the church; and if the church shall find him negligent in his duty, we give it as our advice, that the church should deal with him for covetousness.' " (Jarrell, page 426, quoting Burkitt's and Read's history

of the Kehukee association, page 94)

So here we have our charge for exclusion, and if it be sustained, a more than adequate one for demanding exclusion. (see Ephesians 5:5)

Lack of ministerial support is not a new problem. It is perhaps a reflection of the most human of human nature among Christian people. We find opponents of this doctrine in the first churches on this continent among the preachers in the Rhode Island Colony. It seems that this tradition, however erroneous, of self-supporting preachers also existed among early English Baptists. Then, as often now, the expressed reason for denying the ministry financial support was largely reactionary. It was an excessive reaction to the actions of false ministers in false churches.

David Benedict, the renowned historian, himself a New England native, writing in his last days in chapter 15 of **Fifty Years Among the Baptists**, published 1860, writes of the Baptists, "...as a general thing, I am sorry to say, they have been deficient in system, and still more in the liberality of their doings in favor of their spiritual guides. In a few of our churches the pastors had an adequate support....But in old times, and in all succeeding ones, a very large proportion of our ministers in the whole country, and especially in the more newly-settled and remote regions, have been obliged to look out for themselves, having had but a scanty assistance from the people they served..." (page 194).

Benedict writes that in times past "the subscription system was generally adopted wherever any systematic efforts were made in the business of ministerial support." (page 197) The deacons or other members appointed for this purpose were required to go about and take pledges of the members for the pastor's support. The excuses given then were basically the same as those yet heard for withholding due benefice. Benedict's attitude was common with other Bible preaching Baptist ministers of his day as he wrote, "To the discredit of some of our old churches, men of ample means, who manifested such a penurious withholding disposition, and who employed such offensive language when called upon to perform a plain and bounden duty, were too often retained in their fellowship." (page 199)

We conclude from this review of history that this scriptural doctrine and practice has been infrequently taught in our churches and rarely practiced to the shame of our faces, the displeasure of the Almighty God, and the loss of many souls.